

20 SEP 1959

DATE.....

SUNDAY TRIBUNE, DURBAN

ourselves and fight together for a new world order. The world will look to moral leaders who cannot be bought.

"We must stop using God for our purpose and let ourselves be used for His purpose in the world.

that he had gone to Caux in his personal capacity, and that his attitude to the Moral Rearmament movement was unchanged.

I find all this, particularly the reprimand of the Pretoria Ring, interesting and significant.

Interesting sequel

THERE has been an interesting sequel to what I told you last week about the "confession of faith" made by a Dutch Reformed Church moderator from the Transvaal at Caux, the Moral Rearmament headquarters in Switzerland. The Rev. Dr. F. E. O'B. Geldenhuys had spoken there of race attitudes, and pointed out that no approach that did not have the support of people of goodwill of all races had a chance of success. He also had some very forthright things to say about the attitude of his own people to these problems.

They followed, you will recall, a very outspoken attack on Dr. Geldenhuys by Die Transvaler, the Nationalist mouthpiece in Johannesburg, which wrote sarcastically about "second conversions at Caux." This, in turn, elicited strong reaction from some of the paper's readers. The Rev. J. F. du Toit, of Brooklyn, Pretoria, for instance, wrote to deplore the attack on Dr. Geldenhuys and the attempt to create confusion in the ranks of an Afrikaans church. Mr. J. J. Trengrove, a barrister, wrote and said that the paper's attack on Dr. Geldenhuys was another example of the "vicious criti-

by
Stephen La Rochelle

we are better than other races and nations?"

The world situation was critical, Dr. Smuts continued, and the feeling against the Union in the rest of Africa was intense. People were talking of war against South Africa in which millions of Black lives would have to be lost. The choice was between Moral Rearmament and Communism.

"We South Africans play along with Communism often without realising it. We believe that we are far away from the dangers that threaten elsewhere . . . We must choose. Are we really living according to our Christian creed?"

"Or do we do as we please? . . . If we could see ourselves as others see us we would realise that it is time to stop making clever human plans.

"We must begin to hate our self-righteousness and hypocrisy, and then take up our cross to fight together in this world struggle between God and organised godless materialism. . . Let us wake up betimes, change

*With His guidance the answer can be found for all nations. . . Dr. Geldenhuys has raised a banner and challenged us all. New kinds of people and a new sort of statesmanship—that is our immediate*need."*

Then came another development. The Ring of Pretoria East of the D.R.C. issued a statement saying it had accepted a statement by Dr. Geldenhuys explaining his Caux speech, but regretting the fact that "a responsible leader of the church has, by his address brought our church and our people into disrepute, and that he has caused unrest in the minds of many members."

Dr. Geldenhuys himself explained that misunderstanding may have arisen because the report of his speech was truncated. He certainly intended no harm to his people or his church, to both of whom he now felt much closer.

As far as I could judge, however, Dr. Geldenhuys did not retract much of real consequence, although he did explain