

NAAMLYS

DIRECTORY

soos op Raadskantoor geregistreer
1 Januarie 1938.

as registered at Office of Council
1st January, 1938.

(Elke liggaam wat aansluit kies sy eie verteenwoordiger(s) volgens eie beleid of konstitusie en registreer by die sekretaris die naam en adres van die beampte wat aan die sekretaris verantwoordelik sal wees vir die name en adresse van gekose verteenwoordigers. Konstitusie, 5.)

(Each constituent body shall elect its own representative(s) in the manner prescribed by its own policy or constitution, and shall register with the secretary the name and address of the official responsible for notification to the secretary of the names and addresses of such elected representatives. Const. 5.)

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|------------------------|------------|---------------------------|
| A. | | |
| Geëffiliëerde Liggame. | Beamptes. | Gekose Verteënwoordigers. |
| Affiliated Bodies. | Officials. | Elected Representatives. |

African Methodist Episcopal Church:

Rt Rev. R. R. Wright,	do.
28 Walmer Road,	
Woodstock, C. P.	

American Board Mission:

Rev. A.F.Christoffersen,	1) Dr J. L. Dube,
Esperanza,	Ohlange,
Natal.	Phoenix, Natal.
	2) Dr J. D. Taylor,
	19 Eleanor Street,
	Fairview,
	Johannesburg, Tvl.

American Lutheran Mission:

Dr J. Astrup,	do.
Hlabisa,	
Zululand.	

Bantu Presbyterian Church:

Rev. H. Mama,	Rev. J. Jolobe,
Engwali,	Orlando,
Stutterheim, C.P.	Johannesburg, Tvl.

Berlin Lutheran Mission Church:

Rev. C. Hoffmann,	1) Rev. J. Baumbach,
Bothsabelo,	Bethany Village, O.F.S.
P.O.Middelburg, Tvl.	2) Rev. Supt. M. Jäckel,
	P. O. Box 203,
	Pietersburg, Tvl.

Church of the Province of South Africa:

Diocese of Bloemfontein:

Rt Rev. A. Howe Brown,
Bishop of Bloemfontein,
Bishop's Lodge,
Bloemfontein, O.F.S.

Rev. Father Martin Knight,
St Patrick's Priory,
Bloemfontein, O.F.S.

Diocese of Johannesburg:

Rt Rev. G. Clayton,
Bishop of Johannesburg,
Westcliffe,
Johannesburg, Tvl.

Rev. A. Cardross Grant,
St George's Rectory,
Parktown,
Johannesburg, Tvl.

Diocese of Natal:

Rt Rev. Dr L. Fisher,
Bishop of Natal,
Bishop's House,
Pietermaritzburg, Natal.

do.

Diocese of Pretoria:

Rt Rev. W. Parker,
Bishop of Pretoria,
264 Celliers Street,
Pretoria, Tvl.

1) do.
2) Rev. Canon E. Herbert,
The Rectory,
Sunnyside,
Pretoria, Tvl.

Diocese of St John's:

Rt Rev. Dr E.H. Etheridge,
Bishop of St John's,
Bishop's Mead,
Umtata, C.P.

do.

Church of the Nazarene:

Dr D. Hynd,
Raleigh Fitkin Memor-
ial Hospital,
Bremersdorp,
Swaziland.

Rev. J. F. Penn,
P. O. Box 81,
Boksburg, Tvl.

Church of Scotland:

Rev. R. Godfrey,
Mc Intyre Road,
Kingwilliamstown, C.P.

1) Rev. R.H.W. Shepherd,
Lovedale, C.P.
2) Dr A. W. Wilkie,
Lovedale, C.P.

Church of Sweden Mission:

Dean A. R. Kempe,
P. O. Box 88,
Dundee, Natal.

1) do.
2) Rev. K. Swensson,
P. O. Box 59,
Roodepoort, Tvl.

Congregational Union of South Africa:

Rev. E. Vernon Miller,
88 Gordon Road,
Durban, Natal.

1) do.
2) R. Dunlop, Esq., M.B.E.,
P. O. Box 159,
Pietermaritzburg, Natal.
3) Rev. D. W. Ross,
350 Leijds Street,
Pretoria, Tvl.

Nederduits Hervormde of Gereformeerde Kerk van Suid-Afrika:

Ds B. H. Swart,
Die Pastorie,
Eloffsdal,
P. K. Gesina,
Oor Pretoria, Tvl.

1) Ds Wm Nicol,
Pleinstraat 88,
Johannesburg, Tvl.
2) Ds J. Reyneke,
Posbus 433,
Pretoria, Tvl.

Free Methodist Mission:

Rev. J. Ryff,
P. O. Box 183,
Germiston, Tvl.

do.

Hermannsburg..

Hermannsburg Evangelical Lutheran Mission:

Rev. F. Jensen,
P. O. Linokana, Tvl.

- 1) do.
- 2) Rev. F. Domeyer,
P. O. Die Moot,
Via Krugersdorp, Tvl.

London Missionary Society:

Rev. J. H. L. Burns,
Serowe,
Bech. Prot.

- 1) Rev. A. J. Haile,
Tiger Kloof, B. P.
- 2) Rev. I. L. Mogorosi,
Genese,
Via Vryburg, C. P.

Methodist Church of South Africa:

Rev. A. C. File,
P. O. Box 2256,
Durban, Natal.

- 1) do.
- 2) Rev. E. Bottrill,
778 Pretorius Street,
Pretoria, Tvl.
- 3) Rev. W. Eveleigh,
P. O. Box 708,
Cape Town, C.P.
- 4) Rev. H. W. Goodwin,
430 Manning Road,
Durban, Natal.
- 5) D. D. T. Jabavu, Esq.,
Fort Hare,
P. O. Alice, C.P.
- 6) Rev. A.A. Wellington,
Healdtown,
Fort Beaufort, C.P.

Methodist Episcopal Church:

Rev. J. A. Persson,
P. O. Box 75,
Cleveland, Tvl.

do.

Morawiese Sending Genootskap:

Pastor P. W. Schaberg,
Moravianhill,
Ashleystraat 18,
Kapaastad, K.P.

- 1) do.
- 2) Pastor W. Bourquin,
Mvenyane,
P. K. Cedarville,
Grikwaland-Oos.

Norwegian Mission:

~~Rev. P. A. Rodseth,~~
~~Kwa Mondl, OTIMATI M.S.,~~
~~Eshewe, Natal.~~
Via Slangev

- 1) do.
- 2) Rev. S. Dahle,
Umpumulo,
Mapumulo, Natal.

Paris Evangelical Mission:

Rev. G. Dieterlen,
Moriija,
Basutoland.

- 1) Rev. A. Lefatle,
Kolo Mission,
P.O. Moriija, Basutoland.
- 2) Rev. H. Mabile,
Mohlanapeng,
P. O. Quacha's Nek,
Basutoland.

Presbyterian Church of South Africa:

Dr D. Wark,
P. O. Box 823,
Cape Town, C.P.

- 1) do.
- 2) Rev. F. Stakes,
6 Hawthorn Street,
Kensington,
Johannesburg, Tvl.

Rynse Sending in Suid-Afrika:

Eerw. H. Sohngel,
Adderleystraat,
Worcester, K.P.

- 1) do.
- 2) Dr H. Vedder,
Posbus 22,
Okahandja, S.W.A.

Salvation Army: The Commissioner,
P. O. Box 1018,
Johannesburg, Tvl.

Major E. Christoffersen,
P. O. Box 1018,
Johannesburg, Tvl.

Swiss Mission in South Africa:

Rev. H. Ph. Junod,
376 von Weilligh Street,
Pretoria, Tvl.

- 1) do.
2) Rev. B. Terrisse,
~~32 Height Street,~~ 2 Flora St.,
Doornfontein, Kensington,
Johannesburg, Tvl.

Ciskeian Missionary Council:

Rev. D. E. Carr,
P. O. Box 164,
Kingwilliamstown, C.P.

- 1) Dr A. Kerr,
Fort Hare,
P.O. Alice, C.P.
2) Rev. E. W. Grant,
Bible School,
Lovedale, C.P.

Sendelinge Konferensie van die Kaap Provinsie:

Eerw. J. M. N. Breedt,
Wellington, K.P.

do.

Natal Missionary Conference:

Rev. O. G. Myklebust,
Mapumulo, Natal.

- 1) Dr J. L. Dube,
Ohlange,
Phoenix, Natal.
2) Dean A. R. Kempe,
P. O. Box 88,
Dundee, Natal.

Portuguese East African Conference:

Rev. H. Ph. Junod,
376 von Weilligh Street,
Pretoria, Tvl.

do.

South African National Sunday School Association:

J. G. Birch, Esq.,
P. O. Box 17,
Port Elizabeth, C.P.

- 1) do.
2) Rev. J. R. Jolobe,
New Brighton,
Port Elizabeth, C.P.

Swaziland Missionary Conference:

Dr D. Hynd,
Raleigh Fitkin Memor-
ial Hospital,
Bremersdorp,
Swaziland.

do.

Transvaal Interdenominational African Ministers' Association:

Rev. S. S. Tema,
Orlando,
Johannesburg, Tvl.

- 1) Rev. E. Mahabane,
P. O. Box 182,
Randfontein, Tvl.
2) Rev. L. R. Makgalemele,
~~Anglican Church,~~ Box 198,
Randfontein, Tvl.

Transkeian Missionary Conference:

Rev. H. Parsley,
Osborn Mission,
P.O. Mount Frere, C.P.

- 1) Rt Rev. Dr. E.H. Etheridge,
Bishopsmead,
Umtata, C.P.
2) Rev. G. de C. Murray,
Die Pastorie,
Umtata, C.P.

Transvaal Missionary Association:

Rev. J. E. Hallendorff,
P. O. BBox 1126,
Johannesburg, Tvl.

- 1) do.
2) Dr J. D. Taylor,
19 Eleanor Street,
Fairview,
Johannesburg, Tvl.

Scandanavian Alliance Mission:

Rev. Ch. Christiansen,
Louwsburg, Natal.

do.

Rev. A. Jensen, F.M.B.S.,
~~F.M.B.S.~~
Mhlotsheni P.O.,
Swaziland,
Via Piet Retief

United Free Church of Scotland:

Dr P. M. Shepherd,
Molepolole,
Via Gaberones,
Bech. Prot.

do.

B. Officers of Council. Ampsdraers van die Raad.

President.....: Ds Wm Nicol, Pleinstraat 88, Johannesburg, Tvl.
President.....:

Vice-Presidents.....: 1) Rev. H. W. Goodwin, 430 Manning Road, Durban,
Visepresidente.....: Natal.
2) Rt Rev. W. Parker, 264 Celliers Street,
Pretoria, Tvl.

Treasurer.....: Dr J. D. Taylor, 19 Eleanor Street, Fairview,
Tesourier.....: Johannesburg, Tvl.

Assistant Treasurer...: Dr J. Lennox, P. O. Box 4962, Johannesburg, Tvl.
Assistent-Tesourier...:

Secretary.....: Rev. J. M. du Toit, Offices of Council, 152
Sekretaris.....: Nicolson Street, Brooklyn, Pretoria, Tvl.

Literary Secretary...: Rev. R. H. W. Shepherd, Lovedale, C.P.
Redaksie-sekretaris...:

C. Lede van die Uitvoerende Komitee. Members of the Executive Committee.

Ampsdraers van die Raad (met uitsondering van die Assistent-tesourier)
Officers of Council (not including the Assistant Treasurer)

en die volgende:

- and the following:
- 1) Rev. E. Bottrill, 778 Pretorius Street,
Pretoria, Tvl.
 - 2) Rev. A. Cardross Grant, St George's Rectory,
Parktown, Johannesburg, Tvl.
 - 3) D. D. T. Jabavu, Esq., Fort Hare, P. O. Alice,
C.P.
 - 4) Rev. H. Ph. Junod, 376 von Weilligh Street,
Pretoria, Tvl.
 - 5) Dean A. R. Kempe, P.O.Box 88, Dundee, Natal.
 - 6) Bs J. Reyneke, Posbus 433, Pretoria, Tvl.
 - 7) Pastor P. W. Schaberg, Moravianhill, Ashley-
straat 18, Kaapstad, K.P.
 - 8) Rev. F. Stakes, 6 Hawthorn Street, Kensington,
Johannesburg, Tvl.
 - 9) Dr A. W. Wilkie, Lovedale, C.P.

D. Members of the Advisory Sub-Committee:
Lede van die Adviseerende Sub-Komitee:

The following members of the Executive Committee (above):
Die volgende lede van die Uitvoerende Komitee (hierbo):

Ds Wm Nicol...

- Verv. Lede v/d Adv. Sub-Kom. 1) Ds. Wm Nicol, (President/President)
Cont. Members Adv. Sub-Com. 2) Rt Rev. W. Parker, (Vice Pres./Visepres.)
 3) Dr J. D. Taylor, (Treasurer/Tesourier)
 4) Rev. E. Bottrill,
 5) Rev. A. Cardross Grant,
 6) Rev. H. Ph. Junod,
 7) Ds J. Reyneke.

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E. Belêrs van die Afdelingsbesture: Conveners of Sectional Committees:

- | Afdelingsbestuur oor:
Sectional Committee on: | Belêër:
Convener: | Adres:
Address: |
|--|---|--------------------|
| 1) Opvoeding/Education: | Mnr R.S.Steensma, Stofberg Gedenkskool, Oor
Viljoensdrift, O.V.S.
en/and Dr A. W. Wilkie, Lovedale, C.P. | |
| 2) Evangelisasie:
Evangelism: | Ds J. Reyneke, Posbus 433, Pretoria, Tvl.
en/and Ds W. A. Malherbe, Somersetweg, Nigel, Tvl. | |
| 3) Letterkunde:
Literature: | Rev. R. H. W. Shepherd, Lovedale, C.P. | |
| 4) Mediesewerk:
Medical Work: | Senator J. D. R. Jones, P.O.Box 97,
Johannesburg, Tvl. | |
| 5) Naturellewelvaart:
Native Welfare: | Rev. H. Ph. Junod, 376 von Weilligh Street,
Pretoria, Tvl.
en/and Rev. Father Martin Knight, St Patrick's
Priory, Bloemfontein, O.F.S. | |
| 6) Vrouewerk:
Women's Work: | Mrs Clara Bridgman, 34 Rochester Mansions,
45 Leijds Street, Johannesburg, Tvl. | |
| 7) Jeugwerk:
Youth Movements: | Rev. E.W.Grant, Bible School, Lovedale, C.P. | |

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Let asseblief op:

Please note:

- | | |
|--|---|
| 1) Veranderinge wat deur die Raad
gemaak word sal in "Et Alias"
aangekondig word. | 1) Alterations made by the Council
will be announced in "Et
Alias". |
| 2) Veranderinge wat deur liggame
gemaak word moet dadelik
skriftelik aan die sekretaris
gestuur word. Hulle sal dan
ook in "Et Alias" aangekondig
word. | 2) Alterations made by bodies
should immediately be sent
in writing to the secretary.
They also will be announced
in "Et Alias". |
| 3) As u nog nie "Et Alias" gereeld
ontvang nie, stuur asseblief
dadelik u naam en adres op
'n poskaartjie na onderstaande
adres. | 3) If you do not yet receive
"Et Alias" regularly, please
send your name and address
immediately on a post card
to the address given below. |

Raadskantore,
Nicolsonstraat 152,
Brooklyn,
Pretoria.
1 Januarie 1938.

Offices of Council,
152 Nicolson Street,
Brooklyn,
Pretoria.
1st January, 1938.

J. M. du Toit.
Raadssekretaris.
Secretary of Council.

(Uitgegee op las van die Uitvoerende Komitee.)
(Issued by authority of the Executive Committee.)

THE CHRISTIAN COUNCIL OF SOUTH AFRICA"CHRISTIAN CITIZENSHIP IN A MULTI-RACIAL SOCIETY"

The Christian Council of South Africa has authorised the publication of the following "Findings" of the Conference of Churches, Missions, and other organisations, on the subject "The Christian Citizen in a Multi-racial Society" held at Rosettenville, Johannesburg, from the 11th - 13th July, 1949.

F I N D I N G S

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 outgrown 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/.....

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 Christian Council of South Africa

ITS POSSIBILITIES AND PLANS

By *The Archbishop of Cape Town*

AS long ago as 1856 Frederick Denison Maurice drew attention in his discourses on the Gospel of St. John to the notion fathered by "an eminent man who died not long since in Germany" that Church History might be divided into three periods. The pre-Reformation period could be regarded as Petrine; the post-Reformation, Pauline, and the period then emerging as Johannine. Maurice himself was a little doubtful of so fanciful a division, but it is one that continually intrigues the mind; and there may be this truth suggested by it, viz.: that after the thesis of the type of unity expressed by mediæval Christendom and the antithesis of individual-liberty of conscience asserted by the reformed Churches, the period of spiritual synthesis was at hand. The idea is worth pondering, for it may suggest that the way to ultimate reunion lies not along the line of endeavouring to formulate schemes of visible reunion but along the more arduous and less spectacular line of patiently seeking to combine in a new spirit of concord the fine ideals of Christian unity and personal freedom of spiritual adventure.

It may further be noted that these three periods illustrate stages in spiritual growth. The earliest and easiest is to live under authority, and the Church was not to be blamed if in those early days it wielded authority. Such was a necessary stage. Revolt from authority marks a certain stage in development. It may be immature but it may at the same time be quite sincere and essential to growth; but it demands more spiritual responsibility than the earlier stage of obedience. At the same time it demands less spiritual responsibility than the costing endeavour to keep the unity of the spirit in the bond of peace. The stage of learning to be actuated only by the love that is first of all love of God and then love of man is the hardest and highest. It is well not to be dismayed too much at the slowness of our learning it. And the Church has to learn it today when confronted by special problems created by an independent development among men generally; for this law of growth by stages affects us intellectually and socially as well as spiritually. Not a small part of the Church's difficulty today is to know how to present the Gospel to an age which in the precocity of its mechanical achievements has almost lost sight of and certainly is baffled how to meet the need of adjusting itself to the mystery of life.

These observations are, I believe, pertinent because so many at this time are talking as if nothing but visible reunion could save the Church of God from collapse before the forces of materialism and secularism. It is very tempting to think so, and the disappointments attending many recent efforts to promote reunion provoke impatience. The world too is still quite ready to ignore the great measure of mutual understanding that has grown up between the denominations, and to demand that nothing short of reunion, however achieved, will persuade men to trust the Church.

Some years ago Dr. L. P. Jacks strongly urged that an unwillingness on the part of all the Christian bodies to make sacrifices was the chief impediment to reunion. This sounds very true and timely, but in actual fact each Church feels itself and properly feels itself a trustee of some paramount principle, and that without treachery to its own heroes and leaders it cannot imperil that principle. It will take a long time yet for eager and earnest men of all the Churches to be clear what are principles which must be held stubbornly, and what are after all at best preferences. The mere mention of such discernment reveals its difficulty. Are we then bound to frustration until then? I do not think so. We are, I submit, called upon to resist alike

the temptations of impatience and despair and to force ourselves to recognize the great measure of mutual respect, common sentiment and practical co-operation that has grown in recent years between us. As we do so the chief disadvantages of a disunited Christendom will slowly disappear.

It is because I believe that the Christian Council of South Africa is the only existent body which can incorporate among us this increasing spirit of fellowship that I am proud to be associated with it; and in the invitation to me to be President for the forthcoming period I am glad to think that the Council recognizes that one who for his own part is not ashamed to be known as a "stiff Churchman" (as a Baptist friend once styled me) can be trusted to work as loyally and sympathetically as may be with Christians of other traditions in presenting to society, and when necessary to Government, in South Africa a corporate and agreed witness to the paramount claims of God as Ruler of the Universe, to the need for recognition of Christian principles in our common life, to the urgency of Evangelism, and to the responsibility of European Christians for the welfare of the various non-European races in this land.

The Christian Council has already in several ways begun practically to tackle this immense task. The Conference at Fort Hare, with all the defects earnest critics have discovered in it, was a great gesture. Its Report is almost a best-seller, and anybody who ignores it puts himself out of court as a critic of the Churches as they are in South Africa today. Unhappily Christian fellowship is not exciting news, but what Fort Hare attempted was important enough to secure a good press.

The Council has shown that it does not mean to rest upon its oars after the task of organizing that Conference is over. It has issued a series of stimulating pamphlets on points that came up then and on Christian education, and so has assisted the groups formed in all parts of South Africa in preparation for the Conference to continue their studies further. It appointed an "emergency committee" to watch current events and when necessary to approach Government with suggestions or protests. A second has now been appointed in Johannesburg. It is of course very easy to exaggerate (or to minimise disparagingly) the usefulness of such bodies, but if nothing startling is effected, at least a witness is borne unitedly and after careful consideration of the facts. Other plans are before the Council including a call to Evangelism. Perhaps as useful a piece of work as any has been the collation of the experience of Christian missions for a united statement before the Commission sitting now on the question of Health Services to the Native peoples.

One feature of modern life affects the Churches no less than the community generally; I mean the strange combination of indecisiveness in any given action and the sudden and sometimes startling changes that are effected. Air raids on important places are announced repeatedly doing damage which in earlier times would have concluded a war, but today armadas seem to be built as rapidly as they are destroyed; yet apart from the startling and dramatic conquests in Europe that made the years 1940-1942 times of such acute anxiety, these war years have seen changes in international relations which would have been unthinkable in 1939. Perhaps as Christians we are sometimes dismayed by the apparent ineffectiveness of all the work of the Churches. People seem to take a sort of perverse pleasure in collecting all the evidence of failure, but perhaps changes as dramatic as those I have referred to in international relations are happening or on the eve of happening within the sphere of the

Churches. If we are to make the most of them when they occur we cannot better prepare ourselves than by consolidating the great measure of agreement and fellowship which unquestionably distinguishes the Churches to-day.

The specific contribution of the Churches to the life of to-morrow is an unashamed proclamation of the Gospel. The different denominations may sound that call with slightly differing emphasis, but they can together make up a full orchestra of

challenge to the age. Let men talk as they will of science having superseded faith or of the urgency of purely material aims. Man is still a spiritual being, and for the fulness of his life needs as always hitherto, and always will need an assurance of life that is not simply temporal and the satisfaction of needs not merely physical or mental. To help in that task and challenge is the purpose of the Christian Council of South Africa.

The National Health Services Commission

AN IMPRESSION

FEW Commissions appointed by the Government of South Africa have seemed so timeous as the National Health Services Commission now touring the country and taking evidence in many centres. There is a health-consciousness among the public to-day beyond anything the past can show. There is a demand among responsible sections of the public—a demand that is gathering volume with each passing month—that a pause be put to the wastage of human life and the endurance of needless misery through untended ill-health among the different sections of South Africa's population. For these and other reasons there has gathered about this Commission the hopes of an unusual multitude of thinking men and women.

We have said, "For these and other reasons." Among the latter we would mention two. It is not cynical to say that sometimes the personnel of a Government Commission incites wonder as to why some members were honoured by a place upon it. But to know the record and the qualifications of the men and women on this Commission is to know how carefully the selection has been made. Each member has been chosen for some high qualification for the task in hand. It is an open secret that some at least are serving on it at considerable personal sacrifice, moved thereto, as their fellow-members are moved, by a desire to see a new era dawn in South African health. A notable feature is that, while men high in the medical profession are prominent in the Commission's labours, the majority of the members do not belong to that profession but have some special experience in matters of public health or affairs. This is no sectional body moving in the domain of sectional interests. One member has an expert knowledge of the legal aspects of public health; another has an intimate acquaintance with Native interests; another knows the practice and obligations of public bodies in respect of the health of those under their charge; another has long experience of the voluntary associations that do much for public welfare; another is a distinguished member of the nursing profession; another has expert knowledge of labour conditions in this country. Unifying all is a secretary of unusual energy and experience in public health administration, who is withal a man of imagination and humanity. A team of this nature is obviously not chosen merely to give its members a place and duty of honour.

Again, hope has gathered round the Commission because of its methods. To see its chairman at work is to have an object lesson in charm and relevance. With a few deft sentences he lays bare the heart of a complex memorandum. (Several hundred memoranda have already been submitted to the Commission.) The other members through their specialised experience bring from witnesses, by a series of pertinent questions, such knowledge as those who come before them may possess. (It is told of an Englishman that he did not understand the implications of a document he had prepared till he saw it translated into French! One suspects that quite a few witnesses do not know the full import of their memoranda till the members of the Commission get busy on them.) The unflinching courtesy of the Commissioners inspires confidence and ease even in those

least accustomed to bear testimony before such a body. But woe betide the mere propagandist who would seek emotional satisfaction for himself and not care though he were guilty of distortion. He would quickly discover that the barrage of knowledge facing him is an affair altogether different from the unversed crowd from whom he could win some cheap applause.

The Commission has been at work for many months, but it will continue for many more. For it must take account of nationwide conditions and tell of how best to set up a nationwide service, not merely on the curative but on the preventive side. Its published report, with its inevitable revelations of pitiful and abounding need, is sure to be in some respects a depressing document. But to lay bare the sickness that generations of neglect have caused to run in our body politic is the first of measures for ensuring that the wounds of the people will not be healed slightly.

Men look back on the Report of the Cape Colony Commission on Native Laws and Customs, 1883, as one of the masterly things in South African life. "There were giants in those days." We believe that the Health Commission of sixty years later is capable of performing a similar service, with this advantage that a public more attuned to its mood and more determined to apply its remedies will await its findings. We pray that the Commission will have the freedom needed for its task and in the end the public backing for a report at once revealing, constructive and irrefutable, so that it may inaugurate a new era in this aspect of our national affairs. If this goal is attained by the Commission, then "the blessing of many who are ready to perish" will come upon it.

R. H. W. SHEPHERD.

Induna pays tribute to Miners' humanity.

"When an accident occurs and a Native is pinned under a rock, the European miner casts all aside to extricate him, and if death happens to intervene, his regret and sympathy is unbounded." This tribute was paid by Daniel Modena Denalane, an induna employed at the Robinson Deep, when he gave evidence last month before the Native Mine Wage Commission in Johannesburg. Denalane described the understanding between European miners and their Native labourers as "God-inspired." "A humane attitude was adopted by the European miner towards the Native. The miner showed this in accidents. The question of colour is completely forgotten, and all efforts are made to save the life of a fellow being," said Denalane. "Not enough credit is given to miners, be they Black or White, while engaged in rescue work. Their singleness of purpose is a grand thing to see."

Church Questionnaire to Parliamentary Candidates

TO the Johannesburg *Star* of June 10 and the *Rand Daily Mail* of June 11 we are indebted for the following important news item:

A questionnaire to be sent to all candidates of all parties contesting the elections has been drawn up by members of Anglican, Methodist, Presbyterian, Congregational and Baptist churches, who are making a joint effort to contribute to solutions of post-war problems.

At a meeting at Darragh Hall last night, under the chairmanship of the Dean of Johannesburg, the Very Rev. W. A. Palmer, the questionnaire was approved by representatives of the five churches. Parliamentary election candidates will be asked to reply to the questionnaire in writing and at their election meetings which will be attended by representatives of the five churches.

The questionnaire is as follows:

"1.—Will you strive your utmost to expedite the passing of legislation for and the inauguration of, a complete scheme for the total re-absorption immediately upon discharge, regardless of its reason, from any of the three services (Army, Navy and Air) of all ex-service men and women, both European and non-European, into the civil life of the community; and for provision by the State of adequate maintenance for all those who have become disabled through the war, and their dependants?

"2.—Will you agitate for the taking of immediate steps by the Government for the adoption of an adequate scheme for so controlling the supply and distribution of all essential foodstuffs that all waste may be avoided and everyone's reasonable wants met; the reduction and stabilising of the price of maize and other raw food-stuffs; and the adequate representation of consumers

on all control boards (these measures to be applied directly for the benefit of all non-Europeans as well as Europeans)?

"3.—Will you strive your utmost for the passing of legislation by the Union Parliament for the following objects: (a) To provide for the primary education, free to all who cannot afford to pay, and on a compulsory basis, of all sections of the community, including all non-European sections; and (b) To allocate each year from the general revenue of the Union a sum to be spent on, and to be sufficient for, the primary education of all non-Europeans and to meet the increased needs in that respect as the years progress?

"4.—(a) Are you prepared to press for the appointment by the Union Government of a commission to investigate the present liquor laws of this country with a view to the passing of an Act to amend and improve the same, and for the better controlling of the supply of intoxicating liquor; and (b) Will you undertake to urge the Union Government immediately to pass a war emergency regulation to curtail further the hours for the sale of intoxicating liquor for the duration of the war?

"5.—Are you prepared to press for immediate Union legislation to ensure to both Europeans and non-Europeans adequate housing facilities and security of tenure?

"6.—Bearing in mind the principle 'no taxation without representation,' are you satisfied with the Parliamentary representation as given to non-Europeans to-day in the House of Assembly and Provincial Council for the Cape Province only or will you strive, as opportunity arises, to increase that representation throughout all the Provinces of the Union?"

The Spiritual Issues of the War

IN June two years ago Hitler sent forward his armies against his Russian neighbours whom shortly before he had referred to warmly as his friends. The Russians confess to having lost four millions killed and missing in the following two years. Great tracts of Russian territory have been overrun and devastated yet the Russians fight on. They know what has happened to Greece and Yugoslavia, to Holland and Norway, and they consider the high sacrifices they have paid as nothing in comparison to the freedom they have retained. All the world realises today that this is not only a war against world domination by Hitler and his Nazi legions but a war of ideologies and that on its outcome depend great spiritual issues.

The fate of those countries which have been overrun has been tragic. Horrors beyond any that the world had known have been perpetrated against Greeks and Poles and Bohemians and Jews. Yet the spirit is not broken—the living bury their dead and defy their oppressors. Men of all nations have been drawn together in a common bond of suffering and endurance, and prayer for deliverance. As recently as Saturday, 19th June, a crowd of spectators gathered in Copenhagen, Denmark, to witness a football match between teams from Denmark and Sweden, for it is Nazi policy to placate these two countries, one of which she has not yet overrun. But the Danes and Swedes sang the Norwegian national anthem and so the broadcast of the match was closed down. The Scandinavian soul is unconquered and unconquerable.

In every land the centre of resistance to Nazi ideology and methods is the Christian Church. It matters not where we turn we find the Church suffering and yet resistant. A small weekly publication, *The Spiritual Issues of the War*, gives news as it comes to hand, mainly through Sweden and Switzerland, of Church activities in conquered Europe. In a recent issue this

paper referred to the German Confessional Church under the heading "The Confessional Church still Lives."

"We do not hear nowadays about the German Confessional Church, nor even about the Evangelical Church in Germany. Does this mean that it is dead? Are they right who say that it exists no longer? As information is so scarce it is necessary to hesitate before giving a judgment.

"We know that the Confessional Church is still alive and that even in the Evangelical Church of Prussia it remains a considerable factor with an important role in ecclesiastical affairs. The proof of this is that the national churches of South Germany—those which remained 'intact'—have established closer relations with the Confessional Church. We learn also that there exists in Prussia a great tension between those who have submitted to the Consistory and those who have refused to submit, a tension which hampers the Lutheran Bishop, Dr. Wurm, of Stuttgart and South Germany, in his efforts to unify the German Evangelical Church. That is proof that the Confessional Church still lives and that it has its part to play.

"The war has affected the Confessional Church more than any other Church. Eighty-five per cent of its pastors, to-day perhaps ninety per cent, have been mobilised. This has happened for two principal reasons. The first is that the pastors of the Confessional Church are not dependent on recognised ecclesiastical authorities who can intervene for them with the State in order to keep them at the head of their parishes. The second reason is that the majority of the pastors are young and the right age for serving in the army. Neither must we forget the fact that the provisional heads of the Church were imprisoned for some months because they carried on with illegal theological examinations."

From another issue of the *Spiritual Issues of the War* we take over the following references to the new Paganism in Europe.

PAGAN TEACHING IN NORWAY.

New attempts are being made to introduce anti-Christian teaching into the schools. Thus *Svenska Dagbladet* (Sweden) writes that it is intended to compel the Norwegian elementary school teachers to give instruction in race theory, and to provide positive information about the ideology of the new era, emphasising among other things the detrimental influence of the Jews on Nordic culture.

Nya Dagligt Allehanda (another Swedish paper) exposes similar tendencies. It writes, "The new paganism is making progress in Quisling's Norway. The N.S. clergymen have for long eagerly preached 'Nordic Christianity,' and Pastor Hage, in Elverum, among others, recently expressed this attitude in a demonstrative way by putting up a large wooden 'suncross' over the carriage entrance of Elverum church. A Quisling suncross, roofed-in like wayside shrines of Central Europe, has caused great indignation among the population.

"The so-called Hird broadcasts from Oslo emphasise more than ever the importance of the old Northern religion. A Hird speaker recently concluded his lecture by maintaining that the Nordic religion made Nordic men and women strong and hardy, stronger than any other men in the world. Nordic men were born rulers, belonging to the strongest race in the world. 'By virtue of our blood, our race and our traditions, we shall decide our future in the world.'"

SWEDISH COMMENT.

Dagens Nyheter of March 16th, referring to the transfer of clergymen to forced labour camps far from their homes, states that the measure recalls the shocking transport to North Norway of hundreds of teachers a year ago. The failure of this deportation does not seem to have prevented a similar attempt to break the opposition of the clergymen. The suffering hitherto inflicted on patriotic Norwegians has succeeded only in increasing the strength of their resistance. There is no reason to believe that the recent measure will have different results. The article concludes: "The only effect which Quisling can produce is to add further fuel to the disgust which all responsible people must feel for his thoughtless regime of force against his own countrymen with the help of foreign bayonets."

DENMARK GREET'S NORWAY.

Information from Sweden states that Bishop Fulgesang-Damgaard of Copenhagen, in sending greetings to the other Scandinavian Churches, addressed the Norwegian one to Professor Hallesby, head of the Temporary Church Leadership. He greeted "the fighting Church of brother Norwegians" and assured him that Danish Christians were full of admiration for their Norwegian brothers and followed their struggle with the greatest interest. The letter ended with a text from St. Paul's Epistle to the Philippians (1: 29): "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Last year the Dutch Reformed Church in Holland suffered a blow through the arrest of one of its most distinguished leaders, Professor Heindrik Kraemer. "Professor Hendrik Kraemer of the University of Leiden, the author of the Madras Conference book on 'The Christian Message in a Non-Christian World,' a recognised authority on all missionary questions, finds himself among the hostages who were recently imprisoned by the occupying Power and put into a concentration camp in Holland. Professor Kraemer had taken a leading part in the resistance of the Dutch Reformed Church against the infiltration of National Socialist ideas into the country. In his publications on the question of anti-Semitism and other National Socialist teachings he had taken up a decisively Christian attitude. As the leader

of a special Commission on the 'Mobilisation of the Congregations' he had tried to bring home to the individual churches an awareness of that unity and solidarity which is essential for the Church if it is to be equal to the attacks which direct themselves against it. Professor Kraemer was one of the most trusted men in the Synod, and as such had taken an important part in the different declarations, by means of which the Christian Church in Holland had spoken out so clearly in face of Government and people, and condemned the present terror-regime in Holland and the Nazi ideology. He found himself, not surprisingly, among those professors of the University of Leiden who declared their resignation when the University was swung over to a National Socialist basis.

"The imprisonment of Dr. Kraemer is a bitter blow for the Dutch Reformed Church, and all the more so as the two other most influential Church leaders, Professor Paul Scholten and Dr. K. H. E. Gravemeyer, had to relinquish their positions some time ago. There remains the hope that, just as the Church in Norway won new strength for resistance after the imprisonment of Bishop Berggrav, the removal of the battle leader of the Dutch Church will lead only to the intensifying of the struggle for the freedom of the Church in the face of the pagan teaching and leadership which are approved by the occupying authorities."

An official of the Netherlands Government in London recently confirmed reports available earlier that more than 1,000 people, among whom were many students, were killed and injured in riots which broke out in Holland between May 1 and May 15.

It was stated that martial law was proclaimed and that 76 students had so far been executed.

The closing of universities and high schools, the mobilisation of students for forced labour in the Reich, mass arrests of students and the execution of undergraduates and professors, are now among items of news filtering through from Europe daily. Much of this information is being given by the Germans themselves through their radio and Press.

In Germany itself, the demonstration at Munich University, which the Germans were forced to report, was of much greater significance than at first appeared.

According to Swedish reports, the 50-year-old Professor Kurt Huber, who had held the medical chair at Munich University since 1926, has been beheaded for having inspired this "conspiracy."

* * * *

On the wall of my office for the past twenty years there have hung forty lines of Schiller's "Ode to Joy," the poem which Beethoven immortalised in the Choral Finale of his last great symphony. What music and what words!

All things drink of gladness holy
From the breasts of Nature shed,
All the high and all the lowly
Follow in her rosy tread.

Faith and hope to us He giveth,
Friendship not by death subdued,
Joy in life the worm receiveth
And the angel joys in God.

Glad as shining suns all glorious
Through the heavenly splendours roll
Haste ye, brothers, to your goal,
Joyful as a knight victorious.

Surely one of the great spiritual issues of the war will be the emancipation of the Germany of the great poets and musicians and philosophers from the enslavement of madly perverted adventurers.

The struggle is not over, the war is not yet won, the people of the new Captivity have not yet been released. It may be that

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J.S.
THE CHRISTIAN COUNCIL OF SOUTH AFRICA

43.

TO THE PRESIDENT, VICE-PRESIDENTS AND MEMBERS OF THE CHRISTIAN
COUNCIL OF SOUTH AFRICA

For various reasons it is not possible to bring out another Quarterly before the January Executive meeting. I therefore submit the following notes as a brief report of the work during 1945 with thoughts for the future. It has been a great privilege to serve the Council during this momentous year, I only regret that so much has had to be left undone, and even that which has been attempted has been most inadequately performed. I sincerely hope that the Executive will confirm the appointment of the Rev. Stanley Pitts and that he will be able to assume duty almost at once, because it is quite impossible for me to continue to act, nor is it good for the work of the Council. I take this opportunity to wish you all the blessings of Christmas, and real happiness throughout the coming year.

Yours fraternally,

ARTHUR W. BLAXALL,

Ezenzeleni,
Roodepoort, Tvl.

22nd December, 1945.

THE CHRISTIAN COUNCIL OF SOUTH AFRICA

THOUGHTS FROM THE COUNCIL OFFICE LOOKING BACK-OVER

----- 1 9 4 5 -----

1. The Preparation for the Durban Meeting in May gave me two outstanding thoughts:
 - (a) Our present system by which members of Council are elected by the associated Churches does not work very effectively. Only three of all the Churches wrote a formal letter giving the names and addresses of their representatives as elected by their Synod or Conference. In some other cases the head of the Church made personal nomination, saying that there would be no meeting of their central body in time. Quite a number did not reply at all and the poor secretary could only assume that representatives elected years ago were still the official representatives and so he corresponded with them direct. Perhaps a full-time secretary will be able to visit conferences and synods and then elections will be made as part of the normal business of the meeting.
 - (b) The value of local organisations was very marked. It is safe to say that the meetings in Durban could not have been carried through had there not been a strong local committee with an efficient secretary.
2. Of the meeting itself little more needs to be added to that which has already been written in the Quarterly. One thing, perhaps, I ought to say is that I sensed a feeling of disappointment in the local Durban committee that they did not receive more advice and guidance for their own work. I think this was inevitable without an organizing secretary of the Council, but it was unfortunate.
3. Home Week Campaign. Since the Durban meeting enquiries have been made both by the President and Secretary and it seems clear that this suggestion will meet with a warm response, both from local authorities and the public in general. The President discussed the suggestion with several highly placed Government officials and was assured that if the organisation is really comprehensive and supported by all Christian Churches the State will give every possible assistance. Obviously such organisation is impossible until the Council has a full-time secretary.
4. Native Education Advisory Committee. As suggested at the Durban meeting the Secretary wrote to the Minister of Education and asked that when he fills the nominated seats on the committee he will offer at least one to an educationalist thoroughly conversant with missionary work. Both Mr. Hofmeyr and Major v.d. Byl replied indicating that they would welcome such a member on the committee. Mr. Hofmeyr asked that names be submitted, which was done through our educational convenor. The membership of the Committee has now been announced in the press and I am glad to see the name of Dr. A. Kerr, Principal of Fort Hare College, included.
5. National Health Committee. The medical work section, ably guided by Dr. R. Aitken, presented an important memorandum to this committee with the result that they were asked to give personal evidence. This was done in collaboration with the Institute of Race Relations. It is cheering to note that representatives of the Dutch Reformed Church and the Roman Catholic Church co-operated. Since then Dr. H. Gluckman has been appointed Minister of Health and has invited a number of people to an informal meeting in his Pretoria office on the 9th January to discuss the constitution and scope of the permanent National Health Council. I have been invited in another capacity but will naturally bear in mind the points made in Dr. Aitken's memorandum.
6. Women's Work Section. It is a great pleasure to report that Mrs. David Wark of Cape Town has accepted the Convenorship of this Section. She hopes to attend the Executive meeting in January and asks that there be a full discussion on the work of this Section.

7. Wider Issues:

- (a) Much correspondence comes to the office from the World Council of Churches, International Missionary Council and similar organisations overseas. From time to time suggestions are made which are difficult to follow up with a skeleton staff. Perhaps the most important is the proposed organisation of an African Conference in 1946, which should be one of the first activities of the new secretary.
- (b) During the Synod of the Dutch Reformed Church held in November 1945 it is reported in the Press that an appeal was put to the Christian Churches of South Africa to co-operate more closely. Steps are being taken to approach the authorities, pointing out that the Council would be most happy if the Dutch Reformed Church would take the first steps to implement this suggestion and apply to be re-affiliated.

VISIONS OF THE FUTURE

The Christian Council, as I think of it, will perform two functions in the future.

In the first place it will provide a forum for the consideration of current questions in the light of Christian teaching. Where there is clear need for action the Council will take the initiative, e.g. the question of hospitalisation in remote areas which National Health schemes are not likely to reach for many years.

In this work the machinery available to the secretary is (a) the group of advisors known as sectional convenors whose task it is to assist him as specialist advisors; (b) the Executive elected by the full Council. Before the war this body met quarterly, but for obvious reasons meetings have been less frequent during the last few years. If memoranda, and other documents are to go out with the real authority of the Council it is important that the Executive meet regularly, and that a system of properly appointed sub-committees be approved to further special interests. There is temptation sometimes to be weary of committee work, but it is the only safeguard against bureaucracy and totalitarianism.

Secondly the Council can become a great force for strengthening Faith and Service among our people of all races in the land.

It is a commonplace to say that Christian witness is enfeebled by lack of unity. Leaders and people alike know it is true, and yet so little is done to emphasize how much Christians of varying traditions and modes of worship do believe in common, and to mobilize the witness of Christian service.

Much valuable work is being done by existing bodies such as the Cape Peninsula Church Council, the Church Council of the Witwatersrand, the Transvaal Missionary Association, and groups of a similar nature. But they hardly touch the "man-in-the-pew", and in any case they are confined to the larger towns having no influence in the many larger country dorps of our vast land, to say nothing of rural areas.

During the last 15 years my service with the blind, and the deaf and dumb, has taken me to most parts of the Union and given me the privilege of visiting most of our larger educational institutions. Time and again I have been struck to notice how hungry many are for leadership, and how willing groups of people are to discuss the deepest things of life, both personal and national.

This has often caused me to think what a tremendous opportunity awaits a man who can travel, has time to organize, is a good mixer, and has patience to talk at great length even although at times he may have to endure fools and their folly. In colleges and schools such work is already covered by the travelling secretaries of the S.C.A., but in our towns there is nothing similar.

Ministers of the various Churches complain that study groups dwindle to 3 or 4 people, and when asked why the small groups in the different Churches do not amalgamate and make one larger group, the answer is invariably the same - "because no one gives a lead."

This lead cannot, of course, be given from a central office although that will be necessary to supply literature and give general guidance and advice. But personal contact is essential, and it is here I feel we could follow the example of our brethren overseas by organizing special "weeks" in different places.

In England we hear of many such special efforts, a "Religion and Life Week," a "Bible Study Week," "Christian Social Service Week" and so on, and I believe the same method of arousing general interest is followed in America and other countries.

In South Africa I feel it may be necessary to make slight adaptations. A name which hammers in my mind is a "Faith and Service" week. Let me try to sketch what I mean by an imaginary "Faith and Service Week" in Beaufort West.

Visiting team, Secretary of the Christian Council and 3 helpers, one at least being a woman. 75%, if not all the team, should be bilingual for this particular town and it would be good if one could be a Coloured person.

Time: 10 days: Saturday evening, united welcome in a central hall. Sunday to Sunday, campaign in full swing, sectional meetings in the day and a central general meeting every evening.

(The form of the central meetings to depend on local conditions - it may be a general meeting with visiting and local speakers, or a meeting which breaks up into class work etc.)

Final Monday, evening only, concluding meeting.

During the week steps to be taken to start a "Christian Council in Beaufort West", the result being announced the final Monday evening.

In the course of about 5 years I visualize a number of local councils established in this way. Then will be the time for grouping into regional councils as was suggested during the discussion at the Durban meeting.

A further vision which comes to me is that of a Union-wide fellowship formed of men and women of all races who have attended these gatherings and form the background of their local councils. The fellowship might well take the name chosen by our former secretary when he issued a short report on the Fort Hare Conference, namely "A Fellowship of Faith and Service". No rules will be needed. The only condition of membership being practical evidence of (a) Fellowship in Faith by membership in one or other of the Christian Churches associated to the Council and (b) Fellowship in Service by active participation in at least one community service.

Dreams like these naturally leave room for much fuller consideration, but in the meanwhile if any reader of these notes cares to send me thoughts and comments on these ideas I will hand them over to the in-coming secretary, who will doubtless find much in them to help and guide him in the great task to which he is called.

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