

PRO VERITATE

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HEDEENDAAGSE CALVINISTE VAN GENEVE

SOU DIT toevallig wees dat met die herdenking van die sterfdag van Calvyn vierhonderd jaar gelede, ons 'n skrywe ontvang het van die Geneefse Genootskap van Leraars wat se dat die Genootskap vier eeue gelede deur Calvyn gestig is? Met die uitreik van 'n Calvyngedenkposseël en deur funksies waardeur ons hier te lande die lewe en werk van die groot hervormer dankbaar in herinnering roep, het ons ons by 'n groot menigte oor die wêreld heen geskaar; en dit was te voorsien dat Calviniste mekaar oor en weer sou groet en ons Calvinistiese erfgoedere dankbaar in oënskou sou neem.

Die skrywe van die Calviniste van Genève, medeonderteken deur 'n verteenwoordiger van die Rooms-Katolieke Kerk, is egter aan ons Staatspresident gerig en afskrifte van die brief is aan koerante gestuur. En in dié brief word die „onlangse wette“ in verband met „die onderdrukking van Kommunisme, sabotasie en aanhouding sonder verhoor“ as „weselik boos“ bestempel. Ook word ernstige kommer oor Suid-Afrika se toekoms uitgespreek.

As ons hierdie brief in die ernstige lig moet beskou soos die skrywers daarvan van ons verlang, moet ons ook in alle erns 'n paar dinge se. Dit is geen geheim dat die Kommuniste in kerke infiltrer en dié rymier nie; ook nie dat hulle waardevolste bondgenote geestelike leiers is wat bewas die taal van die Kommunisme praat of voor sy subtile propaganda van vreedsame naasbestaan geswig het nie. Ons kan ons geen groter sukses vir Kommunistiese propaganda voorstel nie as dat 'n genootskap van leraars onder die vlag van Calvyn (en Rome!) 'n ander land se owerheid, wat ook oorwegend tot 'n Calvinistiese kerk behoort, daarvan beskuldig dat sy wetgewing tot bestryding van Kommunisme „weselik boos“ is nie. Wat moet ons daarvan dink as mense wat hulle aandien as vriende van ons volk „en dissipels van die Vrededvors“, die rol van aanhangers speel en deur hul eensydig-ingelike kritiek ontevredenheid aanblaas en eintlik die staatsgesag ondermyn?

Ons wil niemand wat ons profeties tereg wys en waarsku by voorbaat die swye opleë nie, maar ons kan ongelukkig, in die lig van dure ondervindinge, nie alles wat profeties klink, onkrities gehoorsaam nie; selfs nie al word dit met goeie bedoelinge en met die byhaal van die Naam van die Here godoen nie. Immers, wat word nie alles in die Naam van ons Here verkondig nie! Ons moet steeds 'n opeheid van hart bewaar teenoor die huisgenote van die geloof. Ons wil ons nie ingrawe in die loopgraaf van 'n ewillige godsdiens en selfregverdiging in maatskaplike en politieke aangeleenthede nie. Maar, om 'n ander beeld te gebruik, ons glo ook nie dat onfeilbaarheid setel in die stuurwiel wat op die wal staan nie.

Ons glo nie dis aanmatigend om te beweer dat ander lande, wat hulle maatskaplike en staatkundige ordening betref, ons nie veel te leer het nie. Eensyds val dit ons telkens op hoe daar, ook deur teoloë, met ooreenvoudige formules gewerk word en dié eenvoudige resepte vir alle gemeenskappe, vir politieke en rasse-situasies, hōe ingewikkeld ook al, voorgeskryf word. Vir die een moet die liefde alles bedek; vir die ander is geregtigheid slegs geleë in algeme-

ne stemreg; nog 'n ander glo vas dat die wetlike handhawing van grense weselik boos en onchristelik is. En dan mag ons ook nie vergeet hoe opsigtelik swaar sommige gebuk gaan onder 'n skuldbesef oor misstande in hul eie volksverlede nie — soveel dat hulle hul bepaalde skuldkompleks deur almal wil laat deel.

Maar andersyds verkeer ons ook nie sterk onder de indruk van die suksesse in die stryd teen die Kommunisme, of in die maatskaplike en politieke ordening in dié lande wat vir ons as voorbeelde kon dien nie. Om die skeiding tussen Indië en Pakistan te bewerkstellig, moes na bewering die offer van 'n paar miljoen mense gebring word. Die politieke integrasie van „Russiese“ volke het veel meer geëis. Het Nederland nie duisende mense van gemengde bloed ag-

ter doringdraad gehad nie? En dit terwyl Nederlanders dikwels onder ons felste en onredelikste kritici tel! Is Ciprus 'n toonbeeld van harmonie? Het die V.S.A. hom nie misreken met Castro, „die Washington van Kuba“, nie? Is Brittanje 'n Christelike voorbeeld van gesonde verhoudinge of het die V.S.A. 'n patroon van geslaagde volksverhoudinge en weerstand teen die Kommunisme geskep? Of waar in Afrika sal ons 'n aanvaardbare formule vind ter vervanging van wat die Calviniste van Genève by ons „weselik boos“ noem?

Die Calviniste van Genève het met Rooms-Katolieke gemene saak gemaak om 'n oordeel uit te spreek oor 'n aangeleentheid in Suid-Afrika waaromtrent hulle, blykens hul brief, eensydige informasie (uit Suid-Afrika?) ontvang het. Die patroon van optrede is duidelik: 'n Volk met sy owerheid wat nog te keene gee dat by Christelik wil wees, moet deur dié instansie wat by hom hoog aangeskrewe staan — die kerk — geïntimideer word. En hoe meer kerke saam kan praat en veroordeel, en hoe meer aanspraak op waarheid en gesag hulle laat geld, des te sterker is die sedelike pressie. Met hierdie faktore moet ons rekening

hou wanneer ons 'n suiwer koers wil bepaal.

Niemand sal seker wil beweer dat die stappe wat in ons land teen Kommunisme en sabotasie geneem word, die enigste moontlikes is nie. Sekere voorbehoude moet daar ook wees. Maar buitengewone metodes en tegnieke van ondermyning verg buitengewone maatreëls. Ons kan nie ver wag dat die owerheid tot kerklike tug-middele moet wend nie. Volgens verskeie akademici (vgl. 'n berig in *Die Transvaler*, 11/6/64) is daar ook in enige regstelsel die begrip noodweer bekend, wat bestaande en erkende regsvoorskrifte ophief.

Die Regering, wat die beste in staat is om te weet watter gevare daar in ons land is, het dit as een van sy grootste pligte om die land met al sy mense te beveilig. En as ons owerheid nie met krag teen die Kommunisme opgetree het nie, is dit nie te voorsien waar ons vandag sou gewees het nie. Nee, aan ons Calvinistiese broeders in Genève, met hul haastige veroordeling van „weselik boos“, moet ons se: Dink weer en praat versigtiger.

Uittreksel uit „Die Kerkbode“, 29 Julie 1964.

A LETTER TO THE STATE PRESIDENT

His Excellency, the President
of the Republic of South Africa
Parliament House,
CAPE TOWN.

Sir:

The trial which has just been held at Pretoria suggested us a step from which the verdict has not dissuaded us. We are, of course, glad that the defendants were not condemned to death. Judging from the report sent us by your embassy at Berne, however, it seems that they owed their lives only to the absolute correctness of the court, presided over by Judge De Wet and to the difficulty experienced by the Public Prosecutor in proving his accusations. We greet, therefore, with respect the independence which has traditionally been maintained by the higher courts of your country in carrying out their functions despite an atmosphere poisoned by heated feelings.

Notwithstanding this praise of your country, we are obliged to vigorously express our disapproval of the system of apartheid and the legislation designed to shore it up, both of which set the human conscience at defiance. Despite the formal validity of their decisions, even the judges of the greatest integrity and independence are bound by laws which are intrinsically evil. Moreover, this has already been pointed out and confirmed repeatedly by most of the Christian churches of South Africa.

We have in mind above all the recent laws on the repression of Communism, sabotage, and (one which permits) imprisonment without trial. The first of these „defines Communism so broadly that practically any

political activity undertaken with a view to altering in the least the present system may be considered as such“. (Quoted from a press conference by Mr J. Arnold, observer for the International Commission of Jurists.)

As to the law on imprisonment, it permits the criminal police to imprison any suspect for 90 days without an opportunity to obtain legal counsel, consult a medical doctor of his choice, or get in touch with his family. Upon his release, he may be once more arrested for another such period.

Such provisions represent a moral regression which does no more than mirror the over-all situation which finds expression in apartheid and deprives 11 or 12 million men, living in their own country, of all political representation and of the normal conditions for economic, social, and cultural advancement. Here are a few of the most striking facts from a list which is all too long:

— Torture and brutality practiced on prisoners are not an exception. In response to a question put to him in Parliament, (South African) Minister Vorster admitted that 354 members of the police force or prison personnel had been found guilty of such practices between 1960 and 1963.

— Infant mortality among the African population is 200 per 1,000 in urban areas and 300 to 400 per 1,000 in rural areas, compared to 27 per 1,000 for the white population. (South

Africa on Trial“, page 7.)

— The government spends about 10 times as much for the education of a white child as for that of an African child. (Race Relations News, March, 1964.)

— Four-fifths of the total population is in possession of 13% of the territory, in the poorest part of the country. (South Africa on Trial“, page 6.)

Let us add here a few words about that most painful of all problems which is set by recourse to violence as a final remedy to this intolerable situation. . . . Any state of affairs, even one that flouts human dignity, may be considered „just“ and „legal“, from the point of view of the existing legislation. But the question remains unchanged: Should such inherently evil laws be respected indefinitely? When they exclude all prospects for peaceful evolution by democratic means, it is not surprising that agitation should flame up with the goal of changing the existing structures at all costs.

The African leadership of South Africa has demanded this change for almost half a century. Supported by a number of far-seeing leaders of the white minority, it has loyally sought to obtain this change through a non-violent struggle. Unfortunately, the only result has been a continual stiffening of the measures of racial discrimination! It has had no results other than government repression in

(continued on page 2)

I think we should begin on our knees and confess that "we have left undone those things which we ought to have done". There is much that Christians of all colours ought to ask God for forgiveness about in their personal and corporate relationship with Him.

Culpable apathy

"Far too often in the past, the South African Christian has failed quite conspicuously to realise his involvement in the historic situation, and has been culpably apathetic towards social, economic and international ideals". The Christian has, it is true, proclaimed the Word of God through institutions such as the Church but he cannot claim he has

been true to his Faith nor has he faithfully followed the Way to the Cross. Chaucer's priest perhaps puts

A letter to the State President

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which the arbitrary nature of (ad hoc emergency) laws vies with the increasing ascendancy of police brutality. Where then, in these conditions should the heaviest responsibility for the increasingly oppressive climate of violence which reigns in South Africa be placed? It does not spring from the despair of people mercilessly driven to subversive activities, but rather, we believe, from the blindness of a power which intends to block the way to an existence worthy of that name for millions of men, women and children.

As friends of your people and disciples of the Prince of Peace, we deeply regret having to write these things. But if we felt obliged to approach you in this way, Mr President, it is because Christian circles in Geneva are deeply concerned by the future of your country. A real anxiety is awakened in us by the thought of the catastrophe which cannot fail to come if the present system is not radically changed. It is true that we are far from ignorant of the fact that, at the present time, other infringements of human rights are being cruelly felt in many places besides South Africa. Considering the international context of your problems, however, we feel that any delay would seriously compromise the chances for a satisfactory outcome, which have, perhaps, not as yet disappeared. It is in this perspective that we adjure your government not to prolong the validity of the law on imprisonment without trial beyond June 30.

We feel certain that such a concern is shared at this time by all men of goodwill. We know, however, that there is a message of Christ and in the mission of the Church a dimension which lends the weight of an absolute imperative to our concern. In view of the Gospels, it is utterly inconceivable that a situation based on an ostensible racial superiority and designed to humiliate and discriminate be inflicted on men. Individually and collectively, the human condition demands that the political sector fulfil this fundamental postulate: that it should at least put no obstacle in the way of anyone trying to "lead a life worthy of God, who calls you into His own kingdom and glory". (1 Thessalonians 2: 12.)

It is in the name of the Saviour, who wished to be the brother of men of all races and conditions that we address our appeal to you. Once and for all, the redeeming Cross expresses and sums up for all time the cry to heaven of all the victims of injustice and contempt.

Respectfully yours,
Alain Perrot, Moderator.
Alfred Werner, Pasteur.
Marcel Bonifazi, Vicaire Gén.
Jean de la Croix Kaelin O.P.

Geneva, 19th June, 1964.

CHRISTIAN DISCIPLESHIP

GEORGE J. H. MAGQWASHE

IT IS NOT possible to evaluate the role of the South African Christian in any great detail but I shall point out some of the considerations in this regard in outline in the hope of provoking thought on the subject of our discipleship.

the situation in the reverse fairly aptly:

"Christ's Law and that of His apostles he taught,

But first he followed it himself".

Can the South African Christian boldly make this claim?

Christianity and crisis

South Africa has been dubbed the polecat of the world because of the way it treats its Non-white peoples. Thus ours may be called an age of crisis. What is the content of the term "crisis"? Perhaps we would understand it better if we think of the action taken by some Chinese some years ago. They wished to represent the common modern word "crisis" in their ancient script which is one of signs and pictures. So they put down two signs: the one for danger and the other for opportunity with a plus between. Ours is an age of crisis, an age of danger and yet of opportunity. In Churchillian phrase, this is "their finest hour", that of the South African Christian in particular.

In the South African situation, the White man, by legislation and by practice, has placed the African in a state of permanent inferiority. The African is denied the right to rise to the highest position which ability alone could determine for him. The authorities postulate that only in an entirely separate State would he be accorded the right of full determination of his potentialities. In the meantime, by design or accident, the entire African population is for ever harassed by a consistently irksome multiplicity of laws and regulations the effect of which insults his pride and human dignity in a manner incomprehensible to anybody else but himself. The important thing for our consideration today is that the African just finds it impossible to live according to Christian concepts arising from a situation created solely by a Christian-proclaiming Government and its White supporters. For the moment it is irrelevant or not whether the motive of self-preservation of the White race can be regarded as valid.

I could quote many practical examples of this form of hardship but any South African is aware of the facts and my own illustration may be redundant. But I wish to draw your attention to the basic problem — the fundamentals of the crisis — so as professing Christians you may gird your loins and prepare to fight the evil with its wide ramifications in our national life.

The law of Christ

One of our devout Christians, Prof. E. H. Brooks, has said: "Whatever our Constitutional, economic or social structure may be, . . . all must be built on the principle that every person is a person, a child of God, not a means to an end in himself. "If it is true that we should "bear one another's burdens and thus fulfill the law of Christ", then the voice of Christians of all colours ought to be heard in word and in action protesting against the racial situation in South Africa. Each one of us, Black

and White, should search his heart and see clearly what our respective responsibilities are in relation to the social position we occupy. The accident of different colours cannot blur our sight or foresight in the discharge of our duties. What do you as a Christian DO to make the burden of your fellow Christians with a colour different from yours light, for whether you like it or not *this is your duty. You have sinned against God and the Heavens if you have not done this. Yes, you and all of us have sinned in this respect. On our knees we must bow and plead God for forgiveness and then we must get up from here and now proceed to play our part both individually and corporately as God guides us to ameliorate the position of the fellow Christians suffering in our midst.*

Love answers hate

The picture would be unrealistic if I did not interpolate that the sufferers too have a Christian duty to perform i.e. to show Faith in God in spite of superior forces of the oppressors. They have Christ Himself as their example and the spirit He evinced in the teeth of His oppressors. They must show love, in the teeth of what may be regarded as works of hate or intolerance. I admit this is not easy. Some would think my advice no less than rank lunacy. Perhaps it is. But this is my interpretation of Christ's life. Of course this is not a substitute for the fact that Christians must speak out against forces of evil and refuse to obey, if clearly so guided by God, those laws which conflict with the Word of God.

We must thank God because on both side of the colour line there are Christians who stand for the truth and speak out in these matters. No amount of intimidation must deflect them from their stand. And it must be remembered that Christian service is not easy but the yoke is easy in the sense that Christ Himself takes over our burdens if we completely trust Him to look after us. I know as well as you do that a revival must change our hearts and in this direction only shall the racial situation in our country be improved. This is a clear challenge to all of us whoever we are and wherever we stand in the communities.

Prof. Brookes further says: "every person is a human being first, a South African second, and only thirdly, if at all, a European, an Indian, a Coloured man, or an African". Then he sums up the situation thus: "This sacred humanity of all other human beings is fundamental; those who refuse it, no matter what religious observance that may carry out, are not merely non-Christians but anti-Christians".

Most of the South African Laws and Regulations are based on racial discrimination. The concepts of racial superiority inherent in National Socialism is the basis of Afrikaner Nationalism, the fountain of all laws in South Africa. It is not man in the image of God that is important in our national life but the idea of a superior race — the Afrikaner race

and its culture — and all things are subordinated to this consideration. The African is treated not as a human being but as a means to achieve the goal set by the Afrikaner Nationalist whose interest alone must be served as those of God Himself.

The African Christian finds difficulty in convincing the Non-Christian that the Christian Religion claimed by the Afrikaner Rulers is not a cloak under which they may masquerade as they proceed to entrench themselves in power and dispossess subject races of all rights and power they ever had or could have.

In the Cross of Christ

In spite of these formidable difficulties I am fully convinced that Christian truth shall prevail. The light of truth and the fire of love must be brought to the racial situation in South Africa as elsewhere. We as Christian students are especially called upon to reflect this light of Christ's truth to the world. The work of the S.C.A. is particularly valuable in rendering this service. We must seek the guidance of God in the discharge of our duties as we know and see them. Complete and unconditional surrender to God and personal salvation through the Blood of Jesus Christ must be the foundation of our endeavours for if that is not the case we are labouring in vain.

Dr. G. B. A. Gerdner of Stellenbosch sums up my own feelings on this matter in fitting words:

It may well be that all the misunderstanding and malignance of which our country is the heir, will in the second half-century be superseded by a fuller understanding and a more intimate alignment, because men and women to whatever racial or ecclesiastical group they may belong, have learnt to say in unison:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
When the woes of life o'ertake me,
Hopes deceive and tears annoy,
Never shall the Cross forsake me,
Lo, it glows with peace and joy"

Mr G. J. H. Magqwashe is a law-student at the University at Cape Town and a leading man in the Methodist Church. This article is the substance of a sermon delivered to the U.C.T. Leadership Training Camp at Simonstown in May 1964.

PRO VERITATE

Verskyn die 15de van elke maand.

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PRO VERITATE

Inleidingsartikel:

GEWELD: DIE CHRISTEN SE ANTWOORD

Die eenpartige veroordeling deur alle verantwoordelike leiers en instansies van blank en nie-blank kant van die skokkende bomaanslag op die Johannesburg-stasie het weereens die oortuiging tuisgebring dat die bevolking van Suid-Afrika, hoe verdeeld hulle ookal mag wees in hulle sieninge oor die beste oplossing van ons rasseprobleme, in elk geval die weg van geweld verwerp as bevredigende antwoord.

Dis seker nie nodig om te beklemtoon dat 'n Christen geweld in al sy uitingsvorme nooit as middel mag goedkeur of propageer om verstoerde menslike verhoudinge te herstel of miskennde regte te verkry nie. Daarmee is die Christen en die kerk se verantwoordelikheid egter nie afgehandel nie — trouens, daarmee het dit nog skaars begin. Want hoogstens is so 'n antwoord 'n negatiewe stelling van wat nie veroorloof is nie. Daar moet verder gegaan word: die Christenleiers wat hulle geestelike en morele verantwoordelikheid in die lig van die Skrif reg verstaan en aanvaar sal weet dat dit dringend noodsaaklik geword het om 'n antwoord te gee op die vraag: *As geweld geen oplossing is nie, wat is dan die antwoord?*

Dit help nie om met mooi, vroomklinkende frases 'n vae en onbelynde antwoord te gee wat die wese van die situasie probeer ontkom deur te beweer dat dit 'n saak is wat buite die terrein van die kerk se getuenis lê nie. Die feit is dat elke Christen en elke deel van die kerk van Christus in Suid-Afrika in elk geval geroepe is en deur omstandighede in ons land vandag gedwing word om die *Christelike alternatief tot sabotasie, geweldpleging en vernietiging in duidelike en verstaanbare taal* aan te dui. Die oomblik het aangebreek dat alle kerkleiers die erns van die saak onder oë sien en hulleself afvra: Wat wil God van ons? Stilswye stel ons mede-skuldig voor God en open die deur vir Kommunistiese en ander bose magte om valse antwoorde te bied, valse hoop te wek en 'n valse verlossingsboodskap te verkondig.

Daarom ons dringende beroep op alle kerkleiers: Spreek die Woord van verlossing aan 'n land in nood!

Editorial:

THE IDAMASA CONFERENCE

The Annual Conference of IDAMASA (The Interdenominational African Ministers' Association of Southern Africa) at Bloemfontein offers new hope to all those who pray and long for the manifestation of the unity which is Christ's will for His Church. Meeting in the same African Methodist Episcopal Church in which IDAMASA was founded nineteen years ago the delegates revealed their responsible impatience with the traditional divisions of the Church and their faithful commitment to the Lord of the Church whose promise, to "make all things new", still holds goods. In a spontaneous and moving gesture of their willingness to be used for the work of reconciliation the delegates each placed one Rand on a table to launch the "Fund of the Least Coin" — a fund whereby every African Christian will be asked to contribute a half-cent a month to the work of IDAMASA for the purpose of training the laity, establishing scholarships, initiating research into the life of the Church in South Africa, and in other ways working towards the making visible of our common loyalty to our Lord.

The presence of delegates from the Independent churches (Zionist and Ethiopian) together with those from the traditional "Western" denominations was a forceful reminder of the fact that Christ is not hide-bound by the traditions of His Church and is for ever seeking to enrich and renew the forms in which His Gospel is presented to the world. The plans which have been made to send ministers of these churches to the Federal Seminary at Alice for theological training and the progress towards a *Zionist and Apostolic Assembly* are new factors in the South African ecumenical scene, and will demand a re-thinking of many of the accepted dogmas connected with problems such as 'church', 'ministry', 'traditions', 'indigenization'.

The vitality of the organisation and its mature understanding of the South African Church was also revealed in the acceptance of their responsibility to take the initiative and, if necessary, to 'go the second mile' in building a bridge of reconciliation and fellowship towards their "white" fellow Christians. They recognised that they having been passively waiting for a lead from the 'older' churches and ecumenical organisations instead of actively seeking to discover and to

do that which Christ expects from each one hearts freed from bitterness and sectional loyalties and are seeking to serve the land of their birth by first of all serving and being loyal to Jesus Christ. But a question remains: how will their sincere attempts to be ministers of reconciliation be received? Those who are not followers of Christ amongst the African people will reject them. And those who are followers of Christ's amongst the Europeans?

A prayer for these days

Lord God Eternal,

Have mercy upon the peoples of the world whose fate hangs in the balance;

May they be delivered from those whose hearts are hardened by faith in systems which they seek to impose on others, and may they be delivered from those who assert their will with reckless disregard of the consequences for humanity.

May those who call upon thy name be guided by thy love for all thy children, and may those who deny thee know, in spite of their denial, the pressure of thy providence and thy judgment.

We ask for ourselves faithfulness, wisdom and courage; may we commit ourselves afresh to thy will for us.

Guide us as we work;

Help us to remain faithful to the vision that in our best moments has led us.

Prepare us for the shocks that come to us from new knowledge or from hearing unexpected convictions and opinions.

Prepare us for the darker days of doubt; of frustration, of despair.

Help us to live with one another, that each of us may be thoughtful and forbearing, that we may listen to one another, that we may see in ourselves the habits of feeling and of doing that gave pain to others and cause them to stumble.

Be thou the light of our life. — Amen.

John C. Bennett.

"Social Action", February, 1962.

Prof. J. H. BAVINCK †

By die talloë betuigings van waardering en lof wat in Nederland en in Suid-Afrika uitgespreek is by die heengaan van prof. J. H. Bavinck van Nederland, wil ons ook namens die redaksie en lesers van ons blad ons dank teenoor God betuig vir die besondere gawes en diens wat deur die persoon en arbeid van prof. Bavinck die kerk se sendingarbeid verryk het. Dis 'n bekende feit dat sy besoeke aan ons land in die jare 1952-1953 'n besondere verryking en stimulering van die sendingaksie van die Gereformeerde Kerk in Suid-Afrika tot gevolg gehad het. Ons kan geen beter uitdrukking verleen aan ons dank en waardering vir sy liefde vir Suid-Afrika en sy innige en opregte meelewing met ons probleme as om, sodra ons die verlot daartoe verkry het, sy geskrewe indrukke van elf jaar gelede weer in ons blad op te neem nie. Ons hoop om in ons volgende uitgawe 'n aankondiging daarvoor te kan doen. Intussen egter sê ons weereens dankie vir alles wat hy gedoen het, ook toe hy in Januarie vanjaar ten spyte van sy swak gesondheid, sy bydrae aan die Teologiese Dosentekursus in Rosettenville kom lewer het. Dit was sy afskeidsgroot aan ons land — 'n groot vol liefde en deernis en hoop.

What has been mentioned here fails to communicate the Spirit of urgency and responsibility in which these decisions were taken. It also fails to communicate the fact that this particular group of South Africans have their

PROVOKED TO THOUGHT ON CHURCH UNITY

"WITHOUT vision the people perish". What then is the content of our vision? What do we think and believe about Church unity? Must we acknowledge that the question only affects the periphery of our thinking, or have we perhaps seen it as vital to our very being as Christians?

Is our thought of unity simply that it is a means of better defence in the growing apathy towards and disregard of the Church in the West and of more effective evangelism in the newer countries where, as Douglas Webster estimates from comparative figures of population increase in relation to present numbers of Christians in the world, we should be admitting converts at the rate of 15 million a year simply to keep the same ratio without considering expansion of missionary enterprise? And as he goes on to say, "no available records from any church or mission report anything remotely comparable to such a growth". (Local Church and World Mission.) The facing of these facts would be sufficient to confirm in us an awareness of an objective need for united action, but our essential impetus or motive for action as Christians should come not from outward circumstances so much as from the will of Christ and our obedient following of Him. St. Paul says, "There is one body and one spirit, even as you are called in one hope of your calling". If we can rest content in the individual possession of the spirit by Christians, then we may fail to realise the relevance to us of the power which belongs to the one Spirit.

The Church and the Spirit

Perhaps we have become so accustomed to individual Christians possessing in greater or lesser measure the power of the Holy Spirit and talking in these terms that, Protestants particularly, have somewhat neglected the truth that Paul has stated. While we are satisfied with what we have already, we will not recover the vision of the one Body informed by the one Spirit and what this means in terms of God's power available to the Church as a whole. When we are separate we look to ourselves; we can claim for ourselves; we can compare ourselves with others and even condemn others, and as churches we do this!

We know as individuals that God only uses us in His service to the extent that we give glory to Him, to the extent that we claim it for ourselves, we cannot be trusted as servants and God cannot give us the full measure of His Spirit and hence of His power. Is this not true of the churches? Can God trust the Spirit in all His fulness to a divided church?

Called to unity

Hence we should see that it is the church's very nature and being to be one. It is the essence of that to which we have been called and in so far as we are true to our calling, God will give us power to advance into the world and not be on the defensive against it. We are not called to unite in the face of an enemy, no matter what worldly form we give to that "enemy", whether it be the renaissance of Eastern Religion, Secularism, Paganism, Communism or the forces of Black or White Nationalism — we are called to be one because it is our nature to be so. We have forgotten our natures and we need to have this vision renewed so that in the strength of it we may lose our fears in the regaining of our joy in the vocation to which we have been called. Thus the efforts of the World Council of Churches and of the Vatican Council in Rome should cease to become something of which we vaguely approve, and become instead a living reality to us in our concern as Christians, for as we are, we are

not the Body of Christ!

Renewal — a work of love

There are books that will help us in our understanding of one another. If our desire to become one is genuine and overwhelming, the practical working out of our differences will not be a bore, but a work of love and concern for the things that others care about. In this respect Hans Küng in his book, "The Council and Reunion", gives us a new vision.

One of his central themes is the constant call of the church to renewal and he humbly examines his church's faithfulness or not to this calling in the light of history and of the needs of today. He avers that it is not the job of one church to call other churches to it, for this has proved ineffective over four centuries of separation, but each church is called to renewal in Christ. As each church in this way draws closer to Christ who is our Head, we shall be drawing closer to one another!

Hans Küng looks at history with humility and we feel his sorrow when he sees the church's failure to live up to her calling, but one also realises that he has a vision of what the church is in her essential nature and it is on the basis of this that he builds his hope for the future and can advocate practical reforms in the life of the Roman Catholic Church that will have far reaching repercussions both in that church and in Protestant thought and attitude towards the Roman Church.

Superficial smear campaigns

This book is not accepted without controversy amongst Roman Catholics but it provokes us to think magnanimously, and it has an inspirational quality which is entirely lacking from another book, "Collectivism in the Churches" by Edgar Bundy, which purports to be on the subject of church unity. It is typical of Küng that he should seek for the whole background and *raison d'être* of church disunity and unity in history and Christ's own intention and of Bundy that he should confine himself only to the near present, i.e. largely to personal rivalries of the American scene. Küng examines principles — Bundy, mainly personal convictions, and this accounts for the comparative depth of the one and the superficiality of the other.

One may feel surprise that a book as unauthoritative as Bundy's should have achieved the amount of publicity and influence over people's thinking that it has. Its sectional interest is probably determined by Bundy's alignment with the anti-communists and his chargings of leading American churchmen in the American Council of Churches of complicity with Communist organisations, thereby smearing the motives for unity of the World Council of Churches itself.

Living in the light of reunion

In one sense one could argue that the Reformation and consequent splintering of the Churches was in part politically supported because it was in the interests of Nationalism at the time. So now, the uniting of the churches is also charged with being a political movement — but one which furthers the interest of Communism. Can one ever abstract oneself from society? In one's dependence on the many forces that influence one's time and milieu, one has to try and penetrate to the essential motive

power, even though many subsidiary motives may be involved. To understand one's essential motive, is to have the vision that determines one's sense of direction. We have seen in our own continent how the Africans desire for freedom to realise their own identity and nationhood has become so strong a force as virtually to override any obstacle which, in the more ordinary course of events, would have hampered the process of evolutionary independence.

Thus, in a similar way to these countries of Africa that have for months or years been living in the light of their independence — abso-

lutely expecting it — so may we be an expectant church, living in the light of reunion and believing with joy that it is inevitable, and working towards it in every ecumenical meeting in however small or large a group. This is the content of our vision and our calling as the broken Body of Christ.

Miss E. Miller is on the staff of the Studies Department of the Christian Institute of Southern Africa. Her work involves directing and co-ordinating the ecumenical discussion groups established by the Institute.

SERVANTS OF MEN

BY THE HON. DR. K. KAUNDA

ADDRESS GIVEN BY THE PRIME MINISTER OF NORTHERN RHODESIA AT THE MINDOLO RACE RELATIONS CONSULTATION, MAY 25 — JUNE 2, 1964.

I am faced with a very difficult task for, as you know, I had been invited to open this very important conference, not only important to us here in Northern Rhodesia but to all Africa. Unfortunately circumstances did not permit of my leaving London where I was attending the Constitutional Conference until a date much later than I had expected and I was then pledged to make official visits to France and Yugoslavia. Due to this I was unable to greet you and to deliver the Opening Address. Now, as I have said, I am faced with a difficult task.

In making an opening address you have the advantage of a very wide field, and if your speech is not very good then it is soon forgotten as better speakers follow you. But as matters stand now, I am, to use a cricketing term, almost the 'last man in', and so you have to bear with me and contrast my performance with those who have batted before me. If I make a century all will be well, but Ladies and Gentlemen, if I make a duck I must crave your indulgence. I hope that, although being the last man in I shall not, in this distinguished gathering, end up by being the 'odd man out'.

Since circumstances denied me the privilege of delivering an opening address I shall try my best to give you a few parting words. First of all I wish to express my sincere appreciation for the efforts which the organisers and participants in this Conference have taken upon themselves. The problem to which you have directed your attention are both vital and far-reaching, and we feel honoured that you have considered emerging Zambia as the setting for the work you have done. But I take it that the aim of the Conference is not reached with its termination. This Conference is one of the outstanding concentrated efforts within the broad stream of the Church's life and work through which she endeavours to deepen the understanding of her role in our rapidly changing world. The aim of the Conference is, to my understanding, the future and it is with the future in mind that I deliver the remainder of my speech.

I wish to touch on a few facts and present some views which are significant to us and from which, I hope, we may see emerge some of the lines and principles along which we endeavour to shape our policies. I also hope, Ladies and Gentlemen, that you will not accuse me of trespassing if I venture a few comments on Christianity and on the Church —

for, though not a trained theologian, I speak as a Christian.

The true meaning of Christianity

The subject of this Conference, Mr Chairman, is, and I quote — "Christian practice and desirable action in social change and race relations". More particularly I have been asked to address myself to the questions — an I again quote — "What changes occur in race relations in society in general when there is a shift of power from one group to another". "What dilemmas and what opportunities do these changes present to Christians".

At the outset, it is important that we get one or two matters straight. First of all, let declare firmly that when we call ourselves Christians, we understand the true meaning of Christianity. To you who during the past week have spent much time delving deeply into the past and probing into the future, it may seem an understatement when a simple man like myself defines a true Christian as a servant of man.

Jesus Christ always taught love — but He did not establish a system of values enabling us to pre-judge our fellow men and in terms of which we are then to dole out the appropriate amount of love which he deserves.

Christ's love is unconditional — it embraces with equal fervour His disciples and His opponents — the highly respectable Nicodemus and the woman of dubious morals at the well — His own mother under the Cross and those who crucified Him. The secret of the love of Jesus rests with the fact that He does not judge people in terms of their accidental group-membership. To Him each man, woman or child, irrespective of colour is unique, endowed with ultimate worth and dignity, because to Him each of them is first and foremost the object of God's infinite love. Thus Christ cuts right through the artificial cloaks with which we surround ourselves and by which we endeavour to give meaning and status to our lives. He uncovers the ultimate truth behind it all, and, though often costly and painfully, liberates man from his self-made prison and makes him available to God and thus free from others. In this sense, I take it, that a true Christian is a servant of man. Servant not in any particular way, but rather as an instrument of the love of Christ which challenges men to become their true selves.

The basic answer to the question of Christian practice and desirable action, not only with regard to social action and race relations but with

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regard to any situation in history is, therefore, simple in principle though difficult in actual demonstration. It would seem to be the Christian's duty in whatever circumstances, to press for ultimate truth and fearlessly seek and promote such decisions as are dictated by truth alone and not mitigated by selfish motives.

In this sense Christian practice is not a particular brand of action appearing alongside other endeavours. Rather, it blends with the efforts of men and becomes effective in establishing the promises and opportunities contained in given situations and in warding off fateful developments. It is in this sense that I understand Jesus' description of His disciples' ministry in terms of being "the salt of the earth".

With your permission, Mr Chairman, I shall now endeavour to describe some of the opportunities before us and how we have come to understand them at this stage of our struggle.

A trust from God

I see in this distinguished audience people from many parts of the world, compared with which our country does not appear very exciting. Apart from the Victoria Falls, the great copper mines and our game reserves we have not much to show. But the thing of which we can be proud is that the benefits of those who proclaimed from the rooftops that with the end of the Federation the chance to build a truly non-racial society had come to an end have, without any shadow of doubt, been proved wrong. Though great problems have still to be surmounted, we can boast that a solid foundation has been laid. Our dreams of a non-racial society are beginning to take shape and though the credit for this goes to the people of our future Zambia, it can only be fully realised if we accept it humbly as a trust from God.

This is not simply a statement of pious sentiment — it rather implies a self-searching and planning of adequate courses of action. In giving an indication of what I have in mind, I shall have to bring Northern Rhodesia to the fore. I hope I shall be forgiven, but I have to do this because the subject is of such a serious nature that we must bring it down to earth instead of discussing it in the abstract. I also use Northern Rhodesia as an example, among other possible experiments, in establishing the unity of mankind.

Motives and power politics

The first question I must try to answer is what motivates any group of people to organise themselves in such a way as to obtain power. There are to my mind, two basic alternatives. One is to further the selfish ends of a given group — the other is to serve mankind. Though these two never occur in pure form, we can, nevertheless, observe a general trend towards one or the other alternative in one or the other given situations. It is natural that in a situation where a small minority is established in a power-dominating position this group will tend to promote its own interest at the expense of the large majority. The masses feel this is an imposition and so the seeds of conflict are present. In cases where the group-difference exists along racial lines, the seeds of race conflict will germinate and grow. I should like to stress the point that the leaders of emerging Zambia have not battled along racial lines and do not fight against colour. The aim of their efforts is rather to establish a distribution of power which is representative of the people in the country thus aiding the laying of the foundation of the unity of mankind. Therefore, the methods by which the

shift in power is effected, receive the closest attention consequent on their importance. This is not so that the end will justify the means — rather the means through which the end is sought make it clear where the true goal lies.

If our ultimate aim is to serve man, and therefore to contribute to the unity of mankind, then great importance will be attached to the methods used in reaching the goal.

This, of course, is dependent on many factors.

Some of them are — how much resistance there is on the part of a racial minority in control to the bid by the majority to take over, and in this resistance what methods they use against the majority. Does this resistance take the form of legalised violence leading to many lives being lost? Are there such things as mass arrests, mass imprisonment and torture and, on the part of those struggling — do they allow themselves to become so bitter because of these things as to ignore the objective that they have set themselves? These are only some of the many factors that influence race relations in society after changes have taken place. In Northern Rhodesia, as I have said, we have been fortunate in that apart from the call from our leaders to all of us not to lose sight of our objective; there have been outstanding European leaders who have had the foresight to help us from time to time by declaring themselves in favour of majority rule. In this they have given a lead here at home to our minority groups and have also greatly influenced the British Government and British public opinion in the bargain.

Another important factor is the readiness on the part of the majority of our people to accept the principle that wise people do not live in the past — they live in the present and prepare themselves for the future. They have been taught, and have rather honourably accepted the fact that he who hunts for honey in the forest must accept the stings of the bees. Indeed credit must also go to the majority of our European people who have accepted the changes with grace and in good time.

One can say, therefore, that as far as Northern Rhodesia is concerned, that although problems of a racial character will arise from time to time, we are on the way of turning them into what I might term, normal human friction. Our people have adjusted themselves well enough up to the present to give us a great hope for the future. No doubt to some of them it was a natural and correct thing to do after such sweeping changes in the country. To others it may appear — "I have no choice in the matter. If I display signs of racialism these chaps with their policy of non-racialism might deport me". In other words, common sense among individuals and fear of contradicting the Government's declared policy of non-racialism are at work, and as I have already said, — this great experiment of learning how to live together has begun well.

There is, therefore, no mistaking the changes that have occurred in our society in so far as race relations are concerned after the shift of power from our European minority to our African majority. But I should like to stress that the experiment is just beginning and that although we can be proud of the smooth take-off, we must not underestimate the magnitude of the problems still towering before us like a Himalayan peak. The dilemmas we have to contend with, derived from former political inequalities based on racial groupings, present us with the immense sociological problems of closing the gap between the 'haves' and the 'have-nots'. Although a racial tinge might show its ugly head from time to time, we can thank God that the problem is

now not basically a racial one. Difficulties may arise from different cultures and languages and then there is the problem of the white citizen who rose, not by merit, to a position of influence and power. Indeed quite a few of our young men and women may find it difficult to comprehend the fact that from now on they must join the National effort and not expect the easy and cheap life that their parents experienced in the past.

The servant of man is the servant of God

I am not an historian, but the little that I have learned leads me to believe that no people can have lived at a more challenging time than we do. Indeed our responsibilities are very great if we are to respond to the challenge. Mankind, especially on the continent of Africa in its smaller geographical groupings which we refer to as nations, has either melted — as melting — or is going to, at a later stage. What is required if for mankind itself to provide the mould, the substance of which fits in with the principle of human unity, for just like a war between two nations can start with two individuals, so can peace between men start with two individuals.

It is in this context that I would like us, gathering here in these very humble surroundings, to consider what the World Council of Churches can do to help us in Northern Rhodesia to mould ourselves in such a way as to contribute seriously towards the achievement of this goal. The list of problems is an imposing challenge in its own way. One cannot fail to appreciate the fact that all of us who proclaim ourselves Christians have got an important role to play in providing answers to the list. It is obvious if we are going to succeed that we must know as precisely as possible the length, breadth and depth of the problem. What can we, as individuals gathered here do to make less the problems confronting our country?

At this point I must remind you, Mr Chairman, that I am merely using Northern Rhodesia as an example; our problems here must be common to many. In the formidable task before us we must know our strength as well as our weaknesses. We must try to find out who our friends and foes are, for the great question now is — how can we prepare the mould that I have referred to already? I would like to say this — we cannot succeed in any field, whether it be political, industrial or religious, if we fail to recognise that man is of primary importance. Parliaments are established because of the need to serve man. Industry is built for the same reason whether you look at it from the profit motive or any other. Churches are built to serve man in his worship of the Almighty. I would wish to emphasise that the principle of serving man in parliament, industry or religion should now be firmly established as the only true way in which man can serve his God.

I have no time, Mr Chairman, for a man who calls himself a politician, an industrialist, a worker or a religious leader and yet fails to recognise the fact that without love for one's neighbour — love in terms of houses, villages, districts or provinces within a given country, or love for one's neighbour in terms of continents or mankind as a whole, he cannot serve mankind. Apart from moral and spiritual reasons our own personal and selfish angles demand that man must learn to live with his fellowmen. In other words, interdependence is being imposed on us by scientific, economic and political forces and the alternative is selfdestruction. Mr Chairman, in trying to establish my point I have wandered far and wide, but I do not apologise for I wish to press home

that we must shed our shells of selfishness and serve man as the only sure beginning to serving God.

Christian responsibility and opportunity

I referred earlier to the importance of recognising friend and foe alike in this great battle and the need for the Christian to reassert his lost influence on the general affairs of mankind. Again with your permission, Mr Chairman, I will bring out one important point and to do this I must look into the past. I will begin by explaining what I think should be useful in understanding our African society for this is the background against which we have to work when we look at Africa. I do not agree with the economists and sociologists who argue that the African family is as wide as it is because of the fact that they remain under-developed economically. What they should be doing is to see how this wider family concept can be developed side by side with the economic development of the West or East. I refer to the parents of my close friends as Mother and Father as I do other relationships. My close friends' families do the same to mine. In my own family I refer to my father's brother as father, and my mother's sister is my mother and not my aunt.

This I know is difficult for those who have been brought up in a different society to comprehend; alone appreciate, but my argument is closer to the teaching that he who is my brother or father is he who does the will of Almighty God. This system of a wider family gives more scope for the unity of mankind than one based on selfish economic planning.

This is not all. I refer now to what we call N'saka. That is what you might call a combination of capitalism and communism but even so is purely and strangely African. Some people might even call it African socialism. I am not, however, dealing with 'isms', I am only interested in what was and still is, and how we can mould it for the good of our society, and, if we should be proved right, how we can make it useful to other people. The N'saka system works in this way. A man, his wife and family will work in their gardens or farm and do everything together as a family, but even though this might appear as an individualistic and therefore capitalistic approach it is not so, for the families also come together in a co-operative manner to work at the crops, houses or stores for the good of the community as a whole although still maintaining their individuality. When it comes to the use of the results of their labour then the selfishness of the individual disappears and is replaced by community spirit for the use is decided on a communal basis. Similarly, although the women prepare meals for their families individually, the food is brought together communally and is eaten by all. In the same way a visitor is always made welcome and is not left outside this circle of mutual aid.

I look on this as a very humanitarian way of life, and do not consider that anyone has the right to describe it as a primitive way of doing things. It is, of course, the background to the family life of the majority of our people here in Northern Rhodesia unless they have been brought up in urban areas in which case they tend to follow the ways of the West. There is then this conflict between two of our national cultures and you will notice that I have made no mention of our Asian peoples.

If I have laboured this point I beg to be excused, but the Christian Church will not be effective so long as it continues to dismiss everything that they have found in any given country as heathen or pagan. Here we have a cultural background which,

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IDAMASA

The year 1963—64 has been outstanding in African Christendom as an ecumenical year. We are beginning to realise as never before that we belong to each other in all our diversities. The effective witnessing for Christ is our concern and in order to succeed we must unify our efforts.

In the past, sporadic denominational competitions paid dividends but today, because of industrialisation and the contact of different racial groups, problems which have arisen can never be solved by any church single-handed. The followers of Christ themselves are yearning for that fellowship which transcends all

geographical, racial and denominational barriers. The days of denominational rivalry and competition are gone and will not return, and what remains is for the children of God to find each other in spite of all their diversities.

Independent Churches

Our organisation has had some success in this field. Although the response is slow, the ground already covered gives us reason to rejoice.

Among the Zionist group nine small churches have come together to form one Zionist church under one head. A constitution has been drafted and approved and the new church is developing favourably. Among the Ethiopian group five independent churches have come together and have formed the African United Church. Here also a constitution has been drafted and approved.

Arrangements are being made to send both Zionist and Ethiopian young men to the Federal Seminary at Lovedale for theological training with the aid of Theological Education Fund bursaries. This fund, which operates from New York, has given a sum of money to the Federal Seminary for such scholarships, but has stressed that the necessary funds should be raised in the Republic in the future. Our organisation is most anxious to assist with this.

The Zionist and Apostolic Assembly

The General Secretary, aided by a few Zionist Bishops, is investigating the feasibility and possibility of convening a "National Conference of all Zionist and Apostolic Assemblies of Southern Africa". This Assembly will be a channel for fellowship and co-operation for these numerous church movements, and it has been suggested to have an Assembly, a Management Committee and an Executive Committee as its structure. All Zionists and Apostolic Churches are eligible for membership and the Assembly will meet every three years. Though this project is still in the initial stages, much encouraging work has already been done.

Extract from the annual report of the Interdenominational African Ministers' Association of Southern Africa (IDAMASA), presented at the Annual Conference held in Bloemfontein from the 4th to the 7th August, 1964.

Hearts of men, it paves the way, and builds bridges, where there were none before.

"There is no limit to the power and efficacy of our prayers. If we are not heard, it can only be our lack of trust and confidence in God.

"And the second means is a Christian example and life. Not the church leaders with agreements on paper, not the theologians with discussions and formulae — you and I must bring about unity by returning to Christ, becoming more Christlike, radiating Christ's spirit of purity and love".

"Southern Cross", February 5th, 1964

Radio Voice of the Gospel

Radio Voice of the Gospel is owned and operated by Lutheran World Federation Broadcasting Service, affiliated in broadcasting with: All Africa Conference of Churches; East Asia Christian Council; Near East Christian Council (through their Co-ordinating Committee for Intercontinental Broadcasting C.C.I.B.).

Two shortwave transmitters of 100 kilowatts each make this the most powerful Christian radio station on African soil.

L.P. Studios produce fourteen half-hour programmes per week, in Sotho, Zulu, English and Afrikaans and one for S.W. Africa. Two programmes are beamed to South Africa on the 31 metre band each evening 8—9 o'clock. This hour is followed by half an hour of interviews, features and up-to-the-minute world news.

L.P. Studio programmes include Bible studies, stories, plays, etc. of worship, music, interviews, testimonies, topical features, etc.

Radio Voice of the Gospel may be heard with equal clarity from Bell Bridge to Cape Town and in some areas it is clearer than the S.A.B.C.

The listening public is increasing. At present about thirty letters per

week are received from listeners. Because the studios were set up by the Lutherans little more than a year ago, very little promotion work has been done outside this Communion. The first year was of necessity a period of experimentation, but the standard attained now warrants an extensive advertising campaign.

The L.P. Studios are already receiving widespread co-operation from members of many Churches in the production of their programmes. Some submit scripts of Bible Studies or addresses and some read the scripts, others produce plays or sketches or have their services recorded, while others again give musical performances.

The Studios need, more than anything else, the support or listening, praying, participating people who will see in this project the 20th Century ecumenical radio church, proclaiming the Gospel to the unconverted and edifying the people of God.

If you have any question or comments concerning the programme or if you want a programme calendar please write to:

L.P. Studios,
Box 223, Roodepoort, Tvl.

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it developed, can play a very important role — and you might think this is an obsession with me — in the task of uniting mankind.

There are tremendous opportunities presenting themselves to the Christian Church if only the Christian Church could become less and less orthodox in its character. The Christian Church must identify itself with the people and not sit in judgment on individuals and nations. The Church must become active and lead our people.

I have spoken of the cultural background of the majority of our people — can the Church do research in this field? There are other problems — our young people for instance. Is the Church going to content itself with the role of criticising political parties for "misleading" or is the Church going to accept this as part and parcel of the problem of our society and place its services with the nation not only here in Northern Rhodesia, but elsewhere where such problems exist? The life of any Church becomes a danger to society if it starts and ends in the seat of judgement. By all means, as a member of society, let it criticise, even let it judge if it wishes to do so, but let it also swing into action in a positive manner.

If there is a racial problem in the country what is the Church doing about it? Long sermons from the pulpit are in order only if they are matched by action. Mankind today perhaps more than ever before needs Christian action.

A radical departure from racialism

Mr Chairman, I have refrained from making any positive suggestions as to what can be done by the Christian Church. This has been deliberate for it would be presumptuous of me to do so at the end of a Conference in which I, unfortunately, could not take part, but which, I am sure, has produced valuable suggestions to this end.

If I may be permitted, I should, however, end with a note of concern. I have frequently referred to our aim as an experiment in the realisation of the unity of mankind. I have also endeavoured to point out some of the obstacles on the road towards this goal. Allow me one more excursion into the field of theology. It appears that at the basis of all human con-

lict is fear and insecurity — it is human to resent change and to fortify oneself behind the wall of security in one's particular group and to assure its identity by means of domination over others.

Man seems to be extremely vulnerable to the temptation of creating his own ultimate basis for existence instead of accepting it as a constantly new gift from his Creator. Yet these man-made securities are but the man-made prisons of which I spoke earlier and of which I said Christ wished to free us.

I have said, Mr Chairman, that we in Zambia battle to overcome group-conflict and that we are determined to find ways and means of securing a wider and deeper identity for man than that which is contained in racialism or in other group ideologies. We are fully aware of the risks we take, we understand that it entails radical openness to change, sacrifice and unselfishness. We understand that the experiment will be costly and that there are easier roads to follow. But we are convinced that in the long run only a radical departure from racialism can bring a lasting solution. We must hope that the Church will give a lead in such an undertaking, but my question is whether this is really so?

There are many signs which seem to indicate that the Church is much too concerned with herself and is pre-occupied with maintaining her identity instead of losing herself in the service of man. I voice this concern Mr Chairman, not as a disinterested observer but as one of many Christians who endeavour to realise their Christian faith in the daily exercise of their life.

If Governments and other human institutions are in a position to read the signs of the times and are determined to so order their actions, surely the Church must be in a position to demonstrate at least a part of the solution. Confident that this Conference has helped in no small way in this direction, it has given me great pleasure, Mr Chairman, to have, at least, come to appear before it.

[We wish to thank the Hon. Dr. K. Kaunda for permission to publish this address. Although it has been prepared to be delivered as a speech we decided to publish it in its original form because of not wanting to lose the direct and challenging way in which these insights are presented. — Editor.]

DEEL en GEHEEL

PROF. A. S. GEYSER

VOOR geleerde vergaderinge en in Bybelwetenskaplike kringe verwag mens nie meer anakronistiese pogings om Apartheid in die Kerk met die Skrif te regverdig nie. Tog het, volgens koerantberigte, dr. P. J. Loots dit voor die jongste sitting van die Suid-Afrikaanse Akademie probeer. Hy skyn die doodsbenedere van Skriftuurlike Gronde vir Apartheid nuwe lewe in te wil blaas deur die stelling dat mens die beleid nie moet regverdig uit afsonderlike Bybelgedeeltes nie, maar uit die Bybel as 'n geheel.

Bid Christus strydig met die geheel van die Skrif?

Die geleerde academici moes wel skuims opgekyk het by hierdie omtrenting van die aanvaarde logika. Die geheel kan nou iets billik wat sy dele ontken. Veral die teologiese deel van die vergadering moes met weemoed gesien het hoedat 'n reformatoriese beginsel van Skrifverklaring voor hierdie nuwe benadering swig. Die Reformatore het immerst altyd geleer dat mens die Skrif uit die Skrif moet verklaar. As die afsonderlike gedeeltes in Ou en Nuwe Testament bilke eenstemmig teen rasse-apartheid in die Kerk uitspreek, hoe kan die geheel van die Skrif dan so 'n rasseverdeding van die Kerk billik? En Ou en Nuwe Testament is eenstemmig in hul veroordeling van kerlike apartheid. Volgens Jes. 56:7 moet God's huis 'n huis van gebed wees vir al die nasies. En Jesus bevestig dit deur dit volgens Mark. 11:17 aan te haal. Waar weerd die geheel van die Skrif nou hierdie eenstemmige uitspraak van sy dele? In dieselfde Jes. 56, die derde vers, waarsku die profeet teen die kerlike apartheid van sy eie tyd: „Laat die uitlander wat hom by die Here aangesluit het, nie sê: Die Here sal my gewis afskei van sy volk nie...” En dit bevestig Jesus met Joh. 10:16: „Ek het nog ander skape wat nie aan hierdie kraal behoort nie. Ek moet hulle ook lei, en hulle sal na my stem luister, en dit sal wees een kudde, en een Herder”. Weerspreek die geheel van die Skrif hierdie twee van sy dele? Die eenstemmigheid van die Evangelies en die Briewe in die Nuwe Testament is só volledig oor die eenheid van die Kerk in weerwil van die verskille tussen nasies en rasse, dat geen mens dit kan weerle nie. Hoe en waarin weerspreek die geheel van die Skrif nou die eenheid? Waar billik by apartheid?

Bid Christus sy Hoepriesterlike gebed strydig met die Skrif? Joh. 17:21 rapporteer tog dat Hy gesê het: „Ek bid nie vir hulle alleen nie, maar ook vir die wat deur hulle woord in My sal glo — dat hulle almal een mag wees net soos U, Vader, in My en Ek in U... sodat die wêreld kan glo dat U My gestuur het”. Uit Joh. 14:9 en 10 is dit duidelik dat die Vader en die Seun wie se eenheid die Kerk ten voorbeeld gehou word, nie 'n soort apartheid-eenheid, 'n ewoortighede-eenheid en 'n abstrakte eenheid is nie, maar 'n volkome eenheid.

Uit die Hoepriesterlike gebed is dit verder duidelik dat die Kerk hierdie eenheid nie kan ontbeer nie, m.a.w. dat dit apartheid nou kan billik nie omdat sy getuenis voor die wêreld afhang van sy eenheid. En apartheid breek eenheid. Kan die geheel van die Skrif apartheid regverdig terwyl die dele van die Skrif eenheid eis?

Moet ons die wêreld meer gehoorsaam as Christus?

Dr. Loots het gelyk dat mense nie met geweld van die wet tot eenheid gedwing kan word nie. Die argument is egter wat die Kerk betref volkome ontarsaklik. In die ganse moderne wêreld is daar geen wet wat verskillende nasies en rasse in dieselfde Kerk indwing nie. Die probleem van die Kerk is juis die teenoorgestelde: Strydig met die eis van die Skrif in sy dele en in sy geheel is daar kerlike en landswette en vervloe vooroordele wat skeiding, apartheid, op die Kerk afdwing.

As die koerantberig reg is, brei dr. Loots nog op hierdie verdediging van apartheid uit met die stelling dat verpligte integrasie in die onvolmaakte wêreld waarin ons leef, groot wanorde en ontevredenheid in 'n gemeente kan

veroorzaak. Afgesien dat daaf nérens in die wêreld „verpligte” integrasie in die Kerk voorkom nie, en afgesien daarvan dat die politieke woord „integrasie” totaal onvanpas is ten aansien van die ven liggaam van Christus, vra mens jou met ontsteltenis af of die „onvolmaakte wêreld waarin ons leef” nou die volmaakte Christus as norm van die Kerk se lewe moet vervang. Ergste van alles, het dit dan betekenisloos geword dat Christus sê dat Hy hierdie einste onvolmaakte wêreld waarin ons leef oorwin het?

Ons gewone Christene glo dat juis ongehoorsaamheid aan Christus se eenheidsbevel wanorde en ontevredenheid in die gemeente sal bring. Nou sê dr. Loots dat eenheid wanorde en ontevredenheid bring. Ter wille van die deursoering van apartheid in alle dele van ons bestaan en ook in

die Kerk, moet ons dus nou maar die wêreld meer gehoorsaam as Christus. Sal so 'n wêreld-ondersworpe en wêreldgelykvormige Kerk nog Kerk van Christus wees?

Is jy 'n liberalis?

En dan, nog al die tyd volgens die koerante, skiet dr. Loots 'n sydelyngse sarsie op die „liberalisme”. Dis goed, want dis mode om alles in ons land wat swem na kritiek op apartheid „liberalisme” te noem. As die Christen eis dat strydig met die ideologie van apartheid die Kerk Christus-gehoorsaam eenheid beoefen, dan is dit ook „liberalisme” — kerkleiers wat hul onwetend deur die Kommuniste laat gebruik. Dalk is hulle ook liberaliste. Die Latynse woordjie, Liber, beteken mos „vry”, en liberalisme beteken dus 'n strewe na die vryheid. En die apostel sê: „Staan dan vas in die vryheid, Christus het julle vrygemaak”. Dr. Loots sê afkeurend dat die „liberalisme gelykheid van mense” voorstaan. Ek weet van geen Christelike segsman wat so 'n gelykheid van mense voorstaan nie, want behalwe liberalis is die Chris-

GEVAARLIKE WOORDE V.

SODOM en GOMORRA

A. VAN SELMS

SODOM EN GOMORRA — wie onder die Afrikaners, wat hierdie name hoor, dink nie aan Johannesburg nie? Ons weet nie wie met daardie gelykstelling begin het nie, maar dit het algemeen geword en dit sal vermoedelik lank duur voordat daardie Bybelse benaming nie meer op die grootste stad van die Republiek toegepas sal word nie.

Die plattelandsdorpie

Tog is dit die vraag of dit tereg gebeur. In die eerste plek sal niemand ontken dat Johannesburg, nie maar net wat sy inwonertal betref nie, maar ook ten aansien van die mentaliteit van sy bevolking 'n groot stad is nie. Maar watter bewys is daar dat Sodom, dat Gomorra groot stede was? Die teendeel is waar: dit kan bewys word dat hulle eerder onder die kategorie van die plattelandse dorpe val. Sodom het net een poort gehad (Gen. 19:1); dit wys reeds op 'n geringe omvang, maar daar is meer. As in die aand Lot sy onbekende gaste in sy huis gebring het, stroom al die manne van Sodom rondom daardie huis saam: „jonk en oud, die hele bevolking, almal saam” (Gen. 19:4). Dit kan alleen maar gebeur as die bevolking van die stad nie te groot is nie. Daarby kom dat blykens die 9de vers van daardie selfde hoofstuk die manne van Sodom vir Lot geken het, hulle was op die hoogte van sy geskiedenis en het geweet dat hy nog maar net 'n aantal jare in Sodom woon en daar geen burgerrege het nie. Dit kan alleen gebeur in 'n stad waar die bewoners mekaar ken; in 'n dorp van nie meer as omtrent 3000 inwoners nie.

Sodom was 'n tipiese plattelandsdorpie. Toe 'n tydlike tevore koning Kedorlaomer van Elam en sy bondgenote die stede van die Jordaandal, waaronder ook Sodom, verslaan en geplunder het, het hulle volgens Gen. 14:11, 12, 16 en 21 die bewoners as slawe weggevoer en verder meegeeneem „as hulle voedsel” en „die goed” (Gen. 14:11). „Die goed” is 'n vertaling van die Hebreeuse woord *rekoesj*, en as ons daardie woord aan die hand van die Hebreeuse Bybel en die ou-Oosterse tale nagaan, kom ons tot die ontdekking dat daarmee voebest, lewende hawe, bedoel is. Sodom het dus gelewe van die landbou (Gen. 13:10) waarvan „voedsel”, graanvoorra- de getuig het, en van veeteelt. Dit was, herhaal ons 'n plattelandsdorpie.

Daar is 'n neiging onder die populêre outeurs in hierdie land om die groot stede as broeineste van sonde

te beskou en as 'n teenhanger daarvan die lewe in die klein dorpe te idealiseer. Dit lyk 'n baie eensydige voorstelling, sowel van die lewe in die groot stad as van die in die klein dorpie, en ook 'n baie eensydige voorstelling van wat sonde is. Die sonde kan in 'n klein gemeenskap eweser verwoestend werk as in 'n groot een. Maar hoe dit ook mag wees, Sodom en Gomorra was geen wêreldstede nie, die mense wat daar lewe het die bedryf van boer beoefen.

Die sonde van Sodom

Wat was die sonde van Sodom? Elkeen dink dat hy dit weet: die teennatuurlike hartstogte. Maar is dit werklik die sonde waarom Sodom verwoes is? Wie zandagtig lees, gaan twyfel. As Lot probeer om sy dorpsgenote van die kwaad af te hou, sê hy nie dat hulle hulle nie aan daardie teennatuurlike handeling moet skuldig maak nie, maar beroep hy hom op die reg van die gas; as 'n vreemdeling by iemand sy intrek geneem het, staan hy onder daardie persoon se beskerming. So sê Lot dan ook in Gen. 19:8... „Net aan hierdie manne moet julle niks doen nie, want daarom het hulle onder die skaduwee van my dak ingekom”. Dieselfde situasie vind ons in Rig. 19:22, en ook daar, in Gibeon, heroeop die gasheer hom op die gasreg. Dit is om die miskenning van die reg van die vreemdeling dat Gibeon verwoes is, vgl. Ps. 146:9.

Maar wat was dan die eintlike sonde van Sodom? Die Bybel sê dit uitdruklik, maar op 'n plek waar die meeste dit nie sal soek nie, in Eseg. 16:49, 50: „Kyk dit was die onge-regtigheid van jou suster Sodom: In trotsheid, oorvloed van brood en sorgelose rus het sy en haar dogters geleef, maar sy het die hand van die arme en behoeftige nie versterk nie. En toe hulle hoogmoedig was en gruwelikeid voor my aangesig bedryf het, het Ek, toe Ek dit sien, hulle weggeruim”. Dit is baie duidelik: wat daardie nag by die huis van Lot plaasgevind het, het nie op homself gestaan nie; dit was die uiting en gevolg van

ten gewoonlik ook 'n realis en hy sien met sy eie oë dat alle mense nie gelyk is nie. Hy merk egter ook dat die gelykheid en ongelykheid tussen mense noodwendig saamval met hul kleurgroepe nie. Hy verneem van kompetente volkekundiges, sosioloë en opvoedkundiges dat een van die gelyk-hede tussen rasse daarin bestaan dat hulle 'n gelyke proporsie van skran-der en onnosel mense bevat.

Nee, die Christen, en dis nou die liberalis, dring nie aan op die gelykheid van alle mense nie. Hy dring wel aan op die gelykwaardigheid van alle mense, as gelykelyk beeldraers van God, gelykelyk doemwaardig van God, en gelykelyk voorwerpe van sy genade. Christus het gelykelyk vir almal gesterwe. God is nie 'n aannemer van die persoon nie.

Die Skrif in sy dele en in sy geheel verbied 'n apartheidversnippering van die kerk in nasionale en rasse-segmente. Tertullianus het al die overheid van sy tyd daarop gewys dat die Christendom nie rasse- en nasionaal-verdeel is nie, maar dat die Christendom een ongedeelde universele volk is, die Godsvolk. Die Skrif, by monde van Petrus, sê dit nog veel sterker: „Julle is 'n uitverkore geslag, 'n koninklike priesterdom, 'n heilige volk...” en hy sê dit aan 'n Christendom wat verspreid is oor al die nasies en rasse van Klein-Asië. #

'n geesteshouding, wat gekarakteriseer word as trotsheid, gegrond op die welslae in die boerdery en die oortuiging dat dit altyd so sou wees: sorgelose rus in weelde, soos die van die ryk boer uit die gelykenis van Luk. 12:16-21, en dit vergesel van 'n gebrek aan sosiale besef. Die hand van die arme en behoeftige is nie versterk nie — daar was geen „social Gospel” in Sodom nie. Daarom het „die groep oor Sodom en Gomorra waarlik groot” geword by die Here, vgl. Ex. 22:21-27.

Dit is wel eienaardig dat in ons omgewing en tyd 'n kerk die prediking wat die eis van geregtigheid en barmhartigheid jecus die misdeeldes stel, as „social Gospel” aanval en met kommunisme in verband bring, terwyl die Bybel sê dat Sodom se gebrek die van sosiale geregtigheid was. Maar laat ons nie vergeet dat Eseg. 16:48 sê dat die sonde van Jerusalem, die prototipe van die kerk, erger is as die sonde van Sodom nie.

Van Kapernaum, wat die prediking van die Here Jesus volop kon hoor en sy wonders aanskou het, sê die Here (Matth. 11:24): „Maar Ek sê vir julle dat dit vir die land van Sodom verdraagliker sal wees in die oordeelsdag as vir jou”. Die bederf van die beste is die slegste.

Wat te doen met Sodom?

Dikwels het ek al gehoor en gelees wat mense oor Johannesburg kan vertel. Dit is 'n aanklag en 'n veroordeling. Hulle vergelyk dit met Sodom en gee te kenne dat die oordeel van God, die reën van swawel en vuur, welverdiend sou wees.

Maar alweer moet ek sê: Wat lees ons in die Heilige Skrif? Wat was Abraham se houding teenoor Sodom? Ons lees dat hy vir Sodom gepleit het (Gen. 18:23-33). Om Lot se onwil? Sekerlik, maar ook om die moonlike 50, 45, 40, 30, 20 of tien behoorlike mense wat miskien in daardie stad kon gewoon het. Die stoutmoedigste en tegelyk nederigste pleitrede wat ons in die Heilige Skrif vind, is die gebed van Abraham ten gunste van Sodom. Hy het nie soos Jona rustig gaan sit en af wag hoe die Here sy oordeel aan die stad sou voltrek nie, maar het met al die kragte van sy verstand geprobeer om die gerig af te wend.

As ons dus ooit van 'n stad of land, van 'n gemeenskap van watter struktuur ook, sê dat dit Sodom en Gomorra is, dan lê hierdie gevaarlike woorde op ons die plig om soos Abraham met God in die gebed te worstel om die behoud van daardie gemeenskap, as ons ten minste wil „wandel in die voetstaptes van die geloof van ons vader Abraham” (Rom. 4:12), die vader van almal wat glo.

Miljoene gelowiges in Rusland

Volgens *Ecumenical Press Service* van 12 staats besoek tussen oertig en vyftien-dertig miljoen gelowiges in Rusland die kerke en gee blyke dat mille Christene is.

Dit is die toestand van sake ondanks die feit dat, hoewel Christene die reg benou om kerkdienste by te woon, mille nie toegelaat word om te evangeliseer of sendingwerk te doen nie of om die anti-godsdienstige propaganda openlik te bestry of te weerlê nie.

Hierdie inligting kom van die Russiese aartsbiskop Antonie. Hy het aan die Geneesige dagblad "Le Suisse" meegedeel dat die kerk nie buite sy eie mure onderrig mag gee of godsdienstige leesstof mag versprei nie. Daar bestaan geen Sondagsskole, geen Bybelstudie-kringe en geen Christelike maatskaplike of barmhartigheidswerk nie. Dit kom hierop neer dat hoewel die Russiese volk geen sendingonder-nemende kerk mag woen nie, dit tog die biddende liggaam van Christus kan wees. Gemeentes is 'n mengsel van verskillende geslagte, oud en jonk, net soos in die Weste, maar veelbeduidend is dit dat die huidige volwasse kerkgoegers ná die Revolusie gebore is.

'n Persoon wat vandag sestig jaar oud is, was slegs 14 jaar ten tyde van die Revolusie. Dit wil sê dat miljoene Sowjet volwassenes tot geloofs-oortuiging gekom het gedurende die 46 jaar sedert die Oktober-revolusie. Die Aartsbiskop skat dat van 12 tot 15 persent van die Sowjetjeug, tussen die leeftyd van 18 tot 27 deel neem aan die kerklike lewe van Rusland. Dit, sê hy, is merkwaardig as bedink word dat die Sowjetjeug opgroei in 'n maatskappy wat hul geen nie-aktiewe aansluiting in hierdie opsig gee nie, maar misdoel en sel en liggaam opens vir maatskaplike en politieke aktiwiteite.

Die kerk word ondertou slegs deur die gawes van die gelowiges wat mnd bydra omdat nulle maar te goed beset dat die kerk anders gevaar loop om die onderspit te dell.

Die Aartsbiskop het met lof van die wêreldraad van Kerke gewag gemaak as 'n ontmoetingsvlak vir kerke van uiteenlopende tradisie en leer. Die Wêreldraad het die lidkerke geleer om mekaar as Christene te betrag, om saam te streef na die ware kennis van Gods wil in die nederige vertroue dat God magtig is om 'n eenheid te bewerk wat menslik onmoontlik is. Die Wêreldraad het ons geleer om baie eerlik ons oortuigings uit te spreek sonder vrees en om mekaar oorsigtig te gee, omdat slegs één saak van belang is nl. die waarheid: nie my of u waarheid nie, maar Gods waarheid.

Dit is interessant om 'n artikel van Tjemen knecht in *Hervormd Nederland* van 15 Feb. 11. met die voorgaande te vergelyk. Hy beweer dat omdat die Sowjet met sy ateiistiese propaganda maar weinig sukses behaal het, dit meer as ooit "op die aanval is" en sy maatreëls teen die kerk verskerp het.

Hy besluit: "Alles in aanmerking geneem kry ons die beeld van 'n kompleet ateiistiese offensief. Daar is goeie rede waarom die aangehaalde artikel in *Pravda Ateiste* op die aanval heet. Maar die Russiese kerk het al hewiger aanvalle deurstaan. Ons mag nooit die oë sluit vir al die onreg wat die kerk aangedoen is en nog aangedoen word nie. Tot bemoediging kan ons sê dat Christene wat getrou is en gemeenskappe van Christene wat hierdie naam werd is, staande bly. Die poorte van die hel sal hulle nie oorweldig nie.

"Internos", Junie, 1964.

BAPTISMAL CEREMONIES IN PROTESTANT CHURCHES IN MOSCOW

Christian themes of peace set the tone for numbers 3 and 4 of "Bratsky Vestnik" ("The Messenger of the Brethren") the organ of the All-Union Council of Evangelical Christian-Baptists, in 1963. They contain for the most part considerations of biblical questions (the Apostle Peter; What does the Bible say? Thoughts about the Acts of the Apostles; the Holy

The church in Russia - Die kerk in Rusland

Spirit, Prayer, Emergence of certain passages of the New Testament).

In a report about several baptisms in the Moscow congregation of Evangelical Christian-Baptists it is revealed that this was a particularly ceremonious event.

On 11, 18 and 25 March 1963, 119 new parishioners were admitted to church membership by baptism in the crowded church. "The baptisms took place in the presence of many guests from the four corners of the huge Soviet Union and from abroad, who witnessed the happiness of the new members as they were congratulated by their brothers and sisters with bouquets of flowers".

From the description of the baptism ceremony (Bratsky Vestnik, No. 3): Before the service began the members of the congregation gave informal talks. A young sister in Christ speaks on the importance of Bible reading. The Bible, she says, is for her the book of books. But she also likes reading great literature which widens her spiritual horizon like the book "The Jewish War" by Lion Feuchtwanger.

An Orthodox participant, attending a baptism in the Baptist Church for the first time, discusses with his neighbour, saying that religious fanaticism is contrary to the spirit of Christ's teaching, that Christians of different denominations must respect each other, that there is true Christianity in every Christian Church and that the most important thing in the life of a Christian is not the observa-

AANKONDIGING

Dis met genoeë dat Pro Veritate aankondig dat die volgende nuwe lede bygevoeg is tot ons redaksie-gelede:

Dr. B. Engelbrecht; ds. A. W. Habelgaarn; ds. A. L. Mncube; ds. J. E. Moulder; mnr. J. Oglethorpe.

Verdere toevoeginge sal binne die volgende maande gedoen word. Dr. B. Engelbrecht kom in die plek van prof. dr. J. C. G. Kotzé wat gevra het om van die verantwoordelikhed onthef te word, en ds. A. W. Habelgaarn kom in die plek van ds. D. Wessels wat eersdaags na die V.S.A. vertrek vir 'n jaer of langer verblyf in die buiteland.

Ons dank prof. Kotzé vir sy gewil-ligheid om vir die eerste twee jaar van die blad te bestaan op ons redaksie te dien en bydraes te lewer en ons heet die nuwe lede op ons redaksionele raad van harte welkom. Redakteur.

tion of religious ceremony but devotion to and sanctification through Christ.

In his address, one of the preachers says: "We are gathered here for a funeral ceremony, but not in the sad sense customary for the burial of the dead. The brothers and sisters who have taken their places among us have come to make a promise to die to sin and live in the Lord (Acts 11: 36-38)".

Seven questions to candidates for baptism:

Do you believe in Christ the Son of God?

Do you believe that Christ suffered death for your sins?

Do you believe that Christ is risen from the dead for the remission of your sins?

Do you believe that Christ is your mediator?

Do you hold the Holy Spirit in your hearts?

Do you love Christ as your Saviour?

Do you promise to be faithful to the Lord Jesus Christ?

They were then baptised with the words:

"In the name of the Father, the Son and the Holy Ghost"

Thus in Moscow 40 Soviet citizens the first time, 44 the second and 35 the third time were received into the congregation of the Evangelical Christian Baptists of the Soviet Union through baptism.

"Current Developments in the Eastern European Churches", January/March, 1964.

DIE ORTODOKSE KERK

Onlangse gebeure in Rusland bring aan die lig dat die Kommunistiese vervolging van Christene steeds plaasvind. 'n Spesiale komitee van kerkleiers het in Parys vergader om getuienis oor gebeure te lewer en die aandag daarop te vestig. Donald Wilmer van die B.B.C. het die volgende agtergrondbydrae uit Parys oor die konferensie gestuur:

"Die nuwe komitee sluit in Katolieke, Protestante en lidmate van die Ortodokse Kerk — almal besiel met die voorwette om wat een lid bestempel het as 'n byna Sataniese begoerte om die Ortodokse geloof in Rusland uit te wis, die hoof te bied en aan die kaak te stel.

"Hoewel die kerk in Rusland voor die oorlog byna vernietig is, het dit merkwaardige weerstand en 'n drang om voort te bestaan aan die dag geleë. Volgens 'n amptelike verslag wat onlangs deur mnr. Leonid Ilytchev aan die Sowjet-regering voorgelê is, is daar op die oomblik 40-miljoen belydende Christene in Rusland, van wie dertig persent jong mense is. Maar sedert 1959 is die kerk weer eens met uitwissing bedreig.

"Dit is Russiese beleid dat godsdienste teen 1980 in Rusland nie meer moet bestaan nie, sodat dit aan die Kommunistiese gemeenskap oorge-laai moet word om in alle geestelike en stoflike behoeftes te voorsien. Aangesien dit onwaarskynlik is dat die Christelike godsdienste self sal verdwyn, moet dit met dwang teweeggebring word. Maar anders as die ver-

ANNOUNCEMENT

Pro Veritate is happy to announce that the following persons have been newly appointed to the Editorial Board.

Dr. B. Engelbrecht; Rev. A. W. Habelgaarn; Rev. A. L. Mncube; Rev. J. E. Moulder; Mr. J. Oglethorpe.

Additional appointments will be made in the next few months. Dr. Engelbrecht takes the place of Prof. J. C. G. Kotzé, who asked to be freed from this responsibility and Rev. A. W. Habelgaarn takes the place of Rev. D. Wessels who is leaving for the U.S.A. and will be overseas for a year or more.

We wish to thank Prof. Kotzé for having served on the Editorial Board and contributed articles during the first two years of the paper's existence and we extend a hearty welcome to the new members of the Board.

Editor.

volging wat die Christene onder Stalin moes verdur, is die nuwe tegniek bloedloos.

"Die wapen wat nou aangewend word, is volgens een van die sprekers op die konferensie, die wet — die strenge, wrede toepassing van die wet volgens die letter.

"'n Ander spreker het die aanwysings vertel dat 'n opdrag onlangs uitgereik is om die veldtog te verskerp.

"Hy het hulle ingelig oor die toenemende beperkings wat geleë word op die beoefening van die Ortodokse geloof in Rusland, oor die volgehose onderdrukking van die kloosters, wat nie eens die tegnieke beperking van die Russiese wette geniet wat in naam deur die kerke geniet word uit hoofde van lippediens aan die beginsel van die gewetensvryheid nie.

"Die afgevaardigde het vertel van dienste wat in bittere koue in kerke gehou is omdat die owerhede geweier het om enige brandstof vir verbitting te verskaf. Hy het ook vertel van geweldige druk wat op kinders uitgeoefen word om hulle te verhinder om kerk toe te gaan, van druk op ouers om hulle te belet om hulle die Christelike godsdienste aan moedersknie te leer, en selfs van gesinne wat doelbewus deur die Staat verbreekel word deur die kinders na tehuise weg te stuur — alles met die doel om die beoefening en die bestaan van die Christelike godsdienste uit te wis.

"Die spreker het bygevoeg dat die Ortodokse Kerk reeds in 1929 sy wêreldlike lojaliteit aan die Sowjet-staat

betuig het, 'n lojaliteit waarvan hy gedurende die oorlog en daarna genoegsame bewys gelewer het. In onstabiele tye van die huidige is dit egter moeilik om te sien hoe die kerk en die staat nog baie langer kan voortgaan om naas mekaar in vrede te bestaan, het die spreker besluit."

(Afskrif van die "Nieuws om negs" — bydrae oor die kerk in Rusland — uitgegee Dinsdag 3 Maart 1964 deur die Suid-Afrikaanse Vitsaalkorporasie).

RELIGION AND APARTHEID

Among the recent books published by the USSR Academy of Science is a collective volume "Philosophical Problems of Atheism" (edition 6,000) edited by the Institute of Philosophy, 1963. Its thirteen chapters are written by a many authors. The preface ends with a request to readers to send in their comments and suggestions for improvement of the first edition, to the section "Atheism" of the Institute of Philosophy. A large part of the collection is dedicated to "The Struggle over Colonialism" and the question "Religion and Apartheid".

In the chapter on Apartheid, the Conference held by the World Council of Churches (WCC) in Johannesburg (South Africa) in 1960 is specially mentioned. The Church advocates of Apartheid present the cruelty of colonialism and racial discrimination as the only way that leads to the Kingdom of God. Any other attempts to solve the racial problem are looked upon by these Church theorists of Apartheid as a blasphemous offence against God's Commandments. Admittedly, in Christ a higher unity is realized, but it is only a spiritual unity. All human efforts towards unity must therefore be rejected as Pseudo-Internationalism and Pseudo-Cosmopolitanism of the masses, which brought about the French Revolution, and has now led to godless Communism.

Yet the vision of unity held by these church advocates of Apartheid is so cyclopetal that in view of the present situation no-one can be left in the dark. The Church has always been on the side of the Colonizers and approved of their racial policy. True, the Church stood up against slavery in the Colonies, but only for fear of losing its authority if it continued to support the slave traffic. When it interceded for the abolition of the slave traffic, the Church recommended new forms of Colonial development. Today, with the breakdown of the colonial system the Church disassociates itself from the worst effects, in order to safeguard its Christian authority and the material wealth of the Church in the Colonies.

In the book under review "Philosophical Problems of Atheism", the resolution adopted by the WCC at the conference in Johannesburg is quoted (as published in the "Asia and Africa Review", London 1961, vol. 1, No. 1, p. 8). The condemnation by the Christian Churches of Racialism in general and Apartheid in particular, means only the practical condemnation of the extreme effects of the colonial system which have discredited the Church in the eyes of all mankind. This appears to be the new policy of the Church regarding colonialism and its many variations. On the whole the Christian ideology remains as it always has been. Like all religions, the Christian religion sees so it that social inequality is maintained. Having previously justified, on the authority of the Bible, the superiority of the white race over the coloured race, the theologians of today now work with other myths and legends taken from the same Bible, and which can now be used to condemn racialism.

But all these tricks of the churchmen are only an expression of their political tactics to mislead the people and to hide the main point, namely, that the Church, Religion, really supports colonial bondage, and that the churchmen will do all they can to oppose complete liberation of the colonial peoples.

"Current Developments in the Eastern European Churches", January/March, 1964.