

PRO VERITATE

CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA

Jaargang II; Nr. 8.

Intekengeld R2 Subscription

By die Hoofskantoor as nuusblad geregistreer.

CHRISTIAN MONTHLY FOR SOUTHERN AFRICA

Dec. 15 Des. 1963

Volume II; No. 8.

Registered at the Post Office as a Newspaper

Nico Ferreira*

'n Taak vir Suid-Afrika

Gedurende die afgelope drie maande het ek hier in Londen heelwat ondervind wat van waarde is vir ons almal wat naarstiglik soek na 'n oplossing vir die krisis waarin Suid-Afrika hom bevind. Hierin probeer ek my waarnemings asook my ontleding van die situasie weergee.

Waarnemings

Eerstens moet ek sê dat Londen seker die mees ideale plek in die wêreld is om kontak met Afrika te maak. Afgesien van die diplomatieke verteenwoordigers van Afrika-state, is hier duisende studente — meer as 15,000 in Brittanje van Nigerië af. Soos begryp kan word, is hulle uitgesoekte mense en gaan hulle terug om verantwoordelike plekke in hulle lande in te neem. Dan is daar die kantore van die PAC en ANC en ander verteenwoordigers van die rewolusionêre elemente in Afrika. Ek het mense uit al hierdie groepe goed leer ken en talle gesprekke met hulle gevoer.

Afrika in twee kampe

Afrika is m.i. in twee kampe verdeel. Aan die een kant is daar Ben-Bella, Nkrumah en andere. Hulle doel is 'n verenigde Afrika onder die vandel van Marx. Hulle onmiddellike taak is om beheer in die Suid te kry. Daarna sal hulle afreken met die „gematigde“ swart leiers. In beide fases van hulle stryd sal hulle gebruik maak van Sjinese wat meer as gewillig is om te help. Trouens indien hierdie groep wen, is Afrika se einde 'n rooi Sjinese kontinent.

Aan die ander kant is daar die „gematigde“ swart leiers in Afrika wat nie kommuniste is nie en wat bereid is om met die wit man in Afrika saam te werk. Ek tel o.a. name soos president Nyerere, mr. Kenyatta, Wachuku onder hierdie groep wat openlik die opinie uitspreek dat die wit man wat Afrika sy tuiste maak, 'n Afrikaner is. Hulle stel egter die voorwaarde dat samewerking alleenlik op die basis van gelykheid kan geskied. Hulle is so sterk gekant teen die beleid van rassediskriminasie in die Suid, dat hulle met die kommuniste saamwerk om dit omver te gooi. Hierin lê die eenheid van Addis Ababa. Wêreldmening gee volle ondersteuning aan die Addis Ababa-standpunt in hierdie saak.

Ons sal realisties moet beplan en optree in die lig van hierdie werldlikheid. Dit is uiters gevaarlik om te wil voorgee dat die wêreld ons begin verstaan en ondersteun. Wêreldmening oor Suid-Afrika het trouens hand uitgeruk. Indien daar nou 'n krisis in Suid-Afrika van militêre aard sou ontstaan en die Britse en Amerikaanse regerings ons sou wou help, sal die mense van hierdie lande hulle nie toelaat nie. Nie vergoet moet word nie is dat die pers, radio en televisie vir jare hul rol gespeel het om die miljoene van die wêreld teen ons te indoktrineer. 90% plus van die Suid-Afrikaanse nuus in

die pers en radio hier gaan oor Goldreich, Wolpe, Brutus en die soortgelyk. Hulle word voorgedra as martelare en ons die onderdrakkers.

Nadat met Suid-Afrika afgereken is, sal die tweede fase van die plan in werking kom. Die kommuniste sal dan afreken met die ander Afrika leiers wat nie in hulle kamp is nie. Die enigste hoop vir Afrika lê daarin dat ons wat die Christelike beskawing verteenwoordig en die „gematigde“ en nie-kommuniste leiers in Afrika, mekaar as bondgenote vind. Sinag ons nie daarin nie, is daar net een uiteinde vir die kontinent van Afrika — 'n tweede Rooi Sjina.

Een nie-blanke politieke vlugteling uit Suid-Afrika hier in Londen, het my vertel van ses maande militêre opleiding as 'n guerillavegter wat hy reeds in Algerië ondergaan het. Hy weet van 200 soortgelyke opgeleide guerillavegters wat reeds in Suid-Afrika terug is. Hulle is versprei oor die hele land. Een van hulle aktiwiteite is sabotasie. 'n Ander is om op 'n gegewe beplande oomblik 'n insident soortgelyk aan Sharville te laat plaasvind. Alhoewel die massas van die nie-blankes, ten spyte van hulle ontevredenheid, nie bloedvergieting wil sien nie, kan hulle dan daartoe opgesweep word. Dit sal dan die moment wees vir die Afrika-state om self of deur die VVO, Suid-Afrika met wapens aan te val. (Hierdie moontlikheid word openlik in die oorsese pers gepropageer en genoem: bv. „The Times“ 6 November, 1963). Persoonlik glo ek dat die Westerse nasies dan met ons sal doen wat hulle verlede week met hulle bondgenoot president Diem van Suid-Vietnam gedoen het. Ons beleid bring hulle in die verleentheid met die Afro-Asiate. Die houding van hierdie mense is vir die Weste van die grootste belang in die koue oorlog.

Die persoon wat in Algerië opgelei is, sê dat die samesprekings oor die militêre optrede in Suid-Afrika, wat in Algerië gehou word, so grusaam was dat hy dikwels moes uitloop. Dit is duidelik dat dinge baie erger is as wat hy verwag het toe hy Suid-Afrika verlaat het. Met ons laaste ontmoeting drie dae gelede, het hy gesê dat die planne van die mense wat bloedvergieting beplan nou baie vinnig vorder en dat alleenlik 'n wonderwerk nog die situasie kan red.

Wat kan gedoen word?

Die vraag is nou wat ons in die lig van hierdie werklikhede moet doen. M.I. is daar sekere beginsels wat ons met die uitset moet aanvaar. (1) Suid-Afrika is deel van Afrika en ons toe-

koms gaan bepaal word deur wat met die kontinent gaan gebeur. Daarom is die toekoms van die hele kontinent ons verantwoordelikheid. (2) Die blankes aan die suidpunt van Afrika vorm op kulturele gebied 'n identiteit van hulle eie en as sodanig het hulle 'n reg op voortbestaan en 'n bydrae om te maak in die ontwikkeling van Afrika.

In die lig van hierdie feite wil ek 'n ander aspek noem. Afrika is onderontwikkel en die massas is arm. Die huidige regerings in Afrika het min sukses gehad om hierdie toestand te verbeter. In baie lande het die lewensstandaard selfs gedaal. Die redes daarvoor is dat die blankes die lande verlaat het en saam met hulle kennis, geld en ondernemingsgees geneem het. Die ander rede is dat korrupsie hoogty vier. Nog 'n ander rede is dat stambelange dikwels voorkeur geniet bo die nasionale en supernasionale belange. Die gevolg is dat feitlik alle Afrikalande op die drumpel staan van rewolusies om die huidige regerings omver te gooi. In sekere lande het dit reeds gedurende die afgelope paar maande gebeur. Die massas voel dat hulle verrai is deur die politici wat hulle die man op die maan beloof het toe hulle nog vir vryheid geveg het. Indien hierdie rewolusies plaasvind, sal dit slegs beteken dat kommunisme baie vinniger gaan veldwen.

Hierdie kritieke situasie in Afrika gee Suid-Afrika egter 'n sleutel tot die toekoms. Deur die ontwikkeling van Afrika eerlik in belang van die massas aan te pak en dit ons doel te maak, kan

die kontinent gered word van geweld en kommunistiese oorname. Hierdeur sal ons die vertroue van die eerdike leiers en van die massas in Afrika wen. Deur hierdie nuwe en grootse doel aan Suid-Afrika te gee, skep ons ook die moontlikheid van samewerking vir alle mense in Suid-Afrika.

Ons is by verskillende tegniese liggame in konferensies wat hulle hiermee besig hou, uitgeskop. Nie omdat ons verteenwoordigers by die geleentheid nie 'n bydrae kan maak nie, intendeel, ons land staan hier besaan die lys om 'n bydrae te maak.

Die rede waarom ons uitgeskop is, is ons rassebeleid. Die mense voel dat die basis van ons beleid eerstens in die belang van die blankes is. En hulle is reg. In terme van Afrika gesien, plaas ons die belange van ons „blanke-stam“ eerste. In Suid-Afrika word regte — stemreg; reg om sekere werke te doen; reg om vry in die land te beweeg; ens. — vir die blankes gereserveer. Ten spyte van die feit dat sekere gebiede van ons land nou vir nie-blankes as woongebied in die vooruitsig gestel word, moet onthou word dat ons vir die afgelope drie honderd jaar in dieselfde gebied saamgewoon het; dat die meerderheid van hulle nog saam met ons woon; dat hulle 'n bydrae gemaak het in die opbou van ons stede, industrië, ekonomie; dat hulle nie 'n aandeel daarin het om te besluit watter deel van die land hulle gaan kry nie; dat talle Bantoes nog aan die Khosa,

• Vervolg op bladsy 2

Rev. R. Orr*

ADDRESS TO THE NATION

December 16th is the "Day of the Covenant". The word "Covenant" takes us back to the agreement, or covenant made by God with his people Israel. The words below might be called a modern paraphrase of what Moses had to say to his people about this covenant.

You stand today at a turning point in history, and you stand there in the presence of God. Among you are cabinet ministers, provincial councillors and municipal representatives, all the elected leaders of the nation; and these are but part of the vast company that includes every man in the country, every woman, every child, every office worker and shop assistant, every workman, every miner, everyone who has a part in our complex civilisation, including those on whose work we depend, but whom we so rarely remember to honour, such people as the street cleaners and the sewage men. One and all you are present today, for one purpose; to realise that you are separately and together faced by one critical opportunity, an opportunity you must either accept or reject but which you cannot escape: the opportunity to make a solemn contract with God. If any foreigners are with us now, I say to them that all are included in this; if anyone known to you happens to be absent, that does not exclude him. This matter is for us all, absolutely and

without exception.

Something of the past history of our nation is known to us all; perhaps, up till now, you have never stopped to realise the part that God has been playing through its long years. He it is who has brought us to this place. Most of you have heard, on the radio, or through films or newspapers, of the new horrors that may lie ahead: the "bomb" may mean the end of civilisation. One day in the not so distant future an explorer from a far land may arrive in this country and find a barren waste, dried-up fields without blade of grass, burnt-out rubble heaps that once were cities, an no oasis in a vast desolation. "What caused it?" he will cry in bitter horror. There will be one answer, and one only. This was the consequence of man's deliberate wilfulness: this is what happened when men who had seen God's plan ignored it: this is the result, the inevitable result, of knowing what is right, and choosing what is wrong.

• Continued on page 5

PRO VERITATE

Redaksioneel

KOM BUIG DAAR IN AANBIDDING

Dis weer feestyd: volksfeeste, Kerfeesvieringe, Nuwejaarsfeesvreugdes. Watter pragtige weerkaatsing van moontlike geluk en harmonie en eendrag en liefde word deur hierdie feesdae aan ons gegee! Wie egter effens dieper gaan delf as hierdie blink uiterlike glinstering ontdek gou dat so baie van hierdie vreugde niks meer is as jillende jolyt, dat so baie van die harmonie in werklikheid haat verberg, dat so baie van die liefde lou en laf geword het. Het dit u nie ook al opgeval hoedat die toenemende leegheid van mense se innerlike juis neig tot groter opsmuk en vertoon? Dat hoe minder musiek daar in die binne is, hoe meer lawaai daar na buite gemaak word? So asof ons daardeur die innerlike armoede en leegheid van ons eie lewes angvallig wil bedek?

En tog wil ons vreugde hê, moet ons vreugde vind. Want sonder sonskyn en saffier, sonder glans en geluk sterf die mens aan homself. En nou is dit die wonder dat al die stralende, jubelende, tintelende blydschap wat 'n mens se hart kan bevat en beleef, aan ons gebied en geskenk is deur die koms van die Seun van God na hierdie wêreld. Wie is daar wat die mensehart beter ken as HY? Wie is daar wat die mens sy geluk meer gun as Hy? Die vraag is hoeveel van ons dit werklik verstaan en ondervind het: dat Jesus Christus se koms na die wêreld ook sy koms is vir ons — en dat elkeen wat dit eenmaal ondervind het, nou aan leef uit die jubelende sekerheid dat die lewe nuut geword het, dat die genade van God ewigryk oor ons troon. En daarom — wie dit eenmaal as heerlike, stralende werklikheid ontvang het, sal nie kan ophou om bly te wees, om te sing en te vertel van die ewige geluk wat in Christus ons s'n geword het — en wat Hy deur ons aan elke kreatuur bied.

Daarom kan ons met vrymoedigheid in sy Naam u toeroep:
Kom, buig daar in aanbidding
voor Jesus, die Heer!

Want wie dit in opregtheid doen sal ondervind dat ten spyte van haat en venyn, van onreg en geweld, van valsheid en ontrou, Christus Jesus deur sy koms alle menslike sonde en skuld oorwen het. Daarom: laat ons feesvier soos net Christene dit kan doen!

Editorial

DAY OF COVENANT

Because of their history the Afrikaners have been up till now the only group in our country to participate in the Day of Covenant. To them it has meant the commemoration of the wonderful way in which God saved and kept a small group of Trekkers from total extinction. Sometimes it has been felt by other cultural and racial groups that the festivities around this day carried with them an air of exclusiveness and even vindictiveness. If this were the case, it was the rare exception because the true Afrikaner never observed the Day of Covenant in a spirit of pride and wrath or with the intention to belittle other groups.

With all the changes which have come about in our cultural and racial relations in South Africa the past 10 years the question now arises whether we should not consider the only realistic possibility namely to view our Day of Covenant as an excellent opportunity for Christians of all cultures and races to express our faith in the reconciling power which God has promised and Christ has bestowed upon us as the mediators between opposing forces and clashing cultures or interests. Is it too idealistic to believe that this festival may yet become one of the potent forces for Christian unity? We presume that many English-speaking and non-white South Africans will view this suggestion with indifference or even hostility — partly because our Afrikaansspeaking Christians have not consciously drawn them in the celebrations of the day — and we cannot judge or condemn them if they hold these sentiments. But we would plead with all our cultural and racial groups to seriously reconsider the whole position. For this day must either become a celebration in which all Christians of all cultures and races in our country must participate — or it will dwindle away to the sectional festival of a small group of our population. The change in outlook and programme will call for sacrifices of all groups — but the gain will far exceed the loss. What a testimony this could be to the redeeming power of Christ in the renewal of broken human relations!

OORDENKING

Swakheid

„En Hy het vir my gesê: My genade is vir jou genoeg, want my krag word in swakheid volbring”. — 2 Kor. 12 : 9.

Swakheid is die verskyningsvorm van God in die wêreld. Dit is terselfdertyd die bittere aanstoot en die diepe troos van die Evangelie. Die Almagtige God het in die wêreld ingekom as die Kind wat in die krip lê, vir Wie daar geen plek in die herberg was nie. Van die Timmermanseun van Nasareth het die volk van sy tyd wie se harte gebrand het om 'n verlosser, nie veel verwag nie. Hy het soos 'n armoedige gewandel op die landpaaie van Galilea en Judea met geen plek waar Hy sy Hoof kon neerlê nie. Hy het geen gestalte of heerlikheid gehad waarom Hy aangesien sou word nie. Daarom het sy volk aan Hom aanstoot geneem. Soos 'n lam is Hy na die slagplek gelei. Arm en naak en alleen het Hy aan die kruis gesterwe terwyl die oudstes van sy volk vir laas rondom Hom gestaan het en gespot het: „Ander het Hy verlos, Homself kan Hy nie verlos nie. As Hy die Koning van Israel is, laat Hom nou van die kruis afkom en ons sal in Hom glo.” Dit is asof hulle Hom wou smek om tog iets van die goddelike glans en majesteit te openbaar sodat hulle die verlosser in Hom kon erken. Maar so was dit die wil van God om in die swakke van Betlehem en Nasareth en Golgotha na die wêreld te kom. In hierdie swakheid is die krag van God volbring, want deur die swakheid van Jesus Christus het ons meer as oorwinnaars geword en deur sy armoede het ons die rykdom van die vergifnis van sonde en die ewige lewe be-erwe.

Die eerste christene het iets daarvan verstaan dat swakheid as die verskyningsvorm van God op aarde deur hulle lewe en getuie in die wêreld voortgesit moet word. Hulle het geweet dat hulle soos lammers onder die wolwe gestuur is. En toe hulle weerloos vir die leeu gegooi is, toe het die kerk van Christus sy glorie-uur belewe.

Paulus herinner die Korinthiërs daaraan dat hulle nie baie wyse na die vlees is nie,

nie baie magtiges, nie baie edeles nie. Maar wat swak is by die wêreld, het God uitverkies om die wat sterk is te beskaam.

En as by oor sy eie swakheid en die doring in sy vlees spreek, dan praat by nie net as 'n enkeling wat 'n belydenis wil doen nie, maar as die apostel, as die leermeester van die Kerk, sodat die gemeente van Korinthe en met hulle die gemeente van alle tye dit as 'n Woord vir die Kerk sal meeneem: „My genade is vir jou genoeg, want My krag word in swakheid volbring.”

Swakheid is die verskyningsvorm van God op aarde. Daarom mag die Kerk ook nie 'n ander gedaante dra nie. Swakheid is haar ereteken, haar waarmerk. Maar terselfdertyd is dit die kruis van die Evangelie wat sy moet dra. En daarom is daar aanstoot. Voor die deur van die gemeente lê die versoeking altyd om sterk te wil wees. Om met die geopende Bybel as die enigste sigbare wapen in die wêreld uit te gaan en om van die genade van God alleen afhanklik te wees, kom so weerloos en so dwaas voor. Daarom word daar na mag gesoek en eer en invloed, om nie meer net van die Woord en die genade van God afhanklik te wees nie, maar van die opinie en die invloed van mense. Maar wanneer die Kerk haar aan die wêreld uitleen om sterk te wil wees, dan beteken dit verval. Nee, alleen wanneer die Kerk lewe uit die genade van Hom wat in die krip gelê het, wanneer sy die moed tot swakheid het in 'n wêreld waarin daar net plek vir die sterkes is, dan word sy die getuie daarvan dat God inderdaad aan die kant van die swakkes en verlore nes is. Dan en dan alleen is sy die lig van die wêreld en die sout van die aarde!

Here, U wat in die krip gelê het en aan die kruis gehang het, U is die lewe van U gemeente. U alleen!

Amen

W. J. C.



Christmas and New Year.

On behalf of the editorial board and the administration of Pro Veritate, we wish all our readers a very happy Christmas. May the peace of Christ fill your heart and homes in spite of many tensions and may you enter the New Year with steadfast trust in God and in his promise of guidance and support for all who obey Him.

Kersfees en Nuwejaar

Namens die redaksie en administrasie van Pro Veritate wens ons al die lesers van ons blad 'n baie geënde Kersfees toe. Mag temidde van baie spanninge die vrede van Christus u harte en huise vervul en mag u die Nuwejaar ingaan met vaste vertroue op God en op sy belofte, leiding en steun, vir almal wat Hom gehoorsaam.



Rev. Clifford R. Welch*

THE GREAT EJECTMENT

As we commemorate the Tercentenary of the Great Ejectment of 1662 nothing is clearer than that the ecumenical climate in which we meet to-day is sunnier and brighter than it was 300 years ago. This can be illustrated both from England and South Africa. In London the Chairman of the Congregational Union of England and Wales received an invitation to an honoured place in St. Paul's for the Tercentenary celebration of the Book of Common Prayer, and, what is just as remarkable, by comparison with 300 years ago, he accepted it.

In this country, earlier this year, a protest march of the citizens of Johannesburg numbering some 6,000 to 10,000 people against the General Laws Amendment Act was headed by the Provincial of the Community of the Resurrection and a Congregational Minister. 300 years ago they would have made strange bed-fellows.

This happier, and more irenic atmosphere of Church relationships is not however an excuse for us to be unmindful of the pit from which we were dug. For a Church to forget her history, is like a man neglecting his mother. We were all nurtured in the womb of the past and cradled in earlier centuries. And in any case historical literacy must be dispelled and a dialogue must take place between past and present if we are to contribute intelligently to discussions to-day between Churches. Indeed, what so many people fail to understand is just this: the tale told of 1662 is one that sets before us contemporary issues in this century, this country, and every land.

The year 1662

Just a glance then first at the skeleton of facts of the year 1662. The Act of Uniformity received Royal assent on 19th May 1662, and on or before St. Bartholomew's Day, 24th August, public assent had to be given by all clergymen, or they were ejected from their livings.

What, exactly, were the main requirements?

1. The re-ordination of all ministers who had not been episcopally ordained (and episcopacy had virtually ceased to function since 1643).
2. Unfeigned assent and consent to everything in the new Book of Common Prayer (but of this few clergy or ministers could obtain copies between 19th May and August 24th) though in fact it enjoined beliefs and practices which Puritans had been challenging for nearly a century.
3. An oath of canonical obedience.
4. A repudiation of the Solemn League and Covenant drawn up in 1643 by the Westminster Assembly.
5. A declaration that it is unlawful "upon any pretext whatsoever, to take up arms against the King". This last was, of course, inserted as a result of the Civil Wars and the restoration of King Charles II who, incidentally, had signed his name, in the Declaration of Breda 1660, to the promise that all "tender consciences" in the country should be granted religious freedom. That promise he never attempted to keep. — He was better at keeping mistresses, and lap dogs.

This Act of Uniformity was preceded by the Corporation Act of 1661 which excluded Dissenters from holding public office. Then, as soon as some 2,000 ministers who were ejected, and had no intention of abandoning their calling, or of conforming, the Conventicle Act (1664) was passed which forbade any person above the age of 16 years to attend any nonconformist meeting for worship at which more than five persons were present. Other discriminatory legislation (I don't need to interpret that phrase to this audience) has been linked with these under the title the Clarendon

Code. The name is taken from Edward Hyde, first Earl of Clarendon, who was Charles II's Lord Chancellor, and virtually head of the government.

It is not always appreciated that grim persecution followed for the next twenty-five years in many different ways. The well-to-do business men were fined so heavily it has been said the income from this source alone virtually kept the national economy solvent. This however did not prevent the folk from worshipping their God although they had to arrange secret meetings. There are many dramatic stories from this era. One preacher, for instance, was never seen by his congregation. They met in a barn, while the preacher addressed them from the loft above, lying on his stomach and talking through a hatch. When the government representatives appeared he would run along the loft into an adjacent house and out another way. One of the really objectionable blots on this period was the payments given to informers who reported to the authorities for a "handful of silver" people worshipping according to the Congregational pattern.

And so the rights of religious freedom that had been won by Oliver Cromwell and his Roundheads were lost overnight. One of the greatest lessons which South Africa can learn from this commemoration is that it took nearly 30 years for our fathers to secure even a limited toleration; it took one hundred and seventy years to secure basic civil rights; it took more than 200 years to secure anything like religious equality. New African States which proclaim they have obtained civil freedom just by booting out a Colonial Empire are proving with tedious monotony that freedom is a self-imposed discipline achieved by communities after years of a weeding-out process of prejudice, and the steady growth of tolerance with those with whom they disagree.

False images of the Puritans

But to return to 1692, and all that I would wish to dispel from your minds the false image of the Puritans which is common to many unthinking people. Nothing could be further from the truth for instance than that the men who refused to conform were, or represented, a disorderly, ignorant rabble. On the contrary it is possible to give a long list of names of men who held high office in the academic world, such as the Vice-chancellor of Oxford University, the President of Magdalen College, Oxford, the President of St. John's College, Cambridge, the Provost of Eton, and so the list lengthens.

Even more false as an image of the Puritan is that which describes him as a person who finds no place for music and dancing in the Father's house when the prodigal returns; a man with no laughter, no joie de vivre, no delight in bodily beauty. Does not Sir Andrew Aguecheek in Shakespeare's Twelfth Night brag that if he thought Malvolio were a Puritan he'd beat him like a dog? This bitter, ignorant and still popular caricature is a travesty of the truth. Research is proving that the alleged Puritan attack on music and art as such, is a foolish legend. What then is the true picture of these people, and why have they been so cartooned and misrepresented?

The truth surely is that Puritanism then, and now, is disliked because of its challenge to the "natural man" in each one of us. Over 300 years ago there was published a Discourse Concerning Puritans which remarked: "In the mouth of a drunkard, he is a Puritan which refuseth his cups. In the mouth of a swearer, he which fears an oath. In the mouth of a libertine, he which makes any scruple of common sins. In the mouth of a rude soldier, he which wisheth the Scotch War at an end without blood". In short, to use modern terms, your Puritan is abstemious over strong drink, he avoids bad language, he is chaste, and he hates war. In other words his chief end is to glorify God, and he believed that the fear of the Lord is the beginning of wisdom. "Natural man" scorns all that to-day, just as much as he did 300 years ago. He doesn't want a deep, and intense religious experience now, any more than he has ever done.

The religious attitude of the "natural man", which his the average man, is too often to be found in another of Shakespeare's characters, Mistress Quickly. She is found describing Falstaff's delirium, "So he cried God, God three times. Now I, to comfort him bade him that he should not think of God. I hoped there was no need to trouble himself with any such thoughts yet". Our forefathers were regarded as a nuisance because that is precisely what they did — they troubled themselves about God at all times. To them daily life, with all its secular details, was a calling from God. Here is found that much misunderstood doctrine of the Priesthood of all believers — the idea that in his vocation as a cobbler or carpenter a man aims at perfection in his workmanship just as the man called to the Ministry also seeks to serve to his utmost.

Just as the French describe the seventeenth century as le grand siècle, the great century, thinking of figures such as Louis XIV, Cardinal Richelieu, Racine, Molière, etc., so with the British Commonwealth, the seventeenth century is our biggest. It opened with Shakespeare at his peak, and followed with Milton, Dryden, Defoe and Locke. But it is memorable above all else because Puritanism changed the face of both old England and New

England of the United States. Civil war made English government parliamentary and constitutional and the Act of Uniformity sealed in sacrifice the freedoms which had been won.

The shadows of discriminatory legislation darkened the sun for a season, but the light was there and could not be put out. In this century religion was one of the master passions of its sons, a lamp unto their feet, and a light unto their path. It was the driving force of their culture, and the expression, through all the tragic deviations, of the life of God bursting through the commonwealth like the refreshing buds from a wintry bough heralding the spring.

The fruits of their sacrifice

But, to quote Zechariah 1 : 5 "Your fathers, where are they? And the prophets, do they live forever?" As we look around us can we see any sediment left behind from the stirring-up process of these memorable years? We can indeed. They live in the free institutions of the English speaking world which they did so much to establish, and indeed have only been established by the constant pressures of their successors down the 300 years. FOR THAT BEEN THE SECRET — never to throw up the sponge, never to give up the fight, never to lay down the sword. For the best part of 300 years we have struggled to achieve for the English speaking world the freedoms we now enjoy; and if they are not enjoyed by all peoples, and in every land, THE BELIEF IN THEM is so firmly planted that we know that ultimately they must burgeon and blossom, and their fruit be relished by every nation and race. Freedom of association, freedom of speech, freedom from fear itself, ALL spring from freedom to worship Almighty God as a congregation feels called by God himself to worship.

(To be Continued)

* Rev. Clifford L. Welch is the Moderator of the Congregational Church for the Northern Cape, O.F.S., Transvaal and Rhodesia and this article was written in 1962 with a view to give members of other churches an insight into the history of the Congregational Church.

Briewe van lesers

Twee vorms van apartheid

Geagte Redakteur,

Daar is twee vorms van apartheid en altwee is deur God noodsaaklik geag. Daar is dan ten eerste die apartheid tussen gelowiges en ongelowiges, twee groepe wat uiteindelik deur 'n onoorbrugbare kloof geskei sal wees.

Die volk van God is wel 'n afgesonderde volk, maar hier nog verstrooi onder al die volke van die wêreld om daar tog as die sout van die aarde te kan dien. Omdat ons dan saam 'n nuwe volk vorm is gedwonge apartheid tussen gelowiges uit die bosc, al is vrywillige apartheid tussen gelowiges met baie verskillende tale en agtergrond in hierdie bedeling goed te verstaan.

As hierdie verskille spontaan oorbryg kan word, dan is dit rede tot dankbaarheid. Petrus het die gedoen volgens Gal. 2 : 12, totdat bepaalde rasgenote (sommige van Jakobus af) gekom het en hy begin veins bet en daarom deur Paulus openlik teëgestaan is omdat hy veroordeeld gestaan het.

Ook vandag staan baie kerkklimate deur geveinsdheid duidelik veroordeel en is dit reg dat Pro Veritate dit onder ons aandag bring. Maar dan moet ons nie weier om die tweede vorm van apartheid ook raak te sien nie, wat deur die sondeval veroorsaak is. Die mens het vyandig geword teenoor sy naaste. En na Babel is die vyandskap ook nog uitgebrei van die enke-

ling na die groepsverband. Hulle wat 'n ander taal praat is deur daardie feit alleen reeds natuurlike vyande. God self het dus ook hierdie vorm van apartheid ingestel en om dit te wil ontken is idealistiese selfbedrog. En net so onwaar is dit om te beweer dat Christus die verbroke kommunikasie tussen die volke herstel het. Ons Here Jesus het dit slegs herstel vir die uitverkorenes uit al daardie volke. Die koms van Christus het geen verandering in die verhouding tussen die volke onderling gebring nie. Soos dit in die begin van die skepping was is dit vandag nog en sal dit wees tot by die wederkoms, naamlik oorloë so gereeld soos die seisoene. Oorloë tussen die sogenaamde „Christelike" nasies van die Weste staan daar baie in die geskiedenis opgeteken, terwyl hulle voorouers mekaar in stamoerloë probeer uitroel het in die tyd toe hulle nog as heidene bekend gestaan het.

Algemene versoening 'n dwaalleer

Christus het nie vir die hele wêreld gekom nie, maar vir hulle wat die Vader Hom uit die wêreld gegee het. Om die algemene versoening te preek is 'n gevaarlike dwaalleer. As die mense sien dat die wêreld nie vir Christus aanneem nie, dan kom hulle tot die gevolgtrekking dat die Christendom misluk het. Dan word daar statistieke bygehaal om aan te toon dat die ander godsdienste baie meer

• Vervolg op bladsy 8

