

**INDUSTRIAL MINISTRY – ANNUAL MEETING**  
10–11 June 1997, Paarl

**EXTRACTS FROM THE FIRST 100 YEARS OF THE  
MINISTRY**

**THE FIRST 50 YEARS – REV BJ PIENAAR**

**HOW IT ALL STARTED**

What is known as Industrial Ministry today, started out as the Railway Mission in the last decade of the previous century. During this time the DR Church became strongly aware of the spiritual and material needs of the thousands of Afrikaners (members of the Church) who, since 1870, were driven from the farms to the diggings, mines and cities as a result of the discovery of diamonds and gold, gruelling droughts and rinderpest.

The 1894 Synod established a Kommissie vir 'n Arbeidsbureau (Commission for an Industrial Bureau). The task of this Commission was to make an effort to find jobs for all the displaced people. The Commission reported to the 1894 Synod that, during the recess, it secured jobs for the 232 young people at the Railway, Postal and Telegraph offices, trade centres, farms, the police, etc. In an addendum to this report was a letter from Mr TR Price, General Manager of Traffic of the Cape Government Railway in which he announced that applications for station foremen were invited, as well as the requirements for the post.

It was clear that a large number of church members were already part of the railway staff, mainly as labourers and junior managers. These people were spread out along the railway line throughout the Colony; most of them were out of reach of the regular benefice. Great concern about this situation compelled three reverends with large groups of railway workers within the boundaries of their congregations to submit two points of discussion to the 1987 Synod. Rev GA Scholtz from Colesberg with Noupoot as congregational ward and Rev AH Hofmeyr from Hanover with De Aar as congregational ward submitted the one item and Rev DJ Pienaar from Uitenhage the other. The item of Rev Scholtz and Rev Hofmeyr was as follows: *“Een geordende leeraar of zendeling worde aangesteld om het groot getal leden en huisgezinnen behoorende tot onze kerk en wonende langs den spoorweglijn en bij de verschillende staties op te zoeken en te bearbeiden.”* Which means that an ordained reverend or missionary was appointed to visit to the large number of members and families of the church living along the railway lines and at the various stations and preach the gospel.

The items were referred to a temporary commission. The report of this commission was discussed on Wednesday, 10 November and on 11 November, discussed along with the report of the Commission for an Employment bureau. The report stated the facts that a large number of people working for the Railway department were members of the DR Church; that it was near impossible for the clergymen to properly visit and spiritually care for these members of our church – especially in the Eastern Province where these parishes

of the railway are; that, by reason of concessions received from government by the Church of England, clergymen from the Church of England should be able to visit the members of our church, baptise their children and persuade them to join the said church. In the light hereof, the following was recommended:

1. The appointment of an ordained minister or missionary at a salary of approximately £200 per year and at least one helper at a salary of £60 per year.
2. That the congregation be asked for contributions by means of circulars.
3. That the pastoral worker and his helper work under supervision of a Commission of three members, in conjunction with the various church councils in the area where the work will take place.
4. That the pastoral worker and helper will be under the discipline of the presbytery and church council within which boundaries they reside.
5. That cooperation with the DR Church in the Orange Free State is invited.

Furthermore the Commission announced that the government was willing to make available a railway vehicle to our Church for the work in the Eastern Province and that the Railway Mission that had a similar vehicle on the western lines was more than willing to cooperate with the Church and to switch vehicles when required in order for them to work in the Eastern Province and us to work in the Western Province. It was recommended that the government be thanked for their complaisance and that the controlling Commission acquires authorisation to switch vehicles with the Railway Mission, when required, and to work together in other ways.

The Synod was clearly aware of the seriousness of the situation and adopted the recommendations of the report unanimously – with the exclusion of the Commission being in charge of determining salaries. As could be expected, the three proposers of the two points of discussion, Rev G.A. Scholtz, Rev A.H. Hofmeyr and Rev D.J. Pienaar were appointed as the first Commission for the Ministering of our Members along the Railway. The latter was appointed as chairman and Rev Scholtz as scribe. To the deepest regret of the church, Rev Hofmeyr passed away during the recess.

## **INITIAL INITIATIVES**

Immediately after the Synod, the Commission sent a circular to all church councils for their support, but contributions were received from only 38. After one year the negotiations with the general manager of the Railway regarding a vehicle for the worker was of no avail. It was then decided to work in collaboration with the Railway Mission (RM). In the meantime the services of theological student Conradie were acquired for one month in 1898. In reality, this person was ultimately the pioneer of the RM of the Church.

From 1 April 1899 an agreement with the RM was entered into to take over Mr M le Roux, who was in the employment of the RM, for the account of the Commission at a salary of £6 per month, on condition that he reports to the Commission on a monthly basis and informs the closest clergyman of our Church about unbaptised children of employees of the railway who are members of our Church. Le Roux was busy with that work from 1 April 1899 to 30

June 1901 when it was stopped due to the Anglo Boer War and railway mission vehicles were not allowed on the railway tracks anymore. The war also made collaboration with the Church on the other side of the Orange River impossible.

The work was only continued shortly before the 1903 Synod and Le Roux was requested to continue with it until the sitting of the Synod. That Synod again expressed itself strongly for the work and the development thereof and insisted on the ongoing support thereof from church councils. Rev Pienaar and Rev Scholtz were again appointed as members of the Commission and Rev P van der Merwe from Beaufort-Wes was appointed as third member.

## **THE WORK ON A FIRM FOUNDATION**

The Commission immediately started with the appointment of a pastoral worker. In March 1904 they were fortunate to acquire the services of Rev H Blomerus. His ministering prospered till December of the same year. Then the Commission was led to a man that He already prepared for the task in a remarkable way and who completed his training as missionary at Wellington by the end of 1904, Reverend BJ Pienaar, a son of the Nu-Bethesda congregation. The scribe, Rev Scholtz, approached him via a letter to accept the spiritual care of the DR Church members along the railway line. He did not hesitate, as he was certain that the Lord called him to it. After personal interviews with Rev Scholtz and Rev Pienaar and after observing the construction of his coach in Uitenhage, his work commenced at the end of February 1905 – and it would keep him busy for 51 years.

In his book *Vyf-en-veertig Jaar langs die Spoor* published in 1949 Rev Pienaar vividly describes his experiences, especially at the beginning stage of his work. Within a month Noupoot was his home base – he called it his Antioch. He immediately did the statistics on the eastern lines and convinced the Department that there were 500 members of the DR Church among the staff which justified facilities for a pastoral worker of the Church. On 15 July 1905 he was ordained by Rev CH Radloff with the laying on of hands at Nu-Bethesda. On 23 November 1908 he married a Miss Fouché in Lady Grey. They settled down in Noupoot. Up until her passing away on 21 September 1935, Mrs Pienaar had a huge share in important aspects of the work along the railway line.

## **LAYING THE FOUNDATION**

Rev Pienaar had to find his own way. The main requirements here were tact, more tact and even more tact. His field of ministry stretched across the entire administration of the Cape Railway, a network of approximately 4 420 km, with 2 240 people who were members of the DR Church (1908). He compiled an itinerary for himself in set shifts. He stayed in the coach, which was released at certain stations or sidings, during every trip. A bicycle was his only transport. He visited the people along the railway line for years, during all weather conditions and through several flat tyres. A motorbike later replaced the bicycle and some time later he could make use of the push trolley, which was followed by the motor trolley. Initially Mrs Pienaar accompanied him on the coach – especially when their five children were still young. She visited and helped the people – especially the women and children – on the stations.

Rev Pienaar's methods were preaching, home visits, railway visits, pamphlet distributions, Bible distribution in waiting rooms, and counselling. His main purpose was not to administer the sacraments, but to reach the people "in hegge en langs die weë", in other words pastoral care. During each visit he left a business card and chatted with the children. He had conversations about the Bible in homes, in the veld, everywhere, also with relief teams where up to 100 workers were together. His policy was to never form a church within a church. He also maintained good terms with the church council and ministers of the churches of the areas he worked in and saw his work as complementary to that of preaching for the congregation. This attitude ensured the success he had in his work.

This pioneer work required utmost tact, wisdom, and deliberation with the Railway administration, Church and the "congregation" along the railway line from Rev Pienaar. But it also required a very strict dietary discipline because of the gruelling schedule he had to follow. He was constantly inundated with letters from people looking for work and asking for help. He tried to help them, but most often he did not receive much of a response from ministers regarding lending a helping hand to these people. He stated that he was often tired because of all the work, but never tired of the word.

## THE WORK EXPANDS

The Commission reported to the 1919 Synod that the work constantly expanded despite the constraint of World War I and the 1918 flu epidemic. In 1906 1 931 souls were being ministered and in 1919 there were 4 500. Specific problems included the ongoing moving of people from one home to another, and therefore they never settled down. Unfamiliar influences and ideologies were going around, especially those instigating people against authority. (Possibly communism?)

Although there was a serious shortage of workers, the Commission decided not to appoint anyone for the following two reasons:

- (a) The Railway Department would withdraw the special concessions of the worker.
- (b) Church councils would shift their responsibility for the caring of members along the railway line to the Railway Mission Commission.

According to the Commission, these two considerations remained valid for the entire ministering period of Rev Pienaar, notwithstanding the fact that the Synod concluded repeatedly that more workers should be appointed.

The Commission wanted better ministering of railway workers in the following ways:

1. A Pamphlet was distributed to bring railway workers and church councils closer together.
2. Railway authorities were approached to make more facilities available in order to improve workers's attendance of public worships.
3. Encouragement of prebyteries to establish congregations where a huge concentration of pastoral workers was, i.e. Rosmead, Stormberg, Cookehouse, Noupoot and Touwsrivier.
4. The Railway pastoral worker had to set the pastoral visit en ministering to the spiritual needs of the people as first priority, over and above baptism and marriage ceremonies.

He reported further that church councils increasingly realised the seriousness of their responsibility towards the railway workers. The presbytery of George was of the opinion that church councils in its area had to take full responsibility. Then, the railway pastoral worker could apply his full attention somewhere else.

On the basis of this report, the synod decided the following:

In the light of greater need elsewhere, the Railway Mission will no longer minister to the spiritual needs of railway workers in the presbytery areas of Cape Town, Paarl, Stellenbosch, Clanwilliam, Tulbagh, Swellendam, George and Beaufort. The work in those areas will fall directly under the church councils of the relevant churches. The ministering to the spiritual needs of railway workers in Rhodesia and SWA is entrusted to the Railway Mission and the arrangement hereof, including the presbyteries that were not named, are entrusted to the Railway Mission Commission.

### **CONSOLIDATION OF THE WORK**

The 1919 Synod determined the work pattern for the next 40 years. Up until his retirement, the pastoral worker would cover a railway network of almost 11 000 km, from Walvis Bay via the Cape Province to Bulawayo. It was only through the mercy of God and his exceptional charismatic ways that the pastoral worker was able to do that so efficiently.

In 1932 Rev Pienaar reported his operations to the Synod. One of his most successful ways to maintain and strengthen the bond between the railway worker and his church was the wall calendar he designed and distributed annually. Much was also done to promote house-to-house sales. The church showed increasing interest in the work. He sees his work as supplementary, to help conserve the bond between our people and the Church, and not to play the leading role. He requested that the name of the Commission be changed to Commission for Railway Evangelism or something similar. He reported his utmost caution with regards to baptisms. When he administered sacraments, it was mostly done under the praesidium of the local clergymen.

The work was mainly pastoral and spiritual. It rather consisted more of reasonings than delivering a sermon, in other words, more pastoral. He had a good relationship with the administration and welfare officers. For the first time he reported on the railway transport with the Buda motor trolleys. The new technique increased his mobility.

As always, the Synod was satisfied with the report, but the name of the Commission was only changed to "Sinodale Kommissie vir Arbeid aan die Spoorwegpersoneel" ("Sinodical Commission for Ministry to Railway Staff") at the 1936 Synod. At the same time the phrase in the section of the Church Act regarding the work of the Railway pastoral worker ("more efficient ministering") was changed to "additional ministering". A principle was laid down.

## THE STATUS OF THE PASTORAL WORKER

In its report to the 1936 Synod the Railway Ministry Commission requested that clergyman status be granted to Rev BJ Pienaar. The way in which this issue was dealt with shone an interesting light on the status issue around being a missionary and being a clergyman – something that kept the DR Church on edge for years. We cannot discuss this in detail here. We can just emphasise that the reasons given for the request was a glowing testimony for Rev Pienaar. It was supported by a petition of approximately 4 000 petitioners from all ranks of the railway staff. Besides the exceptional work he did as a spiritual carer, the role he played regarding mediation between railway workers and administration regarding housing, school issues, promotions, alleged injustice, welfare issues, etc. was mentioned with deep appreciation. A proposal that clergyman status be given to Rev Pienaar was rejected by the Synod by a small majority, but it was actually granted by the 1940 Synod, against the recommendation of the Temporary Legal Commission. He was addressed as pastor from then on.

## THE LAST YEARS OF PREACHING OF PASTOR PIENAAR

The 1940 Synod that took place two years after the symbolic ox wagon trek and one year after World War II started, was also beginning to show the signs of the flourishing Afrikaner nationalism. In the report of the Commission and Rev Pienaar the emphasis noticeably shifted from cultural activities like the ATKV, the Sarah Ann Club, the Butter Scheme, the Vegetable Club and the importance of the progression of members of our Church in the railway hierarchy to the importance for the salvation of the railway workers. Because of his contact and friendship with so many railway people, especially with some of his church members who filled high positions in the railway administration, Rev Pienaar increasingly played a key role in creating and stabilising good relations during this time of high tension.

Rev Pienaar had a long and blessed ministry. He had a special kind of productive energy which he maintained until his old age. It was only clear during the last few years before his pension that his energy decreased. However, his eagerness never failed. Throughout the years he kept a strict diary of all his movements and actions. Therefore, after 35 years in this job, he could report that he had covered 2 627 200 km (four times around the earth) – sometimes on foot and sometimes on a bicycle or a push trolley and then a motor trolley and eventually trains. During that time, he baptised around 3 000 children and in so doing avoided “sheep stealing” by other churches. There were never any complaints that he deviated from the policy of “additional ministry” and that he promoted *imperium in imperio*.

The commission reported at the 1949 Synod that Rev Pienaar travelled 284 678 km, held 416 services, and visited 6 760 families and people during the recess. They also reported about the enormous increase of cultural activities by the railway staff under direction of the ATKV, the SAS Vrouebeweging and the welfare services.

Impressed by the scope of the work, the Synod decided that the work along the railway line should continue and that, in terms of Section 349, the Labour Commission among Railway Staff be instructed to expand the work, available funds permitted.

But the most important decision regarding the railway ministry under that Synod was the approval of the creation of a Federated Railway Commission consisting of one synod member and the railway pastoral worker from each province plus three senior railway staff members. Their operations would include:

- (a) dealing with business regarding policy and the general interests of railway ministry;
- (b) the division of funds; and
- (c) reporting to the synods and railway administration.

This commission became a reality and to this day the management model is being followed by Industrial Ministry.

Due to illness, Rev Pienaar did not attend the 1953 Synod. From reported statistics it was clear that his strength was deteriorating. He was 74 years old and sometimes not well. The Commission appointed an assistant reverend until the end of 1953 and intended to appoint a permanent railway co-reverend. However, the Synod did not want to approve a second reverend.

On 11 October 1956, the worthy pioneer of ministry among the railway staff accepted his retirement. He was highly respected and loved by his Church and the thousands of “members of the DR Church along the railway” whose lives he influenced during his 51 years of service.

Rev EJ Marais from Leeu-Gamka was appointed in his place and he immediately continued the work with enthusiasm.

## **PERIOD OF RETROSPECTION AND NEW INITIATIVES**

In 1957, when Rev Ernest Jacobus Marais became railway minister, the situation in our country was totally different from when Rev Pienaar started his job. Right from the start and throughout the duration of his ministry Rev Pienaar focused on the spiritual care of the white Afrikaners along the railway line exclusively and he only casually mentioned in his reports that the number of non-white workers were still increasing. In 1957 the Kommissie vir Arbeid onder die Spoorwegpersoneel (Labour Commission among Railway Staff) reported for the first time that approximately 25 000 natives were in service of the railway and that he tended to their spiritual care. Apparently, there was an expectation with regard to the coloureds that the DR Mission Church would take the initiative to care for them spiritually. But it was also clear that the DR Church always considered all spiritual ministering to non-whites as missionary work, and therefore the responsibility of the Sinodale Sendingkommissie (Sinodical Mission Commission).

Two interrelated factors probably prompted that new acceptance of responsibility for the spiritual care of the non-Afrikaners in service of the railway. The first was the urgency to prove that the new apartheid policy that the South African government was busy implementing with the support of the DR Church had a morally-fair foundation and that it was in accordance with the policy of the church. The second was the 1954 report of the

Commission for the socio-economic development of the Bantu areas within the South African Union (Tomlinson Report) that prompted unheard-of mission energy among members and office bearers of the DR Church. The Kairos moment was there for the beginning of a new and energetic movement within the DR Church to extend the kingdom of God to everyone, apart from the fact that the motives of all were not so pure – they acted out of own interest.

### **Rev Ernest Jacobus Marais**

In Rev Ernie Marais the Lord sent the right man at the right time to minister the people in railway service. He was the minister of religion for five years where a large number of railway people were under his care – Prins Albert was first, then the congregation of Leeu Gamka followed – which branched out from Prins Albert. His knowledge and experience of the people along the railway line and their needs were therefore extensive. In addition to this he had a personal interest in the “industrial person” of the twentieth century and the task of the church with regard to him/her. In 1959, after two years of ministering the railway staff, he completed his BD dissertation on “*Die Kerk en die industriële mens*”.

On 14 October 1960 he went abroad for a year of study leave on a Commonwealth bursary. The Commission instructed him to research the ministry work done by the various churches in the industries.

In 1965 the Commission granted Rev Marais study leave once again. He studied in the Netherlands for two years and returned in October 1967. In March 1969 he graduated and his doctoral thesis titled “*Pastorale sorg aan die mens in die bedryf*” was published by CUM in 1970. With this background and education Dr Marais had a crucial influence on the thoughts of the Commission and the Synod regarding the place of railway ministry within the broader context of industrial ministry and the way in which the task should be handled in future. Although many of his initiatives could apparently make no progress, he laid the foundation for the industrial ministry structure and methods, which are, up until today, still typical of the ministering of the DR Church family in the Western Cape.

### **The first four years**

Like his predecessor, Rev Marais focused on his pastoral work. He travelled 81 600 km up until the 1961 Synod and visited 338 stations and 2 800 families. In order to make the work 100% self-sufficient he had to make a serious effort to solicit stop orders from the railway staff. The (Gefedereerde Kommissie vir die Bearbeiding van die Spoorwegpersoneel (Federated Commission for the Ministering of the Railway Staff) initiated a quarterly bulletin called “*Spore*”. It was published in Johannesburg and 1 600 copies were sent to Cape Town on a regular basis.

The work has now expanded to the black and coloured people in the railway. Evangelist Wilson Mandla was appointed for the black people and the Touwsriver congregation provided him with accommodation. With the financial support from the DR Mission Church



in Wynberg Mr Johannes Alberts was trained as evangelist in De Coligny. He worked among the coloureds along the railway line for seven months, with Riversdal as his post. Also, Mr Japie van Wyk was appointed for one year to solicit stop orders from coloured staff.

Youth work continued as usual. Youth camps were held in collaboration with the ATKV (*Afrikaanse Taal-en Kultuurvereniging*) and the SAS Vrouevereniging (SAR Women's Association).

The organisation in Cape Town was a new development. It served as an office for the Railway Ministry in a building across from the railway head office and was utilised for administrative purposes, but especially for appointments with railway staff who needed counselling. A lunch hour service was also initiated. Rev Unio Joubert acted in a temporary capacity when Rev Marais was on study leave. The Railway administration contributed, too by furnishing a room in the large rest rooms for quiet time and prayer for the train staff.

When the Commission submitted its report to the 1961 Synod, the stop orders did not yield enough money to appoint a second ordained minister. The position therefore continued unchanged. The Synod also expressed its appreciation for the publication and distribution of "*Spore*". The Church was also encouraged to show new interest in people in our country's industries and to lead in prayer for them. In order to ensure more involvement from the faithful railway staff at the policy planning, he decided to invite the retired Railway staff to the Commission meetings in an advisory capacity because of the experience and knowledge they had of the needs of the staff.

### **Breakthroughs in new areas**

The next recess would be a major expansion of the work, as well as several breakthroughsto areas outside the Railway ministry. Rev Marais and his helpers travelled more than 200 000 km by train, scooter and car during this time. The normal services were held and the regular pastoral visits took place. But the hospital visits to 1 856 people and the 1 620 people who visited the office for counselling were new. A new service, the psycho-pastoral consulting room, was created. The visits to the staff in huge places of work received more attention and lunch time services in the cities and bigger towns increased. The heads of Railway administration were contacted more regularly to ensure their cooperation.

The Commission investigated the possibility of appointing a second ordained minister, but the funds were insufficient. In 1961 Mr JL Gresse was appointed as voluntary worker – a wonderful servant of the Lord, whose name is written inerasably in the annals of the Industrial Ministry of Western Cape. He took over the task from the previous railway minister of soliciting stop orders and by 1965 the income from stop orders tripled. His pastoral work was unequalled. He visited every staff member along the sections and did not skip one house or gangster team. Rev LB Viljoen was appointed as the second voluntary worker, with the Eastern Cape as his post.

With the new insights into the core and nature of industrial ministry, for which Rev Marais was undoubtedly responsible to a large extent, the Commission focused on preaching the

gospel to the industrial worker in his daily routine. Railway ministry in the Cape was responsible for four and a half divisions, with Cape Town, East London, Port Elizabeth and Kimberley the main centres. It covered more than 11 200 km of railway line and 1 200 stations. Since the church started the work in 1905, the focus moved away from the geographical loneliness of the railway people at remote stations to the spiritual isolation in cities and their huge work places. Railway ministry especially became an support ministry for the city congregations. That is why lunch time services were held at 32 different places in die Peninsula, Port Elizabeth and East London. It was important that these services were organised and kept alive by 14 committees consisting of religious staff members. Over time this committee system became the backbone of the organisation. The faithful were used to visit the harbour areas, shunting yards, offices, messes and rest rooms.

The office consulting room fulfilled an immense need. Besides people who came looking for advice out of their own, Administration also referred many staff members with problems like labour neurosis, alcohol abuse and marital problems. With the cooperation of the *Kommissie vir Kerkherstel en Evangelisasie* (Commission for Church Rehabilitation and Evangelism), this lead to the furnishing of a psycho-pastoral consulting room adjacent to the administrative office of Railway Ministry. This consulting room later moved to the Church Offices in Gray's Pass to serve the Church as a whole. Dr Ernie Marais was the pastoral pscychologist from 1986 to 1992.

The distribution of literature increased substantially. The print run of "*Spore*" grew to 14 000 and the content specifically focused on the industrial person. The Cape office regularly sent 5 000 copies to those who signed stop orders. Furthermore 600 Bibles were placed in waitig rooms. The Youth Work and Camps for Children continued as normal with good results.

### **Liaison with the DR Mission Church**

Rev HMJ van Rensburg, minister of the DR Missionary congregation of Wellington, submitted the following item to the 1962 Synod of the DR Mission Church:

In view of the rapid industrialisation of the coloured population, the Synod instructs his *Kommissie vir Evangelisasie en Sending* (Commission for Evangelism and Mission) to

- investigate the possibility and necessity of Industrial Evangelism; and,
- if need be, take the necessary steps to promote the operations of the church in this field.

The *Kommissie van Orde* (Commission of Order) arranged that this issue be discussed by the Synod by means of a brotherly interview on the evening of 26 October 1962 and that the introductory speech be delivered by Rev EJ Marais. The occasion was a huge success and the following unopposed motion of Rev JFC Booysen from Claremont and Rev IJ Mentor from Rondebosch was unanimously accepted:

### The Synod

1. records its sincere thanks and appreciation towards Rev EJ Marais for his insightful speech regarding industrial ministry;
2. notes with concern about the danger that the industrial person is quite receptive of a foreign ideological message, especially where industrial ministry arrangements do not take the economic needs of people into consideration enough;
3. instructs the Evangelisasie- en Sendingkommissie (Evangelism and Mission Commission) to find ways to start a study group that can discover the Bible message to the industrial person in its full scope and, on the basis thereof, determine the calling, task and method of behaviour of the Christian Church;
4. requests that this Bible-based findings be made public as the institution(s) sees/see fit.)

The Sinodale Kommissie vir Evangelisasie en Sending (Sinodical Commission for Evangelism and Mission) carried out the instructions and established a study commission on Industrial Evangelism with the following people as members: Revs SF Kotzé, HM Beets, JH Visser, JC Landman (all from the DR Mission Church) en Revs EJ Marais, HA Albertyn and WA Alheit (all from the DR Church of SA).

The foundation for the cooperation of the DRC and the DRMC with regards to industrial ministry was established with the creation of this commission. Later on the DR Church in Africa would also be included.

### **DR Church in SA Synod 1965**

The Commission for the spiritual care of the Railway staff could submit an encouraging report. At the end of the report they mentioned that they felt that it was time for the work of industrial evangelism to change for the better; that they should go through a metamorphosis. Even Administration felt that the emphasis should rather be on spiritual isolation than geographical loneliness – by far the symptom of the industrial person in the city. Railway ministry gradually changed to industrial evangelism, as also learned from European experiments. The Administration wished for the Church to expand this special service to the broader industrial field.

The Commission was thankful that the large Afrikaans industry with world-wide scope did not only realise the necessity of industrial evangelism in its industry, but also appropriated the funds to do so. They also reported that the DR Mission Church already appointed a study commission to investigate the service of the Church to the industrial person. Lastly, they noticed that the old form of railway ministry had to gradually make way for a more modern approach, trusted by the employer as well as the employee.

The Commission submitted a few important items to the Synod, requesting clear rulings in favour of the expansion of the work of the railway industry to other industrial sectors. The items were adopted and at the suggestion of Dr GJ Kotzé and Rev HA Heyns, it was decided that:

Due to the rapid industrialisation in our country and the special spiritual needs that it created, the Synod deems it extremely urgent that the Church should concentrate on an action for purposeful and systematic industrial evangelism. The Synod entrusts the *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Pastoral Work and Evangelism) to guide presbyteries and church councils in industrial areas regarding proven evangelism methods in this field.

The implication of the adoption of the items and the above decision was that the post of railway minister could possibly be in question, because the broader ministry also needed an ordained minister. Therefore the Commission for Pastoral Work and Evangelism was instructed to investigate the continued existence of the post of railway minister and the appointment of a permanent minister for the ministering of the industrial person outside of church context in the big industrial centra. Furthermore the *Permanente Leerkommissie* (Permanent Learning Commission) was instructed to investigate whether ministering of railway staff by the *Sinodale Kommissie vir die Bearbeiding van die Spoorwegpersoneel* (Sinodical Commission for the Ministry of the Railway Staff) was even justifiable anymore.

This Synod also established the church judicial foundation where-upon the church's industrial ministry would be based. The individual Sections in the church ordinance which set the general evangelism and the ministry of the railway staff under two separate commissions were deleted and replaced with a Section that established only one commission with 15 members, namely the *Sinodale Kommissie vir Geestelike Sorg en Evangelisasie* (Sinodical Commission for Pastoral Work and Evangelism). Various tasks were entrusted to this commission, including industrial ministry. Subsection (6) stated that it had to supervise the ministers of the gospel and workers who were nominated by the Synod for the additional spiritual care of the members of the Church along the railway line. From that point on Railway staff ministry would form part of the broader work of the one commission. And to ensure the cooperation of all levels of the Church in this ministry, a Section was added to the church ordinance, stating that every church council and presbytery must nominate a Commission for Spiritual Care and Evangelism to guide them in this work in their area by reporting to the presbytery and the *Sinodale Kommissie vir Geestelike Sorg en Evangelisasie* (Sinodical Commission for Pastoral Work and Evangelism) respectively.

After the synod meeting, the new Commission commenced work enthusiastically. Its responsibility towards the people along the railway line increased, because the Anglican Church withdrew from that ministry field.

### **First initiatives of DR Mission Church**

The study commission for Industrial Evangelism, nominated by the *Sinodale Kommissie vir Evangelisasie en Sending* (Sinodical Commission for Evangelism and Mission), submitted an extraordinary document with fundamental reflection and recommendations to the 1966 Synod of the DR Mission Church. The presbyteries of Wynberg and SA Gestig also submitted items, requesting active steps to appoint a full-time counsellor and organiser in the country for congregations in industrial areas. The Temporary Commission handling that pointed out that the Synod of the DRMC determined the task of the *Sinodale Evangelisasiekommissie*

(Sinodical Evangelism Commission) in its programme in 1954 already: The task of this commission will be to deal with factory ministry and the development of such fallows. It further stated that all the questions in the items were answered by the study commission. On its recommendation the Synod made the recommendations of the reports its conclusion, namely:

The Synod instructs the Commission for Evangelism and Mission to

1. thoroughly investigate the feasibility of these recommendations within our own church;
2. thoroughly investigate the financial implications hereof and to utilise all available sources;
3. if possible, appoint somebody at a more convenient time in collaboration with the Moderator and the *Kommissie van Toesig en Kontrole* (Commission of Supervision and Control).)

After the Synod meeting, the *Kommissie vir Evangelisasie en Sending* (Commission for Evangelism and Mission) made an effort to follow the instructions of the Synod, but due to a lack of funds no progress was made during the recess. The 1970 Synod withdrew the instruction.

The Synod also decided to request the Faculty of Technology of the University of the Western Cape to offer Industrial Evangelism as subject in the Department of Practical Theology.

In the section of its report regarding Railway ministry, the Commission reported that an ordained minister could not be appointed, due to a lack of funds. Thanks to generous donations received from the Railway administration, *Algemene Sinodale Kommissie* (ASK), *Sinodale Kommissie vir Diens van Barmhartigheid* (SKDB) and the *Skiereilandse Sendingraad* (General Sinodical Commission), *Sinodale Kommissie vir Diens van Barmhartigheid* (SKDB) (Sinodical Commission for Poor Relief) and the Peninsula Mission Council, as well as stop orders according to code 147, the Commission could appoint an unordained voluntary worker), evangelist MW Travill, on 14 April 1965. On 3 May 1965 he accepted the post as first pastoral worker in the service of the DR Mission Church. He worked alongside Mr Jannie Gresse on the sections and his work was praised.

### **Railway and Industrial Ministry finally linked**

After the 1965 Synod of the DRC, the *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Pastoral Work and Evangelism) once again addressed the ministry of industries. A Subcommission with Rev MJ Smuts as convenor was established in the Eastern Cape to guide church councils and presbyteries. The Commission was convinced that the industrial ministry in the context of congregations and presbyteries had to happen and could not underwrite a categorical congregation.

The railway ministry continued as normal. It was the only Industrial Ministry project in our country, and self-sufficient. During Rev Marais's study leave, Revs L Erasmus and HB Heyns acted in a temporary capacity. Mr Jan Gresse and Mr J Nel and two evangelists did excellent

work. In addition to that, there were more than 430 committed believers who delivered an excellent service in the area of the railways.

The *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Spiritual Care and Evangelism) submitted a few items with its report to the 1969 Synod. The *Sinodale Leerkommissie* (Synodical Learning Commission) recommended that the post of railway minister be kept. In view of all these recommendations the Synod decided that the post of railway minister would continue to exist. The meeting underwrote the following statements as its fundamental viewpoint of Railway Ministry in the broader pattern of Industrial Ministry:

1. *The Synod acknowledges the necessity of a ministry to the industry;*
2. *The Synod sees the railway, the factories amongst others, as part of the industry as a whole (in accordance with the conclusion of the General Synod);*
3. *The Synod therefore sees the ministry to the railway staff as part of its broader action and planning in its Industrial Ministry.*

The Synod also renamed the post of railway minister and rewrote its job description, namely “Minister in Sinodical service for Spiritual Care and Evangelism with Industrial Ministry and Railway Ministry as special task”. The post therefore underwent an important accent shift.

With these conclusions the Synod opened the possibility that the ministry could shift from the Commission and the industrial minister from the narrow-minded railway environment to other industries. From their side, the General Synod provided the Commission with study material and policy guidelines. The important Congress on Church and Industry took place in Johannesburg from 22 to 24 April 1966, as instructed by the 1966 General Synod. The conclusions of this congress were considered as recommendations by the 1970 General Synod and a series of policy decisions were made and published in brochure form along with a few tips with the title “*Nywerheidsbediening in die Nederduits Gereformeerde Kerk*”. This document, together with the publication containing the congress papers exercised a strong directional influence on the further development of Industrial Ministry, Western Cape included.

The recess did not start well for the Commission, because Dr EJ Marais accepted the post as professor in Philosophy at the University of Fort Hare. The vacancy was filled in 1972 when Rev JP van de Merwe took over. He would make a great impression on the Industrial Ministry of the the Western Cape. He was a conscientious, hard worker and soon won the trust of the Church, industries, ministry staff and colleagues. He was a proven minister and a good organiser. Under his guidance, the work soon flourished once again.

The recess after the 1969 Synod was two years longer than normal because of the 1973 Extraordinary Synod when the congregations in the Eastern Cape branched out to a separate Sinodical connection. Due to this, the Commission lost the valuable services of Rev MJ Smuts. He was the original pioneer of Industrial Ministry outside SA Railways. He regularly visited factories in the Port Elizabeth-Uitenhage area and established prayer cells at places of work.

A few important changes and developments took place during this long recess. The Railway Ministry office moved from the Pier-Hou building to the Nedbank building in Heerengracht. The management structure of the service was slightly adapted. The *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Pastoral Work and Evangelism) was linked directly under the Broader Commission for Industrial Ministry aimed at the Railway, which was a subcommission of the *Algemene Kommissie vir Ampsbediening en Evangelisasie* (General Commission for Ministry and Evangelism). Further guidance was provided by an Advisory Committee for Industrial Ministry aimed at the Railways, which mainly consisted of railway officials.

The permanent staff was expanded and the work area redivided. Now there were four volunteer workers: Mr JL Gresse (outside stations), Mr JH van Tonder (Northern Cape), Mr J Roux (Bellville and the Peninsula north of the main railway line) and Mr DJ Gericke (all stations in the Peninsula south of the main railway line).

The Railway administration gave its approval that ministers and other spiritual workers doing railway ministry also address industrial ministry in general on a part-time basis, on condition that only the pro-rata part of their time spent on railway ministry could be reimbursed from railway funds. Travel concessions could not be given to part-time workers, only paper free passes to visit railway officials. They were also not allowed to use railway vehicles. This agreement made it possible for the Commission to, for the first time, allow its railway minister to work in the general industry, as instructed by the 1969 Synod.

Two sites were procured for Youth Work and as camping sites for children – one in Franschoek and the other in Muizenberg.

The Railway administration rendered more assistance by providing another private vehicle – for Northern Cape. The railway minister and his helpers with their wives received service passes for free transport within their work area and for work purposes. Each of them also received one free pass per year for holiday purposes and four concession tickets. Workers had free access to all railway places.

### **From Mission Church to Ecclesiastic Cooperation**

The “mission work” at the railways (as the work among the non-whites was still called in the report of the *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Pastoral Work and Evangelism) took a new turn. Evangelist MW Travill dealt with the work among the coloureds along the railway line in Western Cape and Northern Cape until 30 September 1968. His services were terminated thereafter due to longterm illness. The post was vacant for 18 months. On 30 April 1970 Mr EJ Liebenberg, previously involved with the Japan Mission, was appointed for a period of six months, mainly for the Peninsula. His appointment was possible due to an annual contribution from Railway administration, the stop order code 147 and contributions by the *Sinodale Sendingkommissie* (Sinodical Mission Commission) and the *Skiereilandse Sendingraad* (Peninsula Mission Council). Mr Liebenberg continued with the work for a few years.

Mr Dawid Rayners also did blessed work in Uitenhage and PortElizabeth under the guidance of Mr Kobus Nel. Dr Marais, Mr Gresse and later Rev Van der Merwe offered their appreciated guidance for this work.

Up until then all initiatives for and control over the work among the non-white staff were dealt with by the *Kommissie van die NG Kerk* (Commission of the DR Church), which nominated a subcommission for the management of the work. The DR Church actually only partially provided for the pastoral worker salary. But under the strong guidance of the Secretary for Evangelism and Mission of the Synod of the DR Mission Church, Rev JJF Mettler, the situation changed. The DR Mission Church was willing to accept co-responsibility for the work. After negotiations between Rev Mettler, Rev Van der Merwe and their various Commissions, a “*Reglement vir Bearbeider van Spoorwegpersoneel*” was drafted and accepted by the 1974 Synod of the DR Mission Church.

These rules and regulations determined the purpose and assignment of the job, namely the spiritual ministry of the coloured staff of the SA Railways in Western and Northern Cape, with special attention to large agglomerations of railway workers in the Cape Peninsula. The work was done in cooperation with the railway pastoral worker of the mother church. Because the work was seen as an auxiliary service to the local congregations, it was done in cooperation and deliberation with local church councils of the relevant congregations.

Furthermore, it was determined that the appointment of such worker should be done by the *Sinodale Kommissie vir Evangelisasie en Sending* (Sinodical Commission for Evangelism and Mission) of the DR Mission Church. Supervision of the work was the responsibility of a subcommission with right of co-option nominated by the *Sinodale Kommissie vir Evangelisasie en Sending* (Sinodical Commission for Evangelism and Mission) from the following bodies: two members from the *Sinodale Kommissie vir Evangelisasie en Sending* (Sinodical Commission for Evangelism and Mission) – one of which would be the chairperson of the subcommission, one member from the *Sinodale Kommissie vir Geestelike Sorg en Evangelisasie* (Sinodical Commission for Pastoral Work and Evangelism), one member from the *Skiereilandse Sendingraad* (Peninsula Mission Council) and one member representing the Railway administration. The spiritual worker would have to submit a written report of his work to the *Sinodale Kommissie vir Evangelisasie en Sending* (Sinodical Commission for Evangelism and Mission) at least once per year.

The rules and regulations could be implemented immediately, because Mr EJ Liebenberg was still very active in his post after five years. Because of his efforts the income from stop orders increased drastically to R1 800 per year. The Railway administration contributed R250 annually, the Global Grant-in-Aid Fund of the Domestic Mission Subcommission R400 and the Peninsula Mission Council R500. The work was thus sponsored financially.

Soon it became clear that the new structure was a winning recipe and therefore it was expanded to the work among black railway staff through the introduction of the DR Church in Africa. The rules and regulations were amended to provide for that. In its report to the 1975 Synod of the DR Church in Western Cape the *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Pastoral Work and Evangelism) stated that the ministry among the coloured and black people along the railway line are dealt with jointly by the DR



Church, the DR Mission Church and the DR Church in Africa under the rules and regulations approved by all three bodies. Mr Liebenberg, who ministered among the coloured people, and evangelist Qutwana, who ministered among the black people, both worked under the supervision of a commission consisting of representatives of the three churches. The areas that could not be covered by the two pastoral workers were covered by pastoral workers who worked among the whites. They spent a third of their time working among the coloured and black people. That was such a great opportunity as it became easier to spread the gospel to the people in the railway compounds.

Although it was not actually realised in those days, the new structure of churches working together on an equal basis was in place, a first important step in the direction of unity of the DR Church family. From that grew the *Gesamentlike Kommissie vir Getuienisaksie* (Joint Commission for Witness Ministry), who manages Industrial Ministry, Mission and Expansion of the Congregation today.

The 1975 Synod changed the name of the *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Pastoral Work and Evangelism) to *Algemene Kommissie vir Ampsbediening en Evangelisasie* (SKAE) (General Commission for Ministry and Evangelism) to accommodate the *Algemene Kommissie vir Ampsbediening en Evangelisasie* (General Commission for Ministry and Evangelism) of the General Synod in this way. The Synod of the DR Mission Church also changed its name in 1978 from *Kommissie vir Evangelisasie en Sending* (Commission for Evangelism and Mission) to *Sinodale Kommissie vir Getuienisaksie* (SKGA) (Sinodical Commission for Witness Ministry). These names have not been changed since.

The same Synod also noted that the *Kommissie vir Geestelike Sorg en Evangelisasie* (Commission for Pastoral Work and Evangelism) started with ministry among seamen by connecting with the *Christelike Seemanskomitee* (Christian Seamen's Committee). The connection was approved.

### **Three years of remarkable development**

Backed by the resolutions of the 1974 Synod of the DR Mission Church and the 1975 Synod of the DR Church in Western Cape the various sinodical commissions could move forward quickly. The two dynamic ministers in sinodical service, Rev Jan Mettler of the DR Missionary Church and Rev Johnnie van der Merwe of the DR Church, also had a special relationship. The cooperations of the brothers of the DR Church in Africa did not lack either.

The joint action of the three churches to preach the gospel to the non-white staff along the railway line, spilled over to two other areas – ministry to seamen and ministry to industries, over and above SA Railways and Harbours (SAR and H).

### **Industrial Ministry for non-white railway staff**

At the end of 1978 the joint Industrial Ministry for the non-white staff of the SAR and H was well established and active. The *Gesamentlike Beheerkommissie* (Joint Management Commission) consisted of Rev JJ Sieberhagen and Rev JD Theron of the DR Church; Rev PR Bester and Rev JJF Mettler of the DR Mission Church; Rev AM Scheffler and Rev PM Sibayi of the DR Church in Africa; and Mr H Bresler, Mr I Hattingh and Mr JCJ la Kock of the railway

administration; with Mr EJ Liebenberg and Evangelist ZM Vani as advisory members. A subcommission was nominated for the Northern Cape.

Mr Liebenberg added four voluntary workers from the DR Missionary Church to his workforce – Evangelist J Julies and Mr A Bock (for the Peninsula and the stations in the Boland), Mr A Ruiters (for the Northern Cape) and Mr J Plaatjies (for the external stations in Western and Eastern Cape. Evangelist Vani added two voluntary workers from the DR Church in Africa.

This service had two cars and various audio-visual aids at its disposal. Ministry among the coloured staff was financially covered by the code 147 stop order system, which already netted R2 266,75 in 1979, as well as the regular contributions by previously mentioned organisations. There was no stop order system for the black people, but the posts were financially covered by the *Vroue-Sendingbond*, *Mede-Sendingarbeidsters*, *Kinderkrans*, *Manne-Sendingbond* and contributions from the DR Mission Church. The ministry published a quarterly newsletter.

#### *Ministry to Seamen*

The ministry aimed at seamen was a new development. After the 1975 Synod of the DR Church in Western Cape, the Algemene Kommissie vir Ampsbediening en Evangelisasie (General Commission for Ministry and Evangelism) started to organise the work in the harbours and connected with the *Christelike Seemanswelsynsorganisasie* (Christian Welfare Organisation). He wanted to undertake the work together with the *Nederduits Hervormde Kerk* and the Reformed Church. However, the organisation and the *Nederduits Hervormde Kerk* could not agree with this, but the Reformed Church did. The DR Mission Church was then invited to also connect. A Management Committee named “Die Evangelie aan die Seelui” (The gospel to the Seamen), where all three churches were represented, was established to undertake work in Cape Town and Saldanha. Rules and regulations were drafted and approved by all three institutions.

The work area was the Cape Town Harbour where approximately 250 seamen entered on a daily basis, and the Saldanha Harbour where approximately 50 seamen set foot ashore every week. The workforce consisted of one full-time and three part-time volunteer workers onder guidance of Rev JP van der Merwe. Mr Paul J Kruger, member of the DR Mission Church, commenced his duties as full-time worker on 1 April 1977. Mr J le Roux was his co-worker.

The methods of ministry were to visit the crew on board, present passages and Christian literature in various languages and to play recorded messages on tape recorders. Correspondence with seamen who visited the harbours and were reached by the preaching of the gospel, was maintained world-wide. Bible kiosks were erected at both harbours.

The work was financially covered by donations from various people and organisations. The *Kommissie vir Sending aan die Kommuniste* (Commission for Mission to the Communists) subsidised one post, as well as literature distribution. Letters were sent to church councils to ask for financial aid.

## **Preaching the Gospel to the Industries, excluding SAR and H**

The ministry to the industries, excluding the SAR and H, which also became a joint venture of the DRC, DRMC and the Dutch Reformed Church in Africa management, was initially a subcommittee of the *Algemene Kommissie vir Ampsbediening en Evangelisasie* (General Commission for Ministry and Evangelism). This service also received rules and regulations approved by the participating churches. The management committee consisted of two representatives from each of the contributory churches, one representative of every other church that might join, the industrial minister of the DR Church who, *ex officio*, was the scribe, staff members from the industries, and the advisory voluntary workers. This management had full control over the work practice. Presbytery committees were also established, which initially would be subcommittees of the *Sinodale Bestuurskomitee* (Sinodical Management Committee). The aim was to guide them to be independent in order to ultimately take over full control, as well as full responsibility for their finances. These committees also functioned according to rules and regulations approved by contributory church bodies.

The industrial minister spent about one tenth of his time on this work. There were two full-time volunteer workers in the Boland and in Cape Town. In the Northern Cape and West Coast area pastoral workers of the railway ministry worked part time. One black pastoral worker used half of his time to help with this work. In the Northern Cape, especially Cape Town, more volunteers were needed. The greatest need was for coloured workers.

The industrial minister commenced with this work on 1 August 1976. By the end of 1976 one hundred industries and related establishments were covered. The work was quite well-organised in developed industries in the Boland, Western Cape and Southern Cape. There were quite a few workplaces in Kimberley. However, the greatest need and also the greatest opportunities were in Cape Town.

Financial support for the work came from a special sinodical collection in the DR Church, donations from various ministries of the churches, contributions from private persons and cultural organisations and donations from a few firms. The Management Committee owned one car and a few audio-visual resources.

## **Preaching the gospel to the white railway staff**

The Industrial ministry aimed at the white railway staff continued under the sole supervision of the *Algemene Kommissie vir Ampsbediening en Evangelisasie* (General Commission for Ministry and Evangelism). At that stage it was the sole task of the DR Church. This work thrived under the dynamic guidance of Rev Van der Merwe. Thanks to the stop orders the work was financially self-sufficient. Believers were mobilised as co-workers on a large scale through the committee system that especially involved the railway staff. The Franschoek camping site was developed further and “*Spore*” distributed more widely.

In his report to the 1978 Synod of the DR Mission Church the *Kommissie vir Evangelisasie en Sending* (Commission for Evangelism and Mission) reported in detail about the above-mentioned developments and he submitted three items with acknowledgements that were

adopted by the Synod. Thanks were expressed to Rev Johnnie van der Merwe for his coordination, programming and piloting of joint inter-church actions at the railways, harbours and industries. Thanks were expressed to the evangelists and laymen workers in this regard. Thanks were expressed to the *Christelike Sustersbond, Vroue-Sendingbond, Skiereilandse Sendingraad* (Peninsula Mission Council), *Kommissie vir die Bestryding van Kommunisme* (Commission for Combatting Terrorism) and donators from the DR Church and DR Missionary Church for financial contributions for the various posts of the joint Industrial ministry. The DR Mission Church was totally committed to this work.

The *Algemene Kommissie vir Ampsbediening en Evangelisasie* (General Commission for Ministry and Evangelism) also reported comprehensively on the developments to the 1979 Synod of the DR Church in Western Cape. He ended his report with a recommendation which turned into a decision of the Synod:

1. The Synod takes note of the decision of the General Synod, Acta 1978 pt. 10 p. 959, and approves that the ministry in the Industries be undertaken by the DR Church, the DR Missionary Church in South Africa and the DR Church in Africa.
2. The Synod further has no objection against other churches being involved on a reformed basis.
3. Organising the joint actions is entrusted to the SKAE.

With these decisions and instructions from the synods, Industrial Ministry was given the opportunity to become the front runner to unite the forces of not only the member churches of the DR Church family, but also of churches in ecumenical context, in the execution of their divine task to preach the gospel to everyone. A *koinonia* also had to grow through this union of forces in order to reach joint task performance systematically, with church unity as inevitable outcome.

## **INDUSTRIAL MINISTRY IN 1980**

The *Algemene Kommissie vir Ampsbediening en Evangelisasie* (General Commission for Ministry and Evangelism) started its report on Industrial Ministry to the 1979 Synod of the DR Church in Western Cape with a general explanation of the purpose and setup of the service. It was approved in a decision by the Synod. It was explained comprehensively, because it was a special version of the work situation at the beginning of the eighties.

### **The purpose of Industrial Ministry**

This ministry undertakes spiritual work in industries and similar establishments. The objective is to build up the Kingdom of God, which includes the gathering, preservation and expansion of the church. The believers are guided, equipped and activated. The estranged are located. Through the ministry the believer is taught to do his/her daily task as if he/she is doing it for the Lord. He/she must be a witness in word and deed. The industries are assisted to develop on a Christian basis. It is continuously experienced that the work has a huge negative effect on the physical, social-psychological and religious life of man.

## The Organs of Industrial Ministry

1. The Executive Committee of the SKAE undertakes the work under guidance of the SKAE.
2. The industrial minister of the church provides practical guidance. His task is to:
  - 2.1 undertake direct spiritual work in places of work. This includes getting access and continuous work;
  - 2.2 provide information to congregations and other institutions;
  - 2.3 activate and provide guidance to local congregations and presbyteries by preaching and addressing church councils, presbyteries and other church and societal institutions;
  - 2.4 organise and administrate the work. This includes publicity and the collection of the necessary funds; and
  - 2.5 continuously equip official volunteer workers and provide them with guidance.
3. Under guidance of the executive committee, various committees are being used to provide practical guidance regarding the work. They function according to rules and regulations as approved by the SKAE. A huge number of general believers are used in the committees.
4. Unordained volunteer workers and evangelists are, as needed by the relevant churches, appointed on recommendation of the management commissions.
5. The policy is to not appoint any voluntary workers or expand if these were not budgeted for or if funds are not available. All expansions implying funds are to be submitted to the *Kommissie van Toesig en Kontrole* (Commission of Supervision and Control).
  - 5.1 The best possible involvement of the entire church is endeavoured. We see the work as a support project for the local congregation. In fact, all facets are undertaken with reference to the church pattern. In the industries as such new structures still need to be created. The establishment of an intimate relation between the spiritual work and the ministry set-up plays a huge role.
  - 5.2 We give preference to the principle to activate local congregations ourselves and to guide them to undertake the work. Due to many reasons, Industrial Ministry is directly undertaken by Industrial Ministry aimed at the Railways, in conjunction with and making use of local church ministers.

### **The Subjects of reaching the gospel**

1. Preaching of the gospel is available only to people within the work set-up.
2. It is aimed at the staff of a company as a group and as individuals.
3. In view of this absolute unity of the work group and because preaching the gospel in a sense was done on behalf of the management of the company, all employees, irrespective of race, nationality and religious conviction were included.

### **Work methods**

1. The ideal is set to reach each worker through a personal dialogue. Therefore, each of them is visited.
2. As far as possible, short spiritual gatherings are held regularly on a monthly basis in each place of work for each group of workers.
3. Persons with problems connected to preaching the gospel, are being helped in collaboration with the company's management and the relevant church council. A comprehensive ministry is put into practice.
4. Quite a lot of literature is being distributed. People enjoy reading whatever is handed to them at work.
5. Spiritual movies and diapositives are being shown.
6. The set-up of the relevant company influences the practical organisation of our work.
7. Depending on the extent of a company, it may be necessary to spend up to two days per month at a place of work.
8. Preaching the gospel requires specialised equipment from everybody who undertakes it.
9. It is often extremely difficult for a local congregation to gain access to a company. As a professional and specialised organisation, Industrial Ministry is allowed access.