

among themselves ways and means of carrying into ordinary daily life the sense of fellowship experienced in this Camp. In particular several expressed the feeling that it would be a great step forward if more of the Evangelical Churches in the centre of Johannesburg would throw their services open to Christians of any race and colour. I greatly enjoyed the discussion which was of a high standard. Towards 9.0 p.m. one or two began to smother yawns with their hands, and the French Pastor muttered something about beginning work at the crack of dawn. So the little gathering drew to an end with a brief period of silent prayer and the Benediction.

The following day I was in the valley again with a visitor from the Cape. We found this group of young men working at various jobs. The builder had three or four with him constructing a stone reservoir to filter the water from the springs into a pipe leading to the farm house. Padre Anderson had some with him putting up very necessary fencing. At the Camp kitchen the Swiss friend, with an assistant from Tiger Kloof, was busily preparing a savoury concoction.

So it may now be said that the development of this project is well under way. The responsible committee has not yet managed to raise enough money to finalise the purchase and take transfer of the ground, but they have good hope that this will be achieved in a year or so. In the meanwhile gatherings of various types take place, picnics and work-days are becoming more and more frequent and—most important of all—people from far and wide are taking interest and asking what the Fellowship Centre stands for.

A.W.B.

## World News

**South Africa.** Dr. Alexander Kerr, Convener of the Council's Education Section, has been appointed chairman of a Southern Rhodesian Government Commission to enquire into Native Education in that country. He will be absent from the Union for several months.

**Great Britain.** Dr. J. H. Oldham, ecumenical pioneer and well known as author of *Christianity and the Race Problem*, was created a Commander of the Order of the British Empire in the King's Birthday Honours List.

It will be heard with regret that the Rev. Henry Carter, well known Methodist minister, Free Church leader and ardent supporter of ecumenical activities, has died. From 1945-1950 he was chairman of the World Council of Churches' Standing Committee on Refugees.

The Assembly of the Congregational Union of Scotland recently adopted a resolution on racial discrimination, supporting "His Majesty's Government in their opposition to racial discrimination wherever it is found, at home or overseas. In particular it supports the application of the principles of partnership in all relationships, official and personal, with other members of the multi-racial Commonwealth to which we belong. Also this Assembly . . . deeply regrets the racial policy being pursued by the Government of the Union of South Africa with its danger to good relations between the races throughout the whole of Africa, a danger which is of great concern to the colonial territories and to us in this country. It supports the

Christian Council of South Africa in its opposition to apartheid and in its putting forward the positive alternative of partnership and team-work between the races. Further, this Assembly expresses appreciation of the firm stand taken by H. M. Government in the assurance they gave "that the transfer of the High Commission Territories should not take place (a) until the inhabitants, Native as well as European, have been consulted, and (b) until Parliament has been given the opportunity of expressing its views."

Renewed conversations between spokesmen appointed on behalf of the Church of England and the Church of Scotland to examine relations between those Churches, have led to unanimous recommendations included in the joint report published by the Church Information Board. It is acknowledged in the report that there are "formidable barriers" and unresolved differences which at present preclude the attainment of full unity. A long term policy is called for, in which the entire range of the differences between the two Churches would be fully and frankly discussed. Meanwhile as a short term policy it is recommended among other things: (a) that authority in the Church of England should formally sanction the extension to ministers of the Church of Scotland of invitations to preach in the parish churches in England; (b) that formal approval should in like manner be given to the acceptance by ministers of the Church of England (subject to due reference to the appropriate Bishop of the Episcopal Church in Scotland) of invitations to preach in parish churches in Scotland; (c) that authority in the Church of Scotland should formally sanction the admission (subject to the consent of the Ordinary) of baptised communicant members of the Church of Scotland, cut off by distance from convenience of access to the ministrations of their own Church, or in special personal circumstances, to Holy Communion in the Church of England.

A conference has been held in Liverpool to consider the responsibilities of the Christian Churches to the growing number of coloured workers in Britain. The sponsoring body was the British Council of Churches. In Britain there is a shortage of houses, but the situation for coloured people is made worse when they are refused lodgings, when rents are raised to exploit them or when leases of property discriminate against them. The conference recommended that expert legal advice be taken with a view to legal action to remedy this situation. As to employment, some firms will employ coloured workers but others (even some public utilities) refuse, and so defeat the efforts of friendly government officials to find them jobs. The conference agreed that more personal service was needed. Local Councils of Churches should be asked to form a special group to discover the facts, to educate the Churches and to plan joint action. A further conference is to be held in twelve months' time.

Professor Basil Mathews, widely known as an inspiring personality and as a vivid popular expositor of the Christian message and the missionary task, has died aged 71.

**U.S.S.R.** A Belgian evangelist on his way through Geneva has given his impressions of the journey he recently made in Russia. "One Sunday," he says, "at 10.30, I went to the former Lutheran church now used as a place of worship by our Baptist brethren, which holds two



thousand people. At six o'clock I went there again for the second service; the church was crowded out. People arrived carrying seats, they invaded the corridors, the aisle and the porch. This congregation was a very attentive one; during the prayers some of them knelt on the ground. At the far end of the hall there was a platform stretching right across, on which were the pastors and church council. Behind them was a big stained-glass window with the text 'God is Love.' There was no lack of young people among the congregation. Among the Baptist preachers there were a large number of laymen. Some of the pastors work for a living outside their ministry. It is not always straitened circumstances which drives them to this, but a question of principle. Some people see in this a forecast of one form of church ministry. Among the pastors who work for a living is a foreman in a goldmine, who invented a dredge to improve the returns while reducing the effort demanded of the worker, and has just been awarded a Stalin prize. The Baptists have no seminaries, but they have training courses. The method of open-air preaching does not seem to them necessary, but they can use it freely if they wish. The Baptist Church at present possesses 300 churches in Russia, and 2,000,000 members split up into 300 'families' over the whole country. The Moscow parish has a membership of some 6,000, served by six pastors."

**Switzerland.** In the course of the "Dies Academicus" which takes place every year on June 6, the anniversary of Calvin's founding of the Academy of Geneva, the degree of Doctor honoris causa was conferred by Geneva University on Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches.

The Dean of the Faculty of Theology, Prof. J. Courvoisier, mentioned in his speech the reasons impelling the University to honour Dr. Visser 't Hooft in this way, after his twenty years in Geneva. "During these years," he said, "the very active work which Dr. Visser 't Hooft has been carrying on in many fields has not prevented him from making his name known in his generation as a very sound theologian, I might even say a 'pedigree' theologian, to whom in this discipline numerous students owe a considerable debt." Everything to do with the Churches' relations to one another, their joint search for unity, their joint witness before the world, such, he continued, was the programme of work to which the University was paying respect, a programme carried on by Dr. Visser 't Hooft since "the World Council of Churches' heroic period" when it was in process of formation and had to go through the difficult years of the war. At this time perhaps more than at any other of its history the Council had been, in the words of the Apostle Paul, a sign that "strength is made perfect in weakness." M. Courvoisier concluded, "May the degree thus presented to you be a token that many Genevese regard your presence here as an honour to their city."

**Greece.** The Festival of the 1900th anniversary of St. Paul's arrival in Greece has been celebrated in that country recently. The ceremonies were attended by a considerable number of notable church representatives from many countries. Acceptances of invitations to be present were received from all parts of the world including South Africa.

**Sweden.** An important event in the life of the Church and State in Sweden recently has been the passage of the new religious freedom law through Parliament. The draft of the law was prepared by a parliamentary commission which included notable representatives of the Churches, and the law is the outcome of many years' efforts on the part both of the various Free Churches as well as of the (Lutheran) Church of Sweden. Hitherto membership of the Church of Sweden was obligatory for those holding the post of religious instructor at State-maintained schools, i.e. secondary schools and colleges. In future the adherence of such teachers to other denominations is not to be regarded as a hindrance. The law also established the principle that, contrary to precedent, a Sweden citizen can relinquish membership of the Church of Sweden without joining another denomination. As such they need only pay 40% of the church tax, this payment being made in recognition of the fact that the Church of Sweden conducts civil registrations. After the age of 15 years children have the right to leave the Church by personal request. The law also makes it possible for Free Church ministers to conduct legally valid marriages.

**Germany.** "There is movement of life behind the Iron Curtain," said Dr. Martin Niemöller commenting on his impressions of church affairs in Eastern zone Germany where he has recently made a lecture tour. "From a Church point of view it is not a dead country and instinctively one is inclined to draw one's own conclusions when comparing it with the West." Church reconstruction is a slow and difficult process because of the extent of destruction, but there is a notable exception in the Mark Brandenburg region of Prussia. In a small town in the Spreewald district (East of Berlin) which he visited a church has been rebuilt within a year out of freewill offerings and church tax proceeds. Four years ago services there were attended by scarcely 100 people. Today two services are held there every Sunday with a total congregation of 1,000.

**Israel.** The I.M.C.'s Committee on the Christian Approach to the Jews has an unofficial group representing British, Scandinavian and Dutch Churches and Societies with interests in Israel. Discussing difficulties met with by those wishing to resume or start Christian work in Israel, they state that while one or two missionaries remained in Jerusalem and Nazareth during the fighting, the majority of workers and of Hebrew Christian converts were evacuated when hostilities began. With respect to religious liberty, the Religious Affairs Ministry "is doing its best to supply the religious needs of all inhabitants of Israel," but this is interpreted as allowing minorities the right of worshipping according to their faith, and at present there is not the same liberty for Jews who are not orthodox, still less for the small minority of Hebrew Christians. It is agreed by most observers that the position of the professed Hebrew Christian is almost impossible, not because of any official restriction, but because he cannot find employment or fit into the social life of an explicitly Jewish community. Help to enable Hebrew Christians to be self-supporting is advocated, and a grant for this purpose has been made by the International Hebrew Christian Alliance (London) and by the British



Jews Society. "The great problem at present is the future of the local Church, since more and more Christian witness must depend not on foreign missionaries but on Israeli believers. Unfortunately Christian witness in Israel has been shamefully divided. The majority of Christians are Arabic-speaking members of the Greek Orthodox Church. A Hebrew-speaking Church is still a far-off dream, although a start has been made with Hebrew services which are attracting increasing attention. . . . Several reports mention a so-called Messianic movement in Israel, consisting of Christ-believing Jews who do not associate with any Gentile Church. There were many such private believers to be found on the continent of Europe, and often they had strong Zionist views. "It is not surprising, therefore, that they have come to light in Israel. They have received publicity in connection with the activities of Rabbi Daniel Zion, former Chief Rabbi of Bulgaria, who has placed himself at the head of such a group, and has been preaching in Jaffa and calling upon the Jews to accept Jesus as the Messiah. The Rabbi is said to have appealed to the government to recognise the Hebrew Christians of his group as an indigenous Church, and to expel all foreign missionaries."

**Ceylon.** "The Scheme for Church Union in Ceylon" is the title of the report issued by the committee of Anglican theologians appointed by the Archbishop of Canterbury to consider the scheme as set forth in the draft prepared by the negotiating committee in 1949. The Bishop of Derby, who was chairman of the theologians' committee, contributes a foreword in which he recalls earlier discussions dating back to the first conference of Church leaders on Church Union in Ceylon in 1934. The scheme recommended that the proposed new Church of Lanka (the Singhalese name for Ceylon) should include the Methodist, Presbyterian and Baptist Churches in Ceylon, as well as the Colombo and Kurunagala dioceses of the Church of India, Burma and Ceylon, and the Jaffa diocese of the United Church of South India.

The committee as a whole, says the report, shares the conviction of the Lambeth Committee on "The Unity of the Church," 1948, that "the Ceylon Scheme is of singular interest and promise" and the hope expressed by the 1948 Lambeth Conference that "subject to the assent of the Church of India, Burma and Ceylon . . . the projected union may, under the blessing of God, in due course be carried into effect." It is recognised that the Church of Lanka, when constituted, will form no part of the Anglican Communion, "although it will have with it the closest links both of ethos and liturgy."

The most far-reaching difference between this scheme and the South India scheme is the provision whereby the Church of Lanka proposes to avoid the difficulties of any interim period by securing a full unification of the ministry of the several Churches from the beginning. "It may be hoped that the theologians of the non-Anglican Churches will be content to note that the reality of their existing ministries of the Word and Sacraments is affirmed in the Scheme. The Committee regards the provisions for the unification of the ministry . . . as clear evidence of the intention of the Church of Lanka to secure for itself a ministry valid and unexceptional in Anglican eyes," states the report, alluding to the provision for setting up "an

episcopate continuous in order, consecration and functions with the episcopate of the past" and standing in "historic continuity with that of the undivided Church." The report further notes that "in the section of the Constitution which deals with "The Faith of the Church," there is a return to the earlier form of the South India statement of faith, which Anglican opinion has throughout regarded as unexceptionable."

The report recalls a precedent (that with the Old Catholic Churches) for a possible concordat of intercommunion between the Anglican Churches and the proposed Church of Lanka and discusses problems which might arise for Anglicans in regard to intercommunion between that Church and other Churches not yet episcopal.

(Acknowledgments to E.P.S. Geneva.)

## Stop Press

**Council Meeting.** The dates of the next meeting of the Council have been fixed as follows:

Executive Meeting: Monday, 21st January, 1952.

Biennial Council Meeting: Tuesday and Wednesday, 22-23 January, 1952.

Members of Council are reminded that any resolution involving an alteration to the Constitution must be sent to the Secretary three months before the date of the meeting.

**World Council Delegation.** At the meeting of the Central Committee of the World Council of Churches, held in Geneva at the beginning of August, it was decided that in preparation for the visit of a fraternal delegation at a later date the Secretaries of both the World Council and the International Missionary Council should visit South Africa during 1952.

It is therefore probable that Dr. Visser 't Hooft, General Secretary of the World Council of Churches, will arrive in South Africa early in 1952 to hold consultations with the leaders of the churches, and the Rev. Charles Ranson, General Secretary of the International Missionary Council, will arrive about September for a long visit, during which he also hopes to assist in a survey of facilities for the theological training of African candidates for the ministry.

As both these visits will be consultative and exploratory it is not proposed to arrange large public meetings, which will be more appropriate to the fraternal delegation whenever it may prove possible for it to come.

**Council Funds.** Owing to other demands on the Secretary's time it has not proved possible this year to issue the council's annual printed appeal for funds.

May we, however, ask all readers of this issue of the *Quarterly* to send their subscriptions to the Treasurer at Box 672, Johannesburg, and to do their utmost to ensure that the Council has adequate funds for the maintenance of its important work in these difficult days.

**Editor:** The Rev. S. G. Pitts, Healdtown Institution Healdtown, C.P. **Distributing Centre:** Christian Council Office, P.O. Box 672, Johannesburg.



To all friends of the Christian Council of South Africa

It is only natural that from time to time our mailing list must be revised, such a time has now arrived.

We realize that the Quarterly is a very important part of the Council's work, but it is also very costly, not only for printing and postage, but also because of the time taken for folding and despatch.

If you read the Quarterly, and appreciate it, please complete the attached slip and post immediately to :

The Secretary,  
P.O. Box 672,  
JOHANNESBURG.

Beginning with 1952 we will send only to those who have completed a form.

If you have any suggestions to offer with regard to the future of the Quarterly our Editor will be very happy to know them. Write them to me and I will forward to the Rev. S.G. Pitts.

A.W. Blaxall,  
Secretary/Treasurer.

September 19<sup>th</sup> 1951.

.....  
Please continue to send me the Quarterly.

// I have pleasure in enclosing cheque/p.o. for ..... towards the cost of production, and the work of the Council.

Name (block letters please, state Rev, Mr., Mrs. or Miss )  
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# THE CHRISTIAN COUNCIL QUARTERLY

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## The Missionary Task

A little under two years ago we drew the attention of our readers to a new study being initiated by the International Missionary Council on "The Missionary Obligation of the Church." Since that time many articles have been written on different aspects of the subject, and have been published in the *International Review of Missions* and other missionary journals. And in different countries across the world groups of people have met together to discuss some of the questions which clamour for a fresh thinking through in the light of the great changes that have come over the missionary scene in recent years.

Now it is planned to gather up the results of the study so far undertaken at an enlarged committee meeting of the International Missionary Council in Germany in July, 1952. Preparations for this conference are going ahead, and some idea of the ground to be covered at the conference is given in a leaflet in connection with territorial surveys being written at the present time as background material for the conference.

"We wish to call attention," says the document referred to, "to certain important questions related to the general pattern of the Conference programme, questions in many ways crucial for the Church in its missionary task in this time of transition and complexity."

Here are some of the subjects being dealt with, and the questions by which we are faced to-day.

### The Church and its Social-Political Environment.

The progress of militant communism, the impact of a rapidly developing industrialisation, the revival of nationalism, and, everywhere in the East and West, man's crying need for bread, for the right to believe, to live, and to work—all these give a new and desperate urgency to the old problem of the Church and its social-political environment. This is not an academic question, but a matter of life and death for millions and millions of people.

What is the attitude of the Church to this situation? How far and in what ways is the life and the actual thinking of the Church influenced by and related to these problems? Does the Church have a responsible answer, which involves responsible action? Where are the strategic points at which it is the specific responsibility of the Church to act?

### The Church and (Foreign) Missionary Activity.

Realising the fundamental changes in the whole structure of missionary activity brought about by the emergence of the so-called younger churches (which is in itself an organic and much-hoped-for result of foreign missionary activity), now serving as partners in common obedience with the so-called older churches, and realising that the local church must, increasingly, become the agent of missionary activ-

ity, we pose the old question of the relation of the foreign missionary to the national church.

How can the foreign missionary be of most help in making the indigenous church a living evangelising community? How ought he to be related to (integrated with?) the indigenous church, organisationally and constitutionally? Where are the points on which foreign missionary activity ought to concentrate its efforts in the immediate future?

### The Church in and against its Cultural Environment.

How far are the churches in your area conditioned and transformed by new cultural movements? How far are the churches isolated from or indifferent to their cultural environment? How far have they been able to adapt their local culture to the purpose of their evangelistic task? Is there any sign of the emergence of a Christian culture, the means by which Christians communicate with each other and with their environment?

### Self-Government and (Financial) Independence of the Church.

How far have the churches achieved means of financial independence—for better or for worse? What efforts in this direction tend to affect or change the form of the local church?

**The Church and the Churches.** The focus must be on the local church *but* this church lives and proclaims its message in the corporate fellowship of the ecumenical church. "Partners in obedience." What does this term signify in practice for the indigenous church? Where are the points where ecumenical relations ought to be built up and where more co-operation and common planning should be sought? What are the implications for the indigenous church of the present tendency to develop along confessional lines towards a form of strong world-wide confessional (denominational?) churches?

**The Church and its Missionary Task.** This rather vague subject presupposes the acknowledgment of the nature of the Church as essentially missionary. How can the Church be helped to see more clearly her responsibility and her call as a missionary church? What are the factors which prevent the Church from seeing this call? In what way must this focus on the Church's missionary nature and task determine, for instance, the Church's efforts towards self-support; the training of church leaders, lay and ordained; the medical and educational activities undertaken by the Church?

The document concludes by stating that "we believe that these questions, old and well-known as they are, are still valid and are not yet solved. However, we do not expect to find easy solutions to these difficult problems,



but we do hope to get fresh and frank opinions and evaluations which will throw new light on the situation, and be of help in future wrestling with some of the vital problems of the Church in the present time."

That there is a missionary obligation resting upon the Church hardly any sincere Christian will question to-day. Indeed, one might go so far as to say that it is part and parcel of what is meant by the Christian Church—no definition of the Church could possibly be adequate without due recognition of this fact. But how exactly that obligation should express itself in the face of the enormous difficulties and obstacles by which the Church is confronted to-day—the doors that are closed or being closed against it, the politically imposed silences and divisions with their resultant misunderstandings, to mention but two of these—is a matter that demands much waiting upon God, hard thinking, and consultation.

Not all who are acutely conscious of the relevance of the questions posed above, of the need to consider afresh, in the contemporary situation, "The Missionary Obligation of the Church," can be present at the Conference in Germany in July, although it is greatly to be hoped that some will be present from this country. But we can all bring our minds to bear upon the subject generally, and consider the questions awaiting an answer. There is a great need that by prayer and thought and discussion among ourselves and in our own fellowships we should ensure, so far as we are able, that this Conference will *not* be just another 'over-seas conference,' but rather a concentration at one point and on a much broader basis, of the concern and endeavour of missionaries at work up and down this land, as well as in other countries. And indeed not of missionaries alone, but of all who are alive to the "Missionary Obligation of the Church" and the problems connected with the adequate discharge of that function to-day. By this means we may play our part in ensuring that the results of this Conference do not hang in the air, but influence and guide missionary policy in all parts of the world, because the seed will have fallen on ground ready and prepared for it.

## World Council of Churches

As this is the first issue of the *Quarterly* since the Central Committee of the World Council of Churches met earlier this year, we give below some details of the meeting.

The Central Committee met in Switzerland under the chairmanship of the Bishop of Chichester, Dr. George Bell. Some 120 church leaders and laymen were present from all parts of the world. Two main themes occupied the attention of the Committee. Firstly, bridge-building between the ecumenical movement for co-operation among the Churches on the one hand, and the Christian missionary movement on the other. Secondly, how in times of crisis the World Council can hold Christians together.

**Annual Review.** Dr. Visser 't Hooft, the General Secretary, described the main developments in the life of the World Council of Churches during the last twelve months. He pointed out that "from the point of view of the building up of the Council the most important action

taken at the Toronto meeting of 1950 was not the resolution concerning the world situation which has been so widely discussed in the press, but the statement on the nature of the World Council. ("The Church, the Churches, and the World Council of Churches.")

"The Council," said Dr. 't Hooft, "is not merely—as the Archbishop of Canterbury has put it—an emulsion; it is also an irritant." It must ask each Church "whether it has done and is doing what it ought to do to realise the manifestation of the one Church of Christ to the world. It is good that the Churches should be reassured in respect of any fear that they might surrender their convictions for the sake of some man-made organisation. But it is also good that they should be reminded that they might fall into the hands of the Living God. It is therefore essential to continue this conversation on the very 'raison d'être' of our movement and we hope that the many Churches which have not yet done so will study the document critically and send us their reactions. . . ."

"As to the maintaining of the Christian fellowship, has not the division of the world as so often in history found its reflection in a division among the Churches?" asked Dr. 't Hooft. "We must admit that during this last year it has often seemed as if it would be impossible to maintain the fellowship of the Churches established at Amsterdam. But the Spirit which has brought us together has not ceased to operate. And so this year has been a year of renewal of contacts and of restoration of confidence." With only one exception none of the Churches most concerned has given up its membership in the World Council, showing by that the price they attach to their membership in the wider fellowship. "This is not to say that the maintenance of fellowship will from now on prove to be an easy task. The recent developments in China cannot but cause considerable concern, and especially the fact that pressure is brought upon the Churches so as to compel them to cut off all forms of communication with Churches or ecumenical bodies in other parts of the world. Again, we regret that in spite of attempts to enter into conversation with the Church of Russia, which is not a member Church of the Council, we have so far received no replies to our letters but only general communications which cannot be considered as contributions to an ecumenical dialogue. But in this whole matter of relationships across political lines of division our dominant note should be one of gratitude. Gratitude for the chance to demonstrate that the Lord holds us together. Gratitude for . . . the insight that the Church of Christ, like St. Paul, can truthfully say to-day: 'I know how to be abased, and I know how to abound . . . I can do all things in Him Who strengthens me.'

**New Presidents.** The Central Committee proceeded with the election of two new Presidents of the World Council to fill the vacancies created by the death of Archbishop Germanos and the resignation of Professor Tsu-Chen Chao, of Peiping, China, who had recently announced his intention of resigning.

The two new Presidents are the Archbishop Athenagoras, who succeeded the late Archbishop Germanos as Exarch for central and western Europe of the Oecumenical Patriarchate of Constantinople, with residence in London, and Miss Satrah Chakko, Secretary of the Commission on Life and Work of Women in the Church appointed by the



World Council in 1950, and Principal of the Isabella Thoburn College for women at Lucknow, India.

**Ecumenical Service.** The opening meeting of the Central Committee was followed on the Sunday morning by a solemn ecumenical service in the Cathedral at Lausanne, well attended by parishioners. Archbishop Athenagoras said the Apostles' Creed in Greek, Bishop May of Vienna read the Scriptures in German, Bishop Berggrav of Norway preached in English, and Pastor Lavanchy, dean of the Cathedral, delivered a sermon in French. The Bishop of Chichester concluded the service with prayers of intercession and pronounced the Blessing.

**South African Churches.** The Central Committee unanimously passed a resolution moved by Dr. Benjamin Mays, of the National Baptist Convention (U.S.A.) and seconded by Dr. G. B. Gerdener, delegate of the Dutch Reformed Church of the Transvaal, reading as follows:

"The Central Committee of the World Council of Churches regrets the inability of certain Churches in South Africa to receive an ecumenical delegation of multi-racial character for the purpose of conference and fellowship with Churches of South Africa concerning the difficulties arising out of the racial question and holds itself in readiness to send such a delegation when it should be welcome."

The Central Committee approved the suggestion that South Africa should be included in the 1952 itinerary of Dr. Visser 't Hooft, and noted with appreciation the projected visit of the General Secretary of the I.M.C.

**World Christian Youth Conference.** The Central Committee announced that the Third World Christian Youth Conference would meet at Travancore, India, in December, 1952. 300 young men and women between 18 and 33 years of age, delegates of Christian youth organisations, will be invited. 200 of these delegates will come from East Asian Churches to attend the gathering, the first of its kind to be held in the continent of Asia.

**Displaced Persons.** More than 81,000 displaced persons have been aided in settling in new homes in the United States, Canada, New Zealand, Australia, and South America, through services performed on their behalf by the World Council of Churches, reported Dr. Edgar Chandler, director of field operations for the Council's Service to Refugees. He described this action as "one of the greatest epics in the history of the Christian Church" by which the "unwanted and economic undesirables have been cared for in the name of Jesus Christ." Looking ahead into 1952 Dr. Chandler told the Central Committee that the Council's Service to Refugees had two main concerns on behalf of the 15,000 homeless DP's remaining in Europe. These, he said, were to provide aid to refugees who are unable to resettle in other countries, and to support spiritual ministry services of some 200 refugee pastors in Germany and Austria, plus other refugee clergymen in France, Belgium, and Trieste. In connection with aid to refugees remaining in Europe, Dr. Chandler explained that the World Council is now in a period of transition which will reduce completely its international refugee service staff of some 400 workers, transferring this leadership for local establishment of DP's to leaders of

indigenous Churches and to refugee church leaders themselves.

**Ecumenical Graduate School.** A general plan for the establishment of a Graduate School of Ecumenical Studies was approved by the Central Committee of the World Council of Churches. The aim of the School is to help a younger generation of university graduates to obtain first hand knowledge and insight into the ecumenical movement, its background, its goal, and its problems, and thereby become more effective workers for the ecumenical cause of interdenominational co-operation in their various countries and Churches.

The main topics of teaching at the Graduate School would be:

1. History of the Ecumenical Movement.
2. Lectures on the main Christian confessions bearing on doctrine, life, worship, and attitude to the Ecumenical Movement.
3. Study of the theological and ecclesiological (conceptions of the nature of the Church) implications of the Ecumenical Movement.
4. Study of the ethical and social aspects of the Ecumenical Movement.
5. Present day movements of renewal within the various Churches. Evangelism and Missions seen in an ecumenical perspective.

Professor Jacques Courvoisier, Dean of the Theological Faculty of Geneva University, pointed out that the best way to ensure full academic status for the Graduate School would be to place it under the joint auspices of the World Council of Churches and the Geneva University. This proposal had been welcomed by the Board of the Ecumenical Institute and by the Council of the Theological Faculty of Geneva.

The general plan for the Graduate School envisages that in general students belonging to different branches of learning should participate, but at the outset students of theology would be invited. The School would be established at the Ecumenical Institute at Bossey, and would be one of the principal functions of that Institute. Established in 1946, the Ecumenical Institute has held many study courses for men and women of different professions, designed to develop the sense of Christian vocation among laymen.

**Second World Council Assembly.** The Second General Assembly of the World Council of Churches will be held at Evanston, Illinois, U.S.A., in the latter half of August, 1954, it was decided at the Central Committee meeting. The Christian message of hope will be the keynote of this Second Assembly. A suggestion is being forwarded for the consideration of member Churches that the title of the over-all theme might read: "The Crucified Lord, the Hope of the World" or "The Crucified and Risen Lord, the Hope of the World." The final choice of the title will be made at the next annual meeting of the Central Committee.

The Committee itself will meet again at Lucknow, India, from December 31st, 1952 to January 9th, 1953. It will be the first time the Central Committee has met in Asia.



**Central Committee and Peace.** On the last day of the session the Central Committee approved the report "The World Council of Churches and Peace," prepared by the Executive Committee and presented by the Bishop of Chichester. The report reads:

"The Executive Committee has given much thought to the grave situation caused by the international crisis which has deepened in various ways since the last meeting of the Central Committee at Toronto in 1950. At its meeting at Bievres, near Paris, in January 1951, after consultation with a number of representative persons who came specially for this purpose, the Executive Committee issued a letter to the member Churches of the World Council of Churches, as a guide to reflection with suggestions for action.

"In this letter, among other things, the Committee urged the importance of a strong sense of responsibility on the part of the church-people, of constant vigilance, and of the duty (where possible) of influencing government policies towards peace with justice.

"It is with the same deep conviction of the need of responsible action that the Executive Committee has considered proposals that the World Council of Churches should seek the support of great Churches outside its membership in issuing a general appeal for peace.

"All the members of the Executive Committee, as indeed all the Churches represented in the World Council of Churches, loathe war. They realize to the full the ruinous consequences with which the world is threatened, should war break out. They therefore believe that the utmost efforts should be made at every point possible to prevent war starting. But peace is not a magic condition which can be conjured up by the stroke of a pen.

"The present international situation has lasted too long and it is too complex in origin to admit of a quick termination or of a simple solution. Nor are they true friends of peace who, while crying out for peace, create strife and so intensify division. For the World Council of Churches to seek to join with other great Churches outside its membership in a general peace appeal now is not a practicable policy and its pursuit would not help the general situation.

"The Executive Committee and the Commission of the Churches on International Affairs will not fail to watch for opportunities of co-operation on concrete issues, where there is some promise of a fruitful intervention on just grounds. But the Executive Committee is convinced that the right path for the World Council of Churches and its member Churches to follow at the present time is to pray for God's guidance of all nations and statesmen, and to continue to work for and support the utmost concentration of effort by all concerned on the prevention of war, step by step. This would include the promotion of healthy economic conditions in those parts of the world where they are most needed and the taking of every practical means that may offer for the steady reduction of the present international tension.

"The Executive Committee would be glad if members of the Central Committee when questioned on the attitude of the World Council of Churches to peace efforts and appeals would take the opportunity of explaining the nature of the policy which the Executive Committee and particularly the Commission of the Churches on International Affairs have consistently pursued and would also

call attention to the action taken by certain National Councils of Churches and by certain Churches in the same direction."

## Council News

**Social Welfare.** Two subjects of importance were considered at meetings during November last.

Prospective **Liquor Legislation** was considered at a conference convened in Pretoria by the South African Temperance Alliance on Monday, 19th November, followed on the 20th and 21st by a series of lectures and discussions on different aspects of Alcoholism in South Africa unofficially organised from the office of the Secretary for Social Welfare. The lectures were given in the Voortrekker Saal, and were attended by a large and representative company of men and women.

On all matters connected with Temperance it has always been the policy of the Christian Council, through its Social Welfare Section, to work in close co-operation with the S.A. Temperance Alliance, but as the proposed amendments to the Liquor Act—which it is expected will be brought before Parliament during the next Session—contain so many provisions about which views will differ greatly, it will be necessary to place the whole matter before the full meeting of the Christian Council to be held in January. A synopsis of the evidence which the S.A. Temperance Alliance has prepared for laying before any Select Committee which may be appointed to deal with such legislation will be circulated to all members of the Council, so that they may reach a decision as to whether it shall be endorsed as representing the views of the member churches and societies of the Council, or whether the new Executive Committee shall be instructed to prepare the Council's own evidence.

On Tuesday November 29th a meeting was held in Johannesburg, convened by the Joint Committee of the Dutch Reformed Church and the Witwatersrand Church Council, for the purpose of considering what steps, if any, could be taken to stem the spread of **Degrading and Dangerous Literature** in South Africa. Several representatives of the Press and publishing firms were present, together with a few members from three or four churches. The chair was taken by the Bishop of Johannesburg, and the subject was introduced by the Rev. D. F. B. de Beer, secretary of the Dutch Reformed Church committee for the protection of public morality. Mr. de Beer stated that it appeared that the Minister of the Interior had power to ban objectionable literature from overseas, but that he could do nothing about such stories and articles published in South Africa. "It often happens," the speaker said, "that a book banned from sale in South Africa is just translated into Afrikaans and sold in this country without hindrance."

Various suggestions were made which will have to be ratified by the various churches if they are to be put forward as the views of the churches. The Secretary of the Christian Council was present at the meeting, and as he is also the convener of the Social Welfare Section he will place a recommendation before the Council meeting in January.



**Overseas Visitors.** Dr. Visser 't Hooft, General Secretary of the World Council of Churches, states that he hopes it will be possible to carry out his proposed visit to South Africa in April or May, 1952. The visit will probably be short and almost entirely confined to consultations with the leaders of the Churches.

The Rev. Charles Ranson, General Secretary of the International Missionary Council, will also make a consultative visit later in the year, probably about September. He will probably be accompanied by the Rev. Erik W. Nielsen, Research Secretary of the I.M.C., whose visit will be concerned with a study of training facilities for Africans entering the Christian Ministry. It is hoped that in the latter study Mr. Ranson and Mr. Nielsen will be joined by an African, or someone experienced in theological training.

The itineraries for these two important visits are still under consideration, and will probably be finalised at the meetings in Cape Town during January.

**Enlarged Committee Meeting of the I.M.C.** As will be noted from other reference in this issue, an enlarged committee meeting of the I.M.C. will be held in Germany during 1952. At the last such meeting in 1947 in Canada the Council was represented by the Rev. S. G. Pitts. Hope has been expressed that the Council would again be represented at the 1952 meeting, but it is doubtful if this will be possible unless there is an experienced missionary, well acquainted with the work of the Council, who will be on leave in Europe at that time. The cost of sending a special delegate from South Africa would almost certainly exceed the resources of the Council. The main theme of the Conference will be **The Missionary Obligation of the Church**, concerning which a circular was sent out by the Council many months ago.

**Christianity and Social Work Survey.** The Ecumenical Institute in Geneva is conducting a survey on the relationship between organised Christianity and Social Work, in the light of the very varied conditions which prevail in different parts of the world. The Questionnaire sent out from Geneva is very thorough and searching and is receiving the attention of the Social Welfare Section which hopes to draft some replies for submission to the meeting in Cape Town so that, if possible, an agreed reply may be sent from this country. Readers of the *Quarterly* who would like to see this Questionnaire should write at once to the Secretary (Box 81, Roodepoort, Transvaal) for a copy. Mr. Blaxall will be very glad to receive comments from anyone interested in this subject, especially if they can reach him by the first week in January.

**A Christian Council Sunday.** Sunday, November 11th, was observed at the Linden Christian Church (Disciples of Christ) just outside Johannesburg as Christian Council Sunday. The morning service was conducted by the minister, the Rev. Basil Holt, and at the evening service the preacher was the Rev. A. W. Blaxall. The collection for the day amounted to £5 12s. 9d., and this came as a much appreciated contribution to Council funds. Mr. Blaxall would repeat that he is always willing to consider invitations to preach on the work of the Council, and the Ecumenical Movement in general.

**An Open Door.** The Secretary regrets to announce that the door of his car was forced open at the end of October, and most of the contents of the car were stolen. These unfortunately included a box of Christian Council files which had until then been in the hands of Mr. Blaxall's secretary, and which included the mailing lists and the current list of subscribers. Efforts have been made to repair the damage by compiling new lists, but it is possible that some names will have been omitted, and there may have been some letters to which answers were due. In that case would those concerned please notify the Secretary accordingly.

The Secretary's new postal address, where the Council's office is also located, is now P.O. Box 81, Roodepoort, Transvaal. His telephone numbers are 61.1270 and 61.1118-9.

**Other Items.** During the 1951 Synod of the Dutch Reformed Church of the Transvaal a special committee was appointed to consider ways and means of closer co-operation with the so-called English-speaking churches, and to report to the Standing Committee of the Synod. We are reliably informed that the committee has already held several meetings and that arrangements are being made to send three of their members to Cape Town in January to meet representatives of the other churches for informal discussions. This meeting, if held, will have no connection with the meetings of our Council, although it is possible that it may be held about the same time since many church leaders will be representing their churches at the Christian Council meetings in Cape Town at that time. We also understand that the same meeting will in all probability finalise the itinerary for Dr. Visser 't Hooft's visit referred to above.

**Race Relations.** The two organisations concerned with race relations in South Africa will hold their annual meeting early in the New Year, and the Council will be represented at each by the Secretary. These will be the meeting of the S.A. Bureau of Racial Affairs at Pietermaritzburg from 7th to 10th January. The theme of the Conference will be the Group Areas Act. The other, the Council and Executive meetings of the S.A. Institute of Race Relations will be held in Cape Town from 15th to the 18th January.

**D.R. Federal Missions Council.** After the Conference of the Dutch Reformed Mission Churches at Bloemfontein in April, 1950, the Federal Mission Council decided to appoint a full-time secretary. The post was offered to the Rev. Colin Murray whose personal experience of missionary work has been long and honourable. Mr. Murray accepted the post and it was our pleasure to correspond with him frequently concerning the liaison committee established to serve as a link between our two organisations.

We now hear with regret that owing to persistent ill-health Mr. Murray has had to resign, and we hasten to assure him of our sympathy and prayers.

The Rev. J. H. van Wyk has been appointed acting secretary of the Federal Council until such time as the Church can appoint someone not so heavily involved in actual missionary work. Mr. van Wyk lives in Pretoria,



where he is responsible for the missionary work of his Church throughout a large area. We pray that he will be given strength for this additional task, and that we shall have frequent contact with him through the liaison committee.

**Religion in Education.** A Summer School on this subject has been arranged by the Students' Christian Association and the Christian Education Movement at Michaelhouse School, Balgowan, Natal, from the 12th to the 20th January, 1952, under the leadership of the Rev. Dr. R. Craig, recently appointed lecturer in Divinity at Natal University, Pietermaritzburg. The School will be of special interest to students and teachers, and, from the teacher's angle, special attention will be given to the teaching of Scripture, especially in relation to prescribed syllabuses, and to the true nature of "religious education" in the school. Students will be interested in the relationship of the Christian Faith to the methods and discipline of modern science, psychology, and philosophy, and the special responsibilities of Christian students. Attention will be given to the nature and function of a University.

**Racial Unity Movement.** The Secretary has received a letter from Miss A. B. Attlee, sister of the former British Prime Minister, and well known for her long years of social work in Cape Town, to say that as a result of concern about the present disunity existing between the different races, a number of prominent people in England have decided to form a body to be known as the Racial Unity Movement. It will have as its object "By education and mass communication to impress upon all men the necessity to uphold in word and deed the declaration that 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.' (Universal Declaration of Human Rights, Article I, proclaimed by the General Assembly of the United Nations, 10th December, 1948.)" Its second aim will be "To urge people everywhere to free themselves from feelings of racial superiority or inferiority." And finally, "To remove the causes of bitterness between races."

**John Philip Centenary Fund.** Following on the John Philip Centenary, celebrated this year, and referred to in our last issue, a Centenary Fund has now been launched in connection with the Wilgespruit Fellowship Centre, Roodepoort, Transvaal, which it is hoped ultimately to equip with a Memorial Building. Hitherto, with meagre facilities, the Centre has accommodated conferences, work camps, children's outings, Bible Schools, and gatherings of many different kinds, all of which have served to demonstrate the need for some well-equipped, inter-racial and inter-denominational Centre. The Christian Council is the official Trustees of the venture, and it would commend both this cause, and the suggested mode of commemorating one of the great Christian figures of South Africa's history. Possibly, by this method, something may be saved of the things for which John Philip worked a century ago.

## World News

**Great Britain.** The Methodist Ecumenical Conference, held earlier this year at Oxford under the presidency of Rev. Dr. W. F. Howard, was addressed by Dr. Lynn Hough of New York who stressed what Methodism has to learn from other Churches.

"The Non-theological Church is always a dead Church," he said. "The Christian religion must be made intellectually commanding if it is to be morally compelling or spiritually satisfying or socially effective. Whenever the political usurps the place of the spiritual the Church is taking the wrong way. Whenever the intellectual analysis takes the place of Christian experience and Christian action the Church is moving upon a false path. When Christian feeling is made a substitute for Christian action the Church suffers from a process of emasculation. The history of all Churches is full of warning as well as of inspiration. . . ."

Professor Cecil Pawson, Vice-President of the Conference, said "We live in an age when millions never read the Bible. . . . We need more Christian propagandists. Happily, the Press is, more than at any time in my life, giving space to religious news. We must, however, have news which is news instead of outworn announcements of a Church event held months earlier. . . . There is great scope for the production of what used to be called religious tracts, particularly outside Churches."

The Anglican Bishop of Manchester (Dr. W. D. L. Freer), who conveyed the greetings of the Archbishop of Canterbury, said that he himself had taken part in many reunion discussions, from which he had come away with three convictions:— The faith of the Church should take precedence over the order of the Church; the gap which divided the historic Christian Communions from one another was to be regarded as a schism within the family, within the Church itself. . . . and that self-conscious denominationalism would never bring them closer together.

The Conference sent an appeal to Methodists for an evangelical mission to be held throughout the world in 1953. It also set up a permanent secretariat with offices in the United States and Britain, while it decided to establish an ecumenical centre in Oxford as a memorial to Charles and John Wesley.

An altar memorial has been installed in the Chapel of St. John the Evangelist at Canterbury Cathedral in memory of the late Archbishop William Temple. The altar was dedicated in October last by the present Primate, the Most Rev. Dr. Geoffrey Fisher, who referred in his address to the late Archbishop's single-mindedness, his spiritual depth, the fearlessness of his witness and the far-reaching influence of his life and work. They remembered, said Dr. Fisher, the power of his leadership in the "Life and Liberty Movement, in his episcopate in Manchester, as Archbishop of York, and all too briefly, of Canterbury, in the Ecumenical Movement, and in the creation of the British Council of Churches and the World Council of Churches.

The British Council of Churches, at its meeting in October presided over by the Archbishop of Canterbury, adopted the following resolution:—



"That the British Council of Churches, noting that the Union of South Africa is renewing its claim that the three High Commission Territories (Basutoland, Swaziland, and the Bechuanaland Protectorate) should be incorporated in the Union.

"Recalling the pledge given by His Majesty's Government in the United Kingdom that these territories would not be transferred to the Union without consulting their inhabitants and the United Kingdom Parliament.

"Believing that in present circumstances there is danger that such transfer would expose loyal subjects of the Crown to racial discrimination, undermine the confidence of African peoples throughout the continent and ultimately endanger peace,

"Affirms its conviction that no transfer of these territories to the Government should be made except with the full consent of the peoples concerned and declares that in adhering to such a policy, with increasing measures for the economic and social welfare of these territories, the United Kingdom Government would have the strongest support of the Council. . . ."

**Russia.** A Mission of seven Friends visited Russia earlier this year. Announcing the Mission the Friends' East-West Relations Committee of the Meeting for Sufferings stated:—

"In the spirit of its religious testimony for peace, which it has maintained for three hundred years, the Society of Friends in Great Britain has for some time felt a concern, if the way opened, to send a mission to the U.S.S.R. As a result of approaches to the authorities it has now received and accepted an invitation from the Soviet Peace Committee to send a delegation of seven Friends to the Soviet Union in the latter half of July. The major purposes of the mission will be to help in fostering good will between the peoples of the U.S.S.R. and Great Britain and in strengthening the prospects of world peace through 'East-West' understanding."

Reporting on their visit on their return to London the members of the Mission stated. "At the beginning of our visit we were given the opportunity of telling our hosts, the Soviet Peace Committee, something of the faith and practice of Friends. We bore witness to our belief in God and His purpose in the world, to the eternal values which we believe to be His attributes and which have been shown clearly in the life, the teaching and the death of Jesus Christ."

Describing the contacts with the Protestant Christians in Moscow the report says: "We called somewhat unexpectedly to take part in an ordinary weeknight service in the Baptist Church in Moscow, where a congregation of some eighteen hundred persons, unaware that we were to attend, crowded the aisles and galleries of the Church. Leslie Metcalf, invited with little notice to speak to the congregation, explained briefly in Russian the purpose of our mission, conveyed the Message of Good Will to all peoples sent from London Yearly meeting of Friends a year ago, and brought us all, Russians and Britishers alike, to our feet in a few moments of silent intercession before God that His peace might come into the world.

The mission also shared with some 25,000 Russian people in a service of commemoration of St. Sergius in the Orthodox monastery at Zagorsk, near Moscow:—

"Unfamiliar and perhaps uncongenial to us as Friends was the ritual of Zagorsk, but there, and more especially in the simple church of the Baptists in Moscow, we were brought with our Russian brothers and sisters into a sense of the presence of the Living God, and thereby into a unity with them which transcended political differences."

As conversations showed, the report goes on, "these differences are formidable, not least because the approved Russian Churches have obtained their freedom of religious observance at the cost of any independent judgment where external or international political aims of the Soviet Union are concerned. But the Churches are repositories of a deep religious instinct which still significantly characterises the Russian people and which may well by its persistence confound those who look to the complete secularisation of the Soviet Union. Be that as it may, there is clearly laid upon Christians everywhere the duty of reaching out constantly in prayer and active friendship towards their fellow-Christians in the Soviet Union, in faith that in a growing spiritual unity they may together serve the pressing cause of peace. . . ."

Discussing the problem of East and West the mission "sought to encourage the coming together of Christian leaders from East and West on the basis of their common religious allegiance and for the purpose of fostering the atmosphere of good will in which the negotiations of governments could be brought to fruitful conclusions. So in our lengthy interview with Deputy Foreign Minister Malik we pleaded for an opening-up of opportunities of contact by visits and by correspondence between Russian and Western peoples, for a curb on embittering propaganda and for positive contributions by the Soviet Government towards a solid inter-governmental co-operation both inside and outside the United Nations.

"These submissions were perhaps not as fully reported by radio and press to the Russian peoples as we would have wished, but they were invariably received with patience and courtesy by those to whom they were addressed. . . ."

**Formosa.** The island of Formosa, or Taiwan as the Chinese call it, was under Japanese rule from 1895 until 1945. The Japanese authorities refused to permit the evangelisation of the aborigines of the island. All that could be done was to persuade a few of them to enter the Canadian Mission Bible School at Tamusi in the hope that they might return to evangelise their own people, but this was but a slender chance. When, however, the missionaries were able to return to the island after the war, they discovered a quite unexpected movement had taken root among these aborigines. Through the devotion and teaching of a handful of Christian aborigines a congregation of over 7,000 strong had grown up secretly in the mountains. The full story is told by the Rev. Edward Band in a booklet. "He brought them out," published by the British and Foreign Bible Society.

The next stage in this remarkable development is the translation of the Scriptures into the languages spoken by these tribes. The B.F.B.S. has just printed in Hong Kong for shipment to Formosa 3,000 copies of St. Matthew's Gospel in the Bunun tongue. Bunun is the first tribal language of Formosa to be reduced to writing and this is the first book they will have in their own tongue.



Hitherto the Bibles used in the island have been Japanese and Chinese.

**India.** A first journalism school is planned to start next year in India. Prof. Roland Wolseley, director of religious journalism at Syracuse University, New York State, will organise and head the school. He has been granted a year's leave of absence to go to Nagpur University as a visiting professor. A major goal of the new school will be the training of native writers to produce reading material for India's new literatures, as large sectors of the country's population have learned to read in recent years through efforts led by Christian organisations. Prof. Wolseley will work with Dr. Frank Laubach, internationally known literacy leader, on a workshop for native writers.

**Nicobar Islands.** "When a Mr. Solomon came from India fifty years ago and started a school with twelve boys, I was a simple wild boy, running about on the beach, bathing in the sea and living among superstitious witchcraft," said John Richardson, Anglican Bishop of the Nicobars (in the Gulf of Bengal), addressing a youth rally organised on October 22 in Central Hall, Westminster, London, in connection with the 250th anniversary of the Society for the Propagation of the Gospel.

"It was Christ who set me free," declared Bishop Richardson. "Fifty years ago, no one was educated in the Nicobars. I was the first Nicobarese to be sent to Rangoon to be educated and trained as a teacher, the first priest and the first bishop. Since then, I have become the first Nicobarese to set foot in England. . . ."

"Our experience in the Nicobars," continued the bishop "shows how the Church can grow. Before the war, our numbers had increased tenfold. But we are still a young Church; we still need mother's milk and careful nursing from SPG. My visit to England has resulted in a great interest being taken in the Nicobars. The Anglican Young People's Association is helping in the provision of a launch, and next year I hope I shall be sailing in her. My visit has made me realise the greatness of the one Church. Despite our different races, colour and language, we are all equal members of Christ's body. My people, in their doincloths, are brothers and sisters to every Christian in the world. The conversation of my people is Gods' work; it is not of my doing. I am a man of simple education. I know no Greek or Hebrew. I am like the fisherman of old Galilee. Christ needs me; He sends me and I go and catch for Him in the Nicobars."

**China.** The Chinese Administrative Council has issued regulations decreeing cessation of activities by American missions and severance of relations with them of all Christian churches and organisations, writes a correspondent. These regulations further stipulate that, as regards American personnel working in Chinese Churches and in Christian organisations:—

"1. Those who oppose the People's Government in word or deed must be deposed, and those who have committed any crime, must be handed over to the Government for punishment.

"2. Those who wish to leave will be permitted to return to their homeland.

"3. Those who do not have reactionary records and are disclaimed by the Chinese Christian Churches and

organisations as essential, and are supported by them, may remain in China; but they shall not be permitted to hold any executive authority.

It is further decreed:— "religious schools, such as colleges, secondary, and primary schools, which are maintained by Christian Churches and organisations, must be separated from the Churches and the buildings used by the schools must be allocated to them for educational purposes. If buildings are shared with Christian churches and organisations, local governments must issue directions dealing with the actual situation."

"If mission boards wish to give their properties in China to the Chinese Christian Churches, the gift may be accepted, provided there are no conditions attached and that the Government approves.

"Churches buildings and offices used directly by self-supporting Chinese Churches, the YMCA and YWCA, will be exempted from paying governmental taxes . . . . Chinese Christian Churches and organisations, which rent buildings, must protect their right to do so, and pay taxes according to regulations."

A clause in the regulations defines the manner in which self-governing and self-supporting churches and organisations may apply for government approval to recall money deposited outside China before December 29, 1950. Another clause requires "churches and their dependent agencies, supported by foreign funds, to apply for special registration, or refusal, without delay. . . ."

(Acknowledgments to E.P.S., Geneva)

#### COUNCIL MEETINGS

**The Council's Executive Committee** will meet in the Board Room of Church House, Queen Victoria Street, Cape Town, at 9.30 a.m. on Monday, January 21st, 1952.

**The Biennial Meeting of the Council** will take place in the Cathedral Hall, Queen Victoria Street, Cape Town, commencing at 9.30 a.m. on Tuesday, 22nd January, and continuing through the following day.

#### TO OUR READERS

In order to gauge the usefulness of this publication the Secretary sent out with the previous issue a circular asking those readers who valued the *Quarterly* to say so by filling in a slip asking that they be continued on the mailing list.

Compared with the number of copies sent out, the response so far cannot be called large, but many of those who have returned their slip have done so with a donation towards the cost of printing this publication, which has been supplied and posted, so far, free of charge.

It is hoped that those who have not yet returned their slips will do so, or, if these have been misplaced, will drop a card to the Council's Office, Box 81, Roodepoort, Transvaal, asking that their copy should continue to be sent.

It would help greatly if this could be done as early as possible, as a guide to the Council Meeting in Cape Town when it comes to consider the future of the *Quarterly*.

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