

PRO

VERITATE

CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA—CHRISTIAN MONTHLY FOR SOUTHERN AFRICA

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Here, U weet alles, U weet dat ons

Geliefdes in onse Here Jesus Christus, die doel waarvoor ons vanaand hier bymekaar gekom het, is om ons as gelowiges wat die Koninkryk van Jesus bely en Sy koms verwag, voor God te verootmoedig en ons opnuut aan Sy diens toe te wy.

Die aanleiding tot ons samekoms is ons droefheid en ons kommer oor tekens wat ons in ons Christelike volkslewe bespeur dat die Christelike getuienis slegs nog onder sekere voorwaardes aanvaar wil word. As dit lyk na 'n oorskryding van die grense waarbinne, soos gemeen word, die enigste moontlikheid van die heil van ons volk lê, dan word dit gesmaad met 'n smaad wat aan vervloeking grens. Dit het riskant geword om slegs maar te wys op die implikasies wat sekere elemente van die Bybelse getuienis inhou óók vir Suid-Afrika, 'n land wat by uitstek gekenmerk word deur sy heterogene bevolking en sy verskeidenheid van rasse. Op sekere punte word dit net nie meer aanvaar dat ons nie van brood alleen sal lewe nie, maar van elke woord wat deur die mond van God uitgaan.

In 'n situasie waarin alles daarop bereken is om ons identiteit as 'n blanke ras te behou en te bewaar, is daar veral twee essensieel-Bybelse grondgedagtes wat eers só „geïnterpreteer” moet word dat dit afgekoel word soos 'n koolvuur in die water voordat dit vir so baie van ons volks- en geloofsgenote aanneemlik is. Ek dink aan die Bybelse waarheid dat die Kerk van Christus na sy wese één is, en aan 'n ewe suiwer Bybelse waarheid dat alle gelowiges, oor alle natuurlike en maatskaplike en kulturele grense heen, in Christus één is. En ons

kan nog 'n derde daaraan toevoeg, wat hierdie twee genoemdes insluit en omvat: dat ook in ons veelrassige land, as dit immers 'n Christelike land is, die Woord van God die enigste norm is vir die inrigting en ordening van die samelewing, op kerklike, sosiale, kulturele, ekonomiese en politieke gebied.

Die getuienisse van die Woord van God aangaande hierdie dinge word wel nie openlik ontken nie, maar daar is tog onrusbarende tendense te bespeur, óf om die volkslewe so daarteen te verskans dat dit as abstrakte waarhede buite ons bestaan, óf om dit so te kwalifiseer en te interpreteer dat die eintlike betekenis en

U liefhet

— DR. B. ENGELBRECHT.

effek daarvan verydél word. Om op hierdie inkonsekwensies waaraan die Christelike geloof ook kan ten gronde gaan, slegs te wys, het gevaarlik geword. Die openbare mening, soms ook die volkswil genoem, kom daarteen in verset. Hou ons daarby in gedagte dat die volkswil by die gesagsdraers soms swaarder skyn te weeg as die wil van God, dan is dit duidelik dat die Christelike getuienis in so 'n situasie vroeër of later noodwendig in die verdrukking moet

(Blaai om asb.)

AT GOD'S DISPOSAL

— ROBERT ORR.

To enter into a covenant with God is, I believe, a solemn and perilous adventure.

WE HAVE SINNED

A covenant is a personal relationship with God. And man as he is, we as we are, cannot even approach God, far less enter into a personal relationship with Him, without repentance. For God is holy and we are sinners. As individuals and as a nation, the charge sheet of our sins is long and alarming. There is so much of which we must repent.

There is our reluctance to recognise a man as a brother in Christ because he speaks a different language, belongs to a different race or a different political party. We do not see, we will not see, that if we have Christ in common, we have all things in common.

There is our evil tendency to let our thoughts and actions be governed, not by the will of God as revealed in the Scriptures, but by the customs and traditions of our

(Continued on page 3)

Here, U weet alles, U weet dat ons U liefhet

(Vervolg van bladsy 1)

kom. Ons het die ontstellende voorbode daarvan gesien: die opgesweepte openbare mening teen die Christelike Instituut en die blad PRO VERITATE, kon hom, tot die verbystering van baie, op 'n gegewe moment kanaliseer en konsolideer in 'n offisiële geregs-handeling.

Maar ons is nie vanaand hier om as aanklaers van ander voor God op te tree nie. Ons gee ons slegs rekenskap van die situasie wat besig is om rondom die Christelike getuienis in ons land te ontwikkel. En ons het seker die reg om daarop aanspraak te maak dat wat aan die Christelike Instituut en die blad PRO VERITATE gedoen word, aan die Christelike getuienis as sodanig gedoen word. Die bestaansreg van die Instituut sowel as die blad staan of val daarmee dat ons hierdie aanspraak sal volhou. Immers, alle lede van die Christelike Instituut en alle medewerkers van PRO VERITATE, sal moet besef dat ons nie daarmee mag voortgaan as dit iets anders is as 'n diens — en niks meer as 'n beskeie diens nie — aan die Christelike getuienis. Daarmee wil ons dus meteens sê dat ons aanspraak nie 'n pretensie van alleenreg 'n „monopolie“ op die Christelike getuienis bevat nie. Ons wil niks meer doen as om die Christelike getuienis te dien en te bevorder nie. Ons wil die Kerk, wat in die eerste instansie daartoe geroep en toegerus is, nie verdring nie. Ons wil die Kerk slegs dien op alle moontlike maniere. Dit gaan vir ons om die waarhede van God wat Hy **aan die Kerk** toevertrou het.

En dit is **dit**, die getuienis aangaande die waarheid, wat in die situasie waarin ons ons bevind, onder so 'n sware verdenking staan, so grondig gewantrou word, so afskuwelik misverstaan word. Nie slegs één Christelike organisasie en één Christelike blad nie, maar die Christelike getuienis self is in die gedrang! Daarom is ons vanaand hier, om ons oor hierdie toedrag van sake voor God te verootmoedig.

Dit beteken dat ons ons nie as onskuldiges op 'n afstand kan stel van wat ons so diep betreur nie. Ons treur nie oor wanverhoudinge wat buite ons lewenskring bestaan nie, maar ons is self daarby betrokke. Barste wat besig is om hulle tot ernstige breuke te verwyd, het daar gekom in die verhouding tussen broer en broer, vader en kind, kinders en ouers. Christene uit een huis en uit een kring wil mekaar nie meer ken nie, wil nie meer met mekaar geassosieer word, in mekaar se geselskap opgemerk word nie. Daar word baie kwetsende dinge gedoen en gesê wat Christus tot groot oneer strek. Daar word leed en vernedering verduur. Veel geestelike lyding is al berokken.

So ver is dit gewis nog nie dat hulle wat deur hierdie dinge getref word, hulle troos wil soek in wat Jesus as onvermydelike verdrukking voorgehou het aan hulle wat sy getuies is nie. Ons mag of wil nie voorbarig wees in die toeëiening van die eer dat ons besig is om die littekens van Christus in ons liggame te ontvang nie. Ons voel dit alles eerder aan as 'n diep-ongelukkige vertroebeling van verhoudinge binne één Christelike gemeenskap waarvan ons almal saam lede is. Daarom wil ons onself nie in alles regverdig en die skuld slegs by ander soek nie. Ons wil **ons** skuld voor God bely. In watter mate is ons skuldig daaraan dat dit in ons Christelike volkewe so ver gekom het? Het ons daarvoor nie iets méér te bely as miskien 'n onwaaragtige skynbelydenis ter selfregverdiging nie? Dat ons van niks anders as die waarheid van God wil getuig nie, sal ons niks moet laat val nie. Ons sal dit ook suiwer moet hou en noulettend moet waak dat elke aanklag van die teendeel ongegrond is en bly. Maar is ons vertroudheid met Gods Woord van so 'n aard dat ons self volkome duidelikheid het oor wat Sy wil is? Besef ons ook dat die Christelike getuienis iets van die verdraagsaamheid en geduld van God self moet weerspieël, en nie histories moet raak as daar in die lewe van mense moeisaam mee geworstel word nie? Het die Christus van Wie ons meen om te getuig, in ons eie lewe 'n gestalte gekry? Is ons liefde louter, soos die liefde waarmee Hy ons liefge-

had het? Kan ons aan elkeen wat van ons rekenskap eis, verantwoording doen van die hoop wat in ons is?

Vrae soos hierdie is nie oorbodig nie, maar noodsaaklik vir ons heiliging. Dit moet ons steeds op ons knieë hou in verootmoediging. Die aanspraak dat ons van die waarheid van God wil getuig, moet ons juis diep laat buig voor Hom. Want „ons het hierdie skat in erdekruike, sodat die voortreffelijkheid van die krag mag wees van God en nie uit ons nie.“ (2 Kor. 4:7.)

Nie in eie krag en eie wysheid nie, nie met aanstootlike pretensies nie, maar alleen deur Gods genade kan ons sy werktuie wees wat met woord en daad, in belydenis en lewe die boodskap dra van die komende nuwe hemele en 'n nuwe aarde waarin geregtigheid woon.

Vir niemand is die stryd om heiliging so swaar soos vir hulle wat deur God in sy diens geheilig is nie. Hulle weet wat dit kos om te midde van bose agterdog en wantroue na eensgesindheid en broederliefde te soek; om te vrede van haat en smaad die kwaad nie met kwaad en skeldwoorde nie met skeldwoorde te vergeld nie, maar inteendeel te seën omdat ons daartoe geroep is; om in 'n atmosfeer van leuen en onwaaragtigheid, waarin die bedenklikste middele soms deur die doel geheilig word, hulle tong te bewaar vir wat verkeerd is en hulle lippe dat hulle geen bedrog spreek nie; om af te wyk van wat verkeerd is en te doen wat goed is; om onder alles die vrede te soek en dit na te jaag.

Alleen hulle wat hierdie stryd stry en daarin volhard, sal hulle nie hoef te skaam of te ontstel oor wat hulle aan pyn en vernedering op hulle weg mag teenkom nie. Alleen hulle kan daarmee vrede hê as daar van hulle kwaad gesprek word soos van kwaaddoeners — hulle wat met 'n goeie gewete in die gemeenskap met God weet dat dit is ter wille van die geregtigheid.

'n Kort boodskap deur dr. B. Engelbrecht van die N.G. Kerk, Johannesburg-Oos, by geleentheid van die Christelike Instituut se Toewydingsdiens, St. Mary's-Katedraal, 24 Junie 1965.

At God's Disposal

(Continued from page 1)

times, even where we see that these are directly opposed to God's will.

There is our habit of putting policy above people, of shoving men and women around to suit ourselves, or to fit in with our theories of where they should be, our habit of treating persons, not as those for whom Christ died, but as things, as means to an end.

There is the way we separate husband and wife, parents and children, in blatant contradiction of God's command.

There is our soul-destroying apathy, and lack of zeal for the kingdom of God, and our corrupting preference for our own security and comfort.

There is our stubborn blindness to the things that truly make for our peace, and our eager willingness to listen to the false prophets who shout "Peace! Peace!" when there is no peace.

There is our easy acceptance of the barely-concealed hostility between the Afrikaans- and English-speaking churches, the lack of any sustained and deep effort to come together as brothers in Christ so that together we may seek God's will for our peoples.

It is not good enough to say that we are not responsible for some of these things. If we did not do them, then others have done them on our behalf, and they are justified in taking our silence for consent.

There is only one thing we can do when we face such sins as these. That is to say from the heart: "We have felt undone those things which we ought to have done, and we have done those things which we ought not to have done . . . Thou, O Lord, have mercy upon us, miserable offenders."

GOD'S AGENTS

Covenanting with God is a solemn and perilous undertaking because we are putting ourselves utterly at God's disposal. A covenant is far from a cozy and comfortable family relationship with God in which we congratulate ourselves on being on such good terms with God. The people of Israel made this mistake, and we have gone on making this mistake

ever since. Israel bound themselves to God, covenanted with God, at Mount Sinai, and God's response was the gift of the law, and a clear call to them to obey that law, to live as his people. A covenant is never a commercial bargain or a legal contract. Rather it is our pledge of loyalty and obedience to God who has chosen us, unworthy as we are, to serve him. That loyalty and that obedience are unconditional. Nothing less than total loyalty is worthy of God's overwhelming gift of love and forgiveness.

It is a dangerous thing in any country and at any time to pledge our entire obedience to God. Our Lord himself saw this clearly: "I have not come to bring peace, but a sword. I have come to set a man against his father, a daughter against her mother, a young wife against her mother-in-law." Again he said "All will hate you for your allegiance to me." Again he said: "They will ban you from the synagogues; indeed, the time is coming when anyone who kills you will suppose that he is performing a religious duty". His words have been proved in one century after another. No wonder a famous Christian of our own day said simply: "When Christ bids a man come and follow, he bids him come and die." To obey God rather than man always means running the risk of turning your family against you, and of turning the authorities in religion and the state against you.

Yet, if we have many warnings, we also have many assurances. We have the assurance of Christ's presence, the assurance that the Spirit will guide us both in our thinking and in our speaking, the assurance that if we endure the strain of persecution then we are no more than following in his footsteps, and have cause for rejoicing.

Our covenant with God calls us to put God, God's will, first in our lives. We are at his disposal for him to use us or discard us as he pleases. Perhaps he will crown our faithfulness with the miracle of success. More likely he will impose on us the painful and baffling discipline of failure. We are at God's disposal, to be his agents in the world. We are to allow his true and living Word to be spoken to the world through

us, even if the world does not listen. We are to proclaim God's judgment on all things that displease him. We are to proclaim his approval on all things that delight his justice and love. We are to proclaim his forgiveness and mercy on sinful men. Where men are hostile, and suspicious of one another, we are to be the peace-makers. Where men insult and wound one another, we are to be the agents of reconciliation. Where men are in need, of the body, mind, or spirit, we are to bring all human and divine resources to bear to meet that need. Where all is turmoil and crisis, where men's hearts are failing them for fear, we are to bring the quiet confidence that comes from waiting on God.

To covenant with God is to spend and be spent for him. To covenant with God is a solemn and dangerous adventure. God grant us the grace and truth we need to make this covenant in honesty and sincerity, and the courage not only to make it, but to keep it.

An address given by the Rev. R. Orr of St. Andrew's Presbyterian Church, Pretoria, at a Covenant Service held by the Christian Institute of Southern Africa in St. Mary's Cathedral, Johannesburg, on Thursday 24 June, 1965.

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Korrespondensie en Administrasie:

Alle briewe vir die redaksie en die administrasie aan:
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Ds. A. W. Habelgaarn,
Ds. E. E. Mahabane,
Ds. A. L. Mncube,
Ds. J. E. Moulder,
Mnr. J. Oglethorpe,
Ds. R. Orr,
Prof. dr. A. van Selms.

Assistent-redakteur:

Dr. B. Engelbrecht,

Redakteur:

Ds. C. F. B. Naudé.

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REPORT OF THE 1964 SOCIETY ON "THE FUTURE OF SOUTH AFRICA"

A STUDY BY BRITISH CHRISTIANS

The "1964 Society" is a Study Group founded in Grahamstown towards the end of 1964. It is concerned principally with studying the current social, political and moral problems of South Africa. Its membership comprises Christians, Jews and men of good will all of whom are prepared to recognise the relevance of spiritual and moral principles for social, political and economic life. The members of the "1964 Society" are students and professional men with expert knowledge in their own particular fields. A committee was appointed by the 1964 Society in March this year to examine the report submitted to the British Council of Churches and published as "The Future of South Africa", with a view to establishing some form of dialogue with Christians in the United Kingdom. On this committee were experts in law, economics, anthropology and the political and social sciences as well as philosophers and theologians belonging to the Anglican, Dutch Reformed, Methodist, Presbyterian and Roman Catholic communions. The report of this special committee was submitted to the "1964 Society" in May and adopted after some minor changes had been made in it. After a brief outline of the original report published by the British Council of Churches the findings of the "1964 Society" will be given together with a report submitted by the "1964 Society's" economic experts.

The Report of the British Council of Churches.

The report falls into four main sections:

- (1) **Sects. I-IV** — stating the terms of reference, reasons for special interest in South Africa, the spirit of the enquiry and a history of the contact with the churches in South Africa;
- (2) **Sect. V** — an analysis of the present position in S.A.;
- (3) **Sects. VI-VIII** — a discussion of alternatives to apartheid (notably partition, federation and unitary state and the practicability and advisability of economic sanctions);
- (4) **Sects. IX and X** — South West Africa and the High Commission Territories.

Sections (1) to (3) were considered in detail; (4) was not discussed.

Readers are referred to the official summary of the Report submitted to the British Council of Churches. This was published as a supplement to "Pro Veritate" on November 15, 1964.

FINDINGS

Terms of Reference

It was noted that the concern of the British Council of Churches in the South African situation appeared to stem primarily from a sense of Britain's guilty involvement and responsibility, both historically and

in terms of her having to take decisions affecting South Africa. In particular the Council was concerned by the fact that many Christians in Britain benefit from and indirectly support South African policy through heavy investment. The Society accepted the relevance of this enquiry for Christians in Britain, in terms of their own Christian action. (The British Council of Churches is **not** attempting to legislate for Christians in South Africa.)

The Present Position

The Society considered the analyses of the present situation at some length and accepted it in general as a true reflection, but with certain reservations. The more important are:

(a) in paragraph 43 of the report it states that "(Apartheid) is fundamentally a network of legal provisions which, combined with the prohibition of African trade unions, has the effect of obliging the African to sell his labour at an unjust price. **This alone** (our emphasis) accounts for the very high dividends that are possible . . . The apartheid system results in seven million helots. On this exploited labour the profitability of investment in S.A. depends."

The economic specialist of the Society dismissed as fallacious the argument that high dividends could only be accounted for in terms of the cheapness of the available la-

bour. He pointed out that, in the first instance, such an argument concentrated merely on the **supply** aspect of the matter, making no reference whatever to the **demand**; that even in connection with the supply aspect nothing is said of *other important factors such as natural advantages*; that in assessing the cheapness of labour the productivity of the labour has to be taken into account; that other factors such as tariff protection enjoyed by South African products were likewise ignored by the report. It was felt, in addition, that the comparative tables in paragraph 44 were meaningless as they stood. (See Appendix A.) On the whole the Society regretted that the cogency of the moral argument was vitiated by dubious economics. Although the Society recognised economics and morality to be closely connected, some of the economic arguments are fallacious.

(b) In paragraph 47 a table comparing the average African and White wages over a period of 15 years was presented. Here again it was pointed out that the facts shown were misleading as arbitrary base periods had been chosen and the figures stopped short in 1961, after which date there had been a notable improvement in certain African wages.

(c) Concerning a key sentence in paragraph 51. (" . . . inexorable compression gradually creating conditions for a general explosion") the Society took the view that the 'inexorable compression' was caused more by political than by economic factors. The present Government was hardly likely to wish explicitly to keep down the African economically and one should perhaps allow that it was 'early days' yet in the implementation of its economic betterment plans, to pass a final judgement.

(d) In paragraphs 24-26 the Report discusses the 'Bantustan' policy and reaches the conclusion that separate development as a whole, and Bantustans in particular hold

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Inleidingsartikel:

Die A.S.B. en ons

Volgens persberigte het die onlangs gehoue A.S.B.-kongres met ontsteltenis kennis geneem van die feit dat ons blad aan studentekoshuise uitgepos word en is dan ook gevra dat „hierdie verspreiding deur ons as Afrikaanse studente teëgewerk moet word.“ 'n Mosie met dié strekking is dan ook aanvaar.

Die A.S.B. is 'n studente-organisasie wat homself op Christelik-nasionale grondslag gestel het. Die insluiting van die woord "Christelik" gee dus enigiemand die reg om te verwag dat die basiese maatstaf wat die organisasie sal aanlê by die beoordeling van 'n Christelike blad 'n Christelike sal wees, d.w.s. die maatstaf van die Woord van God. Niks sal ons meer verbly as dat alle dergelike organisasies wat aandui dat hulle Christelik grond is (watter ander byvoeglike naamwoorde daarna ook aan die "Christelik" gekoppel word) sonder of saam met ons die vraagstukke van die dag in die lig van die Skrif sal bespreek nie. Die vraag is of die A.S.B. asook die Christenstudente wat daaraan behoort al ooit erns gemaak het om die standpunte en meninge wat in PRO VERITATE uiteengesit word, te bestudeer en in die lig van Gods Woord te beoordeel? Ons indruk is dat die A.S.B. in gediensige onderdanigheid saampraat met ander instansies wat die blad verdag wil voorstel sonder om enige voorafgaande deeglike ondersoek op grond van die Skrif in te stel.

As die leierskap van die A.S.B. meen dat ons hulle onregverdig beoordeel dan wil ons nou die organisasie uitnooi om in plaas van bloot negatiewe besluite te neem, vir ons 'n artikel te besorg waarin duidelik aangedui word op watter Bybelse of Christelike gronde die blad afgekeur en bestry moet word. Niks sal ons meer genoeë verskaf as om die geleentheid vir so 'n verantwoordelike dialoog oor die saak te skep nie. Dit behoort tog seker ook die kenmerk te wees van studente wat as akademici wil bekendstaan dat volle geleentheid gegee word om uiteenlopende standpunte te stel en aan te hoor voordat 'n oordeel gevel word. Of is die moeilikheid dalk dat die krag van die Christelike getuienis van die blad so sterk is dat dit op geen ander manier teëgestaan kan word as om studente te verhinder om dit te lees nie?

Ons hoop van harte dat dit nie die geval is nie en dat 'n vrugbare gesprek tussen die A.S.B. en ons moontlik sal wees.

Editorial:

The A.S.B. and us

According to press reports, the recent Afrikaner Studentebond Congress noted with concern that **PRO VERITATE** is being sent to students' residences, and the request was made that "this distribution must be countered by us as Afrikaner students." A resolution to this effect was also passed.

The A.S.B. is a student organisation based on "Christian national" principles. The inclusion of the word "Christian" thus gives anyone the right to expect that the basic criterion which the organisation will use to evaluate a Christian journal will be a Christian one, viz: the Word of God. Nothing will please us more than that all organisations which similarly indicate that they are Christian in foundation (whatever other adjective is linked to "Christian"), will discuss, with us or on their own, the problems of the day in the light of the Scriptures. The question arises, however, whether the A.S.B. and the Christian students who are members have ever seriously tried to study the points of view and opinions expressed in **PRO VERITATE** and to evaluate these in the light of God's Word? Our impression is that the A.S.B. — with officious submissiveness and without previously having made any kind of thorough investigation on the basis of the Scriptures — is simply mouthing the same words that other bodies are using to cast suspicion on the journal.

If the A.S.B.'s leaders feel that we have been unfair in making these judgments then we want to invite the organisation — instead of passing completely negative resolutions — to supply us with an article in which it is clearly pointed out on what Biblical or Christian ground the journal must be condemned and combated. Nothing will give us more pleasure than to create the opportunity for a responsible dialogue of this kind. Surely it ought to be characteristic of students who wish to have academic recognition to see to it that an opportunity is given to pose and to hear divergent points of view before any judgment is arrived at? Or is the trouble perhaps in the fact that the Christian witness of the journal is so strong that it cannot be resisted except by preventing students from reading it?

We sincerely hope this is not the case, and that a fruitful dialogue between the A.S.B. and us will be possible.

Report of the 1964 Society

(Continued from page 4)

no real hope and are therefore 'irrelevant'. In general the Society agreed with the point of view after discussing at length the economic viability of the reserves, the establishment of border industries and political developments, particularly in the Transkei. It could see no objection to the investment of White capital in these areas provided that this did not stifle the emergence of Bantu entrepreneurs. The Society noted that in paragraph 31 of the Report it was maintained that border industries would be able to exploit the absence of alternative employment to keep wages down. Members felt that their further extension might well develop competition; on the other hand, it was stressed that labour employed in these industries was still migrant, with all its attendant evils of disruption of family life. (See Appendix B.) The policy could itself result in the lopsided redistribution of the population.

One 'fringe benefit' of the Bantustan policy was the change that was being wrought in the image of the African, who now no longer was a mere labourer but could occupy the position of cabinet minister. It was felt that this **could** herald an important step in race relations.

Alternatives to apartheid.

The British Council of Churches Report considered three alternatives to apartheid, viz. partition, federation and the forming of a multiracial state. While deploring and quoting the dislike of both Black and White for it, the Report gives qualified approval as a **last resort** (Paragraph 60). It discusses the merits and demerits of federalism as an alternative but does not commit itself. As far as a unitary state is concerned it admits that this would lead to Black domination, which is as undesirable as White domination. The authors of the Report state: "A way has to be found of so sharing power that the giving up of domination does not mean being dominated. For integration to succeed there must be security for both white and black" (paragraph 70) and pose the problem: "Is there any way by which safeguards can be ar-

anged to achieve this?" They suggest that perhaps constitutional safeguards for minorities could be underwritten by international guarantee (Paragraph 70).

The Society discussed these various alternatives at some length and felt that it could not unequivocally accept any of them. The problem of partition and federation is the necessity for **mutual** acceptance and agreement which is unlikely, particularly as a large number of the real political leaders of the Non-White population are in goal. With regard to the unitary state alternative, the Society felt that external guarantee of minority rights were unlikely to be effective. Humanly speaking, there thus appeared to be no solution to the present problem. Hope for the future could only be held out provided a system were devised to give genuine political powers to Non-Whites.

Economic sanctions:

The Society was strongly of the opinion that economic sanctions were not in the interests of the Non-Whites. American experience had shown that affluence and increasing prosperity tend to break down race prejudice, and, paradoxically, in South Africa the adoption of the ideology of apartheid tended to work against prejudice, as indicated above. The Society could not agree with the contention that investments should be stopped. It could be argued that heavy investment, with its accompanying economic expansion, would have the effect of breaking down race barriers and integrating all within an increasingly diversified economy. A successful boycott on the other hand, would increase fear, resentment, and suffering; and the Non-Whites would be among those hit first and hardest. Rather than withdraw capital and tax South Africa derived income heavily, the Society felt that investments and trade should be greatly increased.

Christian commitment.

The Society felt that the attitude of the Christian (and other persons of good will) in Britain should be one of effective involvement in South African affairs as a whole, and not merely in the political field. Any tendency to withdraw economically or spiritually ought to be avoided. Good could only come of increased participation in South African affairs by men of good will. There should be no boycott, either

economic, intellectual or spiritual. Teachers, and others imbued with the highest ideals of truth, justice and charity should be encouraged to come out and work in the South African milieu where there is great need of their example and influence.

Conclusion.

The necessity for the continuing dialogue with Christians in Britain and others were emphasised. In general the Society was encouraged in this view by the spirit in which the British Council of Churches had made its report.

APPENDIX A: COMMENT ON PARAGRAPH 43

1. The Report fails to define what should be understood by a "just" wage.

In the last instance, the price of a particular type of labour (like all prices in a basically market-orientated economy) cannot be completely divorced from prevailing conditions of supply and demand. Paragraph 47 does in fact state that "the equitable comparison is that between the differential in skills and the differential of wages within South Africa between white and black workers". Yet the figures in paragraph 47 as well as the contention of "unjust" wages in paragraph 43 seems to ignore productivity differentials. The relevant question in this regard would appear to be whether there are differences in pay for the same work, and whether there are undue differences in the rates for jobs requiring different levels of skill. Although no systematic study of this problem is available at present, it is quite possible that such discrimination does occur in South Africa. It is, however, nowhere near the vast proportions suggested in the Report; nor is it a phenomenon unique to South Africa.

2. When considering wage differentials it should be borne in mind that South Africa has experienced an extremely rapid rate of economic growth, especially since the first world war. This has taken place in a country with practically no previous industrial tradition. It was inevitable that a skilled labour shortage should have developed in these circumstances. On the other hand, the supply of unskilled labour is great owing to the disparity of (marginal) productivity in African agriculture compared with that in ma-

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manufacturing industry. It is therefore not surprising that the unskilled/skilled wage differential in South Africa is considerably higher than for example, in Europe. There is, however, no reason to believe that the South African differential exceeds that found in other developing countries, for example in Asia and South America.

3. The assertion that "this (unjust wage levels) alone accounts for the very high dividends which are possible" is no more logical than it would be to say that dividends were very high in the United Kingdom, the United States or Canada in their early stages of economic development because of the payment of unjust wages. As in the case of these countries, natural resources, the degree of risk, the rate of growth in the domestic economy, official policy measures, foreign trade and other such growth factors, have been mainly responsible for yielding high dividends in South Africa. It should be noted that it is the profitability of investment which has made possible a relatively high rate of economic expansion and capital accumulation and which has served to draw a steadily increasing number of Africans into wage employment in the modern economy.

4. Were one to pursue the trend of thought in paragraph 43, it would follow that investment would be most profitable in communities where labour costs are lowest. It would therefore be impossible to explain the spectacular investment which has taken place in Western Europe, North America and other economically advanced regions where labour costs are relatively high, and the scarcity of investment in economically less developed countries where labour costs are low. Clearly economic growth factors cannot be ignored.

APPENDIX B: COMMENT ON PARAGRAPH 31

1. Regional wage differences do not contribute a phenomenon peculiar to South African economy and are in general not necessarily regarded by economists as an indication of "exploitation". Wage rates in Southern Italy, the Southern United States and the rural areas of

India are certainly lower than those prevailing in the highly industrialised parts of those countries. These and other countries, like South Africa, face a problem of regional imbalance in their rates of economic growth and are endeavouring to accelerate the development of the poorer regions.

2. Far from industrialists in the border areas being "able to exploit the absence of alternative employment to keep wages down", the Wage Board is under constant pressure from producers in the major industrial centres (who are concerned about the effects of competition from the factories in the border areas) to reduce the existing regional wage differentials. The principal danger is in fact that such pressure can narrow the margin to an extent not justified by differences in economic conditions in the various regions. A tendency towards nationally uniform wage levels is always a threat to the economic development of poorer regions, which is considered to be a problem even in a country as rich as the United States. It must also be borne in mind that, not only is the African population growing rapidly, but that the successful rehabilitation of peasant farming will displace large numbers of people from the land. Expansion of manufacturing industry in the vicinity of their homes would appear an effective means of providing employment for these people.

3. The statement that "cheap labour has been offered to British firms as an inducement to set up factories in these areas" is presumably meant to suggest that wages in the border areas are deliberately depressed by the government in order to attract industries to these areas. Low wages are "offered" as an inducement only in the same sense as they are also offered as an inducement in the West Indies, Puerto Rico, Southern Italy and other countries and regions where a more rapid rate of progress is deemed desirable. The question, however, remains as to why wages are lower in border areas than in the main industrial centres. The fundamental reason is to be found in the relative immobility of labour. It is noteworthy that over the past forty years or more, long before the government's urban influx control measures in their present form were introduced, the ratio of wage levels in the rural areas to those on the Witwatersrand has remained re-

markably constant. The lower wage levels in the border areas must therefore also be seen in the light of institutional factors making for immobility such as the lower cost of travel to places of work in close proximity to the migrant workers' homes, the higher cost of living in large centres and a general reluctance to migrate because of family ties, etc. In addition, available evidence — fragmentary as it may be — indicates that, initially at least, the efficiency of labour is likely to be lower there than in the already established industrial areas.

4. There is no evidence to indicate that industrialists in the border areas are engaged in a monopolistic collusion in order to depress wages; nor is it clear how they could achieve this end even if they desired it. Each concern acts independently in setting wages, giving the minimum levels stipulated by the Wage Board, in the same manner as firms do in the major industrial centres. Border industries are in fact engaged in competition for labour with firms in the metropolitan areas as well as with each other. Experience in other countries indicates that wages tend to rise fairly rapidly in the early stages of the economic development of backward areas, provided that the initial impetus is such as to make for rapid progress. There is no obvious reason why this should not occur in South Africa as well.

5. Studies of industrial location show that labour costs are a decisive factor in site selection only in the case of a very small porportion of industries. Sources of raw materials and markets are the overwhelming consideration in the case of the vast majority of manufacturing activities. The industries which display the most rapid growth rates in the border areas are pulp and paper, chemicals, iron and steel (none of which is labour-intensive) and textiles. Even in the case of textiles, in which labour is relatively important, it has been necessary for the government to give considerable assistance in the form of income tax concessions, low rentals, low interest loans, etc., to induce industrialists to establish their plants in the border areas.

APPENDIX C: COMMENT ON PARAGRAPH 168

1. The recommendation that "new (British) investment in South Africa
(Continued on page 15)

KERK HET VERNUWING DRINGEND NODIG

DS. C. F. BEYERS NAUDÉ

MAAR KERKE SÊ: LOS ONS UIT

TYDENS my onlangse besoek aan Holland en Engeland is ek in al my gesprekke met kerkleiers oor die verslegtende verhouding tussen Afrikaanse Kerke en die kerke van dié twee lande, telkens getref deur twee dinge: die opregte verlange van al die kerkleiers om baie nouer met ons Afrikaanse kerke te skakel en hulle droefheid oor die feit dat dit skyn asof ons kerke of geheel onverskillig of onwillig is om sodanige bande nouer aan te haal.

Telkens moes ek verduidelik wat die historiese agtergrond van die deels geregverdigde wantroue en vrees is waaruit hierdie onwil en verset van die kant van ons Afrikaanse kerkleiding gebore is en verstaan moes word — en telkens moes ek hoor: „Dit verstaan ons en ons aanvaar ook die menslike regmatigheid vir so 'n optrede in die verlede. Maar waarom word hierdie houding so angsvallig volgehou teenoor kerke en Christene wat vandag juis soek om deur 'n oop en eerlike gesprek met die drie Afrikaanse kerke tot 'n beter begrip van 'n siening en vraagstukke te kom?”

OBJEKTIEF

Wie enigsins objektief wil staan en die houding van ons drie Afrikaanse kerke teenoor hulle verwante kerke in ons stamlande probeer peil, kan nie anders as om met droefheid te erken dat hierdie houding beskryf moet word as een van: „Ons wil niks meer van julle hoor nie. Hou julle neus uit ons sake uit — ons weet baie beter as julle hoe om ons aangeleenthede te hanteer.”

Ons weet dat duisende lidmate van ons drie Afrikaanse kerke deur hierdie houding nie die minste gehinder word nie. Hoe kan dit ook anders waar dit maar net hulle eie houding weerspieël? 'n Houding wat deur hulle as heeltemal „normaal” en „Christelik” geag word? Hoe verontrusting dit ook is om so 'n onchristelike, on-Bybelse houding by belydende lidmate van die kerk van Jesus Christus aan te tref, is ons eintlike verontrusting daarin geleë dat by ons kerklike leiding daar geen die minste aanduiding is dat hulle hierdie houding as onchristelik ag en as dodelik ge-

vaarlik sien vir die toekoms van die Christendom nie.

ANDER AL NADER — ONS AL VERDER

Het ons kerkleiers en lidmate al ernstig daaraan gedink hoe groot die gaping tussen ons drie Afrikaanse kerke aan die een kant en al die ander kerke (beide binne en buite Suid-Afrika) aan die ander kant, geword het? Het ons al ernstig daaraan gedink —

1. dat terwyl byna alle Protestantse kerkgenootskappe in Afrika en Europa (met uitsondering van 'n paar onbeduidende sektariese groepies) soek om nouer ingeskakel te word by ekumeniese rade of interkerklike aksies, ons Afrikaanse kerke die enigste is wat hulleself meer en meer **uitskakel** uit sulke rade en aksies?
2. Dat terwyl byna alle Protestantse kerkgenootskappe deurlopend in 'n lewendige, ernstige en vrugbare gesprek met mekaar gewikkel is ook oor baie sake waarvoor hulle onderling ernstig verskil, ons Afrikaanse kerke blykbaar daarop uit is om sodanige diskussie of dialoog ten alle koste te verhinder of te vermy?
3. Dat terwyl alle kerkgenootskappe in Afrika en Europa meer as ooit verlang om met ons Afrikaanse kerke in 'n broederlike gesprek te kom, ons houding al meer en meer die van 'n steeks donkie word: „Ons wil nie 'n woord van julle hoor nie — kom net nader dan skop ons agterop!”

ONOMSTOOTLIKE BEWYSE

Durf iemand die waarheid van bogenoemde stelling te ontken? Of het iemand nog bewyse nodig

om van die waarheid hiervan oortuig te word?

Dink dan maar net aan die reaksie van die Hervormde Kerk op die verslag van die Hervormde Kerk van Nederland oor kerklike apartheid; aan die bohaai in Suid-Afrika opgeskop oor die Presbiteriaanse Alliansie te Frankfurt se uitsprake; aan die weiering van die drie Afrikaanse kerke om met die Christenraad van Suid-Afrika 'n samespreking te voer oor die situasie in ons land; aan uitsprake van twee van ons Afrikaanse kerke oor die verslag van die Britse Raad van Kerke.

Daarmee wil ons gladnie te kenne gee dat ander kerke se houdinge, gesindheid of optredes altyd Christelik-verantwoord en -geregverdig was nie. Intendeel — ek het keer op keer in die buiteland aangedui waar sodanige uitsprake en optrede na my mening onchristelik, onjuis en onverdedigbaar was. Maar vir die Christen mag dit nooit 'n rede wees om die verhouding of die gesprek met 'n ander Christen te beëindig nie. **Politici en diplomate breek betrekkings af en beëindig gesprekke — maar kerke en Christene nie!** Sodra ons dit doen dan verloën ons ons Christenskap en ons kerkwese! En hoe ernstiger die verskil van sienswyse hoe nodiger en dringender is die noodsaaklikheid om die gesprek aan die gang te sit en vol te hou!

TEKENS VAN HOOP?

As 'n mens nou die troostelose beleid van toenemende isolasie aanskou waarin ons Afrikaanskerklike gelede verval het ('n toestand wat blykbaar deur die meerderheid van ons lidmate as *(Vervolg op bladsy 11)*

THE S.C.A. IN MID-1965

— CALVIN W. COOK.

At a special general meeting convened in Bloemfontein in January, 1965, the SCA decided to dissolve. Immediately thereafter, the representatives of the four sections constituted themselves as four separate movements, the successors of the SCA. The former English Medium Work became the Students' Christian Association of Southern Africa. Its membership comprises 6 university branches, 8 Training College branches, 99 High School branches.

The numerical preponderance of the Afrikaans section and its voting powers meant that once the Afrikaans section decided unanimously in favour of this course, the other sections could do nothing to oppose the division except to challenge the legality of the succession. To have done this would have meant the bitterness of litigation, a fruitless course of action.

At its General Business Meeting in July, 1964, the Afrikaans section voted unanimously for dissolution. However, the crucial date for this turn of affairs must be reckoned not from this date, but from the time when despite the agreements of the council meeting of July, 1963, that stressed the unitary character of the movement and the desire to foster and seek greater contact between the components of the movement, the tide set for separation via the concept of federation. Whatever the reasons may have been that made such a separation seem desirable for the Afrikaans section, by their decision, the other sections were divided from one another *de jure* as well as *de facto*. On the other hand, the conditions now exist for the establishment of a student movement that is both true to the original aims of the SCA and in accordance with contemporary requirements. The old movement was wrecked partly on the rocks of apartheid, and partly on the disproportion between the various sections of the movement. Apartheid can never be more than a passing phase for the community of Christ. If it realistically assesses the gap that exist apart from Christ, it does not realistically assess His power to reconcile. And if the present situation drastically narrows the numbers of those from the Afrikaans CSV prepared to cross denominational and racial boundaries, it also restores balance to the dialogue between the movements concerned. Nothing suggests that the aims of the SCA require alteration at the

present time save to emphasise that their universal scope and intent be made clear. They remain fundamental purposes for any Christian organization. But what is needed from all members is a more whole-hearted pursuit of these aims, together with the recognition that they stand together. They must be kept together, and the tension which this sometimes engenders must be borne or else the movement will deflect from its purpose. At the present moment, the following are among the directives required to return the movement to its original course.

SCRIPTURAL BASIS

More than ever before, the movement must make clear its scriptural basis. It must show by its life not only that it is founded upon the apostolic and prophetic witness of the scriptures to Jesus Christ, but that the study of these scriptures and the relation of what is revealed in them to the other disciplines of learning and life remain both a primary enterprise of the association and its principal means of evangelism. Such a basis can be threatened in two ways: **first**, and more obviously, by a doctrinal formlessness that does not face the historical claims posed by Christ and recorded in the scriptures. **Second**, less obviously, but no less surely, by stressing a doctrinal basis which contains some, but not all the truths of scripture. Not without reason have the churches learned through experience to distinguish between primary and secondary standards. They have often found that the secondary standards, generally born of temporary urgencies tend to usurp the place of the primary. While the adoption of some such basis of faith would give the SCA an identity, this would neither be the identity which it has had hitherto, nor the identity which the present task of the association demands. To add another society to those already ex-

isting in this field does not meet the need for one which will unite Christians in their scholarly task and evangelistic responsibility towards the learning communities.

By virtue of the scriptures, the SCA shares with every Christian group or movement a calling that is both **evangelical** and **ecumenical**. These are not contrasting emphases, but complementary. Both require the SCA to be more than a group in which like-minded individuals who happen to belong to different denominations gather together. Both demand that the movement be able to surmount and overcome barriers, and this in fact only happens when the inner life of the movement testifies to the barriers which have been broken down between members. The failure of the old SCA to achieve this in ways which significantly differed from the unregenerate patterns of its time must be reckoned as one of the most important reasons for the break-up of the association. It had without realizing it become secularized. But at this moment, can any movement which claims to be scripturally based and to live with the life of the age to come contemplate further fragmentation? Scripture requires that Christians seek to realize their unity in Christ, and reminds us that the terms are not ours, but his.

EVANGELICAL RESPONSIBILITY

The SCA must re-think its whole evangelical responsibility. The gospel is given to all men in all their relationships in the form of forgiveness. Forgiveness contains both judgment and reconciliation. The scale of God's offer of forgiveness in Christ is to every man and to all nations. The gospel is therefore social because personal, and personal because social. It makes a man able to love God and his neighbour. A true evangelism will also meet every need of man, including those born of his involvement in society. The gospel of Christ unites matter and spirit in the manner we know as incarnation; it reveals our flesh and bodies as functions of spirit. Because evangelism calls

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The S.C.A. in Mid-1965

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men to repentance and faith, it presupposes they will change in themselves, in the way they are related to their environments, and thus their environments as well. As a student movement, clearly we must give far more attention to the environment in which we live and the effects of the gospel upon it, or what we preach will not be the gospel of incarnation. A message blind to the prophetic aspect of Christ's ministry is not Christian. We must recognize further that if the churches most concerned in the past with the social consequences of the gospel have had to re-think and deepen their theological foundations, those who have been most conservative theologically are being driven in a new way to apply these theological truths to contemporary problems. For both as stumbling block and foundation stone, Christ alters the flow of society.

NEW CO-OPERATION WITH THE CHURCHES

The time is ripe for new co-operation with the churches. In the past few years, the gap between the SCA and the main churches in this country has widened in much the same way and for the same reasons that the gap between the Afrikaans churches and other churches has widened. Some of these churches have sought to use other means of witness and fellowship within the university to meet pastoral needs and responsibilities. In the light of these developments, the calling of the SCA and its relationship to the churches needs re-thinking if not also alteration. I believe that the need is greater than ever for a movement in which Christians of one tradition can meet with Christians of other traditions and so discover in their differences as well as their agreements the manifold riches of Christ. The increased diversity of fellowship and study in both university and in society calls more than ever before for bridges. At the same time, this capacity to transcend social and other groupings is also an indispensable part of the SCA's equipment for mission. If we cannot meet with fellow-Christians and work with them to fulfil

our common calling, how are we going to meet those who are not Christians except in loveless judgment? Precisely because there are so many different ways open, and so many fellowships available, the temptation to remain with like-minded associates becomes almost irresistible. To achieve its ecumenical purpose, the SCA must be (1) free of control by a single denomination or group of denominations, (2) in sufficient touch with the churches to retain their confidence if not always their full agreement, and (3) sufficiently convinced itself of its own vocation to insist upon our unity in Christ and in him alone. Unless it is free from denominational control, the SCA will become simply another denominational society; unless it retains the confidence of the churches, it will drift into the grave perils of pharisaism; and unless it is sure of its calling in Christ, it will lack the dynamic and purpose to move forward in faith to fulfil its proper function. Where the SCA is rightly fulfilling this function, there will be both fellowship and strangeness among members, the latter deriving from the "newness" of being in Christ. Heretofore we have not given this factor sufficient attention. Members have expected to find all their denominational furniture present in the SCA. But they cannot expect others to value these items at the inflated price each denomination puts upon that which is peculiar to itself. We must expect that our own traditions will be both criticised and confirmed in meeting with other Christians. To serve both church and varsity, the SCA must become a place where the judgment of Christ on each and every human tradition is heard and needed.

Naturally this will produce tension within the SCA branch; on occasions between the SCA and a particular denomination. But this is neither to be avoided nor feared. There is no tension between the bones of a skeleton, but let the spirit breathe on the bones and tension becomes not only a sign of life but the means of movement itself. Wherever we faithfully bear this tension of our life in Christ, a new creation results.

A NEW STRUCTURE

We must ensure that the work is more specifically geared to the needs of both groups: schools and

varsities. Our present structure combines both kinds of work in a single set of committees at each level of work. But experience suggests that in future the work should for the most part be separated. Among some of the reasons for this division are the following: the difference in the numbers involved; differing provincial policies and circumstances; differences in needs, approaches and methods; differing interests and capabilities among those who serve each group. A separate organization for schools and varsities would enable each group to develop according to its specialities and needs instead of being drawn constantly into decisions on work which was not properly its own. University students of whatever race or social background have more in common with each other than do scholars and students from a homogeneous background. University work would have the opportunity to develop a much-needed student initiative and self-management. At the same time, adult guidance would continue to be available for the schools' committees. It is surely significant that when there have been so many developments in each field, the SCA has not been able to study, much less give authoritative guidance on the problems concerned or the solutions available because our energies were so divided and dispersed. Study on the nature of Christian witness and Christian living at every level cries out to be done, but under present organization this is not likely to happen. To continue old routines when these are no longer effective is faithlessness, not faith. At present many branch programmes result from inertia rather than springing from real thought about the needs of the branch.

OTHER CHRISTIAN GROUPS

The SCA must reassess its relationship to other Christian groups in the field, particularly those at varsity. At schools' level there has been a measure of co-operation and joint staffing with the Scripture Union and the C.S.S.M. The lessons which have been learned through this need to be absorbed into our planning for the future. In the varsity, these relationships have been characterized by a more or less benevolent neutrality. To persist in such a policy much longer is to declare that there is in fact no policy, and to falsify

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both the campus situation and the mandates of the gospel. The main fact to be faced is that the SCA can no longer think in terms of holding a monopoly. There are thus two directions in which the SCA can move. The first is to become a "denominational" society along with others and cater to a particular interest. This has been the general tendency to date. And to continue along this line seems destined simply to add another sectarian pretender to the existing collection of those who by their self-sufficiency claim to possess in themselves the fulness of Christ. Alternatively, we can explore the possibility and challenge of being a society in which there can be genuine study and meeting together for fellowship, study, and joint evangelism. One of the clearest lessons in the past decade concerning university evangelism throughout the world as well as in this country is that unless there is joint action, there might as well be no action.

The time is thus ripe to look again at our contact with other Christian societies and religious groups, including the Roman Catholics and the Jews. Traditionally, those in the reformed tradition have tended to regard the Roman Catholics as the early Christians seem to have regarded the Jews, and for the same reason of a defective Christology. We must recognize that to hold such a view does not diminish our responsibility towards the Romans or Jews. Rather it increases our obligation.

The gospel orders us to cross these barriers. The means provided is the common study of the scriptures we have in common. This is not a tactic; it is how, if we believe their testimony, we shall have life.

Concerning such study: we must do it without any reservations save the promised guidance of the Holy Spirit. The only and adequate safeguards for such an enterprise are the promises of Christ's presence, that the Holy Spirit will bring all things concerning Christ to our remembrance and lead us into all the truth concerning him. Such study must also remember the prophetic aspects of the gospel, so necessary for our country and for our world, that has moved God

to pluck up that he may plant.

It remains to give thanks to God for the way in which the SCA has been used during the last 70 years; thanks too, for all who have faithfully supported its work in the past. The need for faithful work, prayer and support of work among scholars and students is greater now than it ever was, and calls for perseverance and faith in greater measure than ever. But come what may, we know that God will always honour the word of life which He has given us in his Son. The question always is whether we will believe, live by, and be saved by it.

(Dr. Calvin W. Cook, senior lecturer in the Divinity Department, University of the Witwatersrand, is Chairman of the S.C.A. This article is the 1965 report of the S.C.A.)

Book Review

HEALING THROUGH COUNSELLING, William H. Kyle (The Epworth Press, London, 1964).

In this remarkable book about healing in the widest sense the Editor brings together the thoughts of 12 writers on subjects such as: the Christian attitude to suffering and sin; a psychological approach to suffering and sin; the development of personality; psychosomatic illness, the Christian attitude to counselling; deeper levels of counselling; marriage counselling; legal aspects of counselling; helping a family; problem families; housing; home economics and unity through service.

It offers a better understanding of suffering and illness in a religious and psychological sense, explains the meaning and value of counselling (not council) and illustrates how it can be applied in practical issues by a panel of counsellors in a congregation.

In its own words "the thesis of this book is that in varying degrees the ministry of counselling should become a strong and normal aspect of the general ministry of the church." — J.D.S.

(Vervolg van bladsy 8)

heeltemal normaal en gesond aanvaar word omdat hulle deur die jare geleer is dat God dit so wil) dan kom die vraag: Is daar enige hoop dat dit sal verander? Dan antwoord ons:

1. Van ons huidige amptelike kerklike leiding kan ons niks te wagte wees waar dit ekumeniese aangeleenthede raak nie. Net so min moet ons enigiets te wagte wees waar dit die eis raak om in die openbaar te protesteer teen enige onreg wat deur ons apartheidbeleid bedryf word. Ook daar waar ons Afrikaanse kerkleiding weet dat ernstige en wrede onreg gepleeg word wat roep om onmiddellike herstel, daar het hulle eenvoudig nie die moed of die durf om in die openbaar in die Naam van God te spreek nie.

2. Van ons teologiese dosente in ons kweekskole en fakulteite is daar op die oomblik ook niks te wagte nie. Met uitsondering van enkele moedige figure wat hulle stem laat hoor, bewaar al die ander 'n stilswee soos die graf — 'n verskynsel wat ons alleen kan interpreteer as die swye van instemming of van 'n fatalistiese oorgawe aan die „onvermydelike" gang van sake. Met volle reg verwag God tog van hierdie groep van manne dat hulle op grond van die Skrif duidelike leiding in al hierdie sake sal gee. Met goeie reg mag die kerk en sy lidmate dit ook verwag. Op die oomblik wag ons tevergeefs.

3. Van die meerderheid van ons Evangeliedienaars (veral onder ons ouer garde) sal daar ook geen betekenisvolle aksie uitgaan nie — daarvoor is daar te veel magte wat hulle innerlik of uiterlik bind en die swye ople. Hoe hulle hierdie stilswee eendag voor God gaan regverdig is vir hulle om te beantwoord. Maar intussen is daar die klein ligpunt van hoop van leraars en lidmate wat ontwaak het, verontrus geword het en hulle gewetenskweeling uitspreek as hulle vra: Doen ons nog Gods wil? Hoor ons nog Sy stem?

Dis uit hierdie klein kring dat die lewe weer gaan kom, die vernuwing wat die kerk so nodig het — ook ons Afrikaanse kerke tans vasgevang in hul isolasie van vooroordeel en vrees.

BOOK REVIEWS

"PRIEST AND WORKER—THE AUTOBIOGRAPHY OF HENRI PERRIN" — Translated and with an Introduction by Bernard Wall.

"How was it that a priest of the Church . . . was led by the deepest impulse of his priesthood, devoted to the poorest and most neglected . . . to consider in deepest distress, and in order to be faithful to the church . . . and at the same time to the poor, renouncing . . . his priesthood, his unique vocation to bring together his brothers and his God — that is to say, two worlds unknown to each other, the church and the working class?"

This agonised question, posed at the end of this very remarkable book, sums up the tragic situation of a group of men whose Christian commitment eventually brought them into conflict with the church which they loved and sought to serve. Dilemmas of this kind are by no means new to the church, nor confined to that part of it known as "Roman Catholic". We need look no further than our own country for examples of those evicted from the ordained ministry of a church because of their stand in matters of conscience.

This is not autobiography in the formal sense, but a selection from the diary and letters of a typical French worker priest, so arranged that the story of his life, and more particularly of his involvement in the worker priest movement, is told with moving directness. The group of friends who put together the material, have added background explanations and statements connected with the struggles in which he took part, and the translator, Bernard Wall, has contributed a lucid introduction in "The Drama of the Priest Workers" for the benefit of English readers little acquainted with the position of the church vis-a-vis the working class in the France of the post-war period.

Nevertheless, it is Henri Perrin who speaks and very quickly wins the affection of the reader. The story can probably only be told in its stark intimacy because Henri Perrin is dead. A question mark hovers over the manner of his death, apparently from a fall while driving

his motor-cycle to a training centre to complete a course as an electrician. For two weeks a letter asking to be "laisised", or relieved of his priestly functions, had remained in his pocket unposted, something which was quite uncharacteristic of him.

Whatever the explanation, it is clear that the past eight months had been a period of acute crisis, for him, as for the whole worker priest movement, following on Vatican measures preventing the worker priests from operating as priests and full-time industrial workers.

Henri Perrin wrote to his friends: "I can't write to you without a word about this bombshell . . . Now there will be no more priest-workers . . . We received our funeral oration: 'You have been splendid, thank you; now all you've got to do is to leave, under pain of ex-communication' . . . You probably won't be hearing from me again for some months. With God's help, I still believe in God, in Christ, and in the church; but something has been broken which can't be mended." Then followed the agony of decision for the worker priests; whether to give up their work in obedience to ecclesiastical decree, or to go on with it and so to invite ex-communication. There were those who decided to continue, preferring the inevitable penalty to desertion of those who had come to trust them; which would have meant, in Henri Perrin's words, "a betrayal of the world of the poor."

What was considered to have gone so wrong with this experiment in mission that its existence could no longer be tolerated?

THE MAN FOR OTHERS

It arose in response to a situation common to the church in many parts of the world to-day: the awareness of not really mattering, not really making any impact or difference in the complicated, fast-moving industrial society in which it finds itself. What characterised France was the almost complete estrangement of the working class from the church, more so than in Britain where, as Bernard Wall

points out, the heritage of John Wesley is still present.

This movement, like others which have brought fresh life to the church, had its origins in the Nazi period, when French youth, like the youth of other occupied countries, were conscripted to work in the munition factories in Germany. Henri Perrin was among the priests who managed to be included by concealing their priestly identity. So it was that he became acquainted with the "terra aliena" of the workers' world, and experienced its utter paganism and antipathy to the traditional forms of religion. He says the contempt of his fellow workers "penetrated me like an icy fog — because I belong to Christ and his church."

The institutional church began to appear to him as an imprisoning "ghetto", pre-occupied with its own affairs, insulated against reality. He sensed the call "for men who can get out of themselves, who will cease walking solitary paths and come to the high-road where men of all nations pass by."

He longed to live, not as a race apart, a member of "the third sex", but "frankly among other men", and so to express Christianity as he understood it. "Christianity" he wrote, "isn't just precepts and ceremonies; it's God's compassion for this bloody world and the whole of squabbling mankind." And scrutinising the "terra aliena" he comments, "far from feeling the distress of an exile, my heart leapt with joy and gratitude. Lord you have set us down in an unknown land so that we can be yourself there."

It is significant that Dietrich Bonhoeffer was at more or less the same time writing from a Nazi prison along much the same lines, questioning the forms of Christianity with which he was familiar, expressing the need for "religionless Christianity", for Christianity which instead of holding out promises of comfort and escape, plunges the Christian into a godless world to suffer there with Christ. He too saw the Christian life not as a conformity to some kind of piety which

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sets one apart, but as **authentic human existence**. To be a Christian, he realised, is to be a man, as Christ was a man, the "man for others".

IDENTIFICATION

This in effect is what the worker priest movement achieved and demonstrated during the ten years of its existence after the last World War. Applying the incarnational principle of identification, these priests entered the world of the workers in the only way they could effectively do so, as workers, and to begin with, **incognito**. All that distinguished them from other workers was their vow of chastity (about which Henri Perrin had some interesting things to say) and that they said Mass every day.

What then did it mean to be a worker and also a Christian?

The worker priests found that it meant giving themselves utterly to this life, involving themselves in all its aspects without reserve, joining the trade unions, as all French workers are bound to do, and taking a responsible part in trade union activities. The worker priests soon became prominent in the trade unions, and found themselves in executive positions which set them at the centre of the workers' struggles for better conditions, or as Henri Perrin so aptly expressed it, "to be treated like men." This had particular point in post-war France, when the lot of the industrial worker was one of deprivation and wretchedness, as Henri Perrin found, for instance, when he became one of the migrant labourers working on the immense Isère-Arc dam and tunnel.

The work was hard and hazardous, resulting in numbers of deaths; the hours long, the wages and accommodation poor. The conflicts with the management included strike action, so that Henri Perrin, as virtual secretary of the unions, was in the position of a strike leader and negotiator. He was so effective that the management tried to rid themselves of this meddling priest (the police had revealed his identity) by the single device of sacking him for no stated reason.

The union, including the strong Communist element within it, fought back for his retention and money was collected to make up his loss of salary. Eventually the case was won, but in the meantime the project on which the workers had been engaged was completed, and also, the whole matter of the future of the worker priest movement was coming to a head.

THE LANGUAGE OF THE WORLD

One of the alleged objections to the movement was its association with Communism. This was inevitable in view of the strength of the Communist Party in France as a whole, and in the trade unions to which all workers have to belong. The Vatican decree of 1949 condemning Catholics who either belong to or collaborate with the Communist Party made their position extremely difficult, although the French Cardinals had published a letter stressing that the decree should be understood in the religious and not the political sense. The experience of the worker priests was that in identifying themselves with the workers, their action on particular issues coincided with Communist action and that in trying to speak the language of the workers they spoke in much the same way as the Communists did. Henri Perrin comments: "We speak the language of the world we are in, and the language is in no way an offense to our faith, just as Saint Thomas talked the language of the Arabian philosophers to the great scandal of his contemporaries."

As in the politico-religious conflicts in our own land, however, the real issue was not Communism. It was, rather, that here were official representatives of an ecclesiastical order aligned with wealth and privilege, actually standing with and for the victims of injustice, not as spectators speaking fine words from the sidelines, but as participants in the struggle. It was this, and not the fear of Communism as such which sent French Catholic industrialists scurrying to Rome to complain to the Curia about priests overstepping their functions and becoming in-

involved in "Communism". The Vatican, in the atmosphere of the pre-Pope John xxiii era, was all too ready to listen sympathetically and to act against the movement, even to the extent of overriding the French cardinals.

Henri Perrin wrote bitterly: "One increasingly gets the impression, alas, that churchmen draw back as soon as they reach the threshold of the problems raised by the workers' world. And although they say kind words, which are often sincere, they refuse really to involve themselves in the problems of the workers' world along lines which oblige them to revise their alliances . . . One thing is certain: the voice of the poor is not listened to, and if you really do listen to it you come under suspicion."

According to Cardinal Ottaviani of the Holy Office, one of the errors of the priest workers was that they sought after material bread rather than heavenly bread. This is somewhat similar to the argument used in South Africa that the unity of the church is "spiritual" and "invisible" and so does not need to be translated into a concrete reality between different races: a docetic view which denies the incarnational principle. The priest worker movement did in fact have very profound "spiritual" effects. Henri Perrin speaks of the "millions of souls, whether inside or outside the Catholic faith, who through us have begun to discover the face of Christ in the church."

One is left to wonder whether there will be a revival of the movement now that fresh winds are blowing from the Vatican. This could have a far reaching effect on the role of the ordained ministry or priesthood in general, and not only in the Roman Church. Another possibility is that both Roman and non-Roman churches will increasingly recognise that their "lay" members are also "priests" entrusted with the gospel of reconciliation, that they exercise the ministry of the church wherever they live and work and should be trained for this calling.

— WINSOME MUNRO.

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"A CHURCH FOR THESE TIMES" by **Ronald E. Osborn**. (Abingdon Press, 1965, New York pp. 180).

This is a very useful book for the layman who has not yet discovered the thrill and stimulation of ecumenical contact and thought, or who is not sure that a movement towards unity is absolutely incumbent on the Church in order to be the Church. Ronald Osborn has made of the word 'ecumenism' something more than merely a scholarly concept by exploring the practical requirements necessary for realising a church, "truly evangelical, truly reformed and truly catholic".

He would agree with the Roman Catholic Bishop, Hans Küng, who also stresses the need for reform in the church as a prerequisite to our growing together in Christ.

He examines four major areas where there is need for reform in the churches: life and morals, doctrine, institution, and mission, and evaluates the life of the 'Church' in the light of these categories. The point emerges that denominational loyalties are not the keynote either of the teaching or the practising of Christianity today — for example, Martin Luther King is not listened to because he is a Baptist, but because he has something relevant to say to all Christians.

After outlining the meaning of the word 'catholic' which (in the early Church) is located in the acceptance of a Catholic Canon of Authoritative Books (New Testament), a Catholic Confession of Faith (Apostles' Creed), and a Catholic Order (Episcopacy), he gives a stimulating re-appraisal of the Lambeth Quadrilateral of 1888 as a basis for unity in the light of more recent developments.

Finally, he outlines in what ways "a church truly catholic under the leadership of Christ" can be meaningfully related in its wholeness to the world of human concern.

Honesty and common sense have been brought to bear on these topics, and, especially those Protestant churches that look to America for their spiritual inspiration, will find this a valuable and straightforward book to read. — E.M.

THE NEW REFORMATION? by **J. A. T. Robinson, Bishop of Woolwich** — (SCM Press)

Since the publication of **Honest to God** (750,000 copies in two years!) anything which Dr. John Robinson says or writes is likely to make the headlines. For many people 'Honest to God' was most exciting; others found it rather muddled and inconsistent, and some condemned it frankly as heretical. I like to think of 'Honest to God' as having stirred the mud in the duck-pond — in **The New Reformation?** Dr. Robinson urges us to filter (or perhaps change) the water, to pull out the weeds and to alter the shape of the pond.

The over-all question which Dr. Robinson discusses is, **Can the Church be the carrier of the new life for the new age?** Mr. Leslie Paul who wrote an exhaustive report on the Church of England says it can only be an effective carrier of this new life if we change the whole **organisation** of the Church. One of the difficulties as Fr. Eric James has pointed out is that 60% of the clergy are ministering to 30% of the population in the country, whilst 40% of the clergy are attempting to minister to 70% of the people in the towns — there can be no breakthrough in pagan England until this disparity is rectified . . . and it must be done soon.

Dr. Robinson's approach is **theological** and on a much deeper level — any change in the **organisation** of the Church must flow from a reshaping of her life to meet the laymen's needs. Whereas the reformation in the sixteenth century reshaped the Church to meet the layman in his quest for a '**gracious God**' — now, in the mid twentieth century, laymen are NOT looking for a gracious God but are asking, '**How can I find a gracious neighbour?**' and, '**How can we still live at peace with one another?**' He contends that we must present the *Gospel in a radically different form* if we are to provide a satisfactory answer to these urgent questions; and it follows, that we will have to reshape the organisation of the Church, utilise its resources and deploy its manpower very differently and much more imaginatively —

unless we do so we shall have missed the bus.

Movements towards Christian unity and 'Faith and Action' in this country are in themselves attempts to face aspects of the whole problem — but I regret to say that in South Africa we are in a backwater, because we are largely outside the main stream of christian thought.

If you wish to get in this stream, and if you are really **concerned** about these questions, the 70 cents you must spend to obtain Dr. Robinson's book will be well worth while. It is a much deeper book than 'Honest to God'. Many of the criticisms of the ministry and the parochial system are quite valid, and they underline the deep and growing disquiet which exists in the hearts of those who truly care for Christ, and who wish to share with the coming generations the peace which only He can offer to the world.

— T.H.B.

THE RISE AND FALL OF THE THIRD REICH by **William Shirer** (Pan Books).

Is there a parallel between what happened in the Germany of the Third Reich and what is now taking place in the Republic of South Africa?

Why did a great nation which produced an Einstein and a Beethoven allow itself to be mesmerised by such a diabolical genius as Hitler?

These are the questions which prompted me to read what must be the biggest ever paper-back: including the documentation and references it runs to 1436 pages. The reader should not however be put off by the immense size of the work, for Mr. Shirer is a superb journalist and holds one's attention from beginning to end. It took Mr. Shirer five years to write. He had the unique advantage of living and working in Hitler's Germany from 1926 to 1941 and during this time he was the correspondent in Europe of the **Chicago Tribune** and for the **Columbia Broadcasting System**. But most important of all he has had access to many of the captured German documents as well as to the diaries

BOOK REVIEWS

of the various personalities, and in particular those of Count Ciano and General Franz Halder.

The book starts with the origins of Adolph Hitler, the Austrian Corporal and painter, and of his rise as the infamous Nazi dictator; and the book ends on 16th October, 1946, when at 1 a.m. on that morning, Ribbentrop and nine others ascended the gallows in the Nuremberg prison to expiate their crimes against humanity.

Does the book really answer these two questions I posed at the beginning of this review? As to the first, one must admit with a profound sense of relief that there is hardly any resemblance between our country today and Hitler's Germany because the conditions and situations differ widely. Even so there is much that we can learn about the danger of placing too much power in the hands of few men, and of the

need for those in positions of influence to oppose resolutely and not acquiesce to things they know to be wrong.

It is true that in Hitler's Germany there was — and in this country there is — a racialism which many Christians (including myself) believe to be against the plain teachings of the New Testament . . . but the basis of this racialism is different. In Germany there was a blind race hatred and cult of the superiority of the Aryan fostered by the Nazi regime. The difference lies in the fact that in South Africa many sincere Christians do believe quite conscientiously that our African people are not ready yet for the responsibilities of government. There are others who feel that the differences between black and white are so profound that there is no real possibility of sharing a common social and governmental system. It is because

the situations are superficially similar but also distinct that it is dangerous to draw too close a parallel. But the book eloquently points to the danger of race hatred and racial pride encouraged as the official policy of the state, and also to the depths to which mankind can sink in this modern world if such a policy is pursued by a government.

In so far as the second question is concerned, whilst Mr. Shirer does shed much insight, he does not (and perhaps cannot) give an answer. He certainly tells us **how** Hitler came to power, but he does not tell us **why** the great and the small in Germany allowed him to get away with it. He suggests perhaps that the answer lies in Hitler's own magnetic personality and iron will. Others find an answer in the collective character of the German people who are both sentimental yet without deep feelings, and who are at the same time capable of great anger. For me, Goethe expresses most clearly my feelings when he wrote: **"I have often felt a bitter sorrow at the thought of the German people, which is so estimable in the individual and so wretched in the generality."**

**Meine Ruh' ist hin,
Mein Herz ist schwer."**

(My peace is gone,
My heart is heavy.)

T. H. BISHOP.

Report of the 1964 Society

(Continued from page 7)

. . . be subjected to discretionary review, and if necessary disallowance" appears to be motivated by the notion that, through investing in and trading with South Africa, parties in the United Kingdom (and other countries) are supporting and profiting from the racial policies of the present South African government. The Report, however, seems to neglect the fact that investment and trade also bring about more employment and rising material levels of living for all population groups in South Africa. Investment in border areas in particular serves to draw more Africans from a state of subsistence economy into the market economy and thus provides them with a better material life.

2. Investment and trade do, therefore, not in the first place amount to supporting apartheid, but rather supporting the country and its people. For whatever political regime may govern at any given time, economic life is a continuous matter. Considering the realities of the present situation in South Africa, the curtailment of investment and trade would probably have no spectacular short-term effects on the

domestic economy and presumably none at all on the political situation. It would, however, serve to prejudice the country's long-term economic growth potential and would therefore be tantamount to the denial of a better material life to most of its inhabitants, especially the Africans at present still engaged in subsistence agriculture.

3. In their preface the editors of the Report state: "It is our hope that Christians of all races in South Africa will comment on the points at which both the descriptive sections and the conclusions may fail to do justice to the situation they experience." The measures set out in paragraphs 168, 169, 171 and 172 are unacceptable to all South Africans who are interested in the economic advancement of their country and people as a whole. Acceptance **by South Africans** of the economic recommendations contained in the Report would therefore place them in an invidious position: they would be morally bound in their personal capacities to undermine the country's economic endeavour in every possible manner, for this is the goal at which the recommendations are aimed.

Boekbespreking

METABLETICA of leer der veranderingen. Beginselen van een historische psychologie door Dr. J. H. van den Berg. Uitgewers: G. F. Callenbach N.V. — Nijkerk — 12de druk (255 bl.)

Hier is werklik 'n interessante gedagteprikkelende maar ook ingewikkelde werk uit die hand van die psigiater Dr. J. H. van den Berg. Die boek dek 'n heel nuwe veld van denke waarin die skrywer onder andere aantoon hoe die historiese tydverloop verandering in ons menswees teweeggebring het. Die groot proses van loslating van die enkeling deur die samelewing uit baie ou lewensvorms en verbande word ryklik geïllustreer. Die vereensaming-
(Vervolg op bladsy 16)

9 Effective ways to combat Communism

J. Edgar Hoover and William C. Sullivan.

- (1) "Eradicate the **causes** of communism in local communities. These include (a) poverty, (b) disease, (c) illiteracy, (d) economic dislocation, (e) social injustices, (f) social discrimination, (g) political corruption, (h) educational inadequacies, (i) psychological maladjustments, (j) philosophical materialism, (k) religious anemia, and (l) moral decadence, personal and social."
- (2) "Work steadily toward better relations between races, religions, and different social groups and between labour and management."
- (3) "Contribute to a continuous revitalization of the religious life of the community, beginning with oneself."
- (4) "Recognise that while there are both permanence and change in life, there is no fixed **status quo**; hence, our need to understand social transition in accordance with the spiritual and moral values of the Judaeo-Christian tradition."

- (5) "Do not speak or act in any manner that would create fear, hysteria, and confusion. These are 'the ingredients for communist coups in nations which have fallen under its spell,' says Mr. Hoover.
- (6) "Do not make false charges of communism against other citizens or sow seeds of suspicion, distrust and alarmism. Do not confuse legitimate dissent with communism. Mr. Hoover gives this warning:
Knowing what communism really is and how it operates will also help us to avoid the danger of confusing communism with legitimate dissent on controversial issues. Communism feeds on social ferment. On both the local and national levels, the Communist Party, USA, is continually exploiting social, economic, and political grievances for its own tactical purposes. For this reason, the "party line"

(Vervolg van bladsy 15)

proses wat hiermee gepaard gaan en die disintegrasie wat dit dikwels vir die persoonlikheid meebring word ook realisties geteken.

Daar is heelwat nuwe gedagtes en teorieë wat met mekaar in verband gebring word dikwels uit psigologiese, teologiese, antropologiese en ander gesigspunte saamgesnoer. Een van die mees interessante teorieë wat na vore gebring word is dat die eeu van die kind 'n moderne ontwikkeling is. Vroeër was kinders maar klein volwassenes en is as sodanig behandel en beskou. Tans skryf van der Berg: "Het kind is kind geworden wat maakte dat het kind, eertijds nauwelijks onderscheiden van die volwassene, thans anders en wel radicaal anders is dan de volwassene. De oorzaken der veranderingen in het aard van het kinderlijk bestaan moeten liggen in veranderingen in de aard der volwassenheid. Is onze volwassenheid gekenmerkt door eigenschappen, die vroeger minder uitgesproken waren of zelfs ontbroken? Of bezat de volwassenheid vroeger eigenschappen, die in de loop der tijden verloren zijn geraakt?"

Wie graag dink en na diep denkers luister kan stimulerende stof in hierdie boek raakloop. — J.D.S.

will frequently coincide with the views of many non-communists on specific issues. We must not, therefore, indiscriminately label as communists those whose opinions on a particular question may, on occasion, parallel the official Party position'."

- (7) "Do not contribute to bigotry, intolerance, and hatred of fellow human beings."
- (8) "Do not violate or infringe upon any person's civil liberties."
- (9) "Do not confuse theological doctrine with political principles or attempt to make one serve the cause of the other."

(From **Communism and Religion in the United States** by Assistant Director, William C. Sullivan, Federal Bureau of Investigation, October 19, 1961.)

J. Edgar Hoover and William C. Sullivan are Director and Assistant Director, respectively, of the Federal Bureau of Investigation, United States Department of Justice.

HARTLIK WELKOM!

Met vreugde en dankbaarheid heet ons dr. B. Engelbrecht welkom namens die Direksie en Redaksie van ons blad as voltydse assistent-redakteur. Almal wat enigsins bewus en op hoogte is van alles wat dr. Engelbrecht die afgelope jaar en meer die hoof moes bied en moes verduur, koester alleen bewondering vir die onverskrokke en moedige wyse waarop hy sy Christelike oortuiginge verkondig en verdedig het. Met sy uitstekende teologiese vorming en kennis, gepaard met sy diepe erns en toewyding om die waarheid van die Evangelie te verklaar en te handhaaf, kan sy toetred tot ons gelede, ons blad, sy lesers en die Christelike gemeenskap van ons land alleen tot seën wees. Ons heet hom hartlik welkom en vertrou dat sy diens 'n lang en vrugbare een sal wees!

PRO VERITATE AND THE CHRISTIAN INSTITUTE

Because the Editor of **PRO VERITATE** is also the Director of the Christian Institute the impression has been created that **PRO VERITATE** is the official journal of the Institute, and, from time to time, has been reported as such by the press. Although both seek to serve God in His work of renewing the Church and creating a new understanding and fellowship amongst Christians, **PRO VERITATE** and the Christian Institute render this service independently of each other. Because of misunderstanding on this point, it is necessary to point out that:

PRO VERITATE has its own Board of Directors who are responsible for the finances and administration connected with the journal, and is, therefore, legally and in practice independent of the Christian Institute.