

the Executive a clear picture of what income could be counted on from Churches and Missions in the task of meeting the Council's necessary budget. £150 had been collected during 1947 from affiliation fees in arrears, and the total of affiliation fees annually had risen from £430 in 1946 to £616 in 1947. This still leaves a gap of £600 between affiliation fees and the Council's annual budget, and that amount has to be found from personal subscriptions and donations. In 1947 these totalled £404, but the Council was then able to draw on a small reserve. This has now been exhausted, and the Council goes forward into 1948 with a balance of only £29. Now that appeals have been made to all the Constituent members for increased affiliation fees and the financial system of the Council is plain for all to understand, the Council's future must clearly depend upon those who believe in what the Council stands for in this land of divisions.

The Executive received the reports of the Conveners of the various sections of the Council's work. In the realm of Literature, the Rev. G. Mabile referred to the continuing shortage of Scriptures, and the Executive heard of negotiations with the British and Foreign Bible Society. It was their contention that South Africa had been more favourably treated than other countries during the war years, and that, although stocks of New Testaments in the vernacular were on the way to the Union the demands from other areas were such that large shipments could not be expected yet. In the circumstances one mission press was considering the production of Bibles or New Testaments in various vernaculars in this country, and the Executive recommended that an approach be made to the British and Foreign Bible Society to lend their type for this project. The cost of the finished article will naturally be higher than usual, but the shortage was such that people were very willing to pay such cost in order to secure Bibles and New Testaments.

Work is being done on the preparation and production of literature for prisons, and, more generally, the slow task of producing an effective co-ordination of the publishing of religious literature in the Union is being undertaken. Great assistance towards the achievement of this very desirable end would be given by a greater readiness to co-operate on the part of Church and Mission publishing centres.

Mrs. C. D. Wark, Convener of the Women's Work Section, reported that the survey of the work of women in the churches in South Africa had been completed and forwarded to the person responsible to the Study Department of the World Council of Churches as part of the world-wide survey that had been undertaken. The task had been an arduous but an informative one, and the South African material had been very favourably received. In due course the survey would be published in book form.

On the Social Welfare side the Convener, the Rev. A. Blaxall, drew the Executive's attention to the hitherto postponed Work Colonies Bill. The Executive was of the opinion that once the report of the Penal Reform Commission (for which the Bill had been held up) had been studied, the Action Committee should approach the Minister of Justice to emphasise the need for the Work Colonies Bill to go through if it held out real hope (in the

light of the Penal Reform Commission's report) of affording satisfactory refuge for the different misfits of society.

In connection with the machinery set up for the putting into effect of the Welfare Organisations Act of November 1947, the Convener stressed that, as the present National Board will be dissolved in two years and a new Board elected by registered agencies through the local boards, the Churches will be well advised to secure adequate representation on the local boards, and ultimately, through them, on the new National Board. The new Board will function from 1949-54 and will, to a large extent, be responsible for the formulation of national policy in the field of social welfare which will influence operations for many years to come.

The Medical Work report from Dr. R. D. Aitken spoke of the negotiations with Provincial Administrations which had continued throughout the year for increased support for Mission Hospitals. In the Cape Province members of the Medical Missions Association of the Transkei and Ciskei had an interview with the Administrator in September, and the Secretary of this Association reported that the outlook seemed definitely more favourable than it had previously been.

In Natal the Administration has agreed to recognise certain Mission Hospitals for purposes of subsidy, but no definite basis of subsidy appears to have been settled. The delay in the introduction of free hospitalisation in the Transvaal, and the consequent corresponding delay in implementing the basis of subsidy to Mission Hospitals, which the Administration announced early this year, has caused considerable embarrassment to several of these hospitals, but it is believed that their representations have been sympathetically treated and that increases have been made in their grants for this year. Dr. Aitken reported that the persistent advocacy of the claims of Mission Hospitals for increased support was slowly yielding results, and it was dawning upon all the Provincial Administrations that the continuance of these hospitals was essential to the provision of adequate services for the African people.

Dr. Alexander Kerr, Convener of the Education Section (African) reported upon his representation of the Council on the Union Advisory Board for Native Education. He stated that the Board was steadily achieving a greater degree of co-ordination in the work of the four Provinces in the schools; adjustments were still being made to improve the salaries of African teachers; a pension scheme was under consideration; and the housing of African staff was being studied. A new system of grants to Institutions was being initiated by which it was hoped that they would find financial relief, especially in the boarding departments.

The Commission appointed by the Minister of Education to report on the disturbances in Native Institutions had reported, but the report had not yet been released for publication. It was hoped that when published light would be thrown on the genesis of a series of events that had seriously interfered with the careers and prospects of Native youth.

On the European side, the Co-Convener, Miss S. C. Kachelhoffer, Secretary of the Christian Education Movement, made mention of tentative plans for widening the scope of Religious Education. Much work had been done in lecturing to teachers in the Transvaal and Natal, and it

was hoped in due course to establish a Training Centre in the Transvaal as a working model for such centres in other parts. It would be interdenominational and inter-racial.

Religious Instruction syllabuses were being reviewed in the different Provinces; and that obtaining in the Cape, where there had also been appointed an Organiser of Religious Education, was something of an inspiration to the other Provinces.

Correspondence courses were now being conducted by the Anglican and Methodist Churches, and by the National Sunday School Association.

Steps had been taken by the Evangelism Section (Convenor, the Council's Secretary) to pave the way for the establishment of a Missionary Conference among the Churches and Missions at work in Basutoland, as suggested at the Council's Biennial Meeting in Johannesburg in 1947. The Evangelism Section would henceforth concern itself more and more with missionary matters, for that was deemed to be its more appropriate function and would avoid the necessity of creating an *ad hoc* missionary committee.

It was peculiarly fitting that the last report on the Orphaned Missions Fund (since the International Missionary Council has now found it possible to remit direct to the only remaining Missionary Society in South West Africa still requiring assistance), so ably administered during and since the war by its Treasurer, the Rev. Dr. J. Dexter Taylor, should come from Dr. Taylor at the time of his own retirement and on the eve of his departure for America. The Executive placed on record its deep gratitude to Dr. Taylor in the following resolution since conveyed to him:

"This Executive Committee of the Christian Council of South Africa, met in Cape Town this 9th day of January, 1948, desires to place on record and to convey to the Reverend Dr. James Dexter Taylor, on the occasion of his retirement from active work, its profound sense of gratitude to him for his long and devoted service to the Christian Council of South Africa.

"Dr. Taylor was for years closely associated with the General Missionary Conference, the Council's predecessor, and from the inception of the Christian Council he has been identified with it in all its activities.

"During the very critical period in the Council's history following the withdrawal of the Dutch Reformed Church of the Transvaal in 1941, Dr. Taylor, filling both the offices of Secretary and Treasurer, kept the Council alive and active.

"Under his leadership considerable sums were raised in the country for what came to be known as the "Orphaned Missions" and this money, together with much larger amounts received through the International Missionary Council, Dr. Taylor has continued to administer and distribute up to the present time. In this task alone Dr. Taylor has earned the deep gratitude of the Missions whose work and witness has been maintained through the long war years by reason of this help.

"The remembrance of Dr. Taylor's devotion, perseverance, and unsparing service in the cause of a corporate Christian witness in South Africa will abide as a constant example to those who carry forward the task.

"Meanwhile, the good wishes of all associated with the

Council go with Dr. and Mrs. Taylor as they enter upon their retirement in America."

The Executive was happy, on the resignation of the Rev. D. P. Anderson from the convenership of the Youth Section owing to the demands of his present post, to welcome to that office the Rev. Basil Holt, a South African recently returned to this country from America, and one who, in the customary American fashion, has from the first thrown in his weight with the Ecumenical Movement as represented in this country by the Christian Council of South Africa. Mr. Holt will be working with the Institute of Race Relations, as Liaison Officer for them with Churches and Missions, and, in that capacity, will be able to give very useful service to the Council's Youth Section.

The next meeting of the Committee of the International Missionary Council takes place at Baarn, Holland, early in September this year, following the first Assembly of the World Council of Churches, and the Executive is hopeful that the Christian Council will be represented at that Committee Meeting by Dr. Aitken, who expects to be on leave in Europe at that time.

The Executive approved, in the circumstances, the removal of the Council's office to the Strand, C.P., from where the Secretary hopes, during the coming year, to visit the Southern Rhodesian Christian Council and to spend some considerable time on the Rand in co-operation with the Council's representatives there in getting the Council better known among the Churches and Christian people in that region.

In addition to His Grace the Archbishop, who was in the Chair, the Executive was privileged to have the presence and counsel of the President of the Methodist Conference, the Rev. E. Lynn Cragg, in the meeting. On the other hand several of the members from distant parts of the country were not able to be present though it is hoped that the circumstances detaining them will not obtain at the next meeting.

## The International Review of Missions

May we specially draw the attention of our readers to a most valuable periodical which ought to be read and studied by all who are concerned with missionary work, or are interested in the world mission of the Church, in these critical days. We refer to the International Review of Missions, published quarterly by the International Missionary Council and obtainable direct from their Headquarters in London (Edinburgh House, 2 Eaton Gate, London, S.W.1) or through the Christian Council's office.

The January number contains amongst other articles an excellent account of the Whitby Conference by the Associate Editor of the Review, and a briefer picture of the World Christian Youth Conference at Oslo by Professor J. W. Sadiq of India; the story of the inauguration of the new Church of South India; articles on Mission work in Siam, the Church in Fiji and in the British West Indies; an account of the present and future relationship between the International Missionary Council and the World Council of Churches by Norman Goodall; and two excel-

lent review articles on Mission priorities in Africa and the work of Dr. John Mott by Bishop Newell Booth and Norman Goodall.

Mention might also be made of the October issue which contained several of the Whitby papers, and in particular Professor John Baillie's valuable paper on "The Given Word: The Message of the Unvarying Gospel" and four papers on "The Articulate Word: The Problem of Communication."

Copies of this valuable publication should be available in all our missionary institutions, and, if possible, be in the hands of all missionaries. It may be that the subscription rate—10/6 per year—is high for missionaries themselves; in that case we would suggest that those at work in the same area might constitute a group, one copy being available for the whole group and passed round from member to member.

We shall be glad from the office here to give any advice or help that may be required in getting this most useful magazine into the hands of missionaries and those interested in missionary work.

## Orphaned Missions

Dr. L. S. Albright, writing to the Council about the Orphaned Missions Fund during 1948, says:

"There have been times when evangelism overseas was hampered for lack of messengers. That is still true but it is not the most important factor today. From time to time the evangelists have lacked adequate support, due to failure of mission board income or inflation, as at present. But the aftermath of the recent war added fresh hazards—first, the isolation of missionaries from their societies, and now the isolation of societies from their missionaries, due to exchange restrictions and even the blocking of transmissions, in whole or in part.

Thus Orphaned Missions continue to be a practical reality and their support extends into 1948 as a continuing necessity, certainly an increasing necessity. (Our earliest estimate for the duration of Orphaned Missions was until mid-year 1949 but that now appears too optimistic). Perhaps this does not speak too well for postwar missionary planning. We might as well admit that:

1. We underestimated the extent and duration of relief and reconstruction needs in Asia.
2. We did not allow for the depreciation of currencies in relation to the American dollar.
3. We did not foresee the extent of inflation in general and in China in particular.
4. We did not anticipate the impoverishment of British and Continental missionary societies and their inability to continue their work at full strength.

Having admitted that our Christian global strategy has been faulty in all of these particulars, the one thing we must not do is to let the situation go by default. We must not fail to present the situation as it is and to challenge the churches through their mission boards or relief agencies, as well as individuals, to make another concerted effort to meet the issue before us. . . .

The New Year provides a good opportunity to survey the prospective overall needs of Orphaned Missions for 1948.

(I) German missions constitute the largest and most pressing responsibility. The failure of the Foreign Minister's Conference in London and its adjournment *sine die* means that peace with Germany and the resumption of German missionary work on a normal basis are indefinitely postponed. So we must make good on all that was said at Whitby about the unbroken Christian fellowship, sharing in the adversity of our Christian brethren and the "Supranationality of Missions." This is no light responsibility.

In China we must endeavour to keep up with disastrous inflation on behalf of the China Alliance Mission, Basel Mission, Friedenshort Deaconesses, German Women's Bible Union, German Women's Missionary Union, Liebenzell Mission, Rhenish Mission and Vandsburn Mission, approximately 150 missionaries and 100 dependents. This calls for \$100,000 for maintenance and \$10,000 for necessary repatriation.

In Southwest Africa the Rhenish Mission comprises approximately sixty adults and forty children. A yearly grant of \$20,000 will leave an operating deficit of \$18,500 over and above the income from the native parishes, German congregations, the Educational Department, sale of farm produce and miscellaneous gifts from Europeans. Part of this is due to the necessity of expanding school facilities in keeping with the demands of government and the requirements of the people. The government provides the salaries of teachers but does not construct school buildings or pay rental for mission school buildings, as in South Africa for over fifty years, since Southwest Africa is a mandated territory.

In the Near East we continue to assist the C.M.S. and now the Presbyterian U.S.A. Mission in supporting the Christoffel Blind Home and School in Isfahan. This requires \$5,000 a year. Continuing grants-in-aid for missionary educational work in Palestine call for an additional \$2,000.

In the case of German (Liebenzell) work in the Pacific Islands—Manus and Micronesia—we cooperate with Mission Home Eben-Ezer, Schooley's Mountain, New Jersey, and with the American Board which supports one German worker in Micronesia. Our obligation for 1948 is \$2,000.

For Indonesia we have budgeted \$2,000 to care for the evacuation of six Neukirchen and several Rhenish Mission workers in inner Java, when they can be reached.

The Basel Mission is struggling to care for German members of the Mission in Borneo, Egypt, the Gold Coast and Cameroun, though unable to receive funds from Germany. Our grant of \$5,000 constitutes a gesture of concern for that hard-pressed Swiss Mission.

There is now a small number of German missionary families in the United States, taking furlough here so that they may return to their work, which they cannot do if they go to Germany. To assist them in furlough studies and to help with the education of their older children, a number of whom plan to become missionaries, we are appropriating \$3,000. An item of \$1,000 for contingencies brings the total budget for German missionary work to \$150,000. That means maintenance on an austerity basis and is far from adequate for people who have been enduring insecurity and privation for periods of from ten to fifteen years without furlough.

(II) We must find some further help for the Paris Evangelical Mission, which is increasing its income gradually but just cannot keep up with the rising costs of operation and inflation. Moreover it has great difficulty in securing funds for its old and important work in Barotseland and Basutoland, where Roman Catholic encroachment is in full swing. Dr. Marc Boegner, who recently visited Madagascar, reports that 300 of 325 churches in the Tananarive District alone have been completely destroyed in the recent nationalist revolts and that conditions are equally bad in the surrounding territory. Our London office continues to seek funds for this work but unless we can add at least \$10,000, disaster is in store for the Paris Mission.

(III) Present indications are that during 1948 we shall have to appeal for help on behalf of British and Continental societies caught in rising costs of operation due to inflation and government restrictions on transmissions abroad to conserve strained currencies. The C.M.S. now admits a deficit of over £60,000.

It is too early yet to indicate how much help may be needed or how it could best be given, but the following methods deserve the careful consideration of all North American Boards:—

(a) Aid to sister societies by taking over specific pieces of work, or one field with the workers involved, or by making grants-in-aid to the sister society. True, few if any North American mission boards have surpluses and some face deficits. But we are still comparatively well off and should share our larger resources, even though it means some curtailment of our own work.

(b) An over-all plan of closer cooperation involving adjustments of fields, work, personnel, in order to avoid disorderly retreat, to hold the line and to make it possible to advance when the present conditions improve.

(c) As in the case of the European Reconstruction Program, we need a temporary policy and a long-term program. It is not too soon to "sit down and count the cost" and then rise up to meet what is a very serious challenge. Meanwhile we urge full support of Orphaned Missions through 1948."

## A Message from the Secretary of the I.M.C.

The Rev. Norman Goodall, London Secretary of the International Missionary Council, has been visiting India, Ceylon, Burma, Malaya, Indonesia, Australia, and New Zealand. From Allahabad in India he addresses a letter to the various Christian Councils giving a grim picture of events in that much-disturbed land. He writes:

"It is easy to use superlatives about the state of the world at any point today, but I suppose I can claim that I have been witnessing one of the astonishments of history. Without any declaration of war, without serious premeditation and in completely haphazard fashion, from eight to ten million people in one corner of India have taken to the road. Some of them have been accompanied by ox-wagons or camels and have managed to transport a load of personal belongings. Most have set out with nothing more than they can carry, some with nothing to carry,

with little or nothing to wear and with less to eat. For weeks and weeks the trek was accompanied by savageries which scarcely bear talking about. Floods have added their toll without washing the evil away, and most of it has occurred in a part of India where a "cold season" really means winter. Although these masses have been reduced to a common level of misery they have not all come from the poorest sections of the population. Landowners, professional workers, shopkeepers and craftsmen are all included. Some have fared better than others. Even within a shared disaster there are those who are quicker than others at making the best of a bad job and profiting by their fellows' weakness. But so far as the onlooker can see none is to be envied and all make some claim on pity in this melancholy procession of the homeless.

"I've only seen a bit of this picture, and its most lurid colours were on put before I arrived. Those on whom the terror fell most savagely now belong to those statistics which nobody seems capable of compiling with accuracy or objectivity, though all agree that the casualty total is comparable to that of a major war. Lord Mountbatten was right in reminding people in Britain of the relatively small part of a sub-continent which the disordered areas comprise. A sense of proportion in any talk about India is more than ever desirable. But I'm not surprised that the folk who lived through the nightmare period are not yet deriving much comfort from the thought that it might have been worse. The many to whom I've spoken who were eyewitnesses of the butchery talk like convalescents about symptoms which it would be better for them to forget.

"The great trek is nearing its end, but there are still some big-scale movements. My first sight of a great convoyed column was about thirty miles from Delhi. I had a standing seat on an army lorry travelling up the grand trunk road from Delhi to the north-west. (The road is still marked by Akbar's "lamp posts"—stone columns from the top of which flares lighted the way of travellers during an imperial regime coinciding with our Elizabethan age.) We crossed at right-angles another main road immediately after the tail-end of the column had passed along it. From the top of the lorry I could see this very straight road until it dipped over the horizon and as far as eye could see the procession covered it—thousands of men and women slowly tramping to the edge of the world with their burdens. On another occasion, a few miles out of Lahore, the head of a caravan met us coming towards the city, and for the next twenty miles we rode alongside it, occasionally stopping for talk or first aid work. This caravan was mainly of the ox-wagon kind and at intervals there were groups of wagons halted for rest. Some of these groups made attractive pictures except for the remembrance of what they signified. If they were clustered about a well or "tank" the scene was specially peaceful, refreshing and colourful. Many of these sights couldn't have differed much, in general appearance and detail, from a contemporary view of the Exodus. "My admiration for Moses has gone up by leaps and bounds this last few weeks," said one of my travelling companions who is much involved in the problem of giving a meaning to this vagrancy.

"I think the camps have frightened me more than the marchers. So long as people are moving it is possible to

evade the question "Where to?" For them its enough to be able to answer "Where from?" or "What from?" When at last they settle and it begins to be clear what a pitiful settlement they make, all the misgivings come pouring in. It is so evident that they've arrived nowhere. I've visited two big camps in Delhi; another at Kurukshetra (where nearly 300,000 people are living in an improvised city of shreds and patches); one at Ambala, and another at Kasur (Pakistan). One of the Delhi camps is at Humayun's Tomb where about 26,000 Moslems are congregated. There have been as many as 70,000 in this camp at one time. I'm not sure whether it is more ironical than appropriate that so many victims of fear should be encamped amongst these sepulchral glories of the past. As the camp commandant (a young Indian Army officer) showed me round, his interest was divided between ensuring that I shouldn't miss a choice bit of mosaic in which the memory of an emperor's barber was enshrined and that I should take comfort in the fact that the fouled ornamental waters had recently been chlorinated. The Kasur camp is a transit one, receiving Moslems for a few days before they move on to a more permanent centre from which the process of resettlement starts. It begins almost in the compound of an American Presbyterian missionary (whose time is wholly absorbed in relief work), and spreads out over an enormous area. I could smell it miles away. A day or two before I arrived a caravan of 75,000 had descended on the camp. They were docile except to instructions or advice to use the carefully prepared latrines on the outskirts of the camp. Even the medical officers had decided that nothing could be done in a few days to change the habits of a life-time. I suppose this is partly why, not long previously, cholera had afflicted 2,000 of whom 800 died. There was scarcely any cholera in the camp when I was there but there were 70 cases of smallpox. I heard of another of these earlier transit camps (since closed) where, after 50,000 refugees had stayed there, 10,000 bodies were left behind in mass graves dug by bulldozers.

"What the coming months will bring either in a solution of the network of problems, created by all this, or in yet more grievous consequences of what has happened, none can foresee. The Governments of both Dominions are working day and night at the immediate task of relief and resettlement and some progress is being made. When it is remembered that the new Administrations had scarcely begun to get established before the storm broke, when so many signs still point to what must have been the complete collapse, a few months ago, of the normal structure of civilised society with the integrity, the decencies and charities that belong to it, the wonder is that even the present degree of recovery has been achieved. Apart from the vast and poignant human problem, the economic shock to the new Dominions' economy occasioned by the unplanned transfer of six million people from India to Pakistan and four million from Pakistan to India must have far-reaching consequences. Pakistan has lost the services of most of its professional and commercial classes. India (or that part of it directly affected) is without many of its artisans and technicians. Basic features in the agricultural life of each area have been disturbed. Property and money have passed into the hands of looters and

the financial situation generally is as precarious and unpredictable as the moral one. On each side of the frontier there are those in authority seeking to make disaster an occasion for better rebuilding—for the overdue reform of land tenure, the improvement of agriculture or the redistribution of medical resources so as to shift the balance of services between the town and the country; but how soon and effectively ambitions of this kind can be realized is an open question. I have talked with tired Cabinet Ministers and high officials who confess that for as long as they can see ahead all their energies will be absorbed in devising expedients rather than working to long-range policies of reconstruction. Fortunately there are some signs of an approach to collaboration between the two Governments in solving problems which illustrate their economic interdependence, however complete may be their political severance from one another. But the nature of events during the last few months and the divergencies which still separate these new-born dominions mean that the rebuilding of confidence between them may be a long as well as delicate undertaking.

"There is widespread gratitude for the work of Christian relief agencies during these months and I have heard many expressions of this from Hindu and Moslem officials. Relief work has not been the prerogative of Christians. Various voluntary agencies, Hindu, Moslem, and secular, are making their contribution to the total need and their emergence is an encouraging sign of the times. But officials on both sides have volunteered to me the comment that where the communal strife was sharpest Christians were in a peculiar position to help and they did so. The National Christian Council of India quickly organised a relief service and about 150 doctors, nurses and other workers from missions and Churches have been seconded for work in the camps and among the convoys. Large supplies of medicines, tinned milk and vitamins have been put at the disposal of the National Christian Council by "Church World Service" in America; and more is promised. Any help that can be forthcoming from Britain (in further response to the appeal issued some weeks ago over the signatures of the Archbishop of Canterbury, Lord Halifax and others) will be well used and deeply valued here. There has been a very marked reluctance on the part of Indian Christian leaders to make fresh claims on the strained resources of their friends in Britain just now, but there is no doubt about the need and the welcome for any help that is offered. I've suggested through the proper channels that £1,000 a month for six months might be raised. In relation to the total disaster this isn't much, but it could mean a great deal to the people here at those points in the running of the Christian relief work which the resources available through Government can't supply. If more can be added to this from Australia, New Zealand and some of our Continental friends within the I.M.C. so much the better.

"There's no room in this very long letter for other gossip about my doings during the last few weeks. I've been giving my attention to much else besides this emergency situation, though I have felt constrained to write about it at this length. I'm being treated with characteristic generosity by Indian friends, and missionaries of all denominations who have more than enough to cope with are

dealing most patiently and helpfully with another interruption to their work. A bit reluctantly I spent a day lion-hunting and was received by Pandit Nehru, Mr. Rajagopalachari (then acting Governor-General), Rajkumari Amrit Kaur (Minister of Transport). I also saw the Commissioner for Refugees in Pakistan (who happens to be an Englishman), and Dr. Jivraj Mahta, Director of Medical Services in India, with special reference to our relief work. Of the Indian background in general I can only allow myself to record one glimpse. It has to do with that enigmatic beast, the camel. I'd not seen anywhere else what is a familiar sight in Sind—the camel between shafts, drawing a lorry (fitted with motor-car tyres). I'm sure the humiliation has introduced an even more scornful note into his expression. You know that his excessively supercilious air is due to the fact that he alone knows the Hundredth Name of God? I suspect that this added touch of contempt in his bearing means that since he became a draught-animal he's thought of a new name for man."

## World News

### INTERNATIONAL MISSIONARY COUNCIL

As from 1st January 1948 the Rev. John A. Mackay, D.D., President of Princeton (Presbyterian) Theological Seminary, New Jersey, U.S.A., succeeded Bishop James Baker as Chairman of the International Missionary Council. Dr. Mackay is also President of the Presbyterian Board of Foreign Missions, U.S.A., and he has travelled and lectured extensively in the Latin American Republics, particularly in the Universities, and founded the Anglo-Peruvian College, which is now one of the leading Protestant institutions in Latin America. A member of the Provincial Committee of the World Council of Churches, Dr. Mackay is also the author of several books and editor of *Theology To-day*, a leading American theological journal.

The Executive at its recent meeting in Cape Town agreed to a small increase in this Council's affiliation fee. Since then the International Missionary Council has written us that "word has come from London that the Joseph Rank Benevolent Fund Trustees have acceded to the request of Dr. Mott and Mr. Ransom for assistance in securing the approximately \$30,000 a year still required to cover our budget. The grant is for £2,500 per year for the next three years, on condition that the constituent conferences and councils of the I.M.C. make such increased contributions to the budget as are commensurate with their present ability and resources."

### WORLD COUNCIL OF CHURCHES

Dr. O. Frederick Nolde, Associate Director of the Commission of the Churches on International Affairs, has been busy in Geneva in connection with the Declaration of Human Rights and a Covenant on Human Rights being prepared by the United Nations Commission on Human Rights. The Commission of the Churches is working to get its recommendation on the article on religious liberty fully accepted.

Christian Youth Leaders from twelve countries gathered at Presinge, near Geneva, towards the end of last year

under the auspices of the Youth Department and the Reconstruction Department of the W.C.C. to evaluate the spiritual and material needs of young people, and to consider ways and means of broadening the scope of church youth activities. Representatives from the German Churches and from Allied Military Authorities in Germany pointed out the disillusionment, lack of leadership, and feeling of isolation among the German Youth. "An excellent opportunity existed in 1945 to persuade a reasonable proportion of German youth to follow the Christian way," said Mr. David Stevens, responsible for religious youth affairs in the British Zone, "but the opportunity is becoming progressively less, so that the problem becomes more urgent. German youth must be invited out of their country, have an opportunity to attend leadership training camps and work camps, exchange literature with countries abroad, and have contact with other youth through correspondence and joint projects."

### GREAT BRITAIN

The Youth Department of the British Council of Churches has invited twenty German Protestant Church youth leaders to study youth work in Britain for four weeks.

### GERMANY

Supplying Germany with Bibles, New Testaments and Scriptures is still one of the urgent tasks of spiritual and church reconstruction in that country. Consignments continue to arrive from abroad. The total number already sent and on the way to Christians in Germany will amount to about 1½ million Bibles, 2½ million Testaments, 1½ million Scriptures. The lowest estimates of Germany's immediate requirements were 4 million Bibles and 6 million Testaments.

The German Evangelical Church was established in 1933 as a federation of Lutheran, Reformed and Unionist Churches. Since 1936 the Lutherans have been divided. They separated because of differences in opinion regarding tactical procedure. The Lutheran Churches in certain areas formed the "Council of the Lutheran Church in Germany." More than 50% of Lutheran congregations do not feel themselves represented by the "United Lutheran Church in Germany" which this Council sought to form after the war. This "unrepresented" group neither wishes a mixture of faiths nor a union. But they feel that God has brought the different churches to better mutual understanding and to real brotherhood. They maintain the Lutheran confession but are prepared to listen to what other Churches think. They do not want the separation between Lutherans to continue, and aim at a Lutheran Church looking forward and acting in ecumenical responsibility and they want to avoid further separations in the Evangelical Church of Germany.

### HUNGARY

A meeting called in order to dedicate a damaged Lutheran Church at Csepel, an industrial suburb of Budapest, in the restoration of which the Churches abroad and especially the working people of Csepel co-operated with great self-sacrifice, was attended by the Lutheran Bishop, the Roman Catholic priest, factory workers, representatives of local authorities and the Communist Member of Parliament. The wall around the Church was the gift of members of the Communist party while the Church

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candlestick was presented by members of the Social-Democratic Party.

**YUGOSLAVIA**

Seven American Protestant clergymen who visited Yugoslavia last summer have issued a report on religious conditions in that country. They state that there is to-day a genuine equality of religion before the law and a beginning of a true tolerance. So soon after the war there are still tension points but the basic pattern seems sound and the door seems open to a religious peace such as the Balkans have never known in the past. They were disturbed, however, by one important aspect of religious liberty—the freedom of the Church to criticise and to speak out prophetically on questions of national welfare. They were not convinced that the churches in Yugoslavia could claim this right or wanted it. They comment: "Even in America this right is questioned by many who dub as political all pronouncements by the Church in the field of social welfare."

**NETHERLANDS**

Probably for the first time since the Reformation an Anglican Bishop has taken part in the consecration of a Bishop for Germany. This occurred when Bishop Neill, personal representative of the Archbishop of Canterbury on the Continent of Europe, assisted at the consecration of an Old Catholic Bishop, Mr. Steinwachs. The service, conducted by the Archbishop of Utrecht, was inspired by ecumenical co-operation, and the presence in one service of those who till recently had been divided by the barriers of war and occupation was a good example of the way in which the Spirit of Christ promotes and maintains true Christian unity.

The Dutch Bible Society held an international conference of Bible translators at Woudschoten in October last. Nine different countries were represented. The Conference decided to recommend all the translators to base their studies on the masoretic text in the case of the Old Testament, and on the Nestle edition in the case of the New Testament. Furthermore the United Bible Society has been asked to study the possibility of translating the Bible into every language in the world. It is estimated that there are 2,500 languages in existence, and up to the present the whole Bible has been translated into 185 languages, and part of the Bible into 1090.

**FRANCE**

For several years a number of ecumenical groups have been meeting in France for theological conversations concerning possible ways of achieving unity. These groups included priests, pastors, and Roman Catholic and Protestant professors. One of these groups, perhaps the oldest and the most active, held its annual meeting from September 1st to 5th last with the permission of the ecclesiastical authorities. The preceding meetings, which had been held sometimes in a Catholic house, sometimes in a Protestant one, devoted their attention to the problem of the Church, of Tradition, the Sacrament, the Eucharist, of natural Revelation, etc. This year the group dealt with the difficult question of the nature of the Church.

**U.S.A.**

Dr. Stanley Jones, famous Evangelist and Missionary, has been busy conducting a crusade for the United Church

of America in the main cities of the United States. The scheme which Dr. Jones is particularly presenting is a Federal Union of the Churches to form the "Church of Christ in America." Denominations joining the Union would become branches of the one Church and would have local self-government. Over the branches there would be a general assembly, made up of representatives of the denominations, which would deal with strategies for evangelism, home and foreign missions, education, relationship of Church and State and of branch with branch. The doctrinal basis of the Union would be simply a confession that "Jesus is the Christ, the Son of the Living God." The crusade grew out of a sense of frustration in Dr. Jones' evangelistic work due to the sectarianised character of Protestantism. The distinctive feature of the crusade is that Dr. Jones directs his message to the laity—by which he means the rank and file members of the Churches together with the parish ministers. The movement towards a united church has so far been in the hands of theologians and ecclesiastics and he considers that it has been unnecessarily and perilously slow. Dr. Jones does not disregard the ecclesiastics and the theologians, but he wants to build a fire under them.

**AN APPEAL TO OUR READERS.**

This issue of the "Quarterly" will impress you with the following:

1. The growing strength and effectiveness of the Christian Council of your own country:
2. The importance of the Council's work in the fields of social welfare, education, medical services, youth and women's work, literature, and other enterprises which become doubly effective when they are co-operative:
3. The Council's influence as a Christian force in the field of race relationships:
4. The Council's value as a co-ordinating agency for thirty Churches and Missions in South Africa:
5. The Council's ability to give a world view of the Christian mission in these critical days.

You believe in these things. You are impressed with their high value. Then help the growing work of the Christian Council of South Africa:

- (a) By gaining a deeper understanding of its purpose and work:
- (b) By winning for it the interest and support of others:
- (c) By becoming an annual subscriber to its funds.

*President:* His Grace the Archbishop of Cape Town.

*Secretary:* The Rev. Stanley G. Pitts, B.A. 56 Sarel Cilliers St. Strand, C.P. (from whose pen comes most of the material of this issue).

*Hon. Treasurer:* Mr. A. M. Filmer, P. O. Box 708, Cape Town (send your cheque direct to Mr. Filmer).

*Editor:* The Rev. E. W. Grant, Healdtown Institution, Healdtown, C.P.



30 MAR 1950

# THE CHRISTIAN COUNCIL QUARTERLY

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## Whither Missions?

Missionaries working in Southern Africa, in Educational Institutions and Hospitals as well as on Mission Stations, will welcome no less than those at work in other parts of the world the news that the International Missionary Council is undertaking a new study of the Missionary Obligation of the Church. We have our own problems here, many of them connected with that increasing nationalism which is in no small part the reaction of the African to the social conditions with which he must contend and the frustration of hopes and aspirations which is his lot in the land of his birth. These same factors have operated more powerfully and for a longer time on other mission fields, and those areas have seen the rise of what we now call the "Younger Churches," Churches composed of nationals of lands where the missionary from the West has for long years been toiling in the cause of the Kingdom. In many areas the missionary from the Older Churches of the West is still welcome, provided he is prepared to serve in the Younger Church as any national of that land, and to accept the leadership of those who belong to the country. In others, his presence, owing to political changes, is likely to become less and less welcome, and possibly an increasing embarrassment to a Younger Church meeting with a new response to its message because Christianity has ceased to be identified with foreign "agents." In some areas, again, his work in educational institutions and in hospitals is still welcome, but he may not preach or teach the Faith which brought him there. And in area after area, South Africa included, we have institutions, educational and medical, which bring ever-increasing expenses. Part of these are met by government and local authorities, but for this, in turn, they require a greater and greater say in the running of the institutions concerned. And then, particularly in South Africa, there is the inter-racial church as the natural fruit of Christian evangelism in a multi-racial society, with its peculiar difficulties but, much more important, its glorious promise.

The scene has changed enormously from the early days of the missionary enterprise, but the change has been more rapid of recent years, with the war years especially forcing the pace of development. The time is opportune, therefore, for the whole Missionary Task to be assessed afresh, and the aims of this new study will commend themselves, we imagine, to those who believe with us that in order to make progress it is essential to know your goal.

The study, then, will seek:

- (1) To restate the universal missionary obligation of the Church, as grounded in the eternal Gospel, and in relation to the present historical situation.
- (2) To re-examine the nature and meaning of personal vocation to missionary service.
- (3) To assess the present position of the "western" missionary societies and mission boards in relation to the Church's fulfilment of its world mission.
- (4) To define afresh the missionary task of the older and younger churches in terms which take into account (a) the radically new relationship between East and West; (b) the pressure of new or revived forces in Africa and the Muslim world; (c) the scale and urgency of the evangelistic task in the lands of the older churches themselves; (d) the immediate possibilities and limitations of younger and older churches respectively; (e) the ecumenical fellowship of the Church.
- (5) To consider what changes in the policy and organisation of missions are required in order that the task defined above in (4) may be more speedily accomplished.

The suggested lines of study in this new assessment will, at the direction of the Executive, be sent to all the regional Missionary Councils in this country, in the hope that they will give serious attention to the matter both in committees and in their fuller meetings. It seems to us, at first thought, that if this necessary preliminary attention can be given, there could follow an extremely valuable conference on the whole subject as it is related to South Africa at the time of the next biennial meeting of the Christian Council in 1951.

In this connection we have received recently a draft of a most interesting article contributed by Mr. E. J. Bingle, M.A., lately doing educational work in India, and now Acting-Research Secretary of the I.M.C., to the March issue of *World Dominion*.

Headed "The Changing Pattern of Foreign Missions," the article begins by pointing out that "the barometer of foreign missions has been moving steadily towards change and stormy weather of late." "Is it reckless to enquire what these signs indicate?" Mr. Bingle asks. "It is surely time that the missionary movement took stock of the situation in which it finds itself, into which it appears to be moving."



The article begins by glancing at the great changes that have come over the financial scene. Although the giving of churches and societies to missionary work has increased during and since the war, significant qualifications have to be made. Increased giving has never matched the increase in the money available, or increased costs overseas. Money, too, is becoming "tighter," and many missionary societies are in difficulties financially. There was a time when very large gifts could be looked for; one British society used to get £50,000 per annum regularly from a single subscriber. Those days are gone. Just as serious is the fact that that section of the population which subscribed most to the missionary cause is the one hardest hit by present living costs. There would be much to be said for spreading the load if this could be done effectively. It has been attempted, and the base of the pyramid is now a very broad one, but not nearly broad enough. "It is estimated that in the most generous churches the number of givers is probably less than one-third of the adult membership of those churches." To some extent new methods, new propaganda, is necessary, says Mr. Bingle. "But it is not wholly a question of technique; it is also a presentation of the claim of the world-church as an integral part of the Christian faith of every believer, not as the peculiar enthusiasm of a small pious group. The solution of this problem lies, we believe, not with the missionary societies but with the theological colleges, with Sunday schools, with anybody who shapes the forms of the ordinary Christian's living and ideas." But whether such increased giving, if stimulated, can match increasing costs is an open question. In France and Germany both inflationary and deflationary processes have made the work of missionary societies incredibly difficult and, in some cases, impossible.

**Manpower.** Mr. Bingle goes on to point out that from the point of view of the subscriber a missionary society exists to send missionaries overseas. It is judged to fulfil its function by that. But new factors now have to be reckoned with. There is compulsory military service, an earlier marrying age which appears to be a legacy of the war years, an increasing rigidity of professional rules and qualifications—all these have acted as deterrents to offers of missionary service. And on top of these there is "the pre-occupation of a student generation with international affairs rather than the evangelisation of the world; the sense of increasing insecurity abroad, as well as an uncertain future at home; a feeling that the day of missions is done and that the much publicised 'younger churches' have no need of missionaries. . . . There is very little doubt that in the minds of many young people in the Churches missions are an 'extra.' Probably this was always so, but its effects are more serious in relation to finance and vocation in the present situation." Mr. Bingle admits that there are exceptions to these generalisations, and in one country at least—Germany—it is reported that there have been numerous missionary vocations without any possibility in the immediate future that they can be realised overseas, since political and financial barriers stand in the way.

**The Mission Field.** The third changing factor at which the article looks is the mission field itself. Here generalisations are difficult. The change-over from mission to church has been made at varying speeds, while

in many places it has left the problem of large institutions, the cost of which the new church cannot bear. There is too a fundamental change in missionary structure. The younger church is now the centre of the picture. "A missionary society is no longer an organisation for sending out missionaries; it has become a form of inter-church aid on a world-scale," particularly so far as the heavy burden of institutional life is concerned (a burden which a genuinely "indigenous" church would not have saddled itself with at its present stage of development).

Mr. Bingle points out that at the "giving" end those changes are serious too. Not too much publicity has been given them as yet for fear of their limited propaganda and financial appeal. "A programme of inter-church aid requires a degree of church-consciousness in sending churches as well as in receiving churches which some just do not possess. The degree of inter-church co-operation abroad—and its consummation in India, China, and Africa in Church unions—finds little comparable co-operation or comity among churches at home."

Again, "the challenge to missionary work in areas of Communist penetration and occupation has not been adequately met or even thought out." Missionaries, in China for example, can still operate, but for how long is not known. They will probably be squeezed out eventually.

"That, however, is not the point. The Chinese Church will remain, missionaries or no missionaries; but it will have to face a new environment. It looks as if the Church in China will be deprived of a paid ministry as well as the means of supporting any normal Church activity. . . . This does not necessarily mean the extinction of the Church, but it does involve a new pattern of Church and life organisation very different from anything known hitherto. . . . It points to a new type (or many new types) of missionary, of an essentially non-professional kind, whose missionary work can flow from other activities which are acceptable to the new regime."

Even in non-Communist countries the restrictions on the entry and activities of missionaries are tending to increase, e.g. Egypt, Burma, India. "The rising nationalism in other missionary areas, as in Africa, may bring about a conflict between the desire of the local church for expansion in educational and medical activity, and its equally insistent desire to be free of foreign tutelage. The 'screening' of missionaries will be done (and is increasingly done in some areas) by the local church as well as by governments."

**Conclusions.** In the last section of the article Mr. Bingle points out that these various factors "do not constitute the whole of the picture of the world which the missionary movement faces to-day, but they do suggest certain considerations which require close and detailed scrutiny with a view to action, if the Christian Church is to be true to its missionary obligation in the kind of world we are now living in." He advances four such "considerations."

(1) "The missionary movement as it has developed over the last century and a half is now facing revolutionary changes in the world without and a probable internal crisis. The kind of organisation it has developed no longer relates to the kind of world in which we are living."

The rise of local churches (a mark of success, not failure), the nationalisms and the new independent states of Asia, Africa and Latin America, the rise of Communism and its outstanding success have all rendered the organisation and the conventional missionary appeal in the West outmoded. There are signs of the possibility of collapse at home as well as abroad."

(2) "The new structure of the missionary obligation of the Church must, it is now generally agreed, be based on the local Church." These, however, are often facing grave difficulties of staffing and finance. They need support, but the manner in which it may be given is much more difficult than before. Motive and propaganda for such support must undergo drastic change, and the wider base of the missionary movement involves "a serious consideration of the content of the faith of the ordinary member. There is within the missionary problem to-day some very explosive material, theological and otherwise."

(3) "It is sometimes complained, not without reason, that there is a wide gap between evangelism at home and abroad. . . The Roman Catholics have begun to realize that some of the countries hitherto treated as Catholic must now be dealt with as pagan countries and classed as mission-fields. ("France Pagan" by Maisie Ward: *Problemes Missionnaires de la France Rurale* by F. Boulard, 1948 and 1945). Britain too is moving in the same direction, if it has not already reached that state." (We remember the present Archbishop of Cape Town when Bishop of Johannesburg speaking of the possibility of a largely pagan European population set in the midst of a large African Church in the Transvaal.) "The significance of this," says Mr. Bingle, "is not merely that the churches at home (we may substitute 'European congregations') must be re-organised on missionary lines. . . It means a radical change in temper, in outlook, in relation to what it means to be a Christian."

(4) Finally, the question of missionary vocation calls for new assessment in the light of changing conditions, of the kind of qualifications needed in the modern missionary. "But equally urgent is how to make this new type of vocation real and compelling to young people who live in a more complicated and less secure world than their elders knew." And this, we imagine, re-emphasises among other things the importance of the pamphlet to which we drew special attention in the last issue of the *Quarterly*—"The Evangelisation of Man in Modern Mass Society," published by the World Council of Churches.

To conclude, Mr. Bingle would not claim that this article covers all the ground, or does more than pose questions and highlight problems. What it does do is help us to realise that the changes we have been witnessing for some time now are having a profound effect upon the prosecution of the Church's evangelistic task in the world, and that the time is most certainly ripe for a reconsideration of the Missionary Obligation of the Church, in which the I.M.C. is anxious to enlist the Churches and Missions at work in this land.

## Council News

In the best attended meeting for years the Executive Committee met in Cape Town recently to decide policy with respect to a number of important matters and to

receive reports from the Council's Sections. Interest and attendance was maintained throughout in a longer meeting than usual. We give below some details of matters dealt with and decisions reached.

With the grave problems that face us in our land, and the marked deterioration in human relationships generally, it seemed to the Executive that while discussion and planning must, and of course would, continue on the part of those agencies working for a better ordering of society in South Africa, Christian people in particular were called upon at this critical juncture to recognise their failure to translate into action in this multi-racial land the ethic of the Christian Faith. It was a time, the Executive felt, calling for confession and humble waiting upon Almighty God, seeking His help and guidance for the way ahead.

Accordingly the Committee issued in the name of the Council a "Call to Prayer" for Sunday May 21st, and this is now being endorsed by the heads of the different denominations with a view to issuing the "Call" to their own people at the appropriate time. The text of the "Call" is as follows:

### CALL TO PRAYER

"As Christian leaders in our land we are profoundly disturbed at the growth of those features in our national life which obscure the vision of God, create barriers between those who are members of one family, and quench the life of the Spirit in many of our brethren.

We have taken unto ourselves the call of Paul the Apostle to the people of Ephesus when he wrote:

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We ourselves long to respond to this call, and to share the fruits of obedience to the divine will with brethren of all races in our beloved country. But we cannot ignore the power of those passions which belong to unredeemed human nature, which leads us afresh to turn to Him Who alone can order the unruly wills and affections of sinful men.

We pledge ourselves on the Sunday after Ascension Day (May 21st) to observe a time for deep searching of our own lives, casting ourselves in prayer before God, that we may both perceive and know what things we ought to do, and may have grace and power faithfully to fulfil the same.

To the observance of such a time of prayer and dedication we call upon all who share our concern and our faith. We urge that in the places where people are accustomed to worship there be prayer, preceded by confession, since we have all sinned. The burden of our present distress is the fruit of failures and weaknesses in our human relationships during the past, from the guilt of which none of us is free.

It is our firm conviction that God the Holy Spirit can grant us a new experience of love for one another, a new willingness to consult together without fear or prejudice, and a new determination to work, as strength is granted

us, for the establishment of justice and righteousness among all men. Without this we cannot grow into the measure of the stature of the fulness of Christ."

**Christian Citizenship.** "The Christian Citizen in a Multi-Racial Society," published report of the Council's Rosettenville Conference, was tabled at the Executive's meeting. This is now in wide demand and a new edition has been ordered. Ministers' Fraternal, Church and Institution groups, are asked to devote some of their time to its serious study this year to ensure that the Findings of this widely-representative gathering are not left in the air. From the Council's point of view the matter has been carried forward considerably at the meetings just held.

Acting on the suggestion of the last full meeting of the Council the Theological and Biblical Commission on Race Relations is being set up, which will go into the matter thoroughly from these two standpoints and, it is hoped, may ultimately publish a comprehensive study of the subject. The Archbishop of Cape Town, Dr. Geoffrey Clayton, is being asked to draft a scheme of study upon which the members of the Commission may work.

Since one of the most common criticisms of the Christian position with regard to Race Relations is that it won't work in South Africa, the Executive felt it wise also to appoint a Social and Economic Commission, consisting of the contributors to the Rosettenville Conference Report (with the exception of the Theological paper), with other personnel added as required. This Commission will study in some detail the application of Christian teaching on race relations to the South African scene. As part of its material it will consider the views expressed by groups studying the Conference Report, and it therefore becomes doubly important that groups should tackle this matter as soon as possible.

Both of these Commissions have long-term tasks. It was felt, however, that a much briefer and immediate statement should be put out on the biblical basis of the Christian view of race relations. Accordingly a pamphlet will be published as early as possible setting forth this basis in two articles, one on the Old and one on the New Testaments.

**Admission of Missionaries.** In order to meet complaints regarding the delay in the admission to South Africa of non-British missionaries a regulation was framed by the Department of the Interior by which such missionaries would be admitted to the country without delay on two-year contracts renewable at the discretion of the Minister. The Christian Council pointed out to the authorities that this regulation bade well, in effect, to dissuade Protestant Missionaries (usually married men with families) from offering for service in this country. In an interview with the Minister of the Interior a deputation from this Council discussed ways in which, on the one hand, delay in admission might be reduced, and, on the other, such a regulation as set out above might be avoided. The Council was asked to submit a plan for the approval of the Minister.

The plan, which is now being considered by Missionary Societies, envisages the appointment of the Rev. H. P. Junod and Ds. J. Reyneke, of Pretoria, and Archdeacon Rouse of Johannesburg, as the official and fully-accredited

representatives of the Missionary Societies concerned for liaison with the Department of the Interior, to whose officials they would, it is hoped, be given ready access concerning the admission to this country of non-British missionaries.

**Assembly Resolutions.** The Congregational Union, from its Assembly in October last, remitted to the Council three requests: (1) that the Council should consider the initiation of a Day of Humiliation and Intercession with respect to the racial situation in South Africa; (2) that the Council should make a further approach to the Prime Minister to discuss with him on a non-party basis the Government's racial policy; (3) that the Council urge the Government to replace any bursaries and scholarships recently removed from African students and provide bursaries and scholarships for Coloured students qualifying for the University course.

Lengthy discussion on the first of these led the Council to launch its "Call to Prayer." A further approach to the Prime Minister was made late last year on the basis of the second request, asking Dr. Malan whether he would be prepared to receive a deputation from the Churches if one were organised. The operative clause from his reply stated that "if the views of your Council as reflected in the Resolutions adopted at the assemblies of constituent and associated bodies of the Council, forwarded under cover of your communications of the 23rd November, 1948, are unchanged, the Prime Minister has no other option than to adhere to the terms of his communication dated 31st January, 1949."

With respect to bursaries and scholarships for Africans there was news that these had been reinstated since the Congregational Assembly met. Regarding Coloured students the necessary approach is to be made to the Government.

## Section Activities

**Evangelism.** The Executive noted the new emphasis on Evangelism among the Churches in South Africa and, indeed, throughout the world. Particular attention was given to the new publication of the World Council of Churches in fulfilment of its pledged policy "to support the churches in their task of evangelisation." Entitled "The Evangelisation of Man in Modern Mass Society" the pamphlet, which was dealt with at length in the last issue of the *Quarterly*, calls for a serious approach to and study of the problems involved in effective Evangelism at the present time.

On the missionary side, the Research Secretary, the Rev. Mungo Carrick, had undertaken the initial survey for the South African section of a study of the training and recruitment of the ministry in Africa as a whole. The resulting conclusions, drawn from the as yet incomplete answers to the questionnaire circulated, were set out in a document for submission to the I.M.C. Research Secretariat. The postponement, however, of the visit of a three-man Commission to South Africa from the I.M.C. has made it possible to extend the report that has been drawn up to include information from other areas if Regional Missionary Councils send in their replies without delay.

**Education.** Dr. Kerr reported that the wide dissemination of the Council's memorandum to the Native Education Commission had enabled it to be of use to other church bodies giving evidence. Oral evidence was to be given before the Commission by this Section in Cape Town.

On the European side the Christian Education Movement had prepared, at the request of the Council, a commentary on the scheme for Christian-National Education (I.C.N.O.), and this is now being circulated to member Churches and Missions before its publication.

**Literature.** The International Committee on Christian Literature for Africa has again stated that it is willing to make available grants of money to assist persons preparing simple theological literature for Africans. Requests for such grants require the endorsement and recommendation of the Council.

A hymn book for prisons, which this section has been busy on for some time is now in the hands of the printers and will be available shortly. It is hoped then to arrange for a further printing by the Chamber of Mines for use in Mine Compounds.

The work of co-ordinating the literature output of Church and Mission presses continues, and full lists of available material will, it is hoped, be published in the *South African Outlook* before long. "The Day-Star," new theological quarterly, published under the auspices of the International Committee, is warmly recommended to all Churches and Missions for extensive use by both European and African Ministers and Evangelists. Criticisms and suggestions will be welcomed.

A Conference of all bodies interested in Shangaan, Tsonga, Ronga, and Tswa, has now finalised a common orthography, and it would be appreciated if anyone writing or printing in these languages would now follow the new accepted orthography which is the result of more than 25 years preparatory work. Committees are still busy on the unification of the Suto languages.

With respect of mass education, the many experiments made in many African languages with the Laubach system or its offspring have now proved that the greatest expectations are warranted for Evangelisation and elementary Education. As soon as booklets and charts are available it is recommended that they be used in prisons, mine compounds, mother guilds, youth movements, hospitals, etc.

**Medical Work.** Dr. R. D. Aitken dealt with the position of the Mission hospitals in the various Provinces, and emphasised the difficulties of staffing, particularly of European nurses. African nurses were waiting to be trained in numbers that it was impossible at the moment to accept. It was even more serious than the financial position. The youth of the Churches *must* be faced with the challenge.

A deputation from the Council to the Administrator of the Cape had been arranged to follow the Executive meetings, to place before him once more the serious financial plight of the Cape Mission Hospitals. (It may here be mentioned that the deputation met the Administrator and the Executive Committee of the Provincial Council, and after putting its case, was informed that the Province had agreed to raise the basis of subsidy from 50% to 75% of

maintenance costs on a patient-day basis, not to exceed 17s. 6d. per patient-day. In addition, the Province would pay 75% of outpatient costs and would make a £ for £ grant in respect of approved capital expenditure. The Administrator further expressed the hope that the Churches and Missions would retain control of the Mission Hospitals since their work was indispensable.)

**Social Welfare.** Under the direction of the Rev. A. W. Blaxall this Section dealt with a multitude of matters including movements among the Coloured people, private prisons, overseas interest in and enquiries regarding South West Africa, the Native Building Workers Bill, the abuse of Dagga, and the Welfare Organisations Act.

The Executive recognised that private prisons were no new thing, though it was by no means sure that the system was not on the increase. While it was recognised that the mode envisaged of serving sentence might well be preferable to confinement in a city gaol, that private interest should have a stake in a government service was felt to be fundamentally wrong. While the matter was being investigated by the Penal Reform League the Executive decided to convey its apprehensions to the Government, and itself to look further into the matter. The Native Building Workers Bill was open to certain objections in the opinion of the Executive, and these would be brought to the Government's notice through the Institute of Race Relations.

Owing to the confusion in the minds of many church officials regarding the requirements of the Welfare Organisations Act the Section's convener undertook to prepare a memorandum on the subject for their guidance. The importance of the churches' securing representation on the local Welfare Boards was again stressed, in view of the fact that the new National Board will be recruited from local boards. Representations are also to be made by the Council regarding the unfortunate designation of Non-European passengers on the South African Railways.

**Women's Work.** The Executive heard from Mrs. C. D. Wark, the Convener of the Section, of time given by the Church Women's Associations to the study and discussion of the Interim Report of the World Council of Churches' survey of "The Life and Work of Women in the Church." An attempt is being made to set up inter-denominational women's committees in the different centres of the Union.

**Youth.** The establishment of a Conference Centre for the use of the Christian Council and other Christian bodies at Roodepoort, Transvaal, is the main concern of this Section. The Convener, the Rev. D. P. Anderson, emphasised that the Centre would be inter-racial and certainly not confined to youth. An excellent Bible School for African Ministers and Evangelists had been held there in 1949, and inter-racial work parties were equipping, so far as they could, the buildings for more regular use. A financial deposit had, however, to be made by April and on this alone £850 was still required. The Centre is located on a farm close by the holdings of other welfare organisations at Roodepoort, and apart from its situation, the importance and value of such an inter-racial Centre for Christian work on the Reef could hardly be over-emphasised. Further support, however, is urgently

needed if the opportunity that the acquisition of this property presents is not to be lost.

**Finance.** The Hon. Treasurer, Mr. A. M. Filmer, reported that, on the year's work the Council had a deficit of something under £100. This is not a sound position. Expenses have been cut to a minimum. The contributions from Churches and Missions show some small increases, but the figure, though the best for years, is still far short of what is required. Subscriptions and donations are also quite inadequate. Names of interested people who might be approached by the Treasurer are urgently required if an improvement is to be effected, and Churches and Missions are asked, particularly where no increase has been made, to step up their contributions to enable their Council to pay its way. There is reason to believe that the Council's work and witness has never been more highly valued than now, but this requires translation into financial support.

**International Affairs.** The Council's small group which had hitherto handled correspondence with the Commission of the Churches on International Affairs (World Council of Churches) reported on the many matters on which information had been sought, and the likelihood of this work's becoming even more important and demanding in the light of certain issues which were likely to be raised. The Executive decided, therefore, that the group should be enlarged from three members to seven.

**Liquor Legislation.** The Committee had the pleasure of hearing Mr. F. B. Allen, M.P. and the Rev. H. M. Agnew on this subject and agreed to give its support to action designed to achieve specific reforms.

**Secretarial Arrangements.** The Executive was happy to agree to an arrangement whereby the Rev. A. W. Blaxall would carry on the necessary secretarial duties while the Secretary was on overseas leave. He will be acting in close touch with the Action Committee in Cape Town and Council members on the Reef. His address is Box 42, Roodepoort, Tvl.

## Eastern Asia Conference

Bangkok, Thailand, was the scene from December 3-11 last of an important Conference of East Asian Churches. Some 98 people were present, including delegates from 15 different countries, and officers of the sponsoring bodies, the International Missionary Council and the World Council of Churches.

The Conference had four main purposes:

- (1) Encouragement of contact within and co-operation among the East Asian churches in the ecumenical framework;
- (2) Assessment of the place and function of the Christian churches in newly-forming Asian societies;
- (3) Analysis of the present state of religious liberty in various Asiatic nations;
- (4) Prosecution of more vital Christian evangelism in the present situation in Asia.

Addressing the Conference at its opening session Dr.

Visser 't Hooft, General Secretary of the World Council of Churches, said: "The Church fights on two fronts. First, against those who oppose unity. Unity is no luxury but of the substance of the Church's witness. Christ in His last prayer, and Paul's affirmation that Jesus was to die to gather into one all the children of God, indicate the essential unitary character of Christ's body. Not only against those within the Church, but against those without as well, who seek to erect walls of division between men, the Church is opposed. God died for *all* men, not just those of a particular race or group.

"The Church is likewise opposed to all great collectivities which seek to place men in communities in which they cannot live with Christ, such as nationalism, communism, religious fanaticism."

**China.** Six delegates appointed to attend the Conference from Communist-occupied China were unable to do so. In a cabled message of greeting the Rev. G. K. T. Wu, general secretary of the National Christian Council of China, sent "prayerful wishes" on behalf of the Council that the delegates might reach "a realistic understanding of the present challenges" in China.

The Conference also received a statement signed by 19 authoritative Christian leaders in China regarding future relations between Chinese churches and sponsoring mission boards in the U.S.A. and Europe. Declaring that China under the Communists will be "radically different from the China of old," the Chinese leaders claimed that "freedom of religious faith is definitely stipulated in the adopted national policy," despite temporary "abnormal conditions where religious activities have apparently been interfered with."

As "fundamental points of future policy" the Chinese church leaders stated that "the authority of policy determination and financial administration must pass over to Chinese leadership wherever it has not been done." But missionaries from other countries still have a job to do in China, "a definite challenge to work and serve under adverse circumstances."

**India.** Reporting to the Conference, Dr. Rajah B. Manikam, Executive Secretary of the National Christian Council of India, stated that Christian social ideals have been reflected in many legislative acts of the newly-formed Indian government. He cited the abolition of bigamy and untouchability, and declared that there is a growing awareness of "human dignity and equality."

Dr. Manikam also noted that India's constitution guarantees freedom to "preach, practice and propagate" one's religion. Since the Christian message is "no longer confused with foreign rule," he contended that Indians are giving the Gospel "a new kind of attention." Conferences among Indian Christians may lead "to the production of the long-looked-for Indian interpretation of Christian theology."

Stressing the importance of training indigenous leadership, the Indian churchman pointed out that there is a "tremendous shortage of trained national personnel. The unfinished task of the Church in India and Pakistan, where one sixth of the human population lives, and where only two per cent are Christian, is stupendous."

The Christian in Pakistan, according to another report,

enjoys equal status with the Moslem but he gets "a very raw deal" at the hands of lower officials. "Although organised persecution has not been experienced, discrimination and oppression are faced daily by many people."

"A noticeable deterioration" in the moral integrity of the East Asian peoples was noted in a report on the proclamation of the Gospel. The delegates agreed that "the demands of the new democratic order call for high standards of responsibility in civic relations."

Buddhism, Hinduism, and Mohammedanism have not as yet proved that they can provide "the needed inspiration" to support and safeguard the new social ideals, the report continues. The Christian faith alone can be the "one sure source of strength" to secure those "ends of human worthfulness, economic justice and true democracy."

**Two Documents** have reached us from this Conference. The first is a "Message to the Churches." "We believe," says this Message, "that it is God Himself Who has made it possible for us to hold this first meeting of the representatives of the Churches of Eastern Asia at such a time as this. Many of our countries have in the recent past endured great suffering and distress. All have entered upon a period of far-reaching change and upheaval. Some have entered—or are now entering—with mingled hope and fear, upon the tasks which follow a newly-won freedom. Others are in the throes of internal revolution and continuing civil war. All are conscious of new and powerful forces in the life of Asia which hold possibilities both of good and evil for the future."

The Message goes on to declare that amid all this turmoil the Churches reaffirm their faith in Jesus Christ as Saviour. But however the peoples accept the principles of freedom and justice, the fact of unredeemed human nature has always to be reckoned with, and here the Gospel is especially relevant. "Doors are wide open to us in many lands. But some of these doors are likely soon to be shut." There is therefore a great urgency. "Even where every effort is made by hostile forces to prevent the preaching of the Gospel, the evidence shows that when the whole congregation—its minister and every member of it—is committed to the task of witness, nothing can stop its advance and that just when the power of Satan seems overwhelming, the Church is granted new discoveries of the power of God."

Finally the Message gives thanks for the growing desire in the Churches of Eastern Asia for unity in the common life of Christ's Body, rejoicing in the steps already taken, and believing that "God has called the Churches of Eastern Asia to a special part in the fulfilment of our Lord's unceasing prayer that we may all be one, that the world may believe, and we earnestly call upon all our Churches to pray and work that His will may be done."

**Social and Political Life.** In a document setting out the views of the Conference on "The Church in Social and Political Life," it is stated that "The struggle for and the attainment of political freedom has awakened the hitherto submerged peoples of East Asia to a new sense of dignity and historical mission. . . . The victory of Communist leadership in China has created an essentially new situation there and at the same time made the tensions more acute in other Asian lands."

The Statement says "The Churches dare not assume a purely passive, indifferent or neutral attitude towards the crucial political and social issues of the times. . . . It is the responsibility of the Church to rediscover and proclaim both to its own members and to those outside the basic truths declared in the Bible, about the life of men in society and in the State, which no individual or government can disregard with impunity."

"In this creative stage of Asian life, with its possibilities for good and evil, with its discovery of the worth of the human person, but also with its tendencies towards nihilism and totalitarianism, the peoples of Asia and particularly the younger generation need the prophetic warning which only the Church can give about the foundations of human dignity and the common life. . . . Moral advice and the proclamation of moral ideas are insufficient. . . . The lack of knowledge of God as the Judge of history is at the root of all tendencies towards nihilism and totalitarianism, in Asia and elsewhere."

"In considering Communism," says the Statement, "the Christian must distinguish between the social revolution which seeks justice and the totalitarian ideology which interprets and perverts it. The Christian Church must welcome the demands of the people for a fuller participation in the life of society where power is exercised, since this is an expression of human dignity; and the rise of Communism is a judgment on the Churches for their failure to do so. Nevertheless, the struggle for justice frustrates itself if the evil forces inherent in any human situation are not held in check. Because Communism lacks a conception of the independence of moral reality over against power, it denies the supremacy of the moral law over power-politics, and hence in the long run defeats the very purpose of the social revolution. This ideological error in Communism, which turns a social revolution for justice into a new oppression arises out of the self-righteousness of its militant atheism: and at this point the conflict between Christianity and Communism is fundamental."

"The most fundamental freedom is religious freedom. Nations are not truly free unless they recognise that each citizen has the right to decide for himself what religion he will profess, and that each religion has the right to proclaim its convictions without interference. We are glad to find that in most Asian lands these truths have been stated in the national constitutions."

"But we are also aware that the official acceptance of these principles often goes together with theories and policies which are in fact a denial of religious freedom. We hear of legislation which makes Christian evangelism virtually impossible in certain areas. We hear of discrimination against Christians and of material advantages being offered them if they will adopt the dominant religion of the country. We also are concerned about the trend in certain nations for the State to assume responsibility for the organisation of the religious life, which is the province of religious communities, and not of the State. The Christian churches and National Christian Councils must take an energetic stand against all these infringements of religious freedom and assist in educating the adherents of all religions towards a fuller understanding of the nature of religious liberty."

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