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THE  
CONTRIBUTION OF  
CONGREGATIONALISM  
TO  
SOUTH AFRICA

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A Paper delivered at a Conference of Congregationalists in Johannesburg in May, 1958.

*"WHERE THERE IS NO VISION THE PEOPLE PERISH".*

THIS might well be the text for our theme — the influence of Congregationalism in South Africa Today. For, let's face it — this is no study of any inevitable progress. It is a study which heartens us and saddens us deeply. In one sense we can be proud that our Congregational forefathers brought new life to this country — new life both spiritually and politically — a new spirit which was so powerful that against principalities and powers it actually won the victory in church and state. And yet, having won it, it threw it away with both hands, and, getting involved in sidetracks and matters of little or no concern, it lost the vision which originally inspired it — and so completely lost the influence it once had in this country it is now the least amongst the tribes of Israel, and is as a voice crying in a barren wilderness.

If that was the whole story of my theme I would hardly think it worth pursuing — and indeed I would not be at a conference such as this, nor would there be a conference such as this. We must just glance briefly at the beginnings of Congregationalism in South Africa if we are to understand wherein lay our influence and the reasons we lost it. For of course Congregationalism in South Africa stems from the Evangelical Revival and the great Missionary movement of which the London Missionary Society was a part. The Congregational churches in Britain had fallen from their greatness in Commonwealth times, but none the less had persisted throughout the 18th century and resisted the Socinian Movement which had swept the great Presbyterian Church in England into a miserable Unitarianism, and riddled the Anglican Church through and through.

There were fewer churches, fewer members and they had fallen in the social bracket to be churches of the artisans and small shopkeepers. But thanks largely to the hymns of Isaac Watts and Philip Doddridge, they had retained intact the orthodox Catholic evangelical faith of the Calvinistic Protestant Reformers: and if the rind was bitter the fruit was undoubtedly sound. The evangelical revival breathed new life into these "little gardens walled around, chosen and made peculiar ground, little spots enclosed by grace out of the world's wide wilderness". They were able to profit by the evangelical revival as no other church — other than the Methodist — was. The first result of the Evangelical Revival was to awaken in our churches a passion for souls and then a passion for social justice, and it is understandable that our Congregational forefathers were predominant in the formation of the London Missionary Society — a product equally of the Evangelical Revival and of Orthodox Congregational Calvinism as revived by that Evangelical Revival.

How typical was the fundamental principle of the L.M.S. — "Not to preach Anglicanism or Presbyterianism or Independency (about which there may be differences amongst serious men) — but the Glorious Gospel of the Blessed God". It doesn't stop there, you know. Our Congregational forefathers weren't ecumenicists in any casual way. It goes on "leaving it to such of those who are called from heathenism to form churches according to the Word of God". And there was no dubiety in our forefathers' minds, High Churchmen and High Calvinists as they were, as to the sort of church the new Christians would found if they formed it in the spirit and on the pattern of the New Testament.



And so it was the L.M.S. which hit South Africa to convert the heathen. And thanks to the dynamic of the gospel and a succession of men of greatness and of vision, by the middle of the 19th century, it had completely conquered the State for evangelical Congregational humanitarianism; and if ecclesiastically it was not the only church it was the strongest church. It was a battle which had not been won without cost for it had resulted in the Great Trek, the establishment of the Boer Republics, and a hardening of feeling against the missionaries which, though strongest among the frontier Boers, was shared to some extent by the new white settlers of British extraction.

How had this happened? To start with, the missionaries were welcomed by the Dutch settlers who hungered for the Word of God, and who were starved of Gospel ordinances. There were only 8 Dutch Reformed Churches in the Cape when the first missionaries arrived and several were vacant. Van der Kemp, a Congregationally ordained minister, was offered the vacant pastorate of the Dutch Reformed Church at Graaf Reinet and persuaded his younger colleague Van Der Lingen to accept it. The Calvinists of the Cape had no objection to their slaves being taught Christianity and if they laughed kindly at the thought of the Bushmen and landless Hottentots being preached to — they welcomed the thought of a Christian Hottentot nation to defend the frontiers against the onslaughts of the Ama-Xhosa. But the Congregational Calvinism of the L.M.S. missionaries could not stop at preaching the gospel; and this is where the clash came with the older Calvinism of the Cape Dutch. The impact of the Evangelical Revival made them sensitive to the overtones of the gospel, social and economic as well as spiritual. Dr. van der Kemp could right away see the potentialities of the Hottentot nation and that their “deplorable and wretched condition” was due to a “want of food, instruction, liberty and useful employment”. The foundation of Bethelsdorp in 1803 marked a new era in missionary policy — not merely to save souls but to make useful citizens of the Hottentots and Africans.

It was this real love of their fellow men, ignoring pigmentation and differences in civilisation, that made our early Congregational missionaries so effective. When Robert Moffat talked to Africaner at Warmbaths and to Mosilikatze on the site of Pretoria; when David Livingstone spoke to the fierce chiefs of Rhodesia: they were trusted because of this realism in their attitude to their fellow men. But if van der Kemp set the direction of missionary policy, it was Dr. John Philip who made it not only work but become the policy of the State.

What an amazing man was that handsome Scottish Congregational Divine who came from a peaceful pastorate in Aberdeen to revolutionise South Africa, that Greatheart whom so many of our fellow citizens see as Appolyon.

As an administrator he had no equal: he put the mission on a sound basis: nearly all our thriving churches in the Cape were consolidated in his lifetime. He extended work amongst the European colonists, became himself pastor of the Union Church in Cape Town, once the Calvinistic Society formed by the 93rd Highlanders had accepted a Congregational platform: persuaded the French Protestants to send missionaries to Basutoland, and with his wife acted as treasurer of the P.E.M.S. till his death: kept in close touch with the American Congregational Missionaries in Natal: and at the same time waged an unremitting battle for social and political justice for all peoples — Coloured and African as well as White. Philip was always a realist. He recognised the African and Coloured people as fellow citizens, those for whom also Christ died, without whose cordial co-operation South Africa can never attain its destined place in the community of nations. He saw the Coloured people groaning under oppression, some slaves, some in a state worse than slavery. He was uncompromising in his advocacy of their rights, and when unable to carry his point in South Africa appealed to England which in those days had the final say; and gathered about him an increasing number of thoughtful men, both in Britain and South Africa, who were able to give effect to his policy as in the promulgation of Ordinance 50, and after his death secured an equal franchise for all races under Responsible Government.

What then was the situation at the middle of the 19th century when the L.M.S. challenged our churches to become independent? There were 37 missionaries and 33 stations. European churches were flourishing at Cape Town, George, Port Elizabeth, Grahamstown and Queenstown. And Europeans in large numbers worshipped with the Coloured Congregational Churches at Paarl, Uitenhage, Hackney and Oudtshoorn. In smaller numbers too they worshipped at the missions at Pacultsdorp, Dysseldorp, Kruisfontein, Uniondale, Philipton, Caledon, Cradock, Theopolis and Bethelsdorp. And there were strong African churches at Knapps, Hope, Peelton, Kingwilliamstown and at Kuruman. Ecclesiastically we were the dominant multi-racial church in the Cape. The Dutch Reformed Church had still only 24 congregations. If we ignore distinctions of race and colour, the Congregational churches were stronger than the Dutch Reformed Churches and in many places attracted colonists of all denominations from High Anglicans to shouting Methodists. If we put our European members at half that of the Dutch Reformed Church we would not be overestimating our strength.



And thanks to the work of John Philip and the missionaries the Cape Colony had been won legislatively for Congregational realism in relation to its Coloured and African peoples: and had developed a liberalism in social relations which was unparalleled in the civilised world. And in Natal Congregationalism was first in the field amongst the Europeans and had an invaluable auxiliary in the American Board to evangelise the African peoples.

What then happened in the next half century that left Congregationalism far behind in the race ecclesiastically, and reduced the influence of its leaders and spokesmen on public opinion?

*Ecclesiastically*, there is no doubt the L.M.S. made a grave strategic error in challenging the individual churches to independence before ensuring there was a framework like CUSA within which they would work together. The result was that while they left strong and virile congregations, they *DID NOT* leave a church. There were no facilities for training ministers and no way to ensure a regular supply of ministers from the home land to help bridge the gap. Much of the energy of the infant CUSA was taken up with this question of ministerial training and what was equally important, the training of teachers for our schools.

This would not have mattered greatly had our Congregational leaders — ministers and laymen — set out to build a Congregational Union as soon as possible. But two conflicting factors came into operation. The first was Independency — the 18th century heresy — which was interpreted by some of our less enlightened Congregational forebears as self-sufficiency. This meant that some of our more influential and strongest churches stood aloof from the Union in the early stages. This was unfortunate, but not fatal — for Independency of this kind is to be found in all denominations, and our Dutch Reformed and Anglican brethren had this also to contend with.

The second factor was much more fatal, and is, alas, still with us under the smiling guise of ecumenicity. Of course, no one loves our church divisions but there are good and historical and Christian reasons for them and they can not be cured by pretending they do not exist.

Unfortunately, partly misled by their misinterpretation of the L.M.S. fundamental principle, and partly by a political movement of tremendous importance in Britain and no relevance whatsoever in South Africa, the first move of our ministers and churches in the Midlands was to form the South African Union of Voluntary Churches. This was indeed flying under false colours and although within a few years they amended it to become the *Evangelical* Voluntary Union of South Africa (which while quite uninspiring is at least a partial description of the great Reformed and Congregational Evangelical Churches of Christ of which it was comprised), it was still a Union on the lowest possible denominator, which is bound to repel every High Church Calvinist and to make the passing stranger sneer.

In the short life of this Evangelical Union which included two Independent Presbyterian churches and two Union churches awaiting a better home, some good work was done and some church extension undertaken. But by the time our forefathers had come to their senses and formed the Congregational Union of South Africa the damage had been done. The Caledon Institute had been delivered over to the Dutch Reformed Church, the Zion Church in Paarl became Dutch Reformed Church, the Presbyterian churches had gradually fled to the shelter of the Presbytery of Kaffraria, and the ministers of the mission churches were getting older with no sign of replacement.

Congregationalism had lost the race, ecclesiastically, for the sake of an ecclesiastical unity which never existed. This may well be the real tragedy of South Africa.

By the end of the century our churches were probably as few in number and weaker than at the beginnings of the Union. And this weakness was to continue and intensify till the mid-twenties of this century.

One other thing should be said. Part of the vision seen by the early missionaries was that in addition to their work amongst the heathen, they had a mission to minister to the Europeans. And since they were mainly working on and beyond the frontiers, this meant ministering to the Boers. We have seen how they were welcomed by the *Word hungry* Boer farmers, how Van Der Kemp was offered the pastorate of the Dutch Reformed Church at Graaf Reinet and how his colleague Van Der Lingen accepted the call.

We started well even after the Great Trek began; Adam Lindley of the American Board was one of the two pastors who helped the emigrant Boers. But by the time CUSA came into being it had become a multi-racial church indeed — but so far as its European churches are concerned, an English speaking church. Congregationalism had no positive influence on the Boer peoples at the very moment they began to move to



conscious nationhood — and when they thought of our churches at all it was with a self-righteous shudder that brought to mind John Philip and Slagter's Nek and kaffirboeties!!

*Politically* we were increasingly handicapped by our weakness, especially in European churches. But we continued to produce men of influence and vision who had a say in the affairs of the nation. Alas much of their time and energy was taken up with causes which were of no relevance to South Africa. I have touched briefly on the Voluntary controversy which set us ecclesiastically off to a bad start. When you think that for 21 vital years one of our most enlightened and humanitarian and liberal M.P.s spent much of his time and energies to getting a Bill through Parliament forbidding grants to Christian churches of any denomination, you can see how barren this was. In southern Britain this was a necessary fight to enable Protestant Dissenters to become first-class citizens; to allow them to hold office without doing harm to their consciences, to have their sons attend universities and become judges and Army officers and build their chapels in the main streets. With it was tied up the whole of our political liberty. But in South Africa it would have been commonsense to extend grants to all the churches, and in any case churches needed land on which to build and protection for their converts.

Mr. Solomon had his way eventually and his Bill was passed. But how much more valuable if our M.P.s had developed a genuine Liberal Party which could have, in power or in opposition, fought the colour bar and encouraged all attempts to christianise and civilise and make citizens of the Coloured and African peoples. Where would the Liberal Party have been in Britain without its Congregational leaders and supporters? Would the Labour Party ever have come into being had it not been for staunch Congregationalists like Keir Hardie? And Congregationalists in Britain were not nearly as influential as Congregationalists in the Cape Colony in its early days.

*Socially* our churches and members stood high. But they made singularly little attempt to train their children in the great matters of the faith. While the Anglicans attempted to reproduce their great Public Schools of England (attended often by the children of our deacons and well-to-do members) we have so far failed to produce a South African Mill Hill or Caterham or Silcoats — nor have we as a denomination, shown a great interest in the Government schools. The result of course has been that we have constantly lost the sons of influential parents who have been subjected from an early age to the corroding effects of school chapel, High Anglican liturgy and the constant sneers at and misrepresentation of Protestantism and dissent which are an unfortunate characteristic of many Anglican school teachers.

Well all this adds up to a sorry enough picture — and pays no regard to the quiet missionary work of many pastors and laymen, to local progress, to self-denying and sacrificial giving, to the great burden of missionary work being carried by our few European churches.

The fact remains that the decline in our strength and influence continued until *after the first world war*.

The census figures tell the tale. In 1913, 183,000 people declared themselves as Congregationalists; in 1926 only 145,000 people so declared themselves. In 1936 despite the great increase in population there were still only 145,000 Congregationalists and it was not till 1946 that our figures jumped to 225,000 — an increase which will doubtless show even more markedly when the 1956 census figures are declared. Even then do not forget that by census figures only 1 European in 200 is a Congregationalist; 1 Coloured in 10; and 1 African in 64.

I think I am right in saying that in 1918-20 our communicant membership had fallen below the 20,000 mark and was probably 18,000 — of whom 2,000 were Europeans, 12,000 Coloured and 6,000 African (or Native as they were called in those days). I speak here from memory and in some diffidence in case I am a few hundred out and this is reported to Vernon Miller! During the years since CUSA was founded we had lost the European churches at George, Grahamstown, Kokstad, Kimberley, Bulawayo and Pretoria — mainly to the Presbyterians — and Johannesburg had been the home of half-a-dozen lost causes. Our Coloured churches had fared better but some in the Cape had sunk into decay, others were rent by dissension and African work had not increased.

But the middle twenties saw the turn of the tide.



Here are the comparative statistics for CUSA for 1929 and 1957:

	1929	1957-58
Total Communicant Membership .. .. .	26,667	60,100
European Membership .. .. .	2,782	4,795
Coloured Membership .. .. .	17,557	42,598
African Membership .. .. .	6,328	12,707

In the 40 years since 1918 our total membership has increased by over 200%. It has more than trebled. In the 30 years since 1929 our membership has more than doubled (increased by 125%). European members have increased by 75%; Coloured members have trebled in number and African members have doubled.

At long last we are growing faster than the population — and very much faster in our non-European work.

Now there are very good reasons for this. Several things have happened in the past thirty years which have been of the utmost significance to our churches.

- (a) We have been singularly blessed in our leaders. I cannot unfortunately go into this in detail for many of them are still with us. But I need only instance the work of William Dower in Port Elizabeth, of Charles Phillips amongst the Coloured folk on the Reef, of Rev. Fitch in Rhodesia, to give you a glimpse of what I mean.
- (b) While we were still dependent on ministers from overseas the CMS showed a deep understanding of our needs in getting the right men to come to South Africa. It is still true that most of our leaders are British — but they are men to whom South Africa is very dear.
- (c) An increasing number of our young men are being called to the ministry. When we think of the work of men like Terry Blake with their insight into the work of a Congregational minister in South Africa we can only thank God that that is so.
- (d) There has been a deepening of the spiritual life of our churches and a better understanding of our church membership which can only lead to further strength. The pale liberalism of the twenties has been succeeded by a warm evangelical orthodox faith which, retaining the tolerance and humanity which is one of our characteristics, has made us better Christians and better Congregationalists.
- (e) We have begun to see our purpose as a multi-racial church. The pressure of outside events has led us to value that real fellowship in Christ that our members have the one with the other. I do not believe that at any time in the history of Congregationalism in South Africa there has been more mutual respect and understanding between our European, Coloured and African members than there is today. We are really learning to work together and the day of White patronisation has passed.
- (f) Because of this understanding of ourselves as a real multi-racial church we have been able to take the lead in the Christian Council and at our Assemblies in drawing attention to injustices and crimes committed in the name of Apartheid. We do not today command the big battalions, but we can speak with authority as a church which practices what others preach. Unlike the Anglican clergy when our leaders speak, they speak for our members.
- (g) A further development is taking place in our growth as a multi-racial church. Until a few years ago our European membership was overwhelmingly English-speaking. This is no longer the case. Between a fifth and a quarter of our European members are today Afrikaans speaking. It is perfectly clear to me that increasingly Congregationalism has a message for the Afrikaner and Congregationalism makes an appeal to him which we must pursue. There is a deep need for our message which we cannot ignore. We shall never be the dominant church in the Afrikaans speaking community, but we can well act as the leaven which leavens the lump. We are tied to the Dutch Reformed Church by strong ties of churchmanship and Calvinistic Protestantism, and it can only help the great Dutch Reformed Church if we are working alongside them with our clear multi-racial outlook as part of our Calvinistic heritage.
- (h) Another great source of strength has been the growth and increasing maturity of our Coloured Churches. They are the real answer to those South Africans who equate civilisation with skin pigmentation. Thanks largely to the potentialities opened by Dower College at Uitenhage and the Athlone Institute at Paarl, we have built a generation of leaders, ministers, deacons and school teachers, who have led our churches from strength to strength. We may only count 1 in 10 of the Coloured population as our members, but there is no doubt that they are the top ten per cent — and where the Congregational Church is represented, it is the leading church. And our Coloured churches have proved to us the flexibility of Congregationalism — how a group of churches can work as one without losing in any way the essential of Congregational and Calvinistic churchmanship.

Now these are only a few of the reasons why Congregationalism in South Africa has gained a little of its former influence and has potentially a much greater influence in the near future.



We have been too weak numerically to exercise any great political influence in this century. But that is not to ignore the sterling work done in Parliament by the Rev. John Mullineux who in the twenties did so much to make the lot of the miner so much more tolerable. And out of Parliament there can have been no more powerful fighter for the Coloured people on the Reef than the Rev. Charles Phillips who was certainly the best known Congregational Minister in Government circles, and whom no Cabinet Minister could turn away empty-handed. And what Charles Phillips did for the Coloured people, Ray Phillips of the American Board did and more for the Bantu in this city. There are numerous other examples in more specialised fields, but it only suffices to say that there is still a great need for our young men and women to think if their Congregational and Christian principles should not lead them into the social and political field, locally and nationally.

I did not start off in any complacent way and I would not like to end on a complacent note. You will have been left in no doubt that I believe in Congregationalism both for its churchmanship and for its emphasis on the implications of the gospel of Jesus Christ. I believe that Congregationalism today in South Africa is set fair on the right path to regain its influence in South Africa. Church extension is today a major concern, particularly amongst the European community. This is right and proper — and at least in the North this extension work is amongst Afrikaans speaking as well as English speaking people. But there is a great need for strategic expansion as well — we desperately need European churches at Bloemfontein, at Kroonstad and in the Free State Goldfields, at Kimberley, East London and Bulawayo. I feel the need is so urgent that we could appeal to our British and American friends for help for the last time. To build a genuine multi-racial church we need to have all races represented in the same neighbourhood if not in the same place. We may or may not get outside help. But if *not* we must make use of the great flexibility of Congregationalism.

Where there is neither money nor room for a large church there is always room and money for an outstation even if this meets in a home. And this is particularly true of the many dorps where our witness is needed but where we could not hope to attract more than a handful of families. This outstation would be part of the mother church, but would have its own deacon to conduct family worship. Incidentally I see no reason why the outstation should be of the same *race* as the mother church.

This is a suggestion. But having departed from sheer objectivity for a moment, may I voice a fear and point a warning? There is a move amongst us to have closer relations with the American Board and the L.M.S. churches in the Union and the Rhodesias. I believe our witness is greatly weakened because these brethren are separated from us. I desperately want to see the Bantu Congregational Church and the L.M.S. churches united with us. But I want to see this happen *within* the framework of Congregationalism. Congregationalism is flexible enough to adapt itself to any modifications which would make it easier for the L.M.S. and the American Board Churches to join with us, *i.e.* any modifications which do not affect our historic orthodox evangelical faith and Calvinistic churchmanship. But this is no time to play the ecumenical game. We have developed amongst the Africans in the Free State a united church which it appears to me is moving away from the idea of a United Congregational Church to that of a United African Church — and is at this moment flirting with the Presbyterians. To me that spells danger. If we do succeed in forming a United African Church *which is detached from CUSA* we will be destroying our multi-racial witness and doing the greatest harm to our African brethren at a time when they most need the fellowship and friendship of Europeans. It would be easier for Congregationalism in South Africa if we were merely a European and Coloured church — but if we choose the easy way we will cease to have the respect of the community to whom we minister and will fail miserably in our prophetic witness.

Now I agree our next steps towards Church Union are with the Presbyterians and the Dutch Reformed Church who share our Calvinistic churchmanship. But the time is not yet. Neither church is multi-racial in our sense of the term and we must be stronger before we can speak on equal terms.

Our task, as I see it, is to strengthen our witness by extending our influence on the three dominant racial groups which make up this multi-racial church and state of ours. The first method is by *church extension*. With vision this is easy where we extend in the traditional Congregational way, from the centre to the perimeter. And it is the duty of every church and contiguous group of churches to seize every such opportunity — not necessarily to build an independent Congregational Church but to have at least an outstation. The Johannesburg churches have caught this vision, and I think this is equally true of Cape Town, Durban, Port Elizabeth and other large centres. Our Coloured and African churches have done this with increasing success over the past thirty years. But more could be done by our European churches in the smaller towns — particularly in the contiguous platteland dorps. In addition to that there is, as I have already indicated, a great need for strategic expansion. I have referred mainly to European witness but I am increasingly of the belief that there are needy areas where we need strategic expansion of our Coloured work, particularly in the Orange Free



State and in the Rhodesias. And we would be lacking in vision if we did not see how lamentably we have failed in ignoring the needs of our Indian South Africans. It is not too late — and I would like to see an approach made to our sister churches in India — the Church of South India and the United Church of North India to send a missionary or missionaries working within the framework of CUSA would gather strategic groups of Indian Christians into our multi-racial church.

There are other approaches to be made. I have already touched on the urgent need to bring the L.M.S. and A.B.M. churches in the Union, Bechuanaland Protectorate and Southern Rhodesia, together with us within the framework of Congregationalism. We must also ensure that the United Church is brought back into the Congregational family. But we must not leave it at that. There are two great separatist churches amongst the Africans who bear the honoured name of Congregationalists — the African Congregational Church with 50,000 members and the Zulu Congregational Church with 12,000 members. These churches are stable, conservative, evangelical and are both recognised by the Government. We must approach them and offer them fellowship and exercise all patience and every endeavour to bring them within the framework of our multi-racial Congregationalism.

There are also two religious movements amongst the Coloured peoples which might be brought into our wider fellowship. Die Volkskerk van Afrika was founded by a Congregational minister and the Calvinist Protestant Church is led by Dr. Morkel, one of the finest ministers produced by the Dutch Reformed Mission Church. This latter movement is still dynamic and fermenting and we should lose no opportunity to make sympathetic contact with its leaders. There is, unfortunately, no parallel movements I have heard of within the European population — although there is a possibility that the Disciples of Christ and certain Union Churches might strengthen our fellowship. I believe Congregationalism is flexible enough to bring them in provided we do not compromise our orthodox evangelical faith and our Calvinistic churchmanship.

I have already mentioned the need for at least one Congregational Public School which, by providing a better than ordinary education under Christian and Congregational influence would help to produce our leaders in church and state.

To do all this requires not only dedicated ministers and laymen. It requires money and it may well require some reorganisation. In a Union of our size and extent the task of organisation and consultation is too much for one secretary situated in Cape Town. I think we should keep our secretary in Cape Town but in addition have a Moderator based on Johannesburg and able to move from there to all parts of the Union, encouraging our churches, advising them on their problems, pointing them to that vision of the great task we have in church and state.

This would require the appointment of a wise and experienced minister, sound in judgment and inspired with a prophetic vision. It would also cost us at least £2,500 a year if he were to travel extensively. But it is certain that given the right man this would be bread cast upon the waters.

#### *WHERE THERE IS NO VISION THE PEOPLE PERISH*

I have tried to trace the influence of Congregationalism in South Africa. I have not hesitated to examine our weaknesses, to point out the pitfalls into which we fell in the past and into which we are in danger of falling at the present. But I believe that today the heavenly wind is blowing on our "little gardens walled around" — that the Holy Spirit has descended on us, to inspire us with the vision of His Kingdom here in South Africa, and if we obey these leadings of the Spirit, we can as Congregational Churches of Jesus Christ, revolutionise and Christianise this beloved land of ours.



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