

Editorial

3. SALLIE LUNDIE

Sallie Lundie died at the beginning of June in her eightieth year. A member of a small group of people of all races from Pietermaritzburg, who, in the early 1950s, formed a Liberal Association, she became a founding member of the Liberal Party of South Africa when that small group converted itself into a branch of the new Party in 1953.

Although already in her fifties and in a full-time job, she was active in the Party's activities from then on.

She retired from her full-time job at a time when the Liberal Party was under great pressure from the Government, with members being banned and detained regularly. Without the slightest hesitation she offered to help keep its national office running, and continued to do so until government action forced the Party to close down.

She then helped start REALITY, and continued on its Editorial Board until illness forced her to resign earlier this year. During this time it was she as much as anyone who

ensured that this journal appeared regularly and on time. Sallie was a person who was genuinely interested in other people, and her broadmindedness endeared her to young and old. She was always cheerful and fun to work with, despite often having to contend with ill health.

One of the bright spots in Sallie's last months was to see change come to Zimbabwe. While she was still well enough she used to visit that country regularly to see her sister and brother-in-law, who were staunch opponents of the Rhodesian Front throughout the time of UDI. The prospect of there emerging there a country in which equal rights and opportunities would be accorded everyone without regard to race was something which must have given her great satisfaction.

The best tribute that REALITY can pay to the memory of Sallie Lundie is to continue to work for the creation of such a society here. □

REVIEW OF “A DIFFERENT GOSPEL” by Rev. Douglas Bax

Reviewed by Alan Paton

One of the striking features of institutional Christianity in South Africa is that it has less unity in purpose and belief than in any other country in the world. In fact the various manifestations of Christianity in our country have only one belief in common, and that is that Christ is the Redeemer of mankind and is the Lord of the Church.

Yet this common belief has no unifying power. The several interpretations of the Gospel are sometimes totally incompatible. The Dutch Reformed view (held by all three of the D. R. Churches) is that man's racial identity is a priceless gift from God, and that God desires above all else that it should be maintained: therefore racial separation is a policy that would be approved by God.

The view of what are usually called the English-speaking churches, but would include for this purpose the non-English Lutheran churches, is that man's individual humanity is the great gift from God, that he is made in the image of God, and that his greatest possession is his sonship. Therefore the recognition of his dignity as a man, and his freedom to use his talents and capabilities without undue interference from the State, is a policy that would be approved by God.

It is doubtful whether there is any theological principle that unites the thousands of separatist churches, now called the "new" churches. But they undoubtedly represent

a wish to be free of the established churches, to be free of white domination, and to worship in ways more suited to their native temperament.

The real political revolution is not coming from the "new" churches. It is coming from the black Christians in the older established churches, who maintain that the white understanding of the Gospel is defective, that white Christians are too much conformed to the secular world, that they shrink from Christ's identification with the hungry, the poor, and the oppressed. In the June issue of SEEK, Bishop Tutu, in his column The Way I See It, suggests that whites and blacks in the older churches may have to part company, until they come together in a true reconciliation. It is a fact of the greatest importance that the "sister" or "daughter" churches of the NGK, the biggest of the DRC's which were set up in obedience to God's supposed wish for racial separation, should now have come to reject it.

Of all the issues discussed above, the Rev. Douglas Bax of the Presbyterian Church of South Africa, deals with one of the most difficult in his small book *A Different Gospel*, written as a memorandum for a national conference of Churches held in Pretoria under the auspices of the World Alliance of Reformed Churches, to which both the Presbyterian and the Dutch Reformed Churches belong. On each significant resolution the white Hervormde Kerk delegates