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## SOUTH AFRICAN MUSIC

By *Oliver Walker*

(*Music Critic of the "Sunday Times," Johannesburg*)

When outsiders express curiosity about the music of South Africa they usually have in mind the music of its 7,500,000 Bantu or Native people. That music, naturally, is the most truly African we possess. But we have evolved also, through three centuries of White settlement, at least two other song-idioms which are peculiar to South Africa. One belongs to the Cape Malays who form a vivid Oriental nucleus of the Cape Coloured people. The other to the Afrikaans-speaking or Dutch element which comprises 60 percent of the White population of 2,100,000.

Before speaking of the nature of Bantu music, therefore, it would be as well to dispose very briefly of these other two strains. Some of the Cape Malay songs have a Javanese savour about them. This derives from the first slaves, property of the Dutch East India Company, who were landed to assist the new settlers out from Holland.

Bondage and exile did not sit too

heavily on the slaves, seemingly. Or is it that, like the gypsies when they grieve, they could say: "We hide away in songs"? At any rate they kept their love of singing and the drum rhythms which accompany their most characteristic tunes.

These *ghommaliédjie* (drum-songs) have been handed down to the present day, and have at last been annotated together with a number of other Cape Coloured songs of a traditional nature like "Daar Kom Die Alabama" ("There Comes the 'Alabama'"). This "Alabama" song, best known of all songs associated with the Cape, goes back to a bright July morning in 1863 when, within sight of the Cape Town inhabitants, the Confederate privateer "Alabama" engaged and captured the Union barque "Sea Bride" and towed her into harbour.

At the sight of the privateer heading to the engagement the cry went up among the Coloured folk: "Daar Kom Die Alabama," and in the way of tuncful peasants the cry became a

chant and from a chant to a chorus and a chorus to a tune, very repetitive like all these simple songs, but with a catchy cadence.

Equally simple in origin, equally repetitive as to melody, are the "vas-trap" (literally "to stand firm", a reference to the stamping of a new mud floor which was made an occasion for a farmhouse party) tunes to which the Afrikaans-speaking people, and South Africans of English descent too, delight to sing and dance.

These have also been collected of recent years. They vary between naive melancholy and bouncing heartiness, the kind of songs which sound best in the open-air round a camp fire on a "squeeze-box" or a mouth-organ. Their American equivalent would be something of the character of "Turkey in the Straw." Quite a number of the tunes have been borrowed and had fresh words adapted to them. The most famous of all such adaptations is "Sarie Marais," the tune of which came from an American song "Sweet Ellie Rhee," which travelled to South Africa somewhere round the Anglo-Boer War period of 1899-1902.

But alongside the immense fountain of Bantu song these White contributions shrink to minor significance. All Africans like to sing as they like to dance. South Africa's Bantu have their full share of this primitive urge. They have lullabies for their babies, war-songs, songs for the harvesting and the ploughing, ritual songs for their circumcision ceremonies and marriage celebrations. Anything may inspire a song from a lost tobacco pouch to a cut finger.

They sing when they are happy, and they sing when they are sad. It is an early impression the visitor to South Africa gets—this singing habit. Old travellers of a century and more ago commented on it at the Cape among the now extinct Hottentots. The newcomer today notices it as soon as he comes upon a gang of Natives swinging pick-axes on the road, or unloading a ship, or heaving on a cable.

They have this deep, strong rhythmic sense in their own primitive life—and remember about 50 percent (3,500,000 and more) of them are classed as heathen and are living the immemorial life of their mud and beehive huts

in the remote countryside. They use singing, and the rhythm of song, very often, to detach the mind from the fatigue of labour.

None of the instruments they make is capable of polyphonic sound if you except the *mbila*, or primitive xylophone of the Bavenda tribe living in the north-east Transvaal. A favourite among most tribes is a kind of unicolor harp made originally from a dried pumpkin, the opening of which is held against the breast as a sort of resonator, while the fingers holding the cord vary their grip to change the pitch, when the cord is tapped by a piece of dried grass.

Reed-flutes (those of the Bavenda have up to three holes) are also met with in most tribes, and are sometimes played in concert. But their scale is largely accidental and the harmony achieved rudimentary. Drums are used but they are not half so frequently met with as higher up Africa in the Congo region.

Here again it is the secretive Bavenda who migrated into Union territory within the last three centuries or so who have acquired the most elaborate technique. They use two sorts, the smaller kind being played by women, with their hands, at the python dances practised at "dhomba" schools of young girls, during their initiation period before becoming marriagable. The *ngoma* drum, as the larger type is called, is used for all sorts of ritual occasions.

Of all Bantu instruments the *mbila* is easily the most fascinating. It is made of a number of tuned slabs of hardwood fitted on insulated frames over similarly tuned resonators of calabash and is struck with rubber-headed beaters. Among the Bavenda, men play these *mbila* in pairs and achieve a very pleasing harmonic blend. But the finest exponents are the Bachopi, a tribe in Portuguese East Africa, thousands of whom come to work in the gold mines of Johannesburg and who regularly perform in the compounds at the week-ends.

Among the Bachopi the *mbila* bears the name *timbila*. Some of these instruments have a range of 22 notes, and have music composed for them in which the left and right hands play counter-melodies. According to H. T. Tracey, who has studied the structure of Bachopi music and dances, a full tribal dance sequence may consist of

nine different tunes, repeated, the whole performance lasting two hours.

The *timbila* is the original of the South American instrument marimba (in itself a corruption of 'malimba,' the name by which the instrument is known higher up the Portuguese East African coast, from whence many slaves were exported to the Americas).

A major difficulty which confronts all students of Bantu music is the question of its proper notation. They themselves have never written any of it down. Like their fables, their riddles and their tribal and family histories—their songs have been handed on verbally. It has been left to the White man (many of them missionaries, of whom a good number came from America) to parse and analyse their languages, to compile dictionaries and vocabularies, to note down their warlike past, and study the symbolism of their cattle worship, polygamous society and animistic beliefs.

Pioneer in the field of Bantu music is Professor Q. R. Kirby with his monumental volume "The Musical Instruments of the Native Races of South Africa," on which he spent nine years' research and in which he examines in pictorial detail some 300 different instruments. His conclusion is that the basis of Bantu songs is a pentatonic scale (though the *mbila* is heptatonic). His view that the Native ear is less accurate than the European in detecting semitones is challenged by research worker H. T. Tracey who, like Professor Kirby, received a Carnegie grant to conduct his studies at first-hand among the Africans. Using tuning forks and specially devised equipment, Mr. Tracey deduced that the gradations which Professor Kirby dismisses as semitones are more fractional, and argues that the Bantu ear is, in actuality, sharp enough to detect these minute variations and reacts accordingly.

Both the Zulu people in Natal and the Karanga tribe of Southern Rhodesia (to take two major tribes) have among them professional musicians, wayside minstrels who will concoct a song in celebration of your wedding or any local occasion if the fee is suitable.

It is rightly contended, in my view, that the "Isibongo" or ancient praises

of the Zulu kings and chiefs partake of the nature of song as surely as the Psalms of David. These isibongo have been written down and cannot be lost.

Rhodesia has given a very valuable lead also in this matter of annotating the methods and technique of itinerant players by establishing the Domoshawa Research School of African Music near Salisbury.

An essential part of the school is a European-trained musician on the staff taking down on paper—and on a recording machine—the songs of these minstrels. Very few Bantu are sufficiently trained to be able to do this. They seldom proceed beyond the stage necessary for school choir training.

But a remarkable exception which may be an augury of the future is Michail Moerane, a Bantu teacher who took a special course in music at the Cape Town University and who has written an orchestral tone poem, "My Homeland," which has been performed by the B.B.C. This is one of the few cases on record, so far, of a Bantu attempting orchestral composition and using European modes, although there are several like Dr. Caluza, formerly of the American-mission-founded Adams college near Durban, who received a musical education in America, and who has written small orchestral and string quartet works and scores of pseudo-folk songs.

As yet one cannot gauge the ultimate effect of mission influence on Bantu music and song-making. It is already quite marked, and when hymns are taken over by the many dissenting Bantu churches (there are some hundreds of off-shoots from the orthodox Christian sects) then the old worn tunes take on a strange, bitter-sweet revivalist fervour.

Organically the strength of Bantu music, then, is boundless. The lines on which it can develop are less obvious. It will surely become more and more Europeanised before stabilising itself. Language and other differences between White and Black can never make Bantu idiom acceptable to both sections. And so, with more guidance from the trained White musician, Bantu music will have to pursue its own tamed courses. The raw material for noble music is there, when the modes and techniques of Western music are better absorbed.



## CHURCHES OF CHRIST AND THE ECUMENICAL SPIRIT

F. L. Hadfield

*Addressing the Annual Conference of Churches of Christ in South Africa last October, Mr. F. L. Hadfield, of Bulawayo, spoke of the need of fostering a deeper realisation of the spirit of unity among members of the Churches of Christ themselves, and then went on to discuss the world-wide movement towards ecumenism represented by organisations like the World Council of Churches. Mr. Hadfield said:—*

Coming to the wider movement, we shall have to approach it not only in a charitable spirit, but in a spirit of faith. We cannot be helpful unless we believe that God is at the back of it. If we regard *ourselves* as the only group in whose hearts God has put the desire and revealed the plan for Christian unity, and regard all others who plead for it as having no right to do so, or as moving on lines which God cannot possibly approve, then we can exercise no sort of helpful influence upon that world-wide trend. We can only oppose it as misleading, and not to be encouraged. To avoid trespassing on another speaker's subject, the third paper—including the history of the wider movement,—it seems impossible to follow the development of that movement for the last half century without coming to realise that God has awakened believers everywhere to see that a united Church is essential to the success of the Gospel.

It is quite true that the methods proposed are sometimes far removed from what we have adopted, but we are bound to admit, as shown in the earlier part of this paper, that we have been far from successful ourselves in the interpretation of our own plea. It is a general trend we are considering, not an already ordered plan with blue-prints made and certified. Let me read you a quotation from an overseas paper:—

“Must we return to the party strife of Corinth which caused Paul so much pain, and which he condemned so uncompromisingly? We live in a pagan world where the Christian witness makes a very small impression, and where demonic forces threaten to

overwhelm us. If we are going to spend our energies fighting for divisive principles, when a lost world is facing destruction, we shall receive the condemnation we deserve. Are we more concerned to win sectarians than Christians? The arguments brought against union are so patently a rationalization of prejudices that no reasoned answer is likely to convince. What I deplore so deeply is that our prejudices can so warp our minds and waste our energies, when the very existence of Christianity itself is threatened so desperately.”

And the Editor's comment is:

“No one could have stated more clearly the background attitude of those who desire union. We want it so that God's Church in New Zealand may the better get ahead with the task of witness and instruction that He has given us to do.”

Surely you will think that these are the words of some leading member of our own movement and the comment from one of our own papers! They are the words of a leading Presbyterian minister, Dr. Ian Fraser, and the comment from *The Outlook*, the Presbyterian paper in New Zealand. Such quotations could be multiplied today from a variety of sources which we have too often regarded and described as sectarian and divisive, interested only in building up their own particular group. Let us beware of an attitude which claims a monopoly of Scriptural understanding, a monopoly of sound and honest Christian conscience; otherwise we ourselves may be found guilty of the very thing we condemn, a determination to build up our own congregations, never mind what becomes of world-wide believers in the same Saviour, more concerned with our own numbers than with bringing men out of darkness into light.

Unless—as our second subdivision suggests,—we are prepared to recognise truth wherever we find it, we shall be like the disciples of our Lord who were indignant that a man should dare to use effectively the



Platform decorations, Civic Auditorium, San Francisco, at International Convention of Disciples of Christ, last year. Eight thousand attended the United Communion Service. The Disciples are engaged in a "Crusade For A Christian World."

name of Christ, when not of their own company . . . . .

We should do well to bear in mind the Old Testament warning, "Touch not the Lord's anointed and do my prophets no harm."

One of the most wholesome influences upon our own minds and hearts is to contemplate the mighty works which others have done for Christ and compare them with our own. Passing over such outstanding men as Moffat and Livingstone and the work they inaugurated under the London Missionary Society, let us come to less known names. I have thought much lately of that part of Africa, north of the Equator, about which I know so little. Recently a Miss Varley visited us from the Sudan Interior Mission. She told us that they had now 600 white missionaries and workers spread over a belt of Africa almost from coast to coast. What have we done there? (I am not forgetting the splendid work of the U.C.M.S. on the Congo.)

In the book I have mentioned earlier, *The Harvest Field*, I find this

remarkable statement, "How is it that no missionaries have been sent to the white people of South Africa?" Obviously the writer can only mean that missionaries of his own particular beliefs have not been sent here. Has he never heard of Andrew Murray, a man who has left a profound impression, not only on Africa from the equator to the Cape, but has deepened the spirituality of tens of thousands throughout the world?

As the extracts from the *Outlook* of N.Z. clearly show, there is great emphasis laid upon repentance toward God and faith in the Lord Jesus Christ by the group now studying a united church, in that country. They are the Presbyterians, the Methodists and the Congregationalists. Marked emphasis is also laid upon the authority of the Scriptures as the court of appeal to which all other and lesser standards of faith must be submitted for confirmation; and this would be equally true of most of the churches. Surely we ought to thank God for all the good that these other churches have done,

when, if they had not done it, it would not have been done at all.

For many years my own home was on a rise overlooking the Bulawayo Native Location. I could count the roofs of ten different Churches, our own among them. My earlier impression was the pity of it that the people of Christ were so divided. But later, when on a Sunday afternoon I was preaching to a crowded congregation in our own Church, and realised that there were nine other congregations just as large—some much larger—and just as interested, I learned to thank God that *somebody* was doing what it was impossible for us alone to

do, and that every one of these churches was teaching a large measure of fundamental truth. Once a year we hold a united service in the open air. There are seldom less than 2,000 present.

But, you will say, would it not be far better if these churches would unite their forces to attack the strongholds of sin? True it would be, but that is the very thing that, by the grace of God, is happening. Not we alone are now pleading, for Christian Unity, the whole body of believers is being stirred by the same conviction. Let us thank God and take courage, rejoicing in whatever measure of truth we find, wherever we find it.

## Mark Twain Meets Alexander Campbell

Alexander Campbell (1788-1866) was the chief of the "founding fathers" of the Movement this magazine represents. He came from Northern Ireland, by way of Glasgow University, to America in 1809 to find a small association of Christian people, whose acknowledged leader he became. A fine scholar, an indefatigable worker, and a born leader of men, it was mainly through his influence that these people grew in a hundred years to be one of the major religious bodies in America. They are variously known as Churches of Christ, Disciples of Christ and Christian Churches.

There is an amusing glimpse afforded of Alexander Campbell in Mark Twain's *Autobiography* (Harper: London and New York, p. 279) written with all that famous humorist's drollery and wit. It concerns a visit of Mr. Campbell to Hannibal, Missouri. It reads as follows:—

"Once the celebrated founder of the at-that-time new and widespread sect called Campbellites arrived in our village from Kentucky, and it made a prodigious excitement. The farmers and their families drove or tramped into the village from miles around to get a sight of the illustrious Alexander Campbell and to have a chance to hear him preach. When he preached in a church many had to be disappointed, for there was no church that would begin to hold all the applicants; so in order to accommodate all, he preached in the open air in the public square, and that was the first time in my life

that I had realized what a mighty population this planet contains when you get them all together.

"He preached a sermon on one of these occasions which he had written especially for that occasion. All the Campbellites wanted it printed, so that they could save it and read it over and over again, and get it by heart. So they drummed up sixteen dollars, which was a large sum then, and for this great sum Mr. Ament contracted to print five hundred copies of that sermon and put them in yellow paper covers. It was a sixteen-page duodecimo pamphlet, and it was a great event in our office. As we regarded it, it was a book, and it promoted us to the dignity of book printers. Moreover, no such mass of actual money as sixteen dollars, in one bunch, had ever entered that office on any previous occasion. People didn't pay for their paper and for their advertising in money; they paid in dry-goods, sugar, coffee, hickory wood, oak wood, turnips, pumpkins, onions, watermelons—and it was very seldom indeed that a man paid in money, and when that happened we thought there was something the matter with him.

"We set up the great book in pages—eight pages to a form—and by help of a printer's manual we managed to get the pages in their apparently crazy but really sane places on the imposing-stone. We printed that form on a Thursday. Then we set up the remaining eight pages, locked them into a form, and struck a proof. Wales read



the proof, and presently was aghast, for he had struck a snag. And it was a bad time to strike a snag, because it was Saturday; it was approaching noon; Saturday afternoon was our holiday, and we wanted to get away and go fishing. At such a time as this Wales struck that snag and showed us what had happened. He had left out a couple of words in a thin-spaced page of solid matter and there wasn't another break-line for two or three pages ahead. What in the world was to be done? Overrun all those pages in order to get in the two missing words? Apparently there was no other way. It would take an hour to do it. Then a revise must be sent to the great minister; we must wait for him to read the revise; if he encountered any errors we must correct them. It looked as if we might lose half the afternoon before we could get away. Then Wales had one of his brilliant ideas. In the line in which the "out" had been made occurred the name Jesus Christ. Wales reduced it in the French way to J.C. It made room for the missing words, but it took 99 per cent of the solemnity out of a particularly solemn sentence.

"We sent off the revise and waited. We were not intending to wait long. In the circumstances we meant to get out and go fishing before that revise should get back, but we were not speedy enough. Presently that great Alexander Campbell appeared at the far end of that sixty-foot room, and his countenance cast a gloom over the whole place. He strode down to our end and what he said was brief, but it was very stern, and it was to the point. He read Wales a lecture. He said, 'So long as you live, don't you ever diminish the Saviour's name again. Put it all in.' He repeated this admonition a couple of times to emphasize it, then he went away."

Mark's account of what followed will not bear printing in a well-behaved little magazine like this! Those who wish to know must turn to the page above cited in his Autobiography. The matter was adjusted in a way eminently satisfactory to Mr. Wales and his friends, but it led to "prodigious trouble" (Mark Twain's phrase) in the circle represented by their illustrious customer!

## FAMOUS DISCIPLES

### 2. General Omar Bradley.

Omar Nelson Bradley, who was recently appointed Chief of Staff of the United States Army, was born in Clark, Missouri, February 12, 1893. His mother named him "Omar," because she felt something drastic had to be done to distinguish him from the many other Bradleys in Missouri.

After receiving his Bachelor of Science degree in 1915, he was commissioned second lieutenant in the Infantry and rose through the grades to Brigadier General (temporary). He filled various posts in the United States and Hawaii before the War, by which time he was a Lieutenant-General.

Promoted to the rank of General in 1943, he won his first real fame in North Africa, when Bizerte fell to the 2nd United States Corps, which he commanded. General Sir Harold Alexander wrote: "Well done, indeed! I and all the eighteenth Army Group are delighted at your wonderful success

in the north, culminating in the capture of Bizerte. Your Corps has played a major part in this victory, and I wish to express to every single officer and man in your command my gratitude and thanks."

Though a master tactician in the field, General Bradley is also a great human whose soldiers love him, and whose fellow-officers on informal occasions address him as "Brad." Tall and lanky, he is an excellent golfer and an enthusiastic hunter and fisherman.

General Bradley was married in 1916 to Miss Mary Elizabeth Quayle of Missouri and they have one daughter, Elizabeth. He is the sort of family man who remembers birthdays and sends flowers at Easter and on Mother's Day.

The Bradleys belong to the First Christian Church of Moberly, Missouri\*, and after he came back from the War one of the first things the General did was to take Communion there with his family and friends.

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## SOUTH AFRICANS OF OUR TIME

### 2. Uys Krige.

"I'm a case of retarded development," said Mr. Uys Krige, the Afrikaans poet and playwright, to me in my office recently. "I expect to get into my stride, when I reach a hundred. I have a grandmother of ninety-four, so there's hope for me," he grinned impishly.

Looking at the good, round head with its crown of fair hair, I thought of the adventures and achievements which had already been crowded into this comparatively young life.

Born on the farm Bontebokskloof near Swellendam in 1910, Krige was graduated B.A. at Stellenbosch and became a cub-reporter on the *Rand Daily Mail* in Johannesburg. In 1931 he went overseas and wandered through England, Flanders, Italy and especially France and Spain. Most of it was *sub rosa*, in France particularly as he had no traveller's ticket.

At Martignes he met Roy Campbell and lived with him, as tutor to the Campbell children, till both of these impecunious poets fled to Spain to escape the bailiff. Part of the time Krige supported himself by playing semi-professional rugby football. He was at one period on the best football team in France, at Toulons. He lived in the famous underworld of Barcelona, at Barrio China. "I lived by my wits," he said, "and sometimes by the wits of my friends!"

In Barcelona he made friends with an anti-Fascist Italian writer, an extraordinary fellow, who used to walk boldly into a grocery store and say, "Look here! I am a great writer; you must support me," and emerge, his arms laden with carrots and cabbages. When completely down-and-out Mr. Krige and his Italian friend were supported for a while by a friendly brotherhood of professional beggars.

At the end of 1935, Uys Krige returned to South Africa, and in 1940 he went as war correspondent to Abyssinia, Kenya and Somaliland. He was captured in November, 1941, at Sidirezegh and remained a prisoner of war till September, 1943. An account of his escape and his subsequent life among friendly Italian shepherds is given in his recently-published book, *The Way Out*. Back in South Africa for ten months, he then went to Italy,

Egypt, Palestine, France and Britain. He worked for the B.B.C. for six months at the close of the war, broadcasting in four languages.

Mr. Krige has written three books of verse in Afrikaans, two books of plays and a volume of short stories. Just published is *Sol y Sombra*, a book on Spain, written in Afrikaans and published in Holland. Two more books of verse and one of plays in Afrikaans are due to appear this month.

In 1935 Roy Campbell wrote of Uys Krige, "Krige is first and foremost a humanist. He looks at life from the only possible creative angle: his wisdom is that of the only indestructible part of humanity, the tiller of the earth, though it is sophisticated with all that is worth while in city life and backed by scholarship and wide reading. In his poems (as in few others of to-day!) you are in touch with a man—not a stereotyped machine: one who has lived delighting in the physical world of sounds, colours and lights: and through them expresses the experience of his mind, imaginative and realistic. May he continue as he is and maturity leave unaltered his verve, enthusiasm and independence!" (*The Critic*, Vol. III, No. 2, p. 67).

We are privileged to print a poem of Mr. Uys Krige's, which appears on another page in this issue.

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### FAMOUS DISCIPLES

*Continued from Page 7*

After the North African campaign General Bradley fought in Sicily and on D-Day was made commander of the American field forces for the western invasion of Europe. Following the War he was head of the Veterans Administration in Washington, 1945-48.

Upon the recent resignation of General Eisenhower as Chief of Staff of the American Army, General Bradley was appointed his successor.

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\*Churches of the Disciples of Christ in America generally use the term "Christian," as "First Christian Church," "Central Christian Church," "Ninth Street Christian Church," etc.



## CAPE DAISIES

UYS KRIGE

*(Translated from the Afrikaans by the Author, the following poem has not hitherto appeared in English in South Africa. It was printed in the soldier's magazine, "Parade," in Cairo during the war).*

There's nothing here,  
only sand  
and black lava rocks  
with vultures  
among the naked thorn trees,  
and everywhere,  
everywhere  
the desert;  
a dirty yellow  
like an old  
suppurating sore.

And here  
close to the grey lava track  
a single cross  
above the grave  
of a soldier  
fallen in battle.  
A single cross  
made from a few loose planks  
of an empty petrol box  
nailed together.  
The crude cross bears  
the soldier's name,  
his number  
and his unit.

The desert wind blows  
its scorching breath  
across the desert  
now and again  
in slow, tired puffs  
as if spent  
with its coming and going  
without aim, without end,  
eternally  
across the desert.

It fidgets at the loose flap  
of the heavy troopcarrier,  
flicks a little heap of lava ash  
into a thin spinning spiral,  
then falls to its rest.  
After a while  
it lifts itself up  
and stumbles on  
dragging its dead weight  
through the sand;  
rasping at the half-peeled-off bark  
like strips of ragged wallpaper  
on the bluegreen bole  
of the *haak-en-steek*\*

whistling softly through the chinks  
among the lava stones  
heaped on the grave.

Jan van Niekerk,  
say the crooked black letters  
scrawled clumsily on the cross.  
Jan van Niekerk,  
lance-bombardier,  
come from the Cape.  
Jan van Niekerk,  
so commonplace, so ordinary,  
extraordinary, unique  
only in the choice which the gods  
had made for his grave.

We have come to a standstill  
in the middle of the desert.  
A soldier throws an empty packet  
of C to C† onto the road.  
And the wind opens it,  
pulls its silver paper  
and one of its cards  
slowly with it.  
The silver paper shivers  
a keener silver  
in this fierce  
glitter of sun!  
And the card turns over and over  
and comes to rest face-up  
against a lava stone:  
four blue Cape daisies  
blowing in the wind;  
four blue Cape daisies  
dancing in the fields . . . .

A private climbs out of the truck  
to stretch his legs  
and relieve himself  
against the nearest thorn tree.  
He walks back.  
Now he stands beside the grave  
while the cross's shadow  
thin ribbons of crepe  
stretch themselves blacker  
across the grave.

The wind fumbles at the card,  
pushes it in a sudden spurt  
in the soldier's direction,  
then drops it, scrapes it up again  
and shoves it against his boot.  
Slowly the soldier stoops,  
picks the card up,  
places it on the grave  
with the image upturned  
held firmly between two stones  
at the foot of the cross.  
The soldier scrambles back

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## An Indian's Impressions of South Africa

Dr. G. B. Patel

It is rather premature to put down my reminiscences of a short stay in the Union of South Africa, and hence this will be only a prologue to my further say in future after a longer and more complete tour all over the Union in the next few months. The few months that I have been in Johannesburg with a short trip later, and landing at Durban last June have really stimulated me by a sense of novelty and a study of fields foreign and pastures new. My first impressions are mixed with feelings of gratitude and sympathy. Despite the most formidable colour-bar, the barrier has really been broken by several well-meaning and highly-cultured persons who have extended their kindness and fellow-feelings to me, humble as I am. Those few persons have really over-estimated myself and are very often flattering my meagre personality.

I am a scientist by conviction and practice, a homeopath to be exact, and am not expected to put in my ideas here on any political or social problems of the Union. I am only a casual visitor and may, therefore, be taken as such.

I found kindness everywhere, beginning from the captain and crew on the boat to immigration and customs officers, and my hosts and other acquaintances. I soon acquired many friendships among whom I can count on Indian doctors, merchants, English immigrants, American missionaries, and other notabilities in general. I also got to contact gifted ladies and young enterprising persons travelling through the country like myself.

The thrills of the voyage and air travel, long car trips to the most beautiful hills and fine houses on the roadside I will never forget. My mind in a way was in a poetic and sublime mood by aesthetic experiences during my sojourn. My hectic holiday was partly occupied by my fervent advocacy of my favourite subjects, viz., Homeopathy, Biochemistry, Astrobiochemistry, Palmistry, Graphology and Hindu Philosophy. I have also had the pleasant opportunities to speak at private gatherings on some of these topics. Vegetarians and Theosophical Societies have specially interested me; so have the Institute of Race Relations

Study Circles and the Hofmeyr School of Social Work at Eloff Street. I also visited social centres and the University Clinic at Alexandra Township. Of course, the fashionable shops and department stores also impressed me with the high standard of showmanship and salesmanship. My impression of the city of Johannesburg confirmed my imaginings of the city of gold. People are certainly living at a high standard and seemed to be free from any worries and looked singularly happy and well fed. It was a distinct contrast to the look of general poverty in India from where I came, and I left India after a long gap of twelve years full of strenuous life and times of hard struggles of the revolution there. Not too old as I am, I feel rested now and the holiday I have chosen to take here despite advices against it seems well accomplished and satisfactory to myself personally. I have really few regrets to note. I am also optimistic about the new heated question of the day—the racial discrimination in the body politic of the Union. I have heard with satisfaction stories about the inherent good nature and human sympathy in the common mass of people, as also good stories about the emotional make-up of the Dutch people here. I am sure the present up-surge of the racial hatred prevailing in the extremist classes is the crest of such an emotional wave and, psychologically speaking, the crest must subside after the wave is over, and a common bond of brotherhood and good fellowship must bind the various races together in a multi-racial polity. In this rich country some people can fool some people for some time, but they can not fool all people for all time. My Indian friends are very much excited and depressed about the conflicts going on. But I want to assure all concerned, that we must live it down and better counsels of wise compromise will prevail for ultimate good for all. The adage goes that "All's well that ends well!" I trust General Smuts and his associates have handled the Indian question with imagination and tact. But Indians have not fared well, because primarily India was in chains all along. Now the times have changed, but I feel it strongly that the Indian community here have not been able to keep pace with the fast progressing times of the present age. They

have stuck to their shops, overworked overtime and studiously avoid any interlopers like myself, who talk to them about things abroad and cultural intercourse in general. They have done precious little for the education of their progeny, uneducated as the majority are. They can not claim a single respectable institution such as a hospital or a social club or any cultural centre. A visitor here is simply mystified where to put up, as there is no communal or inter-communal, much less inter-national, centre such as a hotel or inn or club, where an Indian can be comfortably put up. It is only private relations these tourists have to go to and this is far from convenient to both the host and the guest. Housing is terribly short and cramped. Indians have also neglected inter-racial contact and social relationship apart from business relationship, which I found very happy. My suggestions for this state of affairs as far as Indians are concerned are as follows:—

Apart from the High Commissioner's Office and other official institutions the Indian community as such must establish a big organisation on an inter-national basis with a vital personality at its head and must collect a substantial amount of money to run such a centre. It must provide the latest information of all the world affairs in general and must work on special social, educational, cultural and scientific interchange of news, ideas and personalities. They must have regular lectures on Indian and other cultures, and must either establish University chairs for it, or must cooperate with the South African Institute of Race Relations. Big library and recreation clubs must be started forthwith. Not a single swimming bath or a catering restaurant is run by Indians for their fellowmen. I find a few sports clubs are doing well for young boys, but girls I find smothered at home. I admit those who are born and bred here have every claim on this country as their land of birth and the Government is neglecting Indians on the basis of their being foreigners only to be repatriated to India. This is impossible and there is no reason why Indians themselves should not help themselves. There has been a start about primary school buildings and this should be further worked up. The South African Indian Congress should not, in my opinion, remain a political body but

should expand into a bigger general centre for social and cultural uplift. Whole-time workers should be engaged on different departments such as libraries, lecture courses, study circles, sports, religious missions, physical culture, medical help by way of clinics, hospitals, health visiting, etc. A regular interchange of speakers and visitors of eminence and culture from foreign countries should be exchanged and money should be spent on this as also on dissemination of views and literature. "Indian Opinion" and other journals that are being conducted now by well-meaning individuals must grow into formidable forces by combined corporated effort and support. Art and drama and public exhibitions of Indian cultural work should be encouraged with a view to satisfying the racial urge and also to invite inter-racial understanding. The ensuing establishment of an inter-national club at Johannesburg has appealed to me as one such and I want Indians to join it as members and life members, only because it is a centre where the colour-bar will be absent and more personal and social contact will work to help inter-racial harmony and well-being at higher levels.

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## CAPE DAISIES

*Continued from Page 9*

into the three ton truck.  
And slowly  
with a dull clatter  
along its entire length  
the long army convoy  
jolts into movement.

In this quivering  
white flood of light  
that beats down upon the desert,  
pounding the earth's rims,  
blinding the eyes,  
numbing the brain,  
the cross stands out  
clear as a beacon  
above the ashen grey grave  
on the black lava ridge.

O four blue Cape daisies,  
blow in this wind!  
O four blue Cape daisies,  
dance above this field!

*Italian Somaliland, February, 1941.*

\**Haak-en-steek*: A tree peculiar to Africa, with barbed thorns.

†C to C: A South African brand of cigarettes.





CAPETOWN—The Mother City, with Table Mountain in the background, Devil's Peak on the left, and Lion's Head in the foreground. Our Church is in the suburb of Observatory.

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## NEWS NOTES

**Capetown.**—The Editor and his wife returned recently from a month's visit to the Church in Observatory. This Church is in a healthy condition, and the fellowship with them was much appreciated. Miss Lois Claassen was there from Bulawayo, *en route* to America to train as a Missionary.

**Mrs. G. E. Whitehead.**—It is with deep sorrow that we record the passing of this gracious woman, who was for over twenty years a member of the Johannesburg Church, and for sometime Secretary of the Women's Association. Her last months were marred by much suffering, bravely borne. Her life was full of the grace of

God. To the bereaved family we tender our deepest sympathy.

**Mr. Percy Webber and Mr. Bernard Barron**, our two ministerial students, are enjoying their long vocation, after having both done well at Rhodes University. Mr. Webber has been preaching for our Churches at Brakpan and Cape Town; Mr. Barron for those at Johannesburg and Brakpan.

**Mr. and Mrs. Fred Carmichael and daughter**, well-known to our British and American Churches, are on a short visit to our country from England. We extend to them a cordial welcome.

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## Denominations Adieu!

A remarkable letter appeared recently in the **South African Weekly** from Mrs. M. Constance Overbury, of Johannesburg, who wrote as follows:—

"The front page articles by Methodist ministers, which have appeared in your esteemed little newspaper during recent weeks, are of vital interest . . .

"The underlying sentiment in some of these articles seems to be that a great challenge confronts the churches in the chaotic world of today; and still we seem to carry on as usual. It is true that a great effort is being made to win the youth for Christ: but I think a very much greater problem needs to be solved before the Church will meet her challenge, viz. 'Denominationalism'.

"After 1900 odd years of Christian teaching and experience surely we are no longer 'children' in the faith, but have reached 'adult' age . . .

"Surely, then, we are able to rise above the pettiness of denominational pride and have enough grace to be willing to obliterate the words: 'Methodist', 'Presbyterian', 'Congregational', 'Baptist', 'Anglican', 'Dutch Reformed' and so on, and in place of these names write 'The Unified Church of Christ' or some such title for all Christian Churches.

"This may sound revolutionary; but revolution seems the essence of progress. The 'armour plate' of denominationalism is futile today. It has, doubtless, served its purpose in centuries past in fulfilling the desire of the early Christians to be separate from the world; but today the world is in the Churches. Of what value, then, is denominational armour?

"We must keep pace with a changing world, and today changes are taking place with electric rapidity. It therefore, behoves us to take our bearings, close our ranks and let there be no divisions, that it may truly not only be said but be witnessed that, 'like a mighty army moves the Church of God'.

"Thus the challenge of the Church may be met and the very world itself saved from threatening disaster".

Reading this letter has brought back to my mind another one which I read about twenty years ago in John Brown's Life of John Bunyan and transcribed at the time. Some friend had written to ask Bunyan about his denominational affiliation, and he replied:—

"You ask me next, How long is it since I was a Baptist? I must tell you I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others, I tell you I **W**OULD BE, and hope I am, a **CHRISTIAN**, and choose, if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. And as for those titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem nor Antioch, but from hell and Babylon, for they naturally tend to divisions. You may know them by their fruits". (Dr. Brown's "Life of Bunyan," Tercentenary Edition, p. 223).

Was the Immortal Dreamer too vehement? Is all this dither about names irrelevant in relation to Christian unity?

We do not think so. There can be no question that denominational labels do play a large part in perpetuating divisions among the people of God. Long after the historical circumstances have changed or passed away in which a denomination arose, the nickname acquired in those days of controversy remains and in time becomes sacrosanct. This is part of that crystallisation process by which a once vital movement becomes merely one more denomination. The name which has been handed down from one generation to the next is invested with a halo of sanctity; and the very people who quote fatuously, "What's in a name?" will fight like Kilkenny cats at the suggestion **their** name should be given up! It is all so unfortunate—these sectarian packages with their

labels! Remember Moffatt's translation of Paul's question to the Corinthians ("Is Christ divided?")—"Is Christ **parcelled out?**"

We agree with Mrs. Overbury, that one universal name like "Church of Christ" should replace all these others. That is why the writer, in common with so many others of our own people, dislikes the term "Church of Christ" as a name for our movement. We live in the days of a divided Church, and, therefore, like all other Christian bodies, **we are in schism**, whether we like it or not. We may say that if we "go by the Bible", then the schism is not of our making. There are two sides to that question, but let us not argue it here. The point is, that, no matter by whose fault, we are in schism. We are only a part of the Church, not the whole. But only the whole Church can be styled "The Church of Christ". It is presumptuous for a section to call itself by the name that designates nothing less than the whole. It is better that we and our friends of the various denominations should join in a general prayer of confession and contrition, asking God to forgive us all for any share we may have in the unfortunate divisions that make it impossible for the name "The Church of Christ" to be used.

Moreover, if we Disciples **do** persist in thus applying the terms "Church of Christ", "Churches of Christ" to what is obviously only a fraction of the whole Body, we shall only succeed in giving these terms a sectarian connotation in the minds of others. Then, when all the churches are ready to unite, they will refuse to take "Church of Christ" as the name of the united Church, for they will say to us: "That is **your** name"—just as they would object, if someone suggested calling the united body "Methodist" or "Presbyterian". Let us leave the name "Church of Christ" free and sacred to its one true purpose, that of designating the universal Church of our Lord, His Body, which as Thomas Campbell said, is "essentially, intentionally and constitutionally one".

It would be a fine thing if all the denominations dropped their



denominationalism and we had, as Mrs. Overbury suggests, a united Church of Christ in South Africa. There is already such a "Church of Christ" embracing the various churches and missionary bodies in China, Japan and other places. Why not here? Then we should see a return to the apostolic fellowship, when the Christians of one region could send greetings to those of another, saying, "All the churches of Christ salute you".

Nor would church union mean any great disruption of present organisation. A united church would not need less resources to carry on its work than is at present required by a divided church. Let the churches keep their present boards, their present ministers and properties, but let them "close ranks" in a common fellowship, with a common membership, and a common ministry, engaged in a common task.

To give effect to such a union an over-all organisation would, of course, be necessary, into which the various Churches would be integrated. We have the embryo of such an organisation in the Christian Council of South Africa. There are enough wealth and brains in the churches of South Africa, to provide for a greatly enlarged and strengthened Ecumenical Council with Departments of Evangelism, Social Welfare, Youth Work, Religious Education, Foreign Missions and all the other branches of Church activity. From such Headquarters the churches would receive common supplies of Sunday-School literature, a greatly-enriched Union Hymnary, a religious newspaper and a theological journal first-rate in contents and adequately supported.

All this does not mean a sort of Protestant autocracy crushing out freedom of conscience and legitimate aspirations beneath its ecclesiastical bulk. On the other hand such union and its privileges cannot be enjoyed unless the various denominations are prepared to forfeit some of their sovereignty.

Is that what is holding us up? Denominational selfishness? Is it

with the Churches, as it is with the nations, who, in face even of the peril of annihilation, are still unwilling to set up a really effective world government, lest it should involve some forfeiture of national sovereignty? Are the children of light no wiser than the children of darkness?

Is "the Galilean", indeed, still "too great for our small hearts?"

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## Statement from the Christian Education Movement in Con- nection with ICNO. Educational Policy

In view of the widespread interest which has been raised by the educational policy set forth by the I.C.N.O., the Christian Education Movement has felt the need to make the following short statement in the hope that it will help to clarify thought on the issues which have been raised and while a fuller statement is under consideration.

The attached statement has been prepared for the Christian Education Movement by a committee of ministers of the Church of the Province, the Baptist, Congregational, Methodist and Presbyterian Churches, and it has been adopted as representing the policy of the Movement and has been approved by the Witwatersrand Church Council.

M. C. SNELL,  
Organising Secretary.

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\* Inst'tuut van Christelike Nasionale Onderwys (Institute of Christian National Education) — an organisation proposing a policy of national education for South Africa regarded by many as involving an infringement of democratic rights.

**INTRODUCTION:** All sincere attempts to base education in South Africa on a firm Christian foundation are to be welcomed provided that such attempts are directed solely to the Glory of God and not to any partisan ends. Thus, while respecting all sincere Christian aims which lie behind the I.C.N.O. statement of educational policy, and in view of the widespread acceptance of this policy by churches, teachers, political organisations and others, we feel it to be our clear duty to draw attention to certain Christian principles based on Holy Scripture which we feel to be involved, and from which certain conclusions are to be drawn.

**BASIS AND IMPLICATIONS OF CHRISTIAN FREEDOM:** We believe that God has always been showing Himself to men, revealing His will progressively in the Old or New Testament culminating supremely in the Life, Teaching, Death and Resurrection of Jesus Christ. This revelation demonstrates beyond any doubt the Law and Purpose of God that men be free in mind and will, and teaches the infinite worth of the individual.

From this it follows:—

i) That diversity of outlook and belief on the part of men and women must be honoured in education as in any other walk of life; it is no part of the Churches' task to override or dictate, but only to lead, instruct, and direct men and women in order that they may live their lives under the Leadership of Jesus Christ, and within their own spheres make judgments and decisions in the light of their guiding principles and to the best of their ability.

ii) The parent is the primary custodian of the child until he reaches years of discretion, and carries the main responsibility for Christian education. The parent, as custodian, should have the right to choose between the different schools available.

iii) In the realm of education teachers must have freedom within their own province.

iv) Within the compulsory system of state education no one religious viewpoint should be pressed upon teachers or pupils. This does not mean that the state educational system cannot be profoundly influenced by Christianity, indeed it should be. Neither does it mean that the Churches are not free to found schools teaching their own viewpoints. Church schools, for which entry must be voluntary, should, if efficient, receive a measure of state support.

**CHRISTIAN UNIVERSALISM:** Seeing that Christ Himself summed up all Laws in the supreme Law of Love, any interpretation of the Law of God which would encourage racial arrogance or hinder a growing fellowship between peoples, cannot be a full or true interpretation. We deplore, therefore, any tendency to hyphenate the terms "Christian" and "National", to divide South Africans of Dutch from those of English or other descent, or to train youth in any exclusive nationalism.

We appreciate the part South Africa has to play through the different streams of her racial and cultural heritage, but we must affirm that the progressive revelation of God in the Bible clearly teaches that the nation is a medium for service and not for domination. The Bible further directs men away from a narrow exclusiveness towards universalism under Jesus Christ in Whom is realised the brotherhood of man under the fatherhood of God. Any Christian Trusteeship, therefore, demands as its aim the development of the Coloured, Indian and Bantu sections of the community to full maturity, self-realisation, and co-operation.

#### CONTENT OF EDUCATION:

a) **Religious Instruction.** In any Christian land we have the right to expect that the Bible be taught to all pupils whose parents do not express a wish to the contrary, but while we recognise that the teaching of the facts of the Christian faith is a responsibility resting on the school, we affirm that the claim of those facts on the faith

and obedience of the individual is the task of the Home and the Church, and may not be demanded of the teacher within any compulsory system of education.

We deplore the fact that our divisions and lack of co-operation have resulted in a divergence of interpretation of Holy Scripture. Respect of conscience demands that those differences be honestly dealt with in Afrikaans and English schools alike, and no one viewpoint superimposed on either teacher or child. At the same time we would draw attention to the fact that we are agreed on essential dogmas such as the Fatherhood of God, the incarnation of God in Jesus Christ our Saviour and the activity of the Holy Spirit who inspired Holy Scripture and is continuously at work in the world today; thus, when the major aim of Bible teaching is adhered to, viz. the spiritual truth and significance of Holy Scripture, there is agreement on the essential facts.

b) **Relation of Christian Belief to Other Subjects.** The task of the Church is to train Christian men and women to make decisions in their own spheres in accordance with their knowledge of God and His Law. The ministers of the churches by reason of their ministry in no way acquire the ability or the authority to dictate to scientists in matters of science, or to other subject specialists within their own spheres. The converse is equally applicable. Since we believe all truth leads to God and we can only find its fulness in Him, there should ultimately be no clash between the pursuit of truth and religious belief.

**CONCLUSION:** In conclusion we feel it imperative to point out that the interpretation of Calvinism on which the C.N.O. policy for education is based represents only one interpretation of Calvinism today.

## South Africans of Our Time

### 4. PROF. D. D. T. JABAVU, B.A.

Professor Jabavu, who enjoys the distinction of being the first African to gain a degree from an English University, was born of Christian parents at Kingwilliamstown, October 20, 1885. He first of all attended a school of the Methodists in his home village, and then went to high school in Morija, Basutoland (1899-1900) and took his Junior Certificate at Lovedale (1901-1902).

To South Africa's shame it has to be recorded that, being refused entry into white colleges here, and there being no African ones, he had to go overseas for his higher education. He lived in England from 1903-1904. After taking his London University matriculation at Colwyn Bay, North Wales, he spent six years of study in London and was graduated Bachelor of Arts from the University of London in 1912, and the following year received the Diploma of Education from the University of Birmingham.

From his father, who was the founder and editor of **Imvo Zabantsundu**, one of the best African newspapers, Mr. Jabavu inherited a bent towards journalism. So he qualified in the theory of that subject in the Kensington Business College, London, and got practical experience of it on the **Kent Messenger** at Maidstone. Avid for knowledge, this young African next took courses in religious and social work in the Woodbrooke and Kingsmead Quaker Settlements at Birmingham. In 1912 he visited the United States to study the educational methods in use at the great Negro school, the Tuskegee Normal and Industrial Institute, where he fell under the spell of its famous founder, the Negro educationalist, Booker T. Washington. Like Booker Washington, Mr. Jabavu is an advocate of moderation in solving race problems, and like him, also, is a great believer in "the gospel of work as the best and



truest means of raising (the Africans) in the path of civilisation and prosperity." (From a preface by John X. Merriman to Prof. Jabavu's **The Black Problem**). At the request of our Government, he wrote a report, indicating how Tuskegee methods could be adapted to South African Native education.

Davidson Don Tengo Jabavu (to give him his full names) returned to South Africa in 1914 and two years later was appointed a Lecturer at Fort Hare Native College, the first college of university standing for Africans in this country. Until 1942 he lectured in Latin, History, Social Anthropology and Bantu Languages. He was Professor of Bantu Languages at Fort Hare from 1943-1945, when he retired. He now lives at Middledrift, Cape Province.

Prof. Jabavu is the author of more than twenty books and pamphlets, including (besides **The Black Problem**) **The Segregation Fallacy**, **Life of John Tengo Jabavu** (his father), **Native Disabilities**, **Criticisms of the Native Bills**, **Bantu Literature** and a number of others written in the Xhosa tongue.

In South Africa he is an influential layman in the Methodist Church, started the movement for Native Farmers' Associations, and organised African teachers into a strong Federation, of which he became President. Upon the death of his father he took charge of the **Imvo** newspaper. He was an honoured delegate from this country to the World Student Movement meeting in Buffalo, N.Y., in 1931; the Philadelphia Conference of the Society of Friends in 1937; and the International Missionary Conference at Jerusalem in 1928.

He is Vice-President of the South African Institute of Race Relations.

us? is another. We are responsible for the first—our neighbours for the second. There is virtue, or there is vice—moral good, or moral evil on both sides. If we miscall ourselves, the sin is ours—it is theirs, if they do it.

We all agree that there is potency in a name. The world is ruled by names, both in a good and in a bad sense. If this be true, we exert an influence, good or evil, by the name we wear, as we do by the character we form. It is of importance, then, that we be called what we are, as that we be what we are called.

The Lutherans, Calvinists, Armenians, judging us according to their standard, and weighing us in their balances, have nicknamed us "**Campbellites**". They wish us to take no precedence of them. They are proud of the livery they wear, and would have us to be like themselves—the followers of a fallible earthly leader. But our Master forbids us to assume any such designation, as derogatory to him, to ourselves, and tending to schism.

Some would have us call ourselves **Reformers**, as if this word was specific of any thing. Like the word **Protestant**, it means nothing positive or definite, either in principle or in practice. There have been **protestants** and **reformers**, political, economical, ecclesiastical, and sacerdotal, times and ways without number. We are not reformed Baptists, Methodists, Presbyterians, or any such things. Why, then, misrepresent ourselves?

Some like the name "**Bible Christians**," as if there were Christians without the Bible; or **Bible**, and **not-Bible** Christians. There are no **Koran** Christians. Hence **Bible** before **Christian** is like **human** before **man**, or **female** before **woman**. A **human** man, a **female** woman, and a **Bible** Christian are creatures of the same parentage.

I am a Baptist, a Presbyterian, an Episcopalian, a Congregationalist, a Methodist, a Catholic, in the proper unappropriated sense of these words. But not one of them, nor all of them, express my views, my profession, or my practice as a disciple of Christ. In other

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## Our Name

**Disciples—Christians—Reformers  
—Campbellites**

By ALEXANDER CAMPBELL

What shall we be called? is one question; and What shall men call

words, I am an immerser; I believe in a presbytery or eldership in every congregation, and in overseers of the flock. I regard every community as independent of every other in what concerns its own internal acts and regulations—I am **methodical** in my arrangements and proceedings—and **Catholic** in all my charities, as I am in the doctrine, morality, and piety of the gospel. But all of these terms do not fully nor perfectly represent my religious profession; there I would falsify if I chose any one of them, as representative of my profession as a religious man.

For this reason we prefer an unappropriated name, which is indeed neither more nor less than the scriptural equivalent of **Christian**; for who were called Christians first at Antioch? They had a prior—a more ancient name. They were called **Disciples**. Disciples of whom? Of Christ. **Disciples of Christ** is, then, a more ancient title than **Christian**, while it fully includes the whole idea . . . It claims our preference for four reasons:—

- 1st.—It is more ancient.
- 2nd.—It is more descriptive.
- 3rd.—It is more scriptural.
- 4th.—It is more unappropriated.

1. Our first reason is indisputable; for the **disciples of Christ** were called Christians first in **Antioch**. Those who from the day of Pentecost were known throughout Judea, Galilee, Samaria and among the Gentiles as disciples of Christ, were, at Antioch, many years afterwards, called, for the first time, **Christians**.

2. It is more **descriptive** because many people are named after their country, or their political leaders, and sometimes after their religious leaders, who would feel it an insult to be called the pupils or disciples of the person whose name they bear. Germans, Franks, Greeks, Romans, Americans, Columbians, Jeffersonians, etc. do not describe the persons who bear these names; for they are not supposed to be the pupils of such men. Might not a stranger, an alien, imagine that **Christian**, like **American** or **Roman**, had

some reference to country or some benefactor, or some particular circumstance, rather than scholarship? Disciple of Christ is, then, a more descriptive and definite designation than **Christian**.

3. It is more **scriptural**. Luke wrote his Acts some thirty years after the ascension. Now in his writings, which give at least 30 years' history of the primitive church, the word **Christian** occurs but twice—used only by the **Antiochans** and by King Agrippa; but no **disciple**, as far as **Luke** relates, ever spoke of himself or brethren under that designation. More than thirty times they are called **Disciples** in the Acts of the Apostles. Luke and other intelligent men call them often "**brethren**" and "**disciples**," but never **Christians**. Again, we have the word **Christian** but once in all the epistles, and then in circumstances which make it pretty evident that it was used rather by the enemies, than by the friends of the brotherhood. Our proposition is, then, abundantly proved, that it is a more scriptural, and consequently a more authoritative and divine designation than **Christian**.

4. It is more unappropriated at the present time. Unitarians, Arians, and sundry other newly-risen sects abroad, are zealous for the name **Christian**; while we are the only people on earth fairly and indisputably in the use of the title **Disciples of Christ**.

For these four reasons I prefer this designation to any other which has been offered. Can any one offer better reasons for a better name?

—The Millennial Harbinger, edited by Alexander Campbell, August, 1839, pp. 337-39, September, ditto, pp. 402-03.

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## News of the British Churches

The 103rd Annual Conference of the British Churches has just concluded. The Conference was held in the historic city of Nottingham. The President was Walter W. Hendry, who came to this country

from Australia following the World Convention in Washington. He ministered at Melbourne Road, Leicester, and at Moseley Road, Birmingham. While at Birmingham he took the Diploma of Social Studies at the University and afterwards entered industry as personnel manager. His presidential address was a great pronouncement concerning the out-working of Christian principles in every department of life.

Among the high lights of Conference the following may be mentioned. A pre-conference rally was held on Sunday evening when, to a crowded church, Dr. William Robinson spoke on Our Response to Amsterdam, affirming that what Alexander Campbell pleaded for 140 years ago has become the acknowledged basis of the World Council of Churches which came into being at Amsterdam.

Dr. Robinson, after 29 years as Principal of Overdale College, retired from that office last June. At a solemn service held on Tuesday morning James Gray was inducted as Principal. Mr. Gray is an old student of Overdale, becoming tutor and latterly Warden of the College. Prior to the presentation of the Training Committee's report Mr. F. W. White, chairman of the College Governors, presented to Dr. Robinson a selection of books and a cheque for £550, with the intimation that the presentation fund was assured of reaching £1,000.

During the past year the Missionary Committee faced a crisis in India owing to the lack of recruits to reinforce the staff there. The position has been relieved somewhat by the offer of Alan and Connie Robinson, who were training for Home Service, to serve in India. They are due to sail on August 26th. The sympathy of the churches with the Missionary Committee is indicated by the fact that the offering at the Missionary Tea reached the record figure of £940.

The great moment of Conference came on Wednesday afternoon when the Crusade of Christian Witness was launched. The Annual Conference held at Chester a year

ago pledged itself to the Crusade, which is to extend over three years. During the past months a Crusade Committee has been called into being, with W. F. Aiton, Gloucester, as national leader, and D. Robinson, son of Dr. Robinson, treasurer. At the special session which inaugurated the Crusade David Rudkin spoke on The Spiritual Preparation and W. F. Aiton on Methods and Organisation. The vice-president of conference, Arthur L. Brown, led the assembly in an act of dedication to the Crusade.

Conference rejoiced to have fellowship with overseas visitors: Dr. Jesse Bader, U.S.A., who spoke of Crusades planned, or being conducted, in U.S.A., Australia and New Zealand; Mr. and Mrs. Beauford A. Norris, fraternal delegates from U.S.A.; a team of young Americans on a six weeks' visit to our youth organisations; Mr. and Mrs. J. Wood and daughter, South Africa; and Miss Holmes, of New Zealand.

More than 300 visitors attended Conference, in addition to members of local churches.

—G. J. Hammond.

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## The World Mission of the Church

"Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things I have commanded you."

The missionary work of the Christian Churches (Disciples of Christ) as carried on through The United Christian Missionary Society encircles the globe.

**Africa** (Belgian Congo—Our field since 1899). Where the darkness of heathenism is being shattered by the light of Christianity and a new civilisation is emerging . . . Our greatest missionary work.



Fifty Churches, 1013 meeting places, 77,275 members; 431 schools, 8,193 students; 9 stations, 310 out-stations; 10 hospitals, 332,192 treatments; 60 missionaries, 1,779 native workers.

**India.** Land of vast wealth and great poverty; of quaint customs and deep spiritual longings; land where the love of newly-won freedom is a passion without bounds.

Ten mission stations, 33 Churches, 61 meeting places, 3,544 church members, 14 schools with 1,928 students, 5 hospitals which gave 153,133 treatments, 41 missionaries, 247 native workers.

**China.** "Christianity can defeat communism only by outliving it," writes a missionary in China.

Six mission stations, 19 Churches, 52 meeting places, 17 Bible schools, 3,065 church members, 10 schools with 3,368 students, 2 hospitals gave 81,543 treatments, 33 missionaries, 77 nationals.

**Japan.** The defeat of the war lords opened the door of possible Christian triumph. A land of disillusioned, sick, hungry souls . . . A major convulsion has rent her social patterns; a social earthquake has left her dazed and groping.

Jesus said: "I came not to be ministered unto . . . but to minister."

Four stations, 11 Churches, 18 meeting places, 703 Church members, 5 schools with 1,954 students, 1 hospital giving 31,825 treatments, 4 missionaries, 122 nationals.

**Philippine Islands.** The suffering and devastation wrought by the war in the Philippine Islands was greatest of all countries with the single exception of Poland. Out of the ruins there is rising a church, zealous and full of faith.

Ninety-three Churches with 6,895 members, 116 Bible schools, 25 ministerial students, 11 missionaries, 77 national workers.

**Mexico.** U.S.A.'s neighbour to the south—a land of a few great

modern cities and many primitive villages.

Mexico City: Union seminary; San Luis Potosi: Colegio Ingeles; Venado: Casa De Hogar, a home for school girls; Aguascalientes: Morelos Social Centre, Hope Hospital; Jerez Valley: Rural work at Zacatecos; House of a Friend at Haro; Ciudad Garcia: Community centre; 16 missionaries, 36 native workers.

**Paraguay.** Land of the hot north wind—a country afflicted with a psychology of isolation and poverty—a land of sharp contrasts; of great needs and unlimited opportunities.

Asuncion: Colegio Internacional—400 students; Coronel Oviedo: A new mission station; Leper colony at Sapucay providing care for over 400; 16 missionaries, 38 nationals.

**Argentina.** Land of the Spanish Conquistadores. Buenos Aires: Colegio Ward, enrollment 1,197 students; Union seminary, training 60 ministers; 5 Churches, 350 members, 9 missionaries.

**Isles of the Caribbean—Puerto Rico.** During the 400 years of Spanish rule the doors were closed to Protestantism. Today, under American control, over 30 per cent. of the people are Protestants.

Thirty-six Churches, 56 Bible schools, 5,005 Church members, 6 missionaries.

The Churches of Puerto Rico are zealous workers in evangelism and stewardship.

**Jamaica.** Land of tropical beauty and splendour . . . a land of ignorance and poverty . . . land of restless, hungry people seeking to earn a living on an exhausted soil . . . land of social, economic and spiritual problems . . . a land of opportunity for the Church.

Thirty-one Churches, membership 2,455; 29 Bible schools, one secular school; 4 missionaries, 8 national workers.

## From Our South African Religious Contemporaries

**The Burning Question.** The central fact that has to be explained to the world—and no less to the great majority of the population of this country—in a manner that will create confidence, is why about two million South Africans should have all the political rights and about ten million of them should have to lose what little they have and get nothing but vague and impracticable promises in return.

—South African Outlook.

**Congregational-Disciple Union?** During the absence of our minister at Cape Town we had the pleasure of hearing the Rev. Basil Holt speak on Church Union and lay down as a basis "An Open Table, an Open Membership and an Open Ministry". The discussion which followed made some of us wonder whether a union with the Holt denomination (!!) would not be easier than with some of our other Christian brethren.

—The Congregationalist.

**Anglican Worship.** It would be a salutary thing if Free Churchmen would join in the worship of Anglicans occasionally in order to become familiar with their ways, but also to catch their spirit. Quietness is not necessarily reverence; but it is the handmaid to it.

—South African Weekly.

**International Unity.** If men can only be brought to really grasp the truth of the oneness of humanity, and also that personality is essentially a social entity which needs harmonious relations with others for its development, it will not be an impossible task to get them to understand that just as the individual life needs good relations with its fellows for its own enrichment, so their

national life needs similar relations with all other nations for its enrichment. Thus, the lesson that selfishness never serves self may be learnt.

—The Presbyterian Leader.



Prof. D. D. T. Jabavu.

(See page 5 for article, "South Africans in Our Time.")

## News of Our Churches

**Johannesburg.** The firm of Sinclair and Partners, architects, have been commissioned to draw up plans for the new church building at Linden. It is hoped to have it ready for occupation by June, 1950.

Mr. and Mrs. James Wood of this congregation attended the Conference of our British churches at Nottingham, July 30th to August 5th.

Rev. Basil Holt was recently elected President of the Witwaters-

rand Church Council for the year 1949-50.

**Cape Town.** Our brethren in the shadow of Table Mountain plan well ahead. They have sent a call to Mr. Bernard Barron to become their minister upon completion of his studies at Rhodes University at the end of next year. Mr. Barron has signified his acceptance. We wish him and the Cape Town Church the Divine blessing. Both Mr. Bernard Barron and Mr. Percy Weber got good marks for a Pastoral Theology examination in August.

Mr. Barron wrote to Mr. Holt, as follows: "Thank you very much for the surprising news of Cape Town's decision to call me to their pastorate, when I have finished with my studies here at Rhodes University. The news acts on me like a stimulant and an encouragement, and will be an incentive of further effort on my part, knowing that the Churches are interested in the training we are going through, and keen to have us to minister to them. I have prayed over the matter, since receiving your intimation of this decision of Cape Town's, and I prayerfully accept their invitation to minister to them . . . As you probably know, I like the Cape Town folk very much . . . I hope and pray, that I shall be able to justify the responsibility given to me and the 'Great Expectations' entertained for me."

**Boksburg.** Reverend Phil van Niekerk who, with his family, returned recently from his trip in Europe and America looking very well, has resigned from his ministry with the Boksburg Church. His resignation was made to the Elders of the Church and publicly announced in the press. Mr. van Niekerk has done an outstanding work with this congregation during the past fifteen years; but his business in Germiston has grown, too, and now makes increasing demands upon his time.

During his absence the Reverend Basil Holt has served as Moderator of the Church, conducting the Sunday and Thursday evening



The Most Reverend Geoffrey Hare Clayton, M.A., D.D. (Cantab.), Archbishop of Capetown and Metropolitan of the Church of the Province of South Africa, who will deliver the first Peter Abasie Memorial Lecture on "Christian Unity" at Rhodes University, Grahamstown, on Wednesday, October 12th, at 8 p.m.

services, assisted by the Reverend H. C. Lowden, who has conducted the Sunday morning services. All branches of the work have been well maintained. The Thanksgiving offering netted £20 which was £4-5 more than last year. Two recent "Braaiivleis" functions brought in another £35 each; and £120 more was paid off on the small indebtedness left on the Church hall. The morning service under Mr. Lowden has shown a notable increase.

The church is hoping to secure a full-time minister soon.

## SCHOOL OF DIVINITY, RHODES UNIVERSITY

### Extracts from Second Annual Report

by Professor Horton Davies,  
M.A., D.Phil.

#### PREAMBLE:

The following account of the work of the School of Divinity is prepared by the Professor of Divinity, and is presented for the



Divinity Advisory Committee of the College and for the consideration of the Churches, whose students, ministerial and lay, the School has the privilege of training in the knowledge of God.

### 1. Ecumenism in the Department.

(a) Students of Nine Different Christian Communions:

The following 9 Communions are represented amongst the students in the Department (in alphabetical order): Anglicans, Baptists, Congregationalists, Disciples, Dutch Reformed, Lutherans (Swedish), Methodists, Orthodox (Greek), and Presbyterians. It is a pleasure to record that three of these Communions—the Dutch Reformed, the Swedish Lutheran and the Greek Orthodox—are represented for the first time, and have contributed to the stimulus of our discussions and the increase of our knowledge.

(b) Annual Ecumenical Lectureship:

It is also a matter for legitimate pride that an Annual Ecumenical Lectureship has been founded for an experimental period of three years. It is to be named the "Peter Ainslie Memorial Lecture" in memory of the distinguished minister of that name, who as a Disciple, contributed so much to the momentum of the Ecumenical Movement. The foundation is administered by an Interdenominational Committee (on which the Christian Council of South Africa is represented), whose duty it is to select an annual lecturer to speak on the theme of Christian Unity. The Committee is thankful to have secured as its Inaugural Lecturer the Most Reverend G. H. Clayton, D.D., the Archbishop of Cape Town, who will address the College and visitors on Wednesday, October 12th, at 8 p.m. The initiative in the establishment of this lectureship was that of Reverend Basil F. Holt, M.A., B.D., the South African Representative of the Disciples.

### 3. Staffing.

(a) Senior Lecturer:

In July, 1949, a Senior Lecturer in Divinity, with special responsibility for **Biblical Studies** commenced his duties. He is the Reverend **William Cosser**, who

holds the degrees of M.A. and B.D. of the University of Glasgow (the latter summa cum laude in Old Testament Studies) and the Bachelor en Theologie (avec mention tres honorable) of the University of Strasbourg. As a scholar and as a colleague his industry and ability are much appreciated. Mr. Cosser is solely responsible for teaching **Hebrew** and takes by far the heaviest load in teaching **Biblical Studies**.

### 4. Statistical Analysis of Enrolments.

(1) By Category of Student:

Candidates for the B.A. Degree .....	28
Diploma Candidates .....	7
Others (including two graduates taking B.D. prerequisites) .....	5
U.E.D. candidates (unknown— — in 1948) .....	*
<b>Total</b> .....	<b>40</b>

(2) By Subject:

Systematic Theology I. ....	10
Systematic Theology II .....	10
Biblical Studies I. ....	10
Biblical Studies II. ....	8
Biblical Studies III. ....	9
Eccelesiastical History I. ....	7
Eccelesiastical History II. (*in- cluding 3 B.A. Hons. His- tory) .....	10
Hebrew I. ....	10
U.E.D. Students (estimate on 1948 figures) .....	(6)
<b>Total</b> .....	<b>79</b>

(3) By Denominational Allegiance.

<b>Ordinands:</b>	
Methodists .....	20
Anglicans (including 2 women intending missionaries) .....	5
Baptists .....	3
Disciples .....	2
Congregational .....	1
Dutch Reformed .....	1
Lutheran (Swedish) .....	1
Presbyterian .....	1
<b>Non-Ordinands:</b>	
Greek Orthodox .....	1
Anglicans .....	2
Presbyterians .....	1
Christian Scientist .....	1
Jewish .....	1
<b>Total</b> .....	<b>40</b>

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