

and sympathy with those bereaved, and appealing to "Christians of all races and denominations to work together for the elimination of those conditions of mutual mistrust and suspicion which can lead to such outbreaks of violent wickedness."

It had been anticipated that the Executive would be able to take steps to fill the vacancy in the Presidency of the Council caused by the death of Dr. Darbyshire, but an examination of the constitution revealed that this could only be done at the biennial meeting of the full Council, planned for July next, and the Action Committee was asked to consider nominations and to sound the people in mind as to their willingness to serve if elected.

Finance. Mr. A. M. Filmer, the Hon. Treasurer, presented to the Executive the Financial Statement for 1948. In doing so he pointed out the credit balance was due purely to the one or two large gifts that had been received, and which the Council could not expect to be repeated. The financial position was, therefore, not a healthy one and could not be so until the constituent bodies themselves provided at least sufficient assured income to meet the minimum expense each year that the Council must face. Small increases in affiliation fees had been forthcoming in some cases, and for these, as for the gifts of individual subscribers, the Council was more than grateful. But the increases needed to be both larger and more general to meet the situation, particularly as most of the individuals who subscribed to the Council did not do so regularly, necessitating the finding of new subscribers each year.

The Council would again issue an appeal leaflet for individual subscribers, and it was hoped that people would give generously to relieve the Council from financial anxiety.

FOR STUDY GROUPS

The danger besetting the many international Christian conferences being held these days is that their discussions and findings on matters of importance to the Christian witness should be left in the air. Committee meetings of even voluntary international bodies can look to a measure of implementation of their decisions in local spheres, but conferences can do little more than publish the results of their discussions and hope that individual churches and Christian people will follow them up and make what has been decided effective in their own sphere by covering the ground of the discussions under the guidance of the Christian thinkers, scholars, and prominent churchmen, who met together in the one place.

This is true of Amsterdam 1948. The publication of the four volumes giving the results of two years' study on the part of four commissions of different aspects of "Man's Disorder and God's Design"—the theme of the first Assembly of the World Council of Churches at Amster-

dam in August last—and the fifth and final volume of the series containing the Message and Findings of the Assembly was an event that was keenly anticipated even before the Assembly met. But it was recognised that these costly volumes would not be the kind of thing that everyone would buy or that could be used widely to bring Amsterdam, as it were, down to earth. Something different was needed for small groups of Christian people studying and seeking to apply the conclusions of the Assembly in their immediate situation.

It is with gratification, therefore, that one can draw attention to and recommend a publication of the Student Christian Movement Press which has been specially written with this end in mind. It is called "The Message and Reports of the First Assembly of the World Council of Churches, With Aids to Study and Discussion," and is a small book of some ninety odd pages in which may be found the word sent from Amsterdam to Christian people throughout the world, together with a short statement of the nature of the World Council as adopted at the Assembly itself. There follow brief introductions to each of the four reports of the sections, followed in each case by the text of the report on "The Universal Church in God's Design," "The Church's Witness to God's Design," "The Church and the Disorder of Society," and "The Church and the International Disorder." Questions for discussion have been prepared for each report.

In addition the book contains reports on "The Christian Approach to the Jews," "The Life and Work of Women in the Church," "The Significance of the Laity in the Church," and on "Christian Reconstruction and Inter-Church Aid."

It is an altogether admirable volume, and a most useful one, and we hope that great use will be made of it by inter-denominational and church groups for study and discussion. It is available at the moment in small quantity from the Methodist Book Room, Burg Street, Cape Town, while copies may be ordered through any bookseller. The English published price is three shillings.

Women's Work. During 1947 the Women's Work Section of the Council undertook the preparation of the South African section of a survey of the Life and Work of Women in the Church. This together with reports of a like nature from different parts of the world were considered by a special conference of women at Baarn in Holland during August of last year in preparation for the report to be submitted to the World Council Assembly. It is intended to publish the final world survey in book form in due course. Meanwhile, a "Revised Interim Report" of the study has been issued, a document that makes very interesting reading on a very thorny subject. There is not space here other than to refer briefly to this document,

but it is to be hoped that church women's organisations and others will acquaint themselves with the picture this report gives of the work, the trends, and the difficulties in that work, that women face in churches around the globe. The report can be ordered direct from the World Council's London Office at 7, Kensington Church Court, London, W.8., or through the Christian Council's office at Strand, C.P., at 2s. 6d. postage paid.

Review of Missions. You will find in the January number of the *International Review of Missions* a fascinating 70 page review of 1948 which covers the general situation affecting missions in most parts of the world. In addition to this the volume contains, among other things, a useful article on the kind of equipment most needed for those who would be missionaries to-day; a very interesting and original assessment of Amsterdam; and a brief review of Prof. Schaper's "Migrant Labour and Tribal Life"—the result of a survey conducted in Bechuanaland, but with conclusions that are valid for the Union also. (The Review, which is published quarterly, may be ordered through this office at 12s. 6d. per annum.)

HUMAN RIGHTS

We give below the Findings of the Conference on Human Rights convened in Cape Town by the S.A. Institute of Race Relations and the Christian Council. These will come before the Executive Committees of the two bodies for approval in due course. They read:—

(1) The Conference, having examined the Draft Declaration of Human Rights of the United Nations, expresses its support of the Declaration, which represents the common ideals and aspirations of the vast majority of the nations of the world. The Conference is of the opinion that this Declaration would provide the Union with a definitive test for every measure affecting the fundamental human rights of all sections of the population.

(2) Conference is convinced that the human individual has rights by virtue of his being; while his life is inseparable from the community to which he belongs he has an individual personality to which recognition must be given, and for the full development of which it should provide. The concept of democracy which the sum total of such rights involves has seldom been applied in a multi-racial society with peoples of varying cultures and traditions and at different stages of development. The Conference believes that in any such society it is the duty of those who possess such rights to extend to those without them the full opportunities to acquire them as rapidly as possible and to assume the responsibilities inherent in their possession.

(3) But while the Conference holds that the full measure of democracy must ultimately be applied in a multi-racial society, it realizes that to ensure the stability and

progress of the society, the extension of such rights to those who do not at present enjoy them in full must take place *pari passu* with the attainment of the standards and acceptance of the obligations which the exercise of such rights involves.

(4) In the particular case of South Africa, the Conference points out that, while certain of the fundamental human rights contained in the Declaration of U.N. have not been extended to the African, Coloured, and Asiatic peoples, an increasing number of the Non-Europeans of the country have accepted and attained the standards and values necessary to exercise such rights in a democratic society; and that, on the other hand, the great majority are not in a position to undertake immediately the full responsibilities inherent in such rights.

(5) The Conference believes that, for the present, the welfare of the country and the maintenance of Western civilisation depend upon the continuance of European responsibilities and initiative; it also looks to the progressive assumption by the Non-European peoples of the standards of Western civilization and of the duties implicit in the acquisition of fundamental rights as the only way in which, in the long run, Western civilization can be preserved in South Africa.

(6) The Conference believes that the rights defined in the Declaration can be progressively implemented without frustrating the legitimate claims or derogating from the cultural aspirations of any group.

(7) The Conference recognizes the right of any racial group to maintain its own identity, colour and culture, provided that in so doing it does not interfere with any of the rights enumerated in the Declaration.

(8) The Conference endorses the recommendation of the Drafting Committee to the United Nations that knowledge of, and respect for, the human rights enumerated in the Declaration should be promoted through education and publicity on the widest scale.

WORLD NEWS

South Africa. June of this year, if tentative plans come to fruition, should see the first of a series of annual lectures on Christian Unity and allied subjects to be given under the auspices of the Department of Divinity of Rhodes University. The Lectureship will be financed, at least in the early stages, by the Churches of Christ in America, and a South African controlling committee has been set up, on which the Christian Council is represented, and has held its first meeting to consider the terms of the lectureship and suggest names for the invitation to deliver the inaugural lecture.

It is gratifying to notice that the Bishop-elect of Johannesburg, Canon R. A. Reeves of Liverpool, is a member of

The Editor,
Race Relations News
P.O. Box 979
JOHANNESBURG.



Executive Committee of the World Council of Churches will therefore come to this country both with the vision of Amsterdam and experience in Ecumenical work.

The African Market," a monthly journal of economic cooperation published in Johannesburg, carried in its Feb. issue a "Pan-African Survey of Education Services for the Native" which brought out, by a widely distributed Questionnaire, the tremendous part played by Christian Missions. As the survey states: "The plain fact is that few bodies engaged in humanitarian endeavour have achieved such enlightening results, at so small an expense."

U.S.A. Dr. L. S. Albright, for six years Assistant Secretary of the International Missionary Council in New York, and particularly well known for his services to "Orphaned Missions," has accepted an invitation to become Director of the Canadian School of Missions in Toronto, and took up his duties there recently. He will be a loss to the I.M.C., but happily still in close touch with it and its work. His friends in this country will wish him many years of fruitful service in his new sphere.

A Foreign Missions Conference of North America report entitled "Recommendations on Missionary Policy in the Christian Approach to Communism" advises missionaries in areas of Communist "Penetration" to lower their standards of living because comfort, security, and a high standard of living erect a barrier between missions and the poverty-stricken masses whom they serve. Missionaries may also have to make other "serious readjustments" in personal living habits and plans, the report added. "Some men may feel called to forego marriage in order to serve areas where wives and children cannot go," it stated, or they might follow St. Paul's example in making their missionary work possible by working in a trade. The ministry of the Christian Church in Communist-dominated areas, the report stressed, is so urgent it must be continued regardless of any prohibiting instances.

China. A report on the situation in China by the Foreign Missions Conference of North America states that the overwhelming majority of foreign missionaries expect to remain in China even though the Communists gain control of the Government. In respect of 16 Protestant groups responsible for the bulk of Protestant mission work in China, only 137 of their 1,758 Christian workers and missionaries have withdrawn, and most of these were wives of missionaries with small children and missionaries scheduled for retirement. One reason why a number of missionaries have decided to stay was a recent statement issued by leading Chinese Christians urging missionaries not to leave China. This statement helped to offset the impression among many missionaries that their presence

might embarrass Chinese coming under Communist control.

India. Tributes to the work of Christian missionaries were paid by Indian State leaders at the centenary celebrations of the Malabar Christian College at Calicut. The Governor-General predicted that Christianity "will continue to flourish in all parts of India for the government of new India is no enemy to any religion. . . We are grateful not only for the educational work done by the Christian colleges and schools but also for such religious campaigns as were associated with them." The Dewan of Mysore hailed Christian missions, especially in South India, for having done a great deal of useful work. "But for them," he said, "a very large and significant part of the population would have gone without literacy, without the blessings of knowledge and without enlightenment of modern progress."

Canada. A faculty of divinity operated on a co-operative basis by Canadian Protestant bodies has been established at McGill University in Montreal. It is sponsored chiefly by the United Church of Canada and the Church of England in Canada.

France and Germany. Following on the magnificent record of the support of "orphaned missions," two other recent activities bear witness to the reality of the ecumenical spirit. Thanks to the generosity of the American Presbyterian Churches, every pastor of the Reformed Church of France received a Christmas present of 40 dollars, equivalent almost to a month's stipend. The Federal Council of Churches of North America is sponsoring seven projects for German Protestants who will visit the States for three months to study various aspects of American life, including religious activities. 600 Germans may be involved in the project as a whole, which is being financed by the American Government. Of these some 80 persons will be selected by the Religious Affairs Branch of the U.S. Military Government in Germany, half of whom will be engaged in specifically Protestant projects in America, and the remainder devoting themselves to Roman Catholic or inter-creedal work, as part of a large-scale plan of reorientation and cultural exchange. "The function of the German Protestant and Catholic visitors," says the announcement, "is to familiarise themselves thoroughly with specific areas of American Church life. The intention is that, having gained such familiarity, they will return to Germany and be able to engraft in German Church life much of what they have learned in the States." (Acknowledgments to E.P.S., Geneva.)

Editor: The Rev. E. W. Grant, Healdtown Institution, Healdtown, C.P.. Material for this issue from the pen of the Secretary, Rev. S. G. Pitts, 56, Sarel Cilliers Street, Strand, C.P.

Printed by The Lovedale Press.

THE CHRISTIAN COUNCIL OF SOUTH AFRICA

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

Acting-President :

THE REV. W. T. WHALLEY.

Vice-President :

CHIEF ALBERT J. LUTHULI.

Hon. Treasurer :

MR. A. M. FILMER.

Secretary :

THE REV. STANLEY G. PITTS.

Churches and Missions belonging to the Christian Council :

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

DID YOU KNOW? —

that in recent months

THE CHRISTIAN COUNCIL OF SOUTH AFRICA :

- Organised, in conjunction with the S.A. Institute of Race Relations, a conference on UNO's "Declaration of Human Rights" as this affected South Africa, and that the "Findings" of the conference may be studied in the April issue of the "Christian Council Quarterly"?
- Organised a deputation from Churches and Missions to present to the Prime Minister their resolutions regarding treatment of our Non-European population and to discuss with him the Government's Non-European policy in the light of the teaching of Jesus Christ, and that the Prime Minister declined to receive it?
- Is following this up with the organising of a conference on "The Christian Citizen in a Multi-racial Society," to be held this year?
- In the face of the critical financial plight of many Mission Hospitals in the Cape Province conducted a careful survey of the position and presented the results as an urgent memorandum on the matter to the Provincial authorities?
- In the interests of modern missionary endeavour carried out preliminary enquiries into the degree of specialised training afforded to those who were preparing for the difficult task of mission work in this land to-day?
- Has, with other bodies and individuals, been busy with the South African section of an important survey of African Marriage—"An enquiry into the effects of

modern contacts on African family life, with special reference to Marriage Law and Custom"—being undertaken for the whole of Africa by the International African Institute and the International Missionary Council, financed by the British Colonial Office and the Carnegie Corporation of New York?

- Prepared, through its literature section, an interdenominational hymnbook in the African vernacular languages for use in evangelistic work in the Prisons and Mine compounds?
- Made unceasing representations regarding the acute shortage of Bibles and New Testaments in the African languages which is so severely handicapping the work of the Churches in the Mission field?
- By representation at Amsterdam and other conferences, and by reports and publicity, sought to keep the South African Christian forces "in the picture" in all that is happening in the World Church to-day?
- Has continued its work for inter-racial understanding by its fellowship of all races in co-operative Christian enterprise?

These things, and a host of others not mentioned, have been made possible by your generosity each year when we have asked you to give what you can to ensure that this co-operative Christian service in the interests of God's Kingdom goes forward.

Will you please "give us the tools" for another year?

However small it may be

WE CANNOT DO WITHOUT YOUR GIFT.

THE CHRISTIAN COUNCIL OF SOUTH AFRICA.

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

(2) I enclose £.....
as a first annual subscription.

(2) I enclose £.....
as a donation

for the work of the Christian Council of South Africa.

(Please print Name and Address in Block Letters.)

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

Address

.....

Date.....



27 JUN 1949

THE CHRISTIAN COUNCIL QUARTERLY

Published by the Christian Council of South Africa

No. 23.

JUNE, 1949.

The Christian Citizen in a Multi-racial Society

Representatives of many Christian denominations will gather in Johannesburg early in July to focus their attention on the problems involved in being a citizen of a multi-racial society, and to seek the guidance of Almighty God regarding the Christian attitude to these problems and the conduct expected of those who would be **Christian** citizens. It goes without saying that the task will not be an easy one, and the Christian Council, under whose auspices the Conference will be held, appeals to Christian people, and especially those who are concerned to see a strong united witness of the Christian forces of our country to remember in their prayers this Conference and its outcome. Karl Barth warned "Amsterdam" at its outset against "the ridiculous, Godless notion that we are Atlases carrying the world on our shoulders", and averred that we must seek first the Kingdom of God and His righteousness, "so that all we need in relation to the world's disorder may be added unto us." That is a salutary warning which may well be taken to heart by ourselves, who, often enough, when we think of all we hope and cherish for our society, on the one hand, and the problems, prejudice and fears we encounter on the other, feel all too Atlas-like. At any rate, in this Conference, and before it, we shall pray that we may know the mind of Christ, and that that mind may be in us and all Christian people.

There are some who may feel that there are issues falling within the scope of the general theme of the Conference, "The Christian Citizen in a Multi-racial Society" which are of such a nature that when the Church speaks on them she may easily be misunderstood, among a politically conscious people, as going outside her province. In answer to that it may be indicated at the outset that there is a world of difference between engaging in party-politics and setting forth clearly certain Christian ethical principles, however much the political opinions of those who read the pronouncements of such a Conference lend a political flavour to what is said. We have to recognise that the manner of the ordering of society, particularly a multi-racial society, involves principles on which our Christian faith has an important witness to bear. Christianity has a most definite word from its Lord concerning our neighbour.

There are those teaching philosophy to-day who hold that there is no connection between religion and morals. Whatever may be the case with other religions, that is

most certainly not true of Christianity. The teaching of Jesus binds these two indissolubly together, for Christ is not the Saviour of individuals only but of the world; the purposes of God in Christ embrace the whole creation. Therefore the teaching of Jesus regarding our fundamental duty of worship and love of God is linked with our duty towards our neighbour. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself," says Jesus. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And again, "If ye keep my commandments ye shall abide in my love. . . This is my commandment, that ye love one another, as I have loved you." And the later teaching of the apostles echoes our Lord's teaching in such words as "If a man say, I love God, and hateth his brother, he is a liar."

Upon all who are followers of Christ, therefore, is laid the duty of love of our neighbour. And who is our neighbour? Our neighbour, as the parable of the Good Samaritan makes clear, is anyone with whom we have to do, anyone who stands in need of our love and our assistance. (And *agape* the Greek word used for love in this connection in the New Testament denotes, we remember, not the feeling of intimate affection but the exercise of creative goodwill.)

Now for Robinson Crusoe on his island, living a very simple life, the duty of love to his only neighbour, Man Friday, could have presented few problems, if any at all. Nor is it likely that that duty would not have been reasonably clear if there had been several persons, and not just two, on the island. There is, however, an enormous difference between that simple form of society and the highly organised society in which we have our place in South Africa. In our immediate social relationships, with the people whom we know well and with whom we have most to do, our immediate Christian duty may also be fairly clear. But the duties that devolve upon us as Christians towards the many members of our multi-racial and highly complex society, in spheres often enough with which we have only indirect contact through various authorities and administrative agencies, and through that contribution to public opinion by which such agencies are

largely governed, are by no means self-evident. It is something that calls for much thinking and prayer, in order that the endeavour to carry the spirit and teaching of our Lord into effect in the wide ramifications of our citizenship may be well-informed.

There are some words of St. Anselm, written long ago and in a somewhat different connection, that nevertheless express what one has been trying to say in this brief word regarding our Christian task. "Just as the right order of going requires that we should believe the deep things of God before we presume to discuss them by reason," he says, "so it seems to me negligence if, after we have been confirmed in the faith, we do not study to understand what we believe." As Christians we claim to believe what

Jesus Christ has revealed to be the purposes of God for the world, and, in particular, what is implied in an ancient phrase, "the Church, the soul of the world." So now our task is to understand what that belief involves for us here in this multi-racial society in which we have our place.

That is neither an easy task, nor is it likely to be accomplished once and for all. But it is a task to which we Christians must continually address ourselves, and it is the reason why we ask your prayers for a concerted effort that is to be made in that direction by the representatives of many churches who will gather in Johannesburg, at the College of the Resurrection and St. Peter, Rosettenville, from July 11th to the 13th.

"THE CHRISTIAN CITIZEN IN A MULTI-RACIAL SOCIETY"

CONFERENCE PROGRAMME

MONDAY, 11th July.

10	a.m.	DEVOTIONS	..	..	..	The Rev. E. W. Grant
10.15		CHAIRMAN'S OPENING ADDRESS	..			The Rev. E. W. Grant
11.00		Tea				
11.15		(1) THE THEOLOGICAL APPROACH	..			The Rev. E. L. Cragg, B.A., B.D.
		DISCUSSION				
1	p.m.	Luncheon Adjournment				
3	p.m.	(2) THE ANTHROPOLOGICAL APPROACH				The Rev. H. P. Junod
3.45		Tea				
4.00		DISCUSSION				
6.45		Supper				
8.00		FIRST REPORT OF FINDINGS COMMITTEE				
		EVENING PRAYERS				

TUESDAY, 12th July.

9.30	a.m.	DEVOTIONS				
9.45		(3) THE HISTORICAL BACKGROUND	..			The Rev. Leslie Hewson, M.A.
		DISCUSSION				
11.00		Tea				
11.15		(4) THE CHRISTIAN AND POLITICAL ISSUES				Chief Albert Luthuli
		DISCUSSION				
1	p.m.	Luncheon Adjournment				
3	p.m.	(5) THE CHRISTIAN DUTY OF EDUCATION				
		FOR LIFE	..	..	..	Dr. J. M. Nhlapo, B.A., Ph.D.
3.45		Tea				
4.00		DISCUSSION				
6.45		Supper				
8.00		SECOND REPORT OF FINDINGS COMMITTEE				
		EVENING PRAYERS				

WEDNESDAY, 13th July.

9.30	a.m.	DEVOTIONS				
9.45		(6) THE CHRISTIAN EVANGEL IN RELATION				
		TO INDUSTRIAL AND ECONOMIC				
		QUESTIONS	..	..	..	The Ven. Arch. R. P. Y. Rouse.
		DISCUSSION				
11.00		Tea				
11.15		FINAL REPORT OF FINDINGS COMMITTEE				
		RECOMMENDATION TO COUNCIL				
12	noon	CLOSING ADDRESS AND DEVOTIONS				The Rev. A. W. Blaxall.

Who's Who among the Speakers

The Rev. E. W. Grant, who will chair the Conference and deliver the opening address, is President of the Conference of the Methodist Church of South Africa and Principal of Healdtown Missionary Institution near Fort Beaufort. Before going to Healdtown Mr. Grant was for some years head of Lovedale Bible School, and before that at work on the Witwatersrand. Mr. Grant has been associated with the Christian Council since its inception, and has served it in an outstanding manner. He became its honorary secretary in 1941, and with others organised the Fort Hare Conference on "Christian Reconstruction in South Africa" in 1942. He continued as honorary secretary until 1944, when his going to Healdtown and the burden of other responsibilities led to the dividing of the office, and thereafter he undertook responsibility for Publications and the Treasurership until the latter passed into the hands of Mr. Filmer in 1947. The Biennial Council Meeting this year is to recognise Mr. Grant's outstanding services to the Council and the cause of a united Christian witness by electing him the Council's first Permanent Vice-President.

The Rev. E. Lynn Cragg, B.A., B.D. is Warden and Tutor of Wesley House, Fort Hare, the Methodist Hostel for Fort Hare students and Theological Institution for African and Coloured candidates for ordination in the Methodist Church. Before the war Mr. Cragg was principal of the Methodist Theological College at Mowbray, Cape, for European ordinands. He preceded Mr. Grant as President of the Methodist Conference. Mr. Cragg was a speaker at the Fort Hare Conference in 1942, and is a representative of the Methodist Church on the Christian Council.

The Rev. H. P. Junod is a missionary of the Swiss Mission in South Africa and well known for his work in the prisons. He is at present Organising Secretary of the Penal Reform League. The name Junod is a significant one in missionary affairs in South Africa owing to the important writings both of the Rev. H. P. Junod and his father before him. Mr. Junod is the author of *Bantu Heritage*, among other works.

Chief Albert Luthuli is a Vice-President of the Council and a prominent African layman of the American Board Mission in South Africa. He has recently returned from an extended visit to America where he attended conferences of his Mission and undertook a considerable amount of missionary deputation work, addressing gatherings of Christian people in different parts of the United States. He is an elected member of the Native Representative Council.

Dr. J. M. Nhlapo, a prominent African layman of the Methodist Church of South Africa, is an educationist and principal of the Boitshoko Institution, Ventersdorp, Transvaal, and was before that on the staff of the Wilberforce Institution of the African Methodist Episcopal Church at Evaton, Transvaal. Dr. Nhlapo took a prominent part at the Fort Hare Conference in 1942.

Archdeacon R. P. Y. Rouse is Archdeacon of Native Missions in the Johannesburg Diocese of the Church of the Province and serves on that Diocese's Industrial Commission. He is chairman of the Transvaal Missionary Association, Co-Convener of the Social Welfare Section of the Christian Council, and a member of its Executive Committee.

The Rev. A. M. Blaxall is an outstanding figure in social welfare work. He is a pioneer of the work for Non-European Blind, and is chairman of both the S.A. National Council for the Blind and the S.A. National Council for the Deaf. When the Rev. E. W. Grant had to give up the secretaryship of the Christian Council Mr. Blaxall took on that post until a full-time Secretary was appointed. He is now Convener of the Council's Social Welfare Section and a member of the Executive Committee.

The Rev. Leslie A. Hewson, M.A., a Methodist minister, is Warden and Tutor of Livingstone House, the newly-opened Theological Hostel for the residence and denominational training of European Theological Students of the Methodist, Congregational, and Presbyterian ministry at Rhodes University College. Before going to Rhodes Mr. Hewson held pastorates at Bloemfontein and Rosebank, Cape. He is the secretary of the Methodist Historical Society, has contributed many articles on the history of Methodism in South Africa to publications of his Church, and is at present busy on a history of Methodist missions in the Eastern Province. The paper to be delivered by Mr. Hewson will be prepared in collaboration with **Dr. Edwin Smith**, the noted missionary author at present in South Africa for the Phelps-Stokes Lectures.

Council News

The Executive Committee of the Council will meet at St. Peter's College, Rosettenville, Johannesburg, on Saturday morning, 10th July. The following day will be observed as "Conference Sunday," and the Conference on "The Christian Citizen in a Multi-racial Society" will begin on Monday, 11th July, at the same centre.

For the Conference, delegates have been appointed by the Churches and associated bodies, and members of the public will be able to become members of the Conference with the right to share in the discussions, but not to vote, on payment of a registration fee of ten shillings. Single session tickets will also be available to the public. Local arrangements are in the hands of a committee of which the Rev. A. W. Blaxall, P.O. Box 42, Roodepoort, Transvaal, is the secretary.

The Biennial Meeting of the Council will follow immediately on the Conference and will commence on the afternoon of Wednesday, 13th July, and carry over to the following morning if necessary.

For all these gatherings the prayers of our readers are asked.

Mixed Marriages Bill. The Prohibition of Mixed Marriages Bill now before Parliament was the subject of discussion at the Council's Action Committee meeting early in May. It was decided to draft a statement on the

Bill which might be submitted to the heads of the Churches for their signature. The statement, in its final form, set out the views of the Churches that the proposed legislation prohibited marriages that were not contrary to the Law of God as declared by Jesus Christ; that mixed marriages were considered by the Churches as inexpedient, though not in themselves forbidden in Christian teaching; and that public opinion had hitherto acted as sufficient deterrent. Finally, in describing the proposed legislation, on the above grounds, as unchristian and unnecessary, the statement referred to the enormous difficulties that would face ministers of religion who were marriage officers. When sent to the Minister of the Interior and the Press the statement was endorsed by the Anglican Church, the Methodist, Roman Catholic, Presbyterian, Congregational, and Baptist Churches, and the Salvation Army.

Since then statements have appeared opposing the Bill from the S.A. Institute of Race Relations, the Civil Rights League, and the National Council of Women. The Archbishop of Cape Town has devoted an article to it in the Cape Town Diocesan Magazine, and this has received wide publicity.

Opposition to the Bill within Parliament and without has brought some amendments to its original provisions. Not the least interesting part of the debate was the reply of Dr. Dönges to the demand for a definition of European and Non-European in the Bill. He stated that this was not necessary since it was a matter of common law. The definition, as a result of a number of Supreme Court judgments, rested first on appearance, then social environment, and finally on pedigree.

Native School Feeding. The Council, in common with many other bodies, had lodged with the Minister a statement of its concern at the suspension of School Feeding for Africans. Since then the position has deteriorated and the Minister has declared that School Feeding for African schoolchildren in rural areas will be discontinued immediately and in the urban areas gradually reduced to vanishing point. The allotting of the same amount as last year for African School Feeding during the current financial year, however, may have the effect of benefiting African schoolchildren in urban areas for a brief spell.

Considering this matter the Action Committee took note of a request from the Congregational Union that a deputation should wait on the Minister. The Committee felt that this might be done with advantage if the Minister would agree to receive such a deputation, and this matter is now receiving attention.

Research. Heads of Churches and the regional Missionary Councils have been approached in connection with a survey of Training and Recruiting of the Ministry in South Africa being undertaken by the Research Secretary, the Rev. Mungo Carrick, as part of an Africa Survey which the Research Department of the International Missionary Council is conducting. It is hoped that the pooling of experience in this matter may lead to a solution of some of the difficulties being faced by the Churches in this direction.

Similarly, Missionary Councils are being asked to give

attention this year to the survey entitled: "An Enquiry into the effects of Modern Contacts on African Family Life, with special reference to Marriage Law and Custom, which is being conducted by the International African Institute, the I.M.C., and financed by the British Colonial Office and the Carnegie Corporation.

International Review of Missions. The July number of the I.R.M. will contain, it is anticipated, an article by Dr. G. B. A. Gerdener, of Stellenbosch, on the Dutch Reformed attitude to race relations; a statement by the Rev. Seth Mokitimi, of Healdtown, on the subject; and an article by the Rev. A. W. Blaxall of the Christian Council setting forth the views of a large body of Christian people on this matter. The July number of the Review will therefore be a particularly valuable one from the South African standpoint. The Review may be ordered from the Manager, I.R.M., 2, Eaton Gate, London, S.W.1., for 12s 6d. for a year's subscription covering four issues.

Orphaned Missions. The hopes that the many missions which had been helped during the war years and immediately after would by now be rehabilitated have not been fulfilled. In fact, the meeting of the Committee of the I.M.C. held at Oegstgeest, Holland, in September last year, found that the situation in respect of many missions in the post-war world was such that aid to them would have to be continued for some time to come. The records of that meeting carry the following: "Christian love in action met the calamity of missions in wartime faithfully and generously. The result—commonly called Orphaned Missions—was a demonstration of Christian solidarity and goodwill, the significance of which can scarcely be exaggerated.

But the calamity is not ended. In fact, the peril increases. The International Missionary Council, meeting in committee, after reviewing the situation enveloping the German missions (and, to a lesser extent, the Finnish and Norwegian missions), and the new crisis which has overtaken the Paris Mission, finds that the financial needs of orphaned missions are more severe and critical in this aftermath of war than during the actual conflict.

Despite most generous giving for missions by the German churches, no immediate relief is possible from this source, for the recent currency reform has reduced by 90 per cent. the funds of the German missions. Moreover, it is officially reported that as long as the German economy has to be subsidised by other countries, it will not be possible for funds to be sent out of Germany except for essential imports. Meantime, for other continental missions also, the securing of exchange and the transferring of funds becomes increasingly difficult. Inflation, particularly in the case of France, complicates the problem and makes its solution far more difficult.

The I.M.C. Committee thankfully acknowledge the help of Church World Service and is gratefully aware of the fact that what has hitherto been accomplished through the Orphaned Missions Fund would have been impossible without the generous aid of the Lutheran World Federation.

In these circumstances the Committee accepts as

imperative the need to extend and continue its Orphaned Missions Fund for another five years. It therefore resolves:

- (1) To establish a continuing fund for orphaned missions and inter-mission aid of at least £70,000 a year for the next five years, beginning in January 1949.
- (2) To call upon the constituent councils of the I.M.C. to secure the most generous response possible from the mission boards and churches within their membership....
- (10) That an appeal for assistance be made to missions which are working in the neighbourhood of the Paris Mission in its various fields."

Professor Latourette and Mr. Richey Hogg have, at the request of the I.M.C., prepared a booklet telling the story of "Orphaned Missions"—a story that is not yet complete. This booklet has been sent to representatives of Churches and Missions on the Christian Council from whom it might be borrowed.

The need for funds is great and the Council would be happy to forward any gifts to "Orphaned Missions."

Conference of Missionaries on Furlough. Professor Hendrik Kraemer, Director of the World Council of Churches' Ecumenical Institute at Chateau de Bossey, Switzerland, has written to us giving preliminary details of a Conference of Missionaries on Furlough which will be held at the Ecumenical Institute from October 14th to November 7th, 1949. The Course is for missionaries whose experience has brought them into contact with the vastly changed situation in the Mission Field, and is organised at the suggestion of the I.M.C. and in co-operation with them.

Any missionary going overseas who might wish to attend this Course should communicate immediately with the Christian Council Office.

Literature Grants. The International Committee on Christian Literature for Africa has intimated to the Council that in view of the need of simple theological literature the Committee would be prepared in case of need to make available small grants for missionaries or other approved writers to enable them to get clerical help, travel or leisure for such writing. Applications should be made through the Christian Council which must make recommendations regarding the work to be undertaken.

Towards Christian Unity

SOUTH AFRICA.

Professor Horton Davies writes from Rhodes University College: "An annual Lectureship designed to promote Christian Unity has been established, with the approval of Council and Senate, under the aegis of the School of Divinity at Rhodes University College, Grahamstown, soon to attain full independent status as a University. The endowment has been provided by the Disciples of Christ of the United States, a Christian Communion notable for its contribution in the ecumenical field. The gift was made on the initiative of the Rev.

Basil Holt, M.A., B.D., who, as the local Secretary of the United Christian Missionary Society, is their Representative in South Africa.

The Lectures, one to be delivered each academic year, will be given on the Peter Ainslie Memorial Foundation, to commemorate the life-long services to Christian Unity rendered by the distinguished bearer of that name, who ministered in the Church of the Disciples in Baltimore, and who was a leading figure at Conferences of the World Church in the first three decades of the century. The aim of the Foundation, partly commemorative, is also practical: that is, to bring to the seat of the only interdenominational School of Divinity in the Union, the leading Churchmen, ordained or laic, who are prepared to deliver a lecture designed to promote the unity of the Christian Churches. The strong and representative Committee administering the Foundation, is, of course, interdenominational, and includes Dr. Alty (the Master of Rhodes), the Right Rev. A. H. Cullen, M.A., B.Sc., (the Bishop of Grahamstown), Dr. Alexander Kerr (formerly Principal of the South African Native College), and the Rev. S. G. Pitts (the Secretary of the Christian Council of South Africa) amongst others.

The Committee has been fortunate in securing as the Inaugural Lecturer, the Most Rev. the Archbishop of Cape Town (Dr. Geoffrey Clayton), who will deliver the first Peter Ainslie Memorial Lecture on Wednesday, October 12th, 1949, at 8.15 p.m. in the General Lecture Theatre of Rhodes University College, Grahamstown. The Archbishop is already a well-established and distinguished figure in South African ecclesiastical life, and his fearless pronouncements, alike for their theological fidelity as for their Christian virility, have won appreciation far outside the wide circles of the Church of the Province of South Africa. His Grace's Lecture will be printed and published, after delivery, and may be obtained at a modest charge from either the Librarian of Rhodes University College (Dr. E. F. van der Riet), or from the Secretary of the Christian Council of South Africa (the Rev. S. G. Pitts), 56, Sarel Cilliers Street, Strand, C.P.

It seems peculiarly appropriate that Rhodes University College authorities should have been selected as the recipients of the new Foundation in view of the fact that its Department of Divinity includes as students ordinands from eight different Communion, namely, the Anglican, Baptist, Congregationalist, Disciples of Christ, Dutch Reformed, Lutheran (Swedish), Methodist, and Presbyterian Churches. All who have the welfare of the Union of South Africa, and the Union of its Churches, at heart will rejoice at this further encouragement to fulfil the prayer of the Head of the Universal Church "that they (all His disciples) may all be one."

GREAT BRITAIN.

The Interim Report of Conversations between representatives appointed by the Archbishop of Canterbury and representatives appointed by the Free Churches in England, signed by the Bishop of Derby and Dr. Nathaniel Micklem, Joint Chairmen, was published recently. It gives a summary of the discussions begun in 1947 and resumed at High Leigh in December, 1948, regarding inter-communion.

The report makes it clear that on many points complete

agreement has been reached. "On the doctrine of God the Father, the Person and work of Christ, the Person and mission of the Holy Spirit, the Trinity, and the Life Everlasting," states the Report, "we have found nothing which separates any one of these Communions from one another. All acknowledge the apostolic faith as contained in the Scriptures and expressed in the Apostles' and Nicene Creeds," though there is "difference of practice in the use of doctrinal formularies."

There is also substantial agreement on the doctrine of the Church and the place of the Ministry. "The Church is not a voluntary association of individual believers . . . it rests on the creative will of God," the report goes on. "The visible unity of the Church is the divine will for it. Visible unity does not imply uniformity, but implies at least that each part of the Church is able to recognise every other part as professing a true faith and administering the sacraments and discipline of Christ by means of its Ministry, in such a way that there are no barriers of principle to prevent co-operation in evangelisation and free mutual participation in worship and sacraments. The Ministry, being the gift of God to the Church, and existing in and for the Church, is integral to the continuation of the mission of Christ to the world. . ."

"The unity and continuity of the faith should be preserved," says the Report, "that is, the order of the Church should be such as to symbolise, safeguard, and mediate the apostolic message and mission. An essential element in continuity is the maintenance of the apostolic faith, worship and witness as set out in the New Testament. It is recognised that the intention of existing Ministries, both episcopal and non-episcopal, is to preserve the unity, continuity and universality of the Church

"The Conference took note of Resolution 61 of the recent Lambeth Conference, in which the resumption of negotiations between the Evangelical Free Churches of England and delegates appointed by the Archbishop of Canterbury to act on behalf of the Church of England was cordially welcomed, and in which the hope was expressed that the conversations thus happily begun might, by the blessing of God, lead to fruitful results. It also noted that in Resolution 58 reference was made to the disadvantages attaching to schemes not directly involving explicit plans for full unity.

"The Conference . . . adhered deliberately to the view that in England the method of approach to the problem of unity suggested by the Archbishop in his sermon at Cambridge was the one most likely to be fruitful.

"At the request of the Free Church delegates the following points were put forward by the Anglican members of the Conference as among those which in their judgment seemed to require investigation :

(a) What functions, other than that of ordination, would be regarded as so essential to the episcopate that they must be safeguarded by a Free Church 'taking episcopacy into its system' ?

(b) The admission of women to the presbyterate (especially if episcopally ordained), and the lay administration of Holy Communion, would from the Anglican point of view gravely complicate the questions both of interchange of Ministry and of inter-communion. Underlying this, in the judgment of many Anglicans, would be

the theological question of the relation of the ministry of the Word and Sacraments to the life of the Body of Christ. In other words, might not more than simply episcopacy prove to be at issue ?

(c) It would be a further question whether the Anglican Church would be prepared as a whole to admit Free Churchmen to communion without previous confirmation.

"At the request of the Anglican delegates the following points were put forward by the representatives of the Free Churches as among those which in their judgment seemed to require investigation :

(a) The conception of the continuity of the Church. Is the most important element in this conception the episcopal succession, or, as the Free Churches have always held, the proclamation of the apostolic faith in word and by life, together with the administration of the Gospel sacraments ?

(b) Is episcopacy a part of the Gospel ? If not, it is presumed that the same liberty of interpretation of 'the historic episcopate' would be allowed as is at present allowed within the Anglican Communion.

(c) Is the Anglican interpretation of the functions of the episcopate reconcilable with the high place assigned to the laity in the Free Churches, in virtue of which laymen are empowered to preach, and also to take part in the decision of questions of faith and practice ?

(d) Is it agreed that Anglicans could have inter-communion with Churches whose methods of admission to full membership were different from their own, such as the services of believers' baptism and 'reception into the full Church membership' ?

(e) Is it agreed that it is possible to establish full communion as defined in the Archbishop's sermon between the Church of England and the Free Churches in this country, and yet to leave each denomination to continue its identity ?"

"It is vitally important," says the Report, "that the visible unity of the Church of Christ should be accepted as the final objective, and that this should be kept clearly in view at every stage, even though this final goal be as yet distant."

An Experiment. As a means of bringing together members of different denominations the Anglican Rector of the parish of Hilgay, West Norfolk, invited the local Methodist congregation to join with his own on Maundy Thursday in the revival of an interesting custom of the early Church. This was the Agape or Love Feast, the simple fellowship meal of the early Christians.

The Agape is known to have been a regular and frequent practice of the early Church for a good many centuries, and was a feature of church life in the days of Athanasius, Basil, Gregory, Chrysostom, Jerome, Augustine, and others. It is still practised in some parts of the world, and retains a great deal of its original simplicity. At Hilgay the service included Psalm 145 which is used by the Eastern Orthodox Church in their Agape service to-day.

The service began with the singing of hymns, followed by the lessons (St. John XVII), the high-priestly prayer with its theme of Unity, which was read by the Methodist minister. Then, in the sermon, the rector reminded the

congregation that the true sacrament of unity was the Holy Communion, but that until the barriers were lifted the Agape was the nearest permissible approach to that perfect unity in worship. He explained carefully that the Agape was distinct from the Holy Communion, and was not a sacrament.

After the hymn "When I survey the wondrous Cross" the congregation recited together the words of the Nicene Creed. After this came the Agape. First, the prayers, and the blessing of the bread, on which was the impress of the cross.

There followed the breaking of the bread at the altar rails facing the congregation. Then the distribution of the bread, which was put in small pieces into baskets which could be conveniently handed along the pews. As the stewards came up to the rails, the congregation joined together in the Lord's Prayer. After collects and one short extempore prayer, the service ended with the hymn "Jesus shall reign where'er the sun," and the Blessing. The two conditions required of all who partook of the Agape were that they should have been baptised, and that they "loved the Lord in sincerity and truth."

WORLD NEWS

General. The producers of the film "Monsieur Vincent," the life of St. Vincent de Paul, which has proved to be a worldwide success, have begun work on a second and extremely delicate project—a film on the Passion of Christ.

To be entitled "The Divine Tragedy," the new film will be produced with funds subscribed by well-wishers in all parts of the world. The production is expected to be unique of its type.

The script has been written by Abel Gance, who will direct production. For twenty-five years he has been working on the text, which has been submitted to theologians of all creeds in all parts of the world.

The portrayal of Christ on the screen was debated with the greatest care. It has finally been decided that two versions should be made—one in which Christ will appear throughout the film, and another in which He will be heard but not seen.

The choice of the person to represent Christ has not yet been made. "We want a man who has faith," say the producers. "The first condition, which may seem paradoxical, is that he must feel above all that he is incapable of playing the role. It would be presumption for him to feel capable of doing so."

Many people, including clergy, have been submitted to a test. The names of the actors or technicians will not, however, be revealed. Following the tradition of the early cathedral builders, the film will be constructed anonymously. Actors and cinema men will be of the most diverse nationalities.

The Israeli Government has not only provided facilities for filming scenes in Holy Land, but has subscribed towards the cost of these shots.

In preparing his script the author has tried "not only to bring to life on the screen the historic drama recounted by the Gospels but has attempted to show the profound effect of this drama on the daily life of humanity."

Conference on Evangelism. At a recent Study

Conference on Evangelism organised by the Ecumenical Institute at Bossey more than thirty persons holding responsible positions in the work of modern evangelism were present from many countries, in addition to representatives of Y.M.C.A. and Y.W.C.A.

In regard to the Church, one of the points which constantly recurred during the Conference was its unpreparedness to meet the modern situation, its continuing impotence to meet the modern world where that world is: likewise there was the inability of the Church to integrate into its own life as it is those who have entered the Christian faith. The call which comes to the Churches out of the modern situation is primarily that of demonstrating a real community life, in which differences of class and background are genuinely transcended. It was felt that the call for evangelism, when properly understood, would constitute one of the most powerful means of awakening the Churches for a radical renewal of their life and structure, and of opening their eyes to the sociological imprisonment in which they find themselves as "bourgeois" Churches.

In regard to the world, which has to be met in the evangelistic endeavour, the discussions were dominated by two entirely different conceptions of evangelism. They might be characterised as the modernised individualistic approach of calling people to a personal decision for Christ, and the pioneering of the Church into the world by what was called the "prophetic" approach—aiming not at individual conversion, but at establishing contacts in which the Christian interpretation of life and the consciousness of modern man may come to an open encounter. A great and long-range endeavour to rethink and reinterpret Christianity is here involved. A patient and many-sided study of modern mass society is necessary in view of the situation. It was stressed that the Church has as much to learn from the world in this encounter as to teach it.

The encounter between these two approaches produced stimulating results in the members of the Conference, and served to emphasise the fact that we are still in the beginning of the task of defining and outlining the problem of evangelism in the modern world.

GREAT BRITAIN.

Oxford University has been given an endowment of £42,000 for a professorship of Eastern religion and ethics, intended to promote interest in the religions and ethical systems of the East. The endowment was made "to promote close understanding" between the world's great religions.

During his stay in England, Pastor Niemöller was invited by the City of Oxford to address the students in several of the Colleges. Before leaving Oxford he also visited the prison. At the request of the prison-chaplain, he gave a religious talk to the prisoners.

CHINA.

Sixty-seven Christian leaders—forty Chinese and twenty-seven missionary—held a one-day meeting in Shanghai to pool opinions on the present political situation as it affects Christian work and to clarify their thinking about problems ahead. One veteran missionary told the correspondent in China of Religious News Service (New York) that it was "amazing and inspiring" to see

How much better prepared the missionaries are to meet the challenge of Communism now than they were last November.

Some of the points brought out in discussion were: The Communist movement in China is fired by such fanatical zeal as has seldom been seen in the four thousand years of Chinese history. Christians must seek to maintain an honest, unprejudiced and open mind towards it, to separate the gold from the dross. If the Christian movement in China has relied too much on outside help it now must build up its indigenous strength. Christians must forget differences and unite their efforts. Communist leaders Mao Tse-tung and Chou En-lai, questioned about religious freedom, have replied that there will be freedom of belief but also freedom of non-belief. There is need for Christian "apologists" such as those of the early centuries of Christianity.

In the future, more effective lay leadership must be developed. New programmes must be mapped out to show that Christianity is a practical, working religion, closely related to the welfare of the common people, whether spiritual, social or economic. Overlapping organisations, dead wood, must be cut out. On Christian education there is need to think out Christian philosophies of property and production and also to study other philosophies of life. Schools must strengthen relations between Church and school and try to Christianise the home. It was recognised that in the field of Christian literature, the cultivation of young Christian writers is important.

As regards Christian work for youth, speakers pointed out that students have a special place in Chinese national life. Chinese youths are comparatively mature because they are in close touch with realistic life problems. They are dissatisfied with the status quo and demand radical change. Linked with the masses, students can make a significant contribution to the welfare of the common people. Christian workers must help youth not only to solve their own problems but also to make this contribution to the common people. Youth will not come to understand Jesus in a vacuum, but in relation to the social order.

JAPAN.

After visiting China Mr. Sherwood Eddy, the well-known American evangelist, went to Japan where he witnessed "the birth of the New Japan, contrasting it with the old Japan" he found on his first visit forty-one years ago.

Visiting Doshisha University in Kyoto, Mr. Eddy recalls the time when notice boards remained on the country roads: "Let no Japanese become a Christian on pain of death" and the non-Christian Japanese were proud and self-satisfied. "Today they are humbled after the first defeat of their hitherto successful militarism. They are broken, they are responsive and open to new ideas, especially to Christianity as a possible moral foundation and dynamic for their new democracy. In almost every college in which I have spoken, hundreds of earnest and eager non-Christian students have arisen and signed cards as inquirers, to join Bible classes and make a study of the New Testament to see if Christianity is the best way for them and for Japan."

For a second time in Japan's history, "the door of opportunity is now wide open" before the Christian message. But "apart from the Roman Catholics and Seventh Day Adventists, who are buying land and laying plans for hospitals, schools and churches, the missionary forces and the impoverished Japanese Protestant Churches are not adequately responding. I am sending a cable to John R. Mott, asking him to come to Japan to seize this opportunity for Christian statesmanship, that he might urge our missionary forces speedily to enter this wideopen door. His Majesty, the Emperor, suggested that I invite Dr. Mott to come, mentioning his name before I had done so."

SWITZERLAND.

Professor Urs von Balthasar, the well-known Roman Catholic theologian, during the winter semester of 1948-49 delivered a series of ten lectures in the big hall of the Bernoullianum in Basle on "Karl Barth and Catholicism," as part of an educational course organised by the Catholic Union for Christian Culture. Summing up, Prof. von Balthasar stated that "it does mean something if we can be grateful to Barth for giving us gladness in dogmatics and in the Word of God."

According to a report in the "Kirchenblatt für die Reformierte Schweiz" for March 31, Prof. von Balthasar in his final lecture endeavoured "to express the enduring elements of Barth's theological work under three heads: firstly, the exclusive centring of the Divine revelation in Christ, upon which alone faith is based (which exclusiveness according to Prof. von Balthasar, links Barth to the Catholic saints!), secondly, the rejection of the whole modern attitude of piety oriented upon man—here Catholic and Protestant have in equal measure cause to do penitence—and finally, a pushing forward of boundaries in theology. Even though boundaries are set it by God, we usually mark them out too quickly: they can be fixed once again. That has come about through Barth—in Prof. von Balthasar's view, particularly as regards the doctrine of election."

Prof. von Balthasar's concluding reference to unity "existing behind all the divisions of the churches through the presence of the Word of God" may be taken, ends the "Kirchenblatt," as showing "that confessional antagonism did emerge clearly in the lectures on the one hand, but behind it none the less was unity of faith. That witness to this unity should have been borne by a Catholic, where we otherwise feel our points of separation from the Catholics to be particularly sharp, that was the significant thing about these lectures. No attempt was made at any over-hasty agreement—on the contrary, the existing differences were allowed to stand—but an effort was made to get down to the basis of Christian belief, which is the same for us all. (Acknowledgments for news items in this issue to E.P.S., Geneva.)

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

THE CHRISTIAN COUNCIL QUARTERLY

Published by the Christian Council of South Africa

No. 24.

OCTOBER, 1949.

A Message to Christians

We, members of a conference on "Christian Citizenship in a Multi-racial Society," convened by the Christian Council of South Africa, extend to our brethren throughout the world fraternal greetings in the name of our common Lord and Saviour, Jesus Christ. Gathered as we are from all parts of the Union of South Africa, Basutoland, and Southern Rhodesia, as the accredited representatives of twenty-five Churches, Missions, and other organisations, we have been deeply conscious of the love and fellowship in worship which we share with all of you. As we know you have had us in your prayers during these momentous days, so we have remembered you day by day, and will continue to do so, that the great God and Father of us all may grant you, together with ourselves, wisdom and grace, praying that through the Church the world may be redeemed.

We are thankful for the respectful attitude adopted by Christian leaders outside our country towards the particular tensions and problems which confront us, and at the same time rejoice to know that this, and subsequent statements emanating from our discussions, will command your serious study and consideration.

To all in our own land who profess the faith of Christ crucified we say, in all solemnity, that there are conditions prevailing in South African social life which make it difficult, if not impossible, for many of our brethren to develop fullness of personality.

Last year it was our desire to discuss these matters with the highest authorities in our land, and for this purpose we sought an interview with the Prime Minister. Our request was refused. Therefore we have applied ourselves to a deeper study of the issues involved. We have had in mind that our Prime Minister, a few hours after the assumption of his responsibilities, stated in a broadcast speech, heard throughout the world, that he and his ministers based all their deliberations on the belief in the Sovereign Will of God. We also believe in the Sovereignty of God: which means that God is at work moulding the future of our people; and our task is, with humility and devotion, to study the course of events, so that we may see the way in which God is working and be able to co-operate in the fulfilment of His purpose.

Arising from our deliberations we affirm that the fundamental truths we shall neglect at our peril include:—

- (1) God has created all men in his image. Consequently, beyond all differences remains the essential unity.
- (2) Individuals who have progressed from a primitive social structure to one more advanced should share in the responsibilities and rights of their new status.
- (3) The real need of South Africa is not "Apartheid" but "Eendrag".*
- (4) Citizenship involves participation in responsible government. The franchise should be accorded to all capable of exercising it.
- (5) Every child should have the opportunity of receiving the best education that the community can give, and for which the child has the capacity.
- (6) Every man has the right to work in that sphere in which he can make the best use of his abilities for the common good.

For three days we have lived together, thought together and prayed together—men and women sprung from a great variety of national traditions, speaking in our homes many languages, but knit together in the fellowship of the Kingdom which is not of this world.

It is our profound belief that our experience here in Rosettenville can be the experience of all in South Africa; that mutual respect and frank exchange of views, unfettered fellowship, and brotherly love, can prove stronger than the forces of mistrust, isolation, and fear, which infect the life of our nation.

As a practical expression of this our faith we extend to our brethren of the Dutch Reformed Church, at present unhappily not associated with us, a cordial invitation to join us in discussion of the practical implementation of these principles in the ordinary affairs of our daily life. In this open invitation we declare without reserve that we are conscious of our own shortcomings, but coupled with this is our profound belief that God the Holy Spirit can—and, if we are faithful, will—lead us into all truth, and that truth shall make us free.

E. W. GRANT, *President.*

STANLEY G. PITTS, *Secretary.*

Rosettenville,
Johannesburg.
13th July, 1949.

*(For the guidance of overseas readers this may be rendered: "Unity through teamwork".)

“Rosettenville, 1949”

Over one hundred people, mostly official delegates of Churches, Missions, and other organisations associated with the Christian Council, were present at Rosettenville during July to study the vital question of “The Christian Citizen in a Multi-racial Society.” They met, under the able chairmanship of the Rev. E. W. Grant, President of the Methodist Conference, at the College of the Resurrection and St. Peter, by the kind permission of the Community of the Resurrection. The great helpfulness of Father Goodall, C.R., together with the work put in by the Rev. A. W. Blaxall and his committee, helped to make the Conference a success from the point of view of comfort and general facilities.

After the opening Devotions led by the Chairman, the Secretary paid tribute to the late Dr. J. R. Darbyshire, who had died while holding office as President of the Council and whose leadership had meant a great deal to the Council life. Archdeacon Rouse led the Conference in prayer.

The Conference was formally welcomed to Johannesburg in a very gracious speech by the Deputy-Mayor, Councillor Mincer, who explained that the Mayor himself was then overseas. It was a pleasure to have Councillor Mincer with us for the rest of the session. The Chairman then delivered his opening address on “The Purpose of the Conference” and gave an admirable lead to the subsequent sessions.

The Conference was the response of the Council to the requests from its constituent bodies that a lead be given in the matter of the Christian attitude to race relations and the position to which Christian people were committed in the present South African situation.

That such a lead as the Conference sought to give was important was amply demonstrated by the wide publicity given to the Conference and its Findings. In addition to the reports in the English and Afrikaans daily Press (the fullest treatment naturally being given on the Reef), the Conference Statement or Findings—and often both—were published in full in various periodicals, including *The Forum* and *The South African Outlook*, and in the Christian newspapers of the different denominations. Articles on the Conference appeared in *Common Sense* and *The Democrat*. The latter, in its leading article, went so far as to say that the Findings constituted “decisions that may well prove of the utmost importance to the future of the Union. . . if properly applied by member Churches,” while one of three articles dealing with the Conference stated, “I would even say that this statement is the most heartening thing that has emerged in our national life since Dr. Malan’s Government came to office.” In addition, the International Missionary Council, the World Council of Churches, and the Conference of British Missionary Societies, have all shown great interest in the Conference and its outcome, and await the publication of the Report.

The fellowship of the Conference in its worship, its sessions, and at meal times, was a happy experience, and found expression in the conviction set forth in the Statement on page one. And the realisation that that fellowship was something that extended far beyond the bounds

of our own country was brought home to the delegates as they listened to Mr. Matt. Eddy of the Methodist Central Hall, telling of his experience at Amsterdam last year, and saw the official film of that mighty gathering.

An impression of the Conference may be gained from the following sketch written by one of the delegates who has had a long association with the Council.

A CONFERENCE IMPRESSION

If any one wanted a microcosm of South African life they could not have done better than attend the Conference convened by the Christian Council of South Africa to consider the obligations and privileges of citizenship. Over a hundred delegates and others assembled from all parts of this vast country: men and women with an infinite variety of background and tradition, both social and religious. The great majority, both white and black, were South African born; others had come from overseas but had taken South Africa as the country of their adoption; a very few were missionaries in the sense that they live in the country for a specific purpose, and can return to another country at will.

The buildings in which they assembled were situated at Rosettenville, a suburb four miles from the centre of Johannesburg. When a few priests of the Anglican Community of the Resurrection first started work there at the end of last century the land they purchased was surrounded by fields. They have built up their own Priory, a large secondary school for African boys and girls, a theological college, and a Retreat House, all of which today form an island in the ever expanding townships which provide homes for workers in the largest city south of the equator. Beyond question the atmosphere of the campus, and the warm hospitality of the fathers, played a vital part in the success of the Conference. It is not easy in the complicated life of South Africa to find a place where men and women, white and black, can worship, work, and live together in complete forgetfulness of the petty annoyances, and serious social barriers, which they experience daily in the outside world!

In addition to the devotions with which each day began and closed, Holy Communion was celebrated each morning in the College Chapel and in a neighbouring Presbyterian Church.

There was a small group of delegates who were present at the Fort Hare Conference convened by the Council in 1942 to consider the tasks of Reconstruction which it was visualised would follow on the ravages of war. They could not escape the sense of a complete difference of setting. At Fort Hare most of the delegates had been engaged for months in preliminary study, and came to compare and finalise their conclusions. There was a sober optimism, possibly due to an underestimation of the forces of disintegration and the magnitude of the tasks ahead.

To Rosettenville the delegates came in a very different mood. South Africa is itself confronting post-war situations to a large extent the very opposite of anything imagined in the days of open conflict. The official policies of the country at this time seem to the supreme councils of many Churches to undermine their work. Delegates, with a few exceptions, were officially appointed by their Churches and Mission Boards, therefore, to study the

Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive at The University of the Witwatersrand, Johannesburg, South Africa.