

basic principles of "living together" with complete realism so that their guidance and conclusions might be the basis of further study to follow the Conference in order that the Churches may be faithful to their divine mission in human society.

After each session a small Findings Committee worked hard in the preparation of succinct conclusions, which were presented to a plenary session each evening. No doubt there was ground for the feeling expressed by a few that there was such concentration on work that there was little opportunity for those walks and talks which are so much valued at conferences of this nature. But no one resented this fact because the urgency for clear statement dominated everything. That the Conference was fully aware of what it was doing was evidenced by the solemn way in which every member rose to affirm the final Statement that it was resolved to issue to the Church throughout the world, and of which the Conference felt itself a living member.

Repeatedly throughout the three days there was voiced a sense of irreparable loss to clear Christian witness owing to the fact that two great Churches, the Roman Catholic and the Dutch Reformed, stood apart. As the former had requested, through the Bishop of the Transvaal Vicariate, to be informed of the Findings, the Conference confined itself to an open appeal to the Dutch Reformed Churches to join us in the further study of our Findings and the manner in which they may be implemented in our national life.

The complete simplicity, and deep devotion, of the prayers offered in four languages during the closing worship encouraged all to believe that the unanimity of the conclusions of the Conference was the work of God the Holy Spirit, upon Whose guidance the Church is utterly dependent.

A.W.B.

Conference Findings

1. In presenting the Findings of this Conference we wish to state, first, that the Church not only has the right to speak on matters that concern society, but it is its duty to do so. There are times when it would be wrong for the Church not to speak.

2. In doing so, however, we appeal to our fellow Christians to recognise that if the Church has the duty to protest against wrong, it does so most effectively if it demonstrates the right within its own life.

3. In speaking to a multi-racial society we affirm that the Church planted by God in this country is multi-racial and must remain so. This is one of its glories.

4. Recognising that a theological background is essential to all social and political policies, we affirm the relevance of the Christian doctrine of Man; as a child of God, as corrupted by sin, as redeemed in Christ, and as finding his true goal only in eternity.

5. This implies that man's essential value lies in his nature as man, and not in race or culture.

6. While acknowledging that one historic people was chosen by God to be the medium of His fullest revelation in Jesus Christ, we repudiate the claim that any other race has been so chosen, but affirm that His chosen people is now the universal Church.

7. Man's first loyalty is to God, and to God alone. But this loyalty must be worked out within the context of earthly society. All other loyalties must be tested by this primary loyalty.

8. The study of anthropology confirms us in the conviction that of greater significance than the admitted diversities among men is man's common humanity.

9. This study suggests the relativity of all individual cultures, their complex origin, and the fact that when by culture contacts and the dynamic intrusion of new standards the whole background of a primitive culture crumbles, it is impossible to rebuild that society on out-grown standards of life.

10. When individuals have moved from a primitive social structure to one which is more advanced this change should be given recognition.

11. At this stage in the affairs of our country we accept the principle of trusteeship. But we are emphatic that this policy should mean the preparation of the ward for taking his full share in the life of the community. When this maturity has been reached by any individual the privileges and responsibilities of full citizenship should be granted.

12. Trusteeship, therefore, can only be an interim measure, and we look forward to the day when partnership shall be established, involving worship, education, and citizenship, in common.

13. We believe that the real need of South Africa is not "Apartheid" but "Eendrag".

14. We consider that in principle adult persons of all races should share in the responsibility of the government of the country. This implies the exercise of the franchise. We recognise that at present many such persons are not ready for this responsibility. We therefore agree to a qualified franchise.

15. We urge all Christians to take an active part in the many social institutions of the community and to exercise their Christian influence while doing so.

16. We deprecate false conceptions of nationalism by which any one section of the community, European or Non-European, claims the exclusive right to control national affairs. True nationalism will find its expression in the service of the community as a whole.

17. We maintain that every child should have the opportunity of receiving the best education that the community can give and of which the child is capable. This education will be provided within a threefold sphere--the Home, the Church, and the School.

18. As a Council of Christian Churches we affirm further that the only adequate education is that which is entirely influenced by the Christian religion.

19. The provision of education in the schools must remain a national service, must continue to be a charge upon the general revenue of the country, and be available to all sections of the community on a *per capita* basis.

20. We appeal to the Churches to co-operate in providing an agreed syllabus for teaching the Christian religion in the schools.

21. We urge the Churches to concern themselves with fostering the Christian vocation to the teaching profession.

22. The Conference requests the Christian Council to give careful attention to the I.C.N.O. pamphlet on "Christian National Education" and to make public its own conclusions.

23. The welfare of a nation depends much upon its industry and economy. We affirm that every man has the right to work and should be given the opportunity to do so. He should accept his labour as a duty, the means by which he serves the community.

24. Accepting the fact of the great advance in modern technology, we consider that the economy of a country needs a degree of State control. But we submit that such planning and control must be in the interests of all, in order that the poorer sections of the community may share in its benefits.

25. In his work the worker must be given the opportunity to develop his abilities to the best possible advantage, for the better he can do his work the greater will be his contribution to the common good. We declare that the practice of migratory labour and the colour bar in industry prevents many workers from exercising their skills. Further, the practice of migratory labour, because it separates men from their families, causes grave moral decline, both in the men at their places of work and in the members of their families left at home. Consequently we are convinced that these practices should be discontinued through a determined policy of gradually settled labour encouraged to increase its skill.

26. We would speak for workers employed in farming. These suffer a grievous handicap through insufficient security of tenure of the land which they occupy, often resulting in the ejection of themselves and their families. We urge that means be found by employers of such labour which will to a large degree remove this handicap and enable the labourers to feel more settled in their work.

The Follow-Up

Group Study.

Mention has been made earlier of the fact that one of the differences between Rosettenville, 1949, and Fort Hare, 1942, was that the latter was prefaced by the organising of study groups up and down the country, which discussed in advance the papers to be delivered at the Fort Hare Conference. Some such system had been in mind to preface a conference on Religious Education during this year. But when it became increasingly clear that the Churches were called to deal first with an even more urgent matter and in January last preparations for the Religious Education Conference were discontinued in favour of the Conference on Christian Citizenship, time allowed only for the organisation of the Conference itself. The effect of this was marked in the lower level of the discussion following the addresses at Rosettenville.

That widespread study should precede a national conference is very desirable. But it is possibly even more necessary that study should follow it. The papers deli-

vered at Rosettenville and the Findings to which the Conference came will achieve little unless they are followed up. As one periodical already cited has put it, the decisions reached may well prove of the utmost importance to the future of our country *if properly applied by the Churches*. There is only one way in which this can be achieved. It cannot and would not come by imposition "from on top" or "from without." It can only come as each individual Christian is convinced of the truth of what the Findings of the Conference declare, and is prepared to implement them in personal and collective action and attitudes. And the road to that is by study, discussion, and waiting upon God.

The Council, therefore, in considering the publication of the Report of the Conference, felt that it would greatly help to achieve this end if the Report were in the form of a book for study groups, giving the papers delivered at the Conference, the Findings on each subject dealt with, and Questions prepared with a view to discussion. That book is now in the press and will shortly be available. It will be published at a low cost and in sufficient numbers for each member of a study group to possess a copy. Orders may be placed immediately with the Council's office at 56, Sarel Cilliers Street, Strand, C.P. The cost is 1s. 6d. per copy.

Action on Findings.

One or two of the Findings of the Conference call for specific action by the Council, and these it is hoped to bring to the notice of the various Church assemblies at this time.

Christian-National Education. Finding 22 requested the Christian Council to give its close attention to the I.C.N.O. policy and to state publicly its own views. At the subsequent biennial meeting of the Christian Council the matter was gone into very carefully and included consideration of a statement drawn up by a committee of ministers convened by the Christian Education Movement. The Council felt that something fuller and more positive was called for, and asked the Christian Education Movement, whose co-operation as a body associated with the Council was readily offered, to prepare, in conjunction with the members of the Council's Executive on the Rand, a detailed examination and statement on the C.N.O. scheme clause by clause, which might be submitted to the Council's constituent bodies prior to publication. This is now in hand, and a first draft of such a statement has been prepared and will have been considered before we go to press.

Religious Education. Finding 29 emphasised the need of an agreed syllabus for teaching the Christian religion in the schools. Such a syllabus exists in the Cape, is sorely needed in Natal, and an agreed Catechism was published as an Appendix to the Report of the Transvaal Provincial Education Commission, 1939. The Finding referred to could only stress the importance and the need of such an agreed syllabus. If one is to be made generally available there is a considerable amount of exploration and negotiation to be undertaken. The matter will be brought before the Churches and receive further attention from the Executive Committee in due course.

Vocation to Teaching. The Conference recognised that the mere provision of an agreed syllabus would not

necessarily ensure adequate instruction in the Christian religion. While according the greater importance to instruction given in the Home and the Church, it was felt that so far as the school was concerned much must depend upon the individual teacher. There was a great need for English-speaking young people to recognise anew the sphere of service that offered in teaching. Hence Finding 21 urges the Churches "to concern themselves with fostering the Christian vocation to the teaching profession." This the Council hopes to bring before some of the Church Assemblies this year.

Scripture and Race Relations. Although not embodied in any Finding, the Conference sent forward to the biennial meeting of the Council a request that it consider the appointment of a committee of theologians and Biblical scholars to go into the theological and Scriptural basis of the Christian view of race relations. The Council gave attention to and recognised this need. There was no time to consider it at length, but it will be in the minds of members of the Executive Committee, and will come up for further consideration when the Committee next meets.

Overture to D.R. Church. So far there has been no official response to the open invitation in the Conference Statement to our brethren of the Dutch Reformed Churches, but this may as yet be too early for the matter to have been considered. From the Council's side an attempt is being made to initiate conversations with individual Dutch Reformed ministers in the hope that this might lead to the creation of a bridge which later on could bear "heavier traffic." More than that cannot be said at this stage.

Council News

New Officers.

The biennial meeting of the Council took place immediately after the close of the Christian Citizenship Conference at Rosettenville. The Council placed on record its gratitude to the Rev. W. T. Whalley, who had led the Council as Acting-President for the year, following the death of Archbishop Darbyshire. As President for 1949-51 the Council elected the Rev. E. W. Grant, President of the Methodist Church, who had served the Council as Honorary Secretary and as a member of its Executive Committee for many years.

The two new Vice-Presidents are the Rev. Basil Brown, Chairman of the Congregational Union, and the Ven. R. P. Y. Rouse, Archdeacon of Native Missions in the Diocese of Johannesburg.

The Council re-elected Mr. A. M. Filmer as Honorary Treasurer and spoke its warm appreciation of his services over the past two years.

Report, 1947-49.

In presenting the report of the Executive Committee for the past two years the Secretary referred to important events during that time which had affected the Council. Firstly, the Whitby Conference of the International Missionary Council, attended by the Rev. Seth Mokitimi and the Secretary, had led to a closer relationship be-

tween overseas ecumenical bodies and the Christian Council, and, in particular to a very great interest in the witness of the Churches in South Africa at the present time. Secondly, the establishment of the World Council of Churches at Amsterdam in August, 1948, had carried inter-church co-operation a great step forward, and, so far as local activity was concerned, had brought the Council into an indirect but important relationship to that body. Finally, the change of Government in South Africa and the introduction of "apartheid" as the official racial policy of the country had led to increased racial tension in the Union. Following the statements of the various Churches on the prevailing situation, the Council had organised a deputation consisting of the heads of the Churches to interview the Prime Minister on the matter, but the interview had not been granted. It was against that background that the Council had felt it necessary to call the Conference on Christian Citizenship that had just concluded.

The Council had taken action over the past two years on such matters as the Indian Trade Boycott, the Durban riots, the Government Commissions on Broadcasting, Penal Reform, Native Laws, and Native Education; on Native School Feeding, the Prohibition of Mixed Marriages Bill, and on sundry regulations including that dealing with the admission of missionaries to the country. In addition the Council had, in conjunction with the Institute of Race Relations, convened a conference on "Human Rights," to examine the South African situation in the light of the United Nations' Declaration.

The Council's Sectional Committees dealing with Medical work, Youth, Education, Social Welfare, Women's Work, Literature, and Evangelism (including the Missionary Research Committee) had all been active during the past two years, some having handled matters of considerable importance to the Churches, such as the survey of needs and representations made in connection with the Mission Hospitals of the Cape; the memorandum, drawn up by a committee of experts, in reply to the Questionnaire of the Government Commission on Native Education, which had, in addition, been a useful guide to individual Churches in their own evidence; and the compilation of a hymnbook in the vernacular, suited to the needs of spiritual work among African prisoners and African mine-workers.

Admission of Missionaries.

Attention was given at the Council's meeting to the new regulation affecting the admission of missionaries to South Africa. Hitherto missionaries, other than British subjects, have entered South Africa by means of permits for permanent residence in the country, applied for in their country of origin. According to the new regulation, missionaries will be admitted without delay (the length of which in the past had been the subject of constant representation) on temporary permits for a contract of two years' duration, renewable at the discretion of the Minister. This arrangement has been agreed to by the Roman Catholic Church, which deals, of course, only with unmarried personnel.

Such a regulation is likely seriously to hamper Pro-

testant missions in this country, since such missionaries are usually married men, often with families, who will probably be deterred from entering the South African mission field by reason of the insecurity of their position. The Council has already made representations to the Minister in the matter, and at its meeting appointed a small commission to interview the Minister in Pretoria on the subject.

The Paris Mission.

The difficulties facing the Paris Evangelical Missionary Society, owing to lack of finance, were the subject of concern to the Executive Committee and the Council. It was decided to appoint a committee to study the situation and to suggest steps that might be taken to safeguard the important work that the Mission has done and the witness it continues to bear under grave handicap in Basutoland.

Mixed Marriages Act.

The Executive Committee, meeting before the Conference, approved the prompt action taken by the Action Committee in setting forth the attitude of the Churches to the Prohibition of Mixed Marriages Bill. The statement had been mainly concerned with principles, but now that the Bill had become law practical difficulties were bound to arise. The Executive decided to ask the Churches to state what difficulties they had encountered and how these had been met. With this information before it at its next meeting the Executive hopes to be in a position to suggest the best way of meeting difficulties that arise and of working out some common policy.

Finance.

It is to be feared that as things stand at the moment—no allowance having as yet been made for subsidising the Conference Report—expenditure will exceed income in 1949 by £200—£300. Reporting to the Council, the Treasurer, Mr. Filmer, said that 1948 had been notable financially for a number of special gifts to the Council, but that apart from these normal income had been low. This year it was anticipated that the income from affiliation fees from constituent bodies would amount to about £600. Expenses, on the other hand, could not be less than £1,100. That left at least £500 that had to be found from donations and subscriptions. Money was coming in only very slowly, and one could at present foresee only a deficit. Expenses had been cut to a minimum.

Facing this situation Council members pledged themselves (a) to give what they could personally; (b) to approach people in a position to assist; (c) to urge their denominations to increase their financial support of the Council.

Officers' Absence.

The Council took note of the prospective absence overseas for six months next year of the Treasurer, and granted a similar period of leave to the Secretary, since this fell due to him in 1950 as from service in his own denomination. Suggestions for the carrying on of their work will be made for the approval of the Executive Committee in January next.

Christian Leadership in Industry

In the Programme of the Christian Council (1945) one section is concerned with the need for an approach to business and industry. Up to the present this has received no great attention, possibly because of its difficulty. Some guidance in this matter may perhaps be afforded by the account, published in the organ of the British Council of Churches, of a method of approach which will not be unfamiliar to those who served as chaplains during the last war. The article reads as follows:—

“‘The training of right-minded leaders in thought and action.’ It was in these words that Field-Marshal Alexander challenged the chaplains in Italy at the close of the war to tackle the problem of developing Christian and moral leadership among men. It was agreed by those in authority that working time was well spent on recovering the principles of Christian action, and that, although men with powers of leadership were few and far between, they should be given a chance to study the foundations of truth and to grow into believing Christians.

“In any approach to an industrial city the problem of leadership and the absence of belief is the same, but there has to be added the additional divorce that so plainly exists between the factory life and the life of the Churches. The one is organised for material ends (and no blame is attached to it for that) and the other is the chosen organism of God to maintain the spiritual life and purpose of man. This serious division is so entrenched that the many aids that the Church might give to industrial life are barred, and also many aspects of factory life that might bring more reality to the Churches are equally cut off. Even in joint councils and production boards there seems hardly ever, in this city (Leicester), to be a conscious attempt to face up to religious facts or to bring into play the characteristics of a Christian society.

“**Initial Moves.** Over a period of months personal friendships and contacts were made, mostly within the three great industries of Leicester, the Boot and Shoe Industry, Hosiery, and Engineering, and a group of some thirty employers came to realise the urgent need for action. It seemed as though ‘a great door and effectual were opened and there were many adversaries.’ Spasmodic canteen meetings were felt to be inadequate. To withdraw men in working hours seemed at first to be well-nigh impossible, but it became apparent soon that that would be absolutely essential if the right type of leader or shop steward was to be assisted.

“It also became clear that our approach should include the Trade Unions. Looking back at the official requests to various unions and to the Trade Council, we realise now that many false moves were made, and it was ultimately only by personal contact and friendship that leaders in four important Trade Unions in the locality were persuaded that the urgency of the times needed a radical approach, and they therefore gave their consent to the withdrawal of labour in working hours. With the good will of the employers, the Trade Unions, the Civic Authorities and the Churches, who had come together over the venture, the first school was launched.

"From about 20 factories 110 people were gathered together. In some instances they were a chosen group of six or twelve sent on the authority of the directors, in others they were volunteers who had seen the notices and invitations posted in factory canteens and elsewhere. They met daily from Monday to Friday at 2 p.m. There was suspicion, there was doubt, there was a sense of almost frivolity about being paid to be absent to listen and to talk with parsons. The first day or two the 'sales resistance' was high, and both men and women seemed fogged and uncertain of the purpose of the school, but by half-way through the week the air had cleared, faces were bright, tongues were loosed, and the lecturers and the students were able to settle down and grasp the main purpose of the school. It was primarily a sense of Christian fellowship and common endeavour that broke down the barriers, between employers and employed, between trade union organisers and directors, and, indeed, between the lay-folk and the parsons.

"The Purpose of the School. The purpose of the school was briefly to study two things: the outstanding problems in industry, and the facts of the Christian religion, and to relate the one to the other. The day was divided into two periods, with the first series of lectures and discussions running from 2 to 4 p.m. and the second series from 4.30 to 6.30 p.m. In the first series on the industrial situation an attempt was made to cover the rise of Christian action in industry, the primary consideration facing industry to-day, the problem of work and incentives, the recovery of a sense of vocation, sex and personal relations in the factory, and finally, opportunities for Christian leadership in industry. In the second series, again in five lectures, an attempt was made to analyse the real nature of the continuing crisis of man and the answer that God has given in Himself in Christ Jesus, in forgiveness and renewal, in the Church and the common life.

"In this series on the religious side, men and women were presented with a matter that they had never been presented with before. Undoubtedly, the lectures on "God" and on "The fact of Christ" came as a real surprise and a complete eye-opener to many present. The accepted facts on which the belief and structure of the Church rest were, to several, entirely new. 'I often wondered why people went to Church,' said one man; 'Now I am beginning to know.' The school started the process of thinking, for individuals and small groups, both on the technical issues of factory life and on the great issue of Christian belief and loyalty.

"Personal Relations—The Challenge of Christ. The hard work of the school was undertaken in the group discussions. In the matter of industrial problems, the problem came down every time to personal relations in the factory, relations as existing between man and his supervisor, the supervisor and the director, relations between men and women, and between those working on the same bench. It was seen that problems of production and even monotony in labour were not real issues when compared to the problem of personal relations. And following the religious lectures it was clear that for some to relate religion to our industrial life was both impossible and, indeed, unnecessary.

"There were several present who had little or no con-

ception of the life and purpose of Jesus of Nazareth, and even less of the nature and mission of the Church. For many the Church was merely irrelevant, but by the time the week had gone by, largely through personal friendships made, a number of people were sincerely challenged with the person of Christ in a way that they had never been challenged before, and a fair proportion began to discover the Church for themselves within the fellowship of the school, and were surprised to find that the Church was offering that which they themselves most needed. The factory and the Church were apparently not so divided as they had thought.

"Christian Leadership in Secular Activities. Of the 110 who attended the school, 75 were men. Unfortunately, only six or eight directors attended regularly throughout, and there were only six whole-time trade union organisers. The remainder were evenly spread through all levels of industry, a large proportion being supervisors, managers and foremen. But even with this excellent group it was difficult to find a real willingness to take a lead in the works by becoming a representative on Works Councils or accepting offices in Trades Unions or taking on the responsibility of the training of juveniles. It had not occurred to people that such responsibilities were Christian in character, but as the result of the school we already hear of instances of such voluntary work being accepted in order to carry the Christian way into such secular activities.

"Follow-up Plans. After considerable discussion and many "post-mortems" it has been decided to call those who took part in this initial effort together once every two months in the evening for further instruction and discussion. This has already met with a good response. Secondly, it has been vigorously contended that another school must be held within the next few months while the interest is great, the employers are willing, the trade unions are in agreement, and while there is a nucleus of men and women dotted about the city who are keen to send their friends. It is hoped that this school will take place in October. It is not true to say that the right device or the right technique of government or management will save industry. We are faced with the problem of leadership and voluntary action in a free society. If this is true, then the different segments of society will need to undertake a careful re-examination of their way of life, whether it is the Army or industry or the office, and having studied, to take action, not necessarily immediately, but to be prepared to study and to think again. It was to start this process of study and thought in the factories of Leicester that the School of Christian Leadership was formed.

—Robin W. Woods."

World News

Dr. B. G. M. Sundkler, Research Secretary of the I.M.C. since January, 1947, has been appointed to the chair of Church History with History of Missions in the University of Uppsala, Sweden, as from September 1st. Dr. Sundkler is the author of the important *Bantu Prophets in South Africa*, the study of the African Separatist Churches which Dr. Sundkler made while a missionary in

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is country. Plans are being made for the early appointment of a successor in the I.M.C.

Mr. Maurice Webb, of Durban, has been appointed by the Commission of the Churches on International Affairs as Commissioner for South Africa. The duties of such a person are to bring before the Commission matters that should receive their attention, to co-operate with local inter-church agencies in educating public opinion or making representations to authority, and to attend the meetings of the Commission.

Miss B. D. Gibson, Assistant Secretary of the I.M.C., and its senior officer, is retiring after long service to the missionary movement. "When the formative steps towards the creation of the I.M.C. were taken in 1920," writes the London Secretary, "Miss Gibson had already been at work with Dr. Oldham since 1916 on the Continuation Committee of the Edinburgh Conference and no one else has given such continuous secretarial service at the centre of the movement for missionary co-operation as has our widely honoured colleague and friend."

As Secretary of the International Committee on Christian Literature for Africa, **Miss Margaret Wrong**, whose death occurred in Uganda while on a visit there twelve months ago, was concerned to provide suitable books to satisfy the ever increasing demands. Her many friends have instituted a Margaret Wrong Prize, to encourage literary productions from Africa, and, if possible, to subsidise their publication. Subscriptions from friends or organisations may be sent to Rev. M. Davidson, Institute of Christian Education, 46, Gordon Square, London, W.C.1.

World Christian Handbook. The International Missionary Council, the World Council of Churches, and the World Dominion Press have co-operated in the production of a most useful volume which has just been published by the latter body. The work of compilation has been in the hands of Mr. E. J. Bingle, a former missionary educationist in India, who is now the Joint Secretary for Survey of the I.M.C. The book is divided into three Sections, the first containing authoritative articles on the religious situation in the different countries of the world, the second a statistical section, and the last a directory of Christian Churches and agencies in the different countries. The use of such a book is admirably brought out in an article by the editor, Mr. Kenneth Webb, and, if hopes are realised, subsequent editions will appear every two or three years. The price of the Handbook is one guinea.

I.M.C. Two important conferences are being planned for the I.M.C. The first, a conference of Eastern Younger Churches, will be jointly sponsored by the I.M.C. and the World Council of Churches, and will meet in Bangkok, Siam, in December this year. Its main concern, after reviewing the present situation, will be the drawing up of a plan for the evangelisation of Eastern Asia. The second will be a conference of Sending Countries, to be held probably in Britain in 1951, at which South Africa will be represented, and which will consider in detail the new situation that has arisen as a result of the rapid development in recent years of the Younger Churches on the mission fields. The plan for the latter conference is now

being considered by regional missionary councils in this country.

World Council of Churches. Occasionally one reads and hears of persons in this country asking whether, after the great gathering at Amsterdam last year, we shall hear much more of the World Council. The asking of such a question indicates that the nature of "Amsterdam" has not been fully understood, for it was not simply "another conference," but brought into being a new organisation, a new and continuing relationship between the Churches. The account of the activities of the World Council during its first year would, even briefly dealt with, take more space than this paper provides. We may mention that in addition to the unceasing work of the Department of Reconstruction and Inter-Church Aid in Europe, the Faith and Order Commission met in Conference at Oxford during July, with representatives of 10 Churches from 15 countries. A study of non-doctrinal factors, historic, social, and political, affecting ecumenical reconciliation in the sphere of doctrine, liturgy, and worship, is to be carried out by theologians over the next three years. The results will be considered at a world meeting of Faith and Order in 1952, at Lund, Sweden.

The World Council's Commission on International Affairs, which has been busy during the year on the question of religious liberty, and in particular with the safeguarding of it in the United Nations' Declaration on Human Rights, also met at Oxford in July. It is to concentrate on accurate documentation of the following themes:— Race relations (including the question of national minorities); International regulation of common interests of national States; Progressive development and codification of international law. An International Law Conference is to be held at the Ecumenical Institute near Geneva in April, 1950.

The Study Department of the World Council met at Oxford in June. Three lines of international study on Church life and social order have been planned. These are, first, to find out the most effective methods of bringing the Christian Gospel to the working members of the industrial order; second, to explore the alternatives to Communism, on the one hand, and laissez-faire Capitalism on the other, by drawing together qualified laymen and theologians to define with larger detail and precision the characteristics of a Responsible Society; and, thirdly, Biblical scholars all over the world will, by conferences and exchange of pastors, try to find the Biblical foundations on which to build Christian doctrines that will apply to the immediate social order.

Will readers kindly note that donations towards the cost of production and distribution of this Bulletin, and to the Council's work generally, will be very gratefully received by the Hon. Treasurer, P.O. Box 708, Cape Town.

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Modern Evangelism

In his charge to his Diocesan Synod in November the Archbishop of Cape Town said, according to a Press report, "that a carefully thought out and sustained effort must be made to bring the claim and promises of the Gospel before those among the Europeans who, though technically members of the Church, did not appear to be in any vital touch with organised religion." The President of the Methodist Conference which met in Grahams-town recently announced that the emphasis during his year of office would be laid on evangelism. The Baptist Church has for some time past been engaged in evangelistic campaigns.

All this bespeaks the fact that although the struggle for justice for all races in this land and concern for a Christian ordering of society are matters that engage the attention of the Churches constantly, they have not forgotten their primary task, which must indeed be the foundation of their social witness, the bringing of men and women to the facing of the challenge of the Gospel of our Lord and Saviour, Jesus Christ. A strong evangelistic note is sounding through the world-wide Church at the present time, as the World News in this issue bears witness. It is a cause for thankfulness that the Churches in our own country are also alert.

None who is concerned to see more than a mere stirring of emotion, however, can be other than conscious of the difficulty of the task confronting the Church at the present time. One is reminded again of the words of the Council's late president, Dr. Darbyshire, in what he called "Prolegomena to Evangelism:" "The thing that bothers me greatly," he said, "is that some at any rate of the concern about Evangelism appears not yet to have probed to the depths either the immensity of the gulf between professing Christians and members of society professing no religion, or the difficulty of so presenting the Gospel as to make any impression on the world to-day."

It is with this fact in mind that the Study Department of the World Council of Churches has issued a booklet, "The Evangelisation of Man in Modern Mass Society." It is not an answer to our problems, but a plea for study of them in that particular situation in which the local Church finds itself, and some guidance and suggestions to that end. Hence its sub-title, "An Ecumenical Enquiry."

The booklet follows on the earlier studies which were carried through in preparation for "Amsterdam," and which were published in one of the Amsterdam volumes—

"The Church's Witness to God's Design." "In that volume," says the booklet, "it was pointed out that modern industrial society in the great cities of the world is one of the areas in which the voice of the Church is very faintly heard, and in which the Gospel exercises very little influence over the thoughts and destinies of men. In earlier times the Church succeeded to a considerable extent in making itself at home in rural communities. Evidence from all over the world suggests that the Church is finding itself progressively less at home in the developing industrial society of the present day, whether we look at the unskilled labourer, at the artisan, at the clerk who lives in the suburbs of an industrial city, or at the managing and directing class."

Asking whether there is any special witness, any particular guidance, that the Church has to offer, the writers state that the answer as yet is that *we do not know*. What information is available is inadequate. The aim of the study proposed can therefore be defined only tentatively. As such it may be said to be:

- i. To locate the problem, to find out where we are in relation to this new type of society that has been growing up for 200 years, and in which the Church in many parts of the world has progressively failed to maintain its hold.
 - ii. To make available as widely as possible tested and reliable information concerning successful attempts at Christian penetration of this world.
 - iii. To facilitate contacts between those engaged in similar enterprises in different countries.
 - iv. To challenge the Churches to experiment, and perhaps to help them by the inspiration of what, in different parts of the Church, is actually being achieved.
- "If this is taken seriously," the pamphlet points out, "any group of ministers and laymen in any industrial town in the world, who are willing to spend some time in careful observation and thought, can produce material that may be of value far beyond their own circle."

With respect to method, the pamphlet suggests that at this stage probably only the first two steps are clear. These consist, first, in the definition of problems and collection of factual data. A good deal of analysis has already been done and is available, reducing the amount of time necessitated on this. Not reports so much as critical estimates of experiments in industrial evangelisation are what are now required. The second step would also appear to be clear—the calling of occasional conferences

of a few people to study particular points, and, if justified, larger conferences. Thereafter, dissemination and application.

The pamphlet then proceeds to "set out, somewhat provocatively, some considerations which seem relevant to the enquiries to be pursued."

First, the urgency of the task of proclaiming the Gospel, lying in the presence in every country of people who have never heard the Gospel, of those who have rejected it or suspended judgment, and "lukewarm" and uncertain Christians. Here is quoted a very pertinent passage from the declaration made at Amsterdam:

"As we have studied evangelism in its ecumenical setting we have been burdened by a sense of urgency. We have recaptured something of the spirit of the apostolic age, when the believers 'went everywhere preaching the word.' If the Gospel really is a matter of life and death, it seems intolerable that any human being now in the world should live out his life without ever having the chance to hear and receive it. . . . Now, not to-morrow, is the time to act. God does not wait for us to be perfect; he is willing to use very imperfect instruments. What matters is that the instrument should be available for His use. The results of our efforts are not in our hands but in His. But He has given us the assurance that 'it is required in stewards that a man be found faithful,' and that, where that faithfulness is found, He is able to 'do exceeding abundantly, above all that we ask and think.'"

This preliminary study then passes to a sketch of the situation facing the Church to-day, and instead of losing itself in largely inapplicable generalities, gives a brief description of the situation in France, written by one who knows the industrial world intimately from within. This is intended also as a guide for study groups who are concerned with their own particular situation in different parts of the world. It indicates clearly, though in a necessarily brief and simplified manner, the road by which the industrial worker comes to reject the 'values' of that bourgeois world of which, for him, the Church and religion are an essential part.

Over against such a situation as this what has the Church in its armoury of evangelism? Traditional factors and procedures in evangelism, together with new factors and experiments, are mentioned. They must be assessed according to the experience of the groups studying the question, and in as realistic a manner as possible. Prejudices will not yield to judgments expressed by the writers of any pamphlet. The latter wisely confine themselves to asking some questions which give one to think.

The next to last section in this booklet is a searching one. Headed 'Revolution in the Church,' it begins by stating that "The situation of the Church in the modern world is so serious that many of those most deeply concerned for its welfare are convinced that nothing short of revolution can bring it back to a position in which it can fulfil the will of God. Most of the reforms proposed are mere palliatives which do not affect the essentials of the situation. What the Church is called to to-day is a far deeper reconsideration of its own nature and vocation, and a willingness to take all risks in order to be obedient to the calling of God." Repentance is called for, but not in the sense of a "mournful self-pity" in which it is used *ad*

nauseam in much of contemporary Christian literature, but in the biblical sense involving "such a ruthless facing of the facts as leads on to reformation and action." The common man judges the Church in such phrases as "The Church has never been a friend to the working-man; in labour conflicts almost without exception it has lined up on the opposite side, on the pretext of defending justice and order." How much truth is there in these and similar common assessments of the Church? Something of what underlies them is given attention in this section.

But if 'Revolution' is needed, what does it involve? What is required to make the Church once again a missionary Church? Six things are suggested:

i. First and foremost is needed *a recovery of the Gospel* as a living Word, that sets all men and all churches free from servitude to the world and its idols.

ii. This recovery will lead to *a recovery of the sense of the true nature of the Church* and of the real meaning of Evangelism.

These two give rise to many questions, some of which are stated, and in the light of the consideration of which one may proceed to:

iii. A reconsideration of the real meaning of *evangelisation* as a call "to the obedience of the faith."

This in turn will call for a new consideration of:

iv. What is meant by, and the place of, *conversion* in the evangelistic process, and

v. The place and use of the *laity* in the total evangelistic enterprise. And finally, if it be true that "the most effective missionary forces among the unchurched sections of the population are the marginal Christian sects,

vi. Are there legitimate elements in their practice which are of importance, and which might be adopted, as part of the revolutionary process of transforming now stagnant churches into missionary churches?

The final section asks "What can be done now?" "The end of study should always be *action*. . . There are some things that the churches can do immediately. They are in fact part of the afore-mentioned revolution, and can help to prepare the churches for a more powerful impact on modern mass society." These include the bearing of a courageous witness, the initiation of community surveys, experimentation in industrial evangelism, a carefully prepared strategy, and an overhaul of our religious vocabulary as part of the 'problem of communication.' These and other immediate steps are touched upon.

To come back to where we began. This most valuable pamphlet does not aim to answer our problems—it does not profess to have the answers. What it is concerned to do is to put us to work, to urge us to tackle seriously a problem that is common to *all* the churches.

The first step of all is to get together groups who *will* tackle this matter seriously, and who will.

i. Make a realistic assessment of the situation of their church in its local and regional setting;

ii. Be prepared to take their share in the transformation of now stagnant churches into missionary churches;

iii. Have the imagination of their faith kindled to see God working in new ways and hear God's call to new experiments.

(Copies of the pamphlet *The Evangelisation of Man in Modern Mass Society* may be ordered through the Council's office, price (so far as we can judge) one shilling each.)

Strange Criticism

In its leading article for the issue of the 12th October, 1949, *Die Kerkbode*, the influential weekly paper of the Dutch Reformed Churches, says that the path of the Dutch Reformed church is a narrow one. It is having to meet severe criticism, particularly on the question of race relationships, and friends are not as numerous as they were. It goes on:

"We do not wish to say much on this question at the moment, but we feel it our duty to draw the attention of our readers to what is now being said about us. We confine ourselves to the Findings of the Conference of the Christian Council of South Africa which took place in July in Johannesburg, on the subject "The Christian Citizen in a Multi-racial Society." Two liberal papers, "The Forum" and the "Democrat Monthly" give us the details of the Conference, and from these it would appear that the subject dealt with was not the official one at all. In reality the subject of discussion was the Dutch Reformed Church. At the very beginning of the articles published in the latter paper it is recalled that our Church held a Congress in Johannesburg recently, but "in nothing like the progressive spirit" of the Christian Council. In the article by the Rev. T. Huddleston on "The Church and Social Justice" one discovers the really pleasant spiritual note which is the background for his sharp rejection of humanism. But evidently the Conference soon turned aside from this since immediately afterwards Arthur Sutton follows with a strong plea for the humanistic point of view. This speaker (spreker) maintains that humanism and Christianity are not opposed to each other, but coincide on a wide front, giving each other mutual support. Further, he admits that he himself gave up his membership of the Church long ago, together with his belief in ecclesiastical doctrines, but as a humanitarian he is very thankful that the Churches of the Christian Council have come together to offer a strong defence of liberalism!

"The statement that liberalism finds powerful support among those persons who represent a humanistic Christianity is always true," *Die Kerkbode* continues. "Still it is surprising that the Christian Council identifies itself with the latter. Equally inexplicable is the fact that this body which once felt honoured by the membership of our Church should allow people who are so opposed to us opportunity to speak. Our confession that the Non-Europeans also belong to the Christian brotherhood is merely a theological acknowledgment without any practical meaning, says Mr. Sutton, while Gordon Hillhouse, another speaker, devotes his whole article to a contention that "The Dutch Reformed Church evades the Issues." From this we are to understand that our Church, although the greatest in membership, wastes its ability to be a power for good in the fight against racial politics, the colour bar, vested interests, and the like, on busying itself with the

three romantic subjects of the country pulpit—sex, drink, and gambling. With reference to the Congress on Social Evils in July there is a reluctant admission that a measure of sense over social matters was manifested, but this was very exceptional and very vague—a cloud as big as a man's hand. For the rest, everything is due to ignorance—that which we call 'sin' is really economic degradation, and where it is urged that adultery must be punished the speaker reminds us that marriage with one woman first came into operation with so-called Christian civilisation, and that the fight against early forms of marriage (group marriage, etc.) has not by any means been won yet as the many transgressions show. The deploring of gambling doesn't help at all; it is far more important to give attention to the economic system which is responsible for it.

"But above all our Congress has to bear criticism on the apartheid question. "On other issues the Congress closed its eyes to reality; here it looked reality in the face and solemnly lied" when it declared that there was nothing in Holy Scripture against race separation as conceived in apartheid.

"There are many members of our Church to whose notice these things come, and it is understandable that they cause alarm, but we must learn wisdom from them. In this sort of thing we learn to know the dark background from which many of the grievances against us arise; and it must become clear to all that Communism is becoming more and more the way of life for all foreign influences in our country. Its voice may be clearly recognised here too. It has become clear that we differ so much on matters of this sort that we can no longer meet each other on common ground—it no longer exists."

The article concludes by saying that it is useless to try to meet this sort of thing by argument; the only way is to go forward in devotion to their task.

When we read this strange criticism of the Christian Council's Conference, based apparently on the misunderstanding that the articles in the "Democrat Monthly" were papers delivered at the Conference, and read that common ground no longer existed because of the views of these writers, we wrote at once to *Die Kerkbode* in the hope that they would bring our letter also to the attention of their readers. We said: "Our attention has been drawn to the Editorial in your issue of *Die Kerkbode* for Wednesday, 12th October, 1949.

"We note that in dealing with the Conference of the Christian Council on 'The Christian Citizen in a Multi-racial Society, attention is given not to the Findings of that Conference (in spite of "We confine ourselves to the Findings of the Christian Council Conference") but to comments upon the Conference by an independent periodical, the "Democrat Monthly," the articles of which are treated as though the Council were responsible for them and endorsed the views there expressed. In actual fact those articles, with the exceptions of that by Father Huddleston, were written by persons unknown to the Christian Council, and none of the authors was present at the Conference in question. The Christian Council is, therefore, in no way to be identified with the views of these writers.

"With respect to Communism it is obviously not known

to *Die Kerkbode* that, under the heading 'The Christian Evangel in relation to Industrial and Economic Questions' the Conference denounced Communism as an atheistic philosophy and social system with which Christians cannot compromise. Any suggestion, therefore, such as your Editorial carries, that the Christian convictions of the Churches and Missions as expressed at Rosettenville are Communistic or Communist-inspired is the exact opposite of the truth.

"Finally let it be said that the Christian Council is not concerned now or at any time to criticise the Dutch Reformed Church. The Council deplors the fact that it has not yet been possible to bridge the gap created by the different views of the Churches in this country as to what are the fundamental Christian ethical principles. Its desire, however, for a united Christian approach to our problems is evidenced in the appeal it makes to the Dutch Reformed Churches in the Conference Statement issued at Rosettenville to join with the Churches and Missions in the Christian Council in discussion of these problems with a view to their Christian solution."

Unfortunately, this letter was not brought before the readers of *Die Kerkbode*. Instead, we have received a letter in reply which appears to take no account of the statements made in the original article. We give the text of it below for the interest of our readers. Since it contends that the article in question was not concerned with the Christian Council or its Conference as such, we have felt that no good purpose would be served by pursuing the matter further. The letter reads:

"In answer to your letter of the 26th October I want to bring the following to your notice.

"Firstly, you must please notice that in the article concerned we are not discussing the Christian Council as such, neither do we discuss the subject which the Council considered at its recent Conference. The article in our paper only seeks to emphasise that our road is narrow, especially in connection with the question of race relationships in South Africa. Indeed, the Findings of your Conference as published in "The Forum" prove this just as do the sentiments of the writers in the "Democrat Monthly." We do not hold you responsible for the views of that paper, but have drawn the attention of our readers to the fact that that paper endorses your views with a high measure of approval. Whether the paper misrepresents your Conference or not is a matter between you and not for us to say. We hope however that you will ponder the fact that your views on race relations have found so much approval in Communist circles, and this is all the article suggests.

"It may well be true that the Christian Council as such does not criticise the Dutch Reformed Church, but at the same time the Council adopts a position opposed to the historic tradition of our Church, and some members and Churches belonging to the Council are continually expressing their views on our policy. Your letter also refers to a Christian solution of the race question. Is what we stand for, as the oldest Church in this country, unchristian? We do not think so and trust that the blessing that has rested, and still rests, on our extensive mission work will be regarded by others also as an approval of that policy and as

a proof of our good faith and Christian intentions towards the Non-European population of the land. That you are opposing this policy at present with the blessing of Communist elements (with whom we know you do not wish to be identified) is a matter for your Christian conscience. But our article does not concern itself with that; we merely wish to let you know how difficult our path is becoming."

The above are, of course, translations. The article and correspondence were in Afrikaans.

News of the Church of South India

On September 27, 1947, in St. George's Cathedral, Madras, following upon the solemn reading of the seventeenth chapter of the Gospel of St. John in the midst of a vast congregation, Bishop C. K. Jacob, of Travancore, made the following declaration:

"Dearly beloved brethren, in obedience to the Lord Jesus Christ, the Head of the Church, Who on the night of His Passion prayed that His disciples might be one; and by authority of the governing bodies of the uniting Churches, whose resolutions have been read in your hearing and laid in prayer before Almighty God; I do hereby declare that these three Churches, namely:

The Madras, Travancore and Cochin, Tinnevely, and Dornakal Dioceses of the Church of India, Burma, and Ceylon;

The Madras, Madura, Malabar, Jaffna, Kannada, Telugu, and Travancore Councils of the South India United Church; and

The Methodist Church in South India, comprising the Madras, Trichinopoly, Hyderabad, and Mysore districts;

are become one Church of South India."

Two years later, let us ask ourselves how fares the Church of South India? Have those twenty-eight long years of patient, prayerful negotiation, which preceded the inauguration on September 27, 1947, begun to yield a reward commensurate with all that devoted perseverance?

Adventure to Unity

Let us in the first place be quite clear about what in fact happened on September 27, 1947, for something very significant did happen. Christians from a variety of Church traditions, after unhurried consultation, came to the conclusion that they must explore what Archbishop Temple once described as the way of "Union as a means to Unity." They deliberately rejected the counsel that complete agreement on all major theological issues must precede living together in one Church. As Bishop Hollis, the Moderator of the Church of South India, himself a former S.P.G. missionary, has put it, these Christians of South India accepted "the principle that full theological understanding and agreement is the goal and not the starting-point." That principle lay behind the action taken on September 27, 1947.

In a recent address, Bishop Hollis used the phrase "the life of a family is only intelligible to those who live in the

family." Expounding this truth in connexion with the inauguration of the Church of South India, he said:

"It was our faith that, if we took the decisive step of coming together into one Church, we could count upon the Holy Spirit to make plain to us how we were to proceed from that starting-point of obedience. We believed that we had gone as far in mutual understanding as it was possible for us to go so long as we remained in separation."

Continuing, Bishop Hollis affirmed his conviction that the way to attain full understanding and comprehension is by being prepared to unite before that understanding and comprehension has been attained.

"To expect to attain them before Union is like expecting the perfect understanding of an ideal marriage as a precondition of willingness to marry at all. There must be an act of faith in the achieving of Church Union, a readiness to take what is, humanly speaking, a risk. The taking of that risk, the act of faith itself, is a vital necessity if the understanding is to be attained. We in the Church of South India today are sure of one another as in a real sense we could not be sure of one another before, just because we are all in the Church of South India and not in our previous separate Churches."

If we would understand what has happened in South India, and what may well happen elsewhere, then we must recognize and give full value to the deep spiritual adventure of faith and obedience which lay behind the inauguration of Church Union in 1947. Against the background of that recognition we can attempt to answer our very important questions.

Treasure-Trove

In a recent interview, the Rt. Rev. Frank Whittaker, Bishop in Medak, formerly a Methodist, made two interesting points from his experience in the Church of South India. First, he spoke of the disturbed conditions of the Hyderabad State in which his diocese is located. In 1948 in that State there was repeated on a smaller scale what had happened on the frontiers of India and Pakistan soon after Independence Day in 1947.

"Because by God's grace," said Bishop Whittaker, "we had already learnt from experience the meaning of reconciliation and unity with our fellow-Christians, we were better able to fulfil the ministry of reconciliation at the time of India's most desperate need. Because we have been enabled to break down barriers hitherto insurmountable, we have something to share with others, non-Christians and fellow-Christians alike."

Part of the task of restoring order in Hyderabad was remitted to local Peace Committees. "In many cases," records the bishop, "the local Christian leaders were the first to be approached—'You Christians,' they said, 'are the people who are experienced in this sort of thing, in the art of peace-making.'"

Secondly, the bishop spoke of the new discoveries made as each learns to appreciate the contributions of Christians reared in another tradition: "We have found a new understanding of the will of God and of one another . . . we no longer talk to each other over dividing walls but round a family table."

This learning together is proceeding at a deeper level than the mere exchange of information. "The gifts which God has given to the Churches in their separation," says Bishop Whittaker, "are now our common possession, but the sum of our giving to each other is something more than all we represented in isolation." That is well said, and it represents one of the outstanding experiences of unity as testified to again and again in letters from our own missionaries in South India:

"Moreover, while we gratefully acknowledge and use our immediate heritage from our various traditions, we feel free—in a new way—to go back to the New Testament and to the Church of the early centuries as we face together the questions which relate to the worship and well-being and tasks of the Church. We feel free to think and plan fundamentally, and to act creatively under the guidance of Him Who is saying to us: 'Behold I make all things new.' That sense of manifest guidance of the Holy Spirit which marked the long course of the negotiations for union is vividly present in the common councils of the Church since union took place. The same Lord Who called us together is leading us into a fuller experience of unity. The process of 'growing together' into one, which the scheme of union contemplated would take some thirty years, is taking place, both in the local dioceses and in the Church as a whole, far more rapidly than we dared to believe."

Grass Roots

Now all this may be true, but unity in the high command, even unity widely diffused in the consciousness of the clergy, would not be enough. If the Church of South India is to grow, it must be a Church whose grass roots are deep in the soil of the loyalty of its rank and file members. Here quite inevitably the progress is slower. The long established principle of comity whereby the missionary societies did not trespass upon the areas in which each other were working, means that the average village congregation, for instance, is scarcely aware that Church Union has happened. One most significant exception to this must be made, an exception which may well have most far-reaching consequences right outside South India. The dioceses of the South India Church are relatively small. This means that the bishop is becoming known as a person by his people in a way that is quite impossible in a vast diocese.

An interesting comment on this is to be found in a broadcast over the National Network of Australia given by the Archbishop of Brisbane after his visit to South India on his way home from the Lambeth Conference:

"Wherever I went," he said, "the clergy and lay people had already learnt to accept the bishop as their spiritual leader, guide, and friend. This was equally true of each bishop, no matter whether he had previously been an Anglican, a Presbyterian, or a Methodist. Whatever doubt there might be in the minds of Lambeth bishops as to his exact status in the Church of God, there could be no doubt that in the daily life and work of the Church of South India, the fact of episcopacy was already established in popular esteem. One felt convinced that the pastoral

and evangelistic aspects of the bishop's office had made its appeal and come to stay."

The key to the growth of the Church of South India into something new in the way of genuine unity, the key to the discovery that difference need not divide but can be enjoyed to mutual enrichment, the key to a unity which is not a dead level of uniformity, is the theological college, the training centre of the ministry. At Trivandrum in Travancore, five different traditions share the common life of a theological college. Here meet the English Congregational tradition, the German Lutheran and Reformed traditions, the Eastern Church tradition, and the Anglican tradition. The story of what is happening is told by the Principal, the Rev. L. W. Brown, a C.M.S. missionary, in a booklet entitled K.U.T.S. (Kerala United Theological Seminary)—a venture in union theological training in South India. One of the exciting things about Trivandrum is that it embraces a unity wider even than the Church of South India. That fact, together with the invitation of the first General Synod of the Church of South India to the Lutherans and the Baptists to join in setting up a committee to explore the ground for an even larger experiment in unity, constitutes evidence that the Church of South India is certainly not resting in any complacency with what has already been achieved.

—C.M.S. News-Letter.

Archbishop Addresses D.R. Synod

The Council noted with pleasure that the Most Reverend Dr. Geoffrey Clayton, Archbishop of Cape Town, was recently invited to address the Synod of the Dutch Reformed Church of the Cape, meeting in Cape Town.

According to the Press report, in welcoming the Archbishop, the Moderator of the Dutch Reformed Church, Dr. A. J. van der Merwe, said: "There are differences in outlook, temperament and approach between our churches but there is no reason why there should not be mutual esteem and mutual faith." He expressed the hope that the bonds already existing between the two churches would be further strengthened so that a united front could be established against religious indifference and provocative paganism.

In the course of his address to the Synod Dr. Clayton asked: "Is it not possible that we can together work out what is the mind of Christ for this land? It will mean that we may continue to differ but that we will differ with less bitterness. This will be of inestimable value to this land you and we are proud to serve."

Certain facts, said Dr. Clayton, had to be faced. Churches in the Union were not agreed on matters not connected with doctrine but which concerned the life of the country. All, however, accepted the mind of Christ as paramount.

"Public utterances," he continued, "will be made by you and us which differ widely, and we must declare without fear what we think is right. But it is essential that we should give each other credit for complete sincerity."

The Archbishop paid tribute to the sense of responsibility and churchmanship instilled in the people by the Dutch Reformed Church, and said that this influence extended beyond its own congregations. The fact that the drift away from the Church was less prevalent in South Africa than elsewhere was mainly due to this influence, said Dr. Clayton.

His Grace concluded by conveying a message of goodwill to the Synod on behalf of the Anglican Church.

Replying and thanking the Archbishop for his address, the Rev. G. de C. Murray, minister of the Dutch Reformed Church congregation at Three Anchor Bay, said the Synod endorsed Dr. Clayton's desire for better understanding. It felt gravely concerned that such different viewpoints should exist, for they could only lead to further misunderstanding.

A World Convention

At the request of the National Sunday School Association, the South African unit of the World Council of Christian Education, we gladly pass on the following information regarding the World Convention of the Council to be held next year in Canada.

Meeting Place. Further information is now available regarding the forthcoming Convention. It will gather from the 10th to 16th August, 1950, on the campus of the University of Toronto. In addition, the Convention will have the use of a number of Churches in the vicinity. For the plenary sessions the Colliseum at the Canadian National Exhibition Grounds, which seats 6,500, has been reserved. Then for the proposed mass session the Stadium, Maple Leaf Gardens, seating 17,000, will be used.

Delegates. Some 5,000 or more delegates are expected to register, of whom 1,000 are expected to be visitors. South Africa has been allocated 40 delegates, and the task of building the Union's delegation has been entrusted to the South African unit of the World Council of Christian Education, the S.A. National Sunday School Association, to whom all enquiries should be directed.

Fellowship Delegates. All interested are invited to have a share in the Convention by enrolling as Fellowship Delegates or Intercessory Members, on payment of a fee of one dollar (7/3). Fellowship delegates are recognised as prayer partners and as such will receive a pictorial report of the Convention. The roll of Fellowship Delegates in each country will be presented to the Convention in the opening session as a great demonstration of worldwide unity in Christian education.

Programme. The programme is being built around the theme "Jesus Christ—Teacher and Lord." Gifted, able speakers from different parts of the world will take part, and there will be exhibits of curriculum materials and up-to-date audio-visual aids.

For further particulars apply to the Secretary, S.A. National Sunday School Association, Box 17, Port Elizabeth.

World News

World Council of Churches. Miss Sarah Chakko, President of the Isabella Thoburn College at Lucknow, India, has accepted the invitation to be chairman till the summer of 1951 of the Commission to investigate and report on the Life and Work of Women in the Church which will meet at the Ecumenical Institute, Bossey, near Geneva, from March 6—10, 1950, to plan its task. Mrs. Kathleen Bliss of England, who edited the "Christian News-Letter" till its termination in June of this year, has agreed to write the first comprehensive world-wide ecumenical survey on this subject. The Commission is to include, besides Miss Chakko and Mrs. Bliss, representatives of churches of thirteen countries. The Amsterdam Assembly approved the preparation of this further survey to follow the interim report published last year.

An interdenominational American Theological Committee set up by the World Council of Churches to plan a move to foster unity among Churches throughout the world met in New York recently under the chairmanship of Dr. Clarence T. Craig, president of Drew Theological Seminary. Under their guidance four authoritative volumes on what theological and sociological differences keep the Churches divided will be prepared by theological groups in different parts of the world. The last of these volumes will be what Dr. Craig terms "the most concerted effort ever made at a constructive synthesis" of Christian beliefs held by Protestant, Catholic, and Orthodox Churches. These will pave the way for a world assembly of theologians planned to be held at Lund, Sweden, in 1952.

Great Britain. At a luncheon given in honour of Dr. J. Scott Lidgett, C.H., on his retirement after 60 years as warden of the Bermondsey Settlement, London, Dr. Lidgett called upon the leaders of all the Churches not to waver until full re-union was accomplished. "The great keyword of our thought, our sympathy and our practice," he declared, "is catholicity—that we all belong to one another." He thought it certain that Episcopacy would be the framework of the new Church; but he insisted that it must be "under some conditions"—an episcopate which was brought into "living, organic relations with a Church in which the duties of the presbytery and the position of the laity, both men and women, are recognised and have part in the constitution."

The toast to Dr. Lidgett was proposed by the Archbishop of Canterbury, who said that although he could not speak from long association with Dr. Lidgett, "it is perhaps symbolic of a good many things, and not least of Dr. Lidgett's own work, that I, as Archbishop of Canterbury, should propose this toast, and that I should be willing and glad to propose it." After speaking of the importance of Dr. Lidgett's work in the spheres of social service and Christian education, the Archbishop paid tribute to Dr. Lidgett's services to the cause of Christian re-union, and remarked: "It must be a great encouragement to him to know how the position has changed in his own life time and by his own actions." The divisions between the Churches remained, he said, but the attitude to them had completely changed. There was now a charity at least which did not exist fifty years ago. Touch-

ing upon the prospects of re-union the Archbishop said he was very hopeful of seeing that day. He had tried to do what he could. His Cambridge sermon had been the result of his anxiety to get everyone concerned beyond the position of stalemate into which they had drifted. He could say that the result of the conversations being held between representatives of the Churches would be a report next September on what would be involved in any further step towards re-union.

At the annual meeting of the British Council of Churches in September the General Secretary, the Rev. R. D. Say, drew attention to the new spirit which was making itself evident in the Churches, a spirit described by the Archbishop of Canterbury as a spirit of militant determination which was making the Church once more a force in the life of the nation. Mr. Say declared that the drift from church membership was being halted and said that the Church of Scotland, the Presbyterian Church of England, the Methodist and Baptist Churches all showed increased membership returns for the past year. "This is emphatically not a revival or a dramatic return to religion," he declared. "But at least we should let the world know that the Church is no longer standing at ease, or 'running down like a clock.' It is at the alert and ready to advance."

U.S.A. The next five years would bring a major shift in religious broadcasting from radio to television, according to the Rev. E. C. Parker, Director of Programme and Production for the American Protestant Radio Commission. He urged religious forces to work "fast and furiously, not only to get in on the ground floor, but also to develop the skills to keep pace with the spectacular growth of television as a new art as well as a new medium." Expert forecasters look upon radio as obsolete, he stated.

On World Communion Sunday (October 2) a United Evangelistic Advance Crusade opened in America and will last until December, 1950. This 15 month crusade is the most comprehensive and widely representative evangelistic drive ever planned. The crusade, which has a National Committee of 62 headed by Professor Homrighausen of Princeton, will involve 37 million members of 38 Protestant denominations, who will go forward under the slogan "America for Christ" for the period that closes the first half of the twentieth century.

A brief was filed in the United States Supreme Court recently by the Federal Council of Churches in support of the petition of an American Negro for review of a case in which he sought admission to the University of Texas. It stated that segregation enforced by legal means was a denial of equal protection under law, of the dignity of individuals, and of the Christian concept of universal brotherhood. The case in question, says the Federal Council, confirms the thesis that "separate but equal facilities" in the matter of public education "tend to maintain a permanent pattern of imposed inferiority and subjection." The brief was filed as the first of its kind, the Supreme Court was informed, because of the Federal Council's "interest in, and concern with, the legal, ethical, and religious principles which are challenged by the decisions of the courts below enforcing segregation as a result of the fact of race."

Germany. "The Confessing Church Stands Again" is the title of a book recently published containing essays by, among others, Dr. Martin Niemöller. Dr. Niemöller writes, "I could not tell you how often during the last few months I have thought of that saying of St. Paul's addressed to the Churches in Galatia, 'Ye did run well; who did hinder you that ye should not obey the truth?' Apparently once again all we want is security. Anybody engaging in conversation with a Social Democrat or two is suspect; anybody talking to Communists as if they were human beings to whom the Gospel is addressed is beyond the pale; 'Christianity' is becoming once more practically the equivalent of a bourgeois society looking at the past. In the constitution of EKD we find the words 'Confessing Church' tucked away: . . . and it is hard to find them. God grant that even yet a community may exist, may arise, in which it is an inescapable duty to be truly the 'Confessing Church.'"

China. According to mission leaders in China a new type of missionary is needed in that land to meet the new conditions. One missionary suggested a "missionary task-force" of young unmarried men, each equipped with some productive skill—a technical skill, a trade, a handicraft, or agricultural training—with which he could make a specific contribution to the community in which he lives. He should learn the language before he came to China. Unmarried women could fit very well into the new picture. They could enter Chinese homes and establish close relationships with the people. Another missionary also recommended young unmarried men to work in teams according to their skill. They should be "steeped in Marxism," well trained in theology, particularly apologetics in relation to modern issues. He also stressed the emotional attitude of the new missionary. "He should not have the feeling that he is attempting to compete with Communism," he explained, "but should stand squarely on his own feet as a Christian. On the other hand, he cannot be 'other-worldly,' offering the kind of religion which can be called an opiate."

Israel: The Israeli Parliament voted recently to restore to the Moscow Orthodox Patriarchate direct control over all Russian Orthodox properties in Palestine. Under the British Mandate the properties remained in possession of local Russian Orthodox leaders who had refused to recognize the jurisdiction of the Moscow Patriarchate.

Australia. The Methodist Church of Australia has launched a three year Crusade for Christ after three years preparation. The whole strategy is based on the local church as the foundation unit, and is aiming at bringing every member to the level of a witnessing Christian. The three year programme envisages a concentration on evangelism in the first year, Christian stewardship in the second, and Christian teaching in the form of a "Crusade to the Nation" in the third and final year.

Japan. A five year evangelism drive was launched by the United Church of Christ in Japan last April. More than a thousand clergy were due at a gathering of Christian Workers in Tokyo in October to consider next steps. The Conference took for a slogan "Let us unite and go forward" and was to consider the Church, politics and

society, missions, preaching, pastoral and spiritual work, rural evangelism, and special evangelism in mines, hospitals, offices, prisons, and to disabled persons.

Canada. A recommendation that organic union be the final goal of unity discussions now being conducted with the United Church of Canada was made in a report presented to the General Synod of the Church of England meeting in Halifax earlier this year. The committee stated that some problems would have to be dealt with in the main separately either by the Church of England or the United Church. One problem affecting the latter was the form of ministry in a merged Church, while another, which Anglicans must face, was how far the authority of the bishop, in view of the functions which have been traditionally assigned to him, could be combined with the conciliar system characteristic of Churches like the United Church. In addition Anglicans would have to face the problem of how far clergy and laity could be given a real and effective voice, especially in the matter of selecting persons to be ordained to the ministry. "Your Committee," says the report, "feels that definite progress towards inter-communion, and, ultimately, a full union, will follow when we are all assured that there is not only an agreement as to the apostolic faith contained in the Scriptures and expressed in the Apostles' and Nicene Creeds (even though there is admittedly a difference of practice in the use of such doctrinal formularies), but also a substantial accord on the doctrine of the Church and the place of the ministry."

(Acknowledgments to E.P.S., Geneva, and "The Methodist Recorder," London.)

The *Executive of the Christian Council* will meet in Cape Town on January 13-14. The meeting will be an important one. Will you remember it in your prayers.

CHRISTIAN CITIZENSHIP

We hope to have the Report of the Rosettenville Conference on "The Christian Citizen in a Multi-racial Society," which has aroused great interest far beyond this country, ready for distribution at an early date. It will, therefore, be something to be tackled seriously by Christian people in the year before us.

This book of over 100 pages, dealing with the different aspects of the general problem, has been specially prepared for group study. In addition to its eight chapters it will contain the Statement and Findings issued by the Conference, together with Questions for group discussion on each chapter.

The whole publication is being put out at 1/6 per copy to make it available to all. Orders should be sent to the Council's office: 56, Sarel Cilliers Street, Strand, C.P.

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Executive Meeting: Development of The Christian Council

If system be a mark of maturity then the Christian Council is moving rapidly to the development of a mature organisation. The day of haphazard meetings would appear to be past, and a clear system by which the Council may function to be emerging.

The body which is in constant session and can be called together as occasion demands, is the Action Committee. In order to exercise its function it must of necessity be a local Committee. But by good fortune, with a number of the Council's officers resident in Cape Town, as well as most of the General Secretaries of the larger denominations, the personnel of the Committee is representative of a far wider constituency than any one centre.

The Action Committee is responsible to the Executive, which, in the years between Council meetings, meets annually, and, to fit in with the Race Relations meetings of which many of the Council's Executive Committee personnel are members, meets in Cape Town in January. The Executive deals with matters that require consultation with representatives from other parts of the country, of all races, and has also the task of deciding the main activities and policy of the Council.

The Executive is in turn responsible to the full Council, consisting of the elected representatives of the thirty Churches and Missions belonging to the Christian Council. It meets biennially, and beyond considering matters of the widest reference that require the Council's attention, it sets the seal of the approval of the Constituent Churches and Missions upon the Council's activities and policies.

We write at the moment of the recent Executive meeting in Cape Town, but one of its main decisions will, in all probability, prove a further development in the Council's system. Hitherto, in the years between the meetings of the full Council, some particular project has been undertaken, and the Council meetings themselves have been for the most part meetings for business. A public meeting has usually been held in connection with them, but even though the addresses have been of a high order, the numbers attending have been disappointing. Many who have travelled long distances to the Council meeting have missed that wider fellowship which is dear to people whose work confines them to limited areas—sometimes even solitary mission stations.

It was with this in mind, together with the necessary time required for the successful organisation of any worthwhile Conference, that the Executive decided that the customary project for the intervening year between the

two full Council meetings be postponed, and the Conference in question, be held at the Council meeting of 1949, when business would be kept to a minimum. This, as we have suggested earlier, may well prove to be a much better and more appreciated arrangement and a step forward in the Council's system of functioning.

The Conference will concern itself with a second subject of those envisaged in the Council's programme—the "Plan of Action"—for consideration and action. 1946 saw the launching of the country wide Home Life Campaign. Local Home Life Weeks are still being planned in some centres, and where they have been held, it is now the task of the Churches to follow up with systematic instruction and the establishment where possible of bodies concerned with marriage guidance.

The next most pressing matter is that of Religious Education. The widespread ignorance of the fundamentals of the Christian Faith among young people and the disturbing attitude to the Church adopted by many who come from our missionary educational institutions today has been a cause of grave concern. Once again, it is not a South African problem alone. On a wider scale it lies behind the decision of the International Missionary Council, the World Council of Churches and the World Council of Christian Education to undertake a joint survey of religious education throughout the world. Here in the Union it is we on the spot who must face the issue and endeavour to discover what constructive measures can be taken to improve the position.

With that in mind the Executive considered a plan for a National Conference on Religious Education placed before it by the Secretary as the fruit of the consideration of a small Committee which the Secretary convened while in Johannesburg.

The proposal received the Executive's unanimous approval, and the decision that the Conference should be held, in conjunction with the full meeting of the Council in 1949. Details of organisation were committed to the Action Committee who will be busy on the preliminary organisation before this *Quarterly* is in your hands.

The development of a system, referred to at the beginning, was also in evidence in the report of the Hon. Treasurer, Mr. A. M. Filmer. By correspondence with all the Constituent members of the Council he has been able, during 1947, to bring up to date the arrears that had accumulated in affiliation fees, and to pay our own arrears to the International Missionary Council, and so to give to

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