

PROCEEDINGS
and
RELEVANT INFORMATION
of the
SOUTHERN RHODESIA
CHRISTIAN CONFERENCE



B U L A W A Y O
1960

OFFICERS FOR THE ENSUING PERIOD

President:

THE VENERABLE J. N. STOPFORD, P.O. Box 2422, Bulawayo.

Vice-president:

MR. M. A. WAKATAMA, M.A., P.B. 24, Umtali.

Life Vice-president:

REV. HERBERT CARTER, C.B.E.

Secretary and Treasurer:

MR. G. C. GRANT, M.A., U.E.D., 10 McLaren Road, Milton Park, Salisbury N.W. 20.

Executive Council:

Miss B. Tredgold, M.B.E., Runyararo,
Harari, Salisbury.

Miss W. P. Wenyon, P.O. Mpopoma,
Bulawayo.

Rev. M. W. Booth, P.O. Box 1081,
Salisbury.

Bishop D. Climenhaga, P.O. Box 711,
Bulawayo.

Rev. M. S. Daneel, P.O. Box 533, Salis-
bury.

Rev. S. K. Jackson, P.B. 45, Fort
Victoria.

Mr. S. R. Knapp, P.O. Dadaya.

Rev. H. Jesse Lawrence, T.D., 7 Central
Avenue, Salisbury.

Rev. J. K. Main, Hope Fountain, P.O.
Waterford, Bulawayo.

Mr. M. M. Moyo, P.B. 129 S, Bulawayo.

Col. C. O. Richards, P.O. Box 14, Salis-
bury.

Rev. E. L. Sells, P.O. Box 8406, Cause-
way, Salisbury.

Rev. N. Sithole, P.O. Mount Silinda.

Rev. O. Somkence, St. Andrew's Cottage,
55/1705 Mpopoma Township, Bula-
wayo.

Foreword . . .

It has been the sensible custom of the Southern Rhodesian Christian Conference to ask the outgoing President to write a foreword to the record of the proceedings of the meetings at which he has lately presided. Unfortunately Bishop Arthur Climenhaga, to whom Southern Rhodesia in general and the Christian Conference in particular owes so much, left for America immediately after the 1960 Conference. The Secretary was unable to get him to write the foreword before he left, and has asked me as incoming President to undertake the task.

I hope I may be forgiven for looking forward, rather than, as has been the custom in the past, backward, in this foreword. The Conference has six aims set out in its Constitution, which fall largely under the headings of fellowship, information and co-operative activity. The Conference itself serves admirably the aims of promoting fellowship between the churches, and disseminating information. It is not possible for a large body meeting only once in two years to achieve much in the way of co-operative work. For that it must rely largely on the Executive Council and its sub-committees. To work effectively, these must meet with reasonable frequency. They are all composed of busy people, but it is probable that the chief hindrance to frequent meetings is financial. It may be necessary before the next meeting of the Conference to ask member churches whether, if the Conference is worth supporting financially at all, it is not worth greater financial support than is presently given, which should lead to greater effectiveness.

The work of the Conference can only be done effectively in the power and under the guidance of the Holy Spirit. Will you please pray regularly for the members of the Executive Council and its sub-committees, that their work may be guided by Him and done in His power?

J. N. STOPFORD.

DAILY RECORD

THURSDAY, APRIL 21st

OPENING OF CONFERENCE

The session began at 9.30 a.m. with a prayer by His Grace the Archbishop of Central Africa, the Most Rev. James Hughes. Thereupon His Excellency the Governor of Southern Rhodesia, Sir Humphrey Gibbs, K.C.M.G., addressed the meeting and declared the Conference open. The main point of His Excellency's message was that human relationships matter most. Therefore, better understanding of and sympathy with each other were basic for a happier world. Our Vice-president, the Rev. H. H. Morley Wright, thanked His Excellency for his presence and his timely address, a copy of which is to be found in these Minutes.

The Rev. W. H. Ellis then read a welcome on behalf of the Rev. R. H. Philpott, the Chairman of the Bulawayo Ministers' Fraternal, who was unavoidably absent. After this welcome, tea was served.

PRESIDENT'S ADDRESS

Our President, Bishop A. M. Climenhaga, delivered his Presidential address on "The Reconciling Witness of the Church," and the text of this address is to be found in these Minutes.

CHANGE IN PROGRAMME

The Secretary notified the meeting that the Executive had decided to alter the programme as printed, by bringing the Conference to a close on Saturday, 23rd April, at mid-day, instead of on Saturday afternoon. But in order to end on Saturday at noon, it would be necessary for the Conference to meet again that evening.

ROLL CALL

The Secretary announced that the total number of voting delegates would be 107, and he requested the representatives of those churches which had not yet handed in their list of voting delegates to do so during the lunch interval. Hereunder are the voting members:—

American Board: Revs. J. Heinrich, Z. Hlekisana, Mr. E. J. Mlambo, Mrs. I. Grant, Dr. J. F. Donaldson.

Anglican, Mashonaland: Canon Chipunza, Revs. E. Chitsike, L. Machike, Mr. E. Mukwereza, Miss Tredgold, Miss Jenn, Miss Lister, Miss Hook.

Anglican, Matabeleland: Revs. H. M. Kay, D. Bridge-Collins, W. Duiker, O. Somkence, W. Sigeca, Canon L. Sagonda, Ven. J. N. Stopford.

Baptist: No names submitted.

Brethren in Christ: Bishop D. E. Climenhaga, Revs. I. M. Stern, N. Moyo, Mrs. G. Frey, Mr. J. Nkala, Mr. I. Kumalo, Mr. T. Ndlovu.

British and Foreign Bible Society: Mr. H. Casler.

C.C.A.P.: Rev. M. S. Daneel.

Church of Christ: Revs. W. O. Adcock, A. W. Bell, J. N. Hlambelo, Mr. S. R. Knapp.

Church of Sweden: Revs. E. Holmedof, M. Lundstrom, Dr. S. Bergman, Mr. R. Stenlund, Rev. M. Msthibela, Rev. F. Hove, Mr. S. Gumbie.

Dutch Reformed Church: Revs. S. K. Jackson, P. H. Badenhorst, I. M. van der Merwe, D. P. Mandevu, Mr. T. H. Barnard, Mr. P. Labuschagne, Miss S. Koch, Miss R. Snyman, Sister Malan, Mr. J. Gwisai.

Free Methodist: Rev. T. Houser, Mr. de Mille, Mr. Chauke.

L.M.S.: Revs. J. K. Main, P. S. King, W. K. Dube, D. E. Haward, Miss A. W. Freeland.

Methodist (American): Mr. M. A. Wakatama, Mr. W. W. Murphree, Dr. R. Goodloe, Rev. S. Kowo, Dr. G. Downie, Miss M. Deyo, Mrs. Mhlanga, Miss E. Devries, Miss S. Aldrich.

Methodist (British): Revs. C. Makuzwa, W. J. Ramushu, F. B. Rea, I. S. W. Reith, Miss A. Rutter, Rev. S. L. Zwana, Rev. A. W. Hoskins, Mr. W. M. Tregidgo, Rev. M. Appleyard, Rev. S. Ushewokunze.

Presbyterian: No names submitted.

Salvation Army: Lt.-Col. E. Buck, Brig. A. Erikson, Major J. Nhari, Capt. C. Gauntlett, Major Davis, Major R. Graver, Major Sercombe, Capt. Neube, Capt. Moyo.

S.A.G.M.: Mr. R. Davies, Mr. H. Ndamuka, Rev. E. W. Smith.

Southern Baptist: No names submitted.

WELCOME TO VISITORS

The Secretary extended a welcome to Mr. H. C. Finkle (Director of Native Education), Rev. E. G. Nightingale (Chairman of the Northern Rhodesian Christian Council), Rev. G. Thrussell (Congregational Church, Salisbury), Dr. D. G. M'Timkulu (General Secretary of the All Africa Church Conference), Dr. Wesley Sadler (Director of the Writing Centre, Mindolo Ecumenical Foundation, Kitwe), Mr. George Loft and Mr. Lyle Tatham (Society of Friends), Mr. E. Townsend Coles (Y.M.C.A.), Rev. E. J. Nemapare (African Methodist Church), and Dr. J. A. Reuling (Secretary for Africa of the American Board Mission).

SECRETARY'S REPORT

The Secretary read a brief Report, portions of which will be found in the Minutes.

NOTICE OF MOTION

Mrs. G. C. Grant, on behalf of the Salisbury Missionary Fellowship, moved the following resolution:—

"That the Christian Conference in Southern Rhodesia should use what influence and opportunity it has to encourage sustained conversation between leaders of the Government and leaders of the African community, on matters of common concern."

This motion was carried nem con and the Conference decided that the new Executive should appoint a small Action Committee to take this matter up and negotiate with the Government. The committee is as follows: Mrs. G. C. Grant, Miss B. Tredgold, Mr. M. A. Wakatama.

ADJOURNMENT

The President closed our morning session with the Benediction.

AFTERNOON SESSION

The opening prayer was offered by Mr. M. M. Moyo.

"The Reconciling Witness of the Church through Church Union and Theological Training." This paper was given by the Rev. F. B. Rea, O.B.E., M.A., B.D. A resumé of this address is to be found in these Minutes.

Arising out of this paper the following resolution was adopted: "The Conference authorises the Secretary to write to the Heads of Denominations asking if they are willing to meet for preliminary talks on possible steps towards closer integration and some form of unity. If a sufficient number agree to meet, the Secretary is authorised to make the necessary arrangements and report to the Executive."

COMMITTEE OF EVANGELISM REPORT

This Report was read by the Rev. P. S. King, and will be found in these Minutes. Arising out of this Report, the following resolutions were adopted:—

- (a) A Conference on Evangelism, lasting four or five days, to be arranged, probably in September or October, 1960, with one of the main speakers being Dr. Harry Denman. This Conference would cater for about 50 people and arrangements would be in the hands of the Committee on Evangelism.

- (b) The dates of Home and Family Week be 31st July to 7th August, 1960.
- (c) That the Secretary of the S.R.C.C. have printed in the Minutes of this Conference a list of suitable books available for this week.
- (d) That Conference appoint a Standing Committee to deal with Social Problems and Christian Citizenship, and that the question of fair hours for African employees be referred to it.

The proposals for work and action in Portuguese East Africa were referred to the Executive for consideration and appropriate action, as it was deemed advisable to exercise caution.

"DISSOLUTION OF AFRICAN MARRIAGES"

This paper was given by Fr. H. M. Kay, who painted a telling picture of the havoc wrought by too-easy divorce. He proposed that this matter be referred to the Minister of Law with the request that Government be asked to view with concern the greatly increasing rate of African divorces and to review again the situation which has arisen since the Chief Justice's Committee of 1956.

It was resolved that this proposal be referred to the Executive Committee for consideration and action.

The members of the Action Committee appointed by Executive were: Miss B. Tredgold (Convener), Mr. M. A. Wakatama, Fr. H. M. Kay.

ALL-AFRICA CHURCH CONFERENCE

The General Secretary, Dr. D. M'Timkulu, gave a brief history of this new venture and outlined some of his plans for the future. Conference agreed to endorse the recommendations of the Executive that member churches give every support to this organisation. A resumé of this paper will be found in these Minutes.

WRITING CENTRE, KITWE

The Director of this Centre, Dr. Wesley Sadler, reviewed the work of his Centre and asked for the prayers and support of the S.R.C.C. A resumé of this paper will be found in these Minutes.

ADJOURNMENT

Our President closed the afternoon session with the Benediction.

EVENING SESSION

The opening prayer was offered by the Rev. J. B. Hove.

MOTIONS

The following motions were passed:—

- (a) That this Conference apply for affiliation with the Commission "World Missions and Evangelism," leaving for the present the question of full affiliation with the proposed integrated organisations of W.C.C. and I.M.C.
- (b) This Conference approves of the proposal of the Executive that the Chairmen of Committees, or Chairmen's deputies, be ex officio members of the Executive Committee.
- (c) This Conference approves of the proposal of the Executive that Denominations which desire to do so may appoint two representatives on each Committee, as is done in the Education Committee.

Those churches without representation on the Native Education Advisory Board were called upon to nominate three members, and the following were appointed by Conference to this Board: Mr. G. C. Grant (alternate Mr. E. B. Mlambo); Rev. T. Houser (alternate Mr. J. H. Merritt); Mr. S. R. Knapp (alternate Rev. W. O. Adcock).

"THE RECONCILING WITNESS OF THE CHURCH THROUGH EDUCATION"

This paper was given by Mr. M. A. Wakatama, and a resumé will be found in these Minutes.

INYATI CELEBRATIONS

This Report was given by the Rev. J K. Main, of the London Missionary Society. A resumé of this Report will be found in these Minutes.

NATIVE LAND BOARD

This Report was given by the Rev. Herbert Carter, C.B.E. In reply to a question on title deeds, Mr. Carter said that the Government had not been able to grant title deeds in Native Purchase Areas in nearly enough quantities because of lack of surveyors. In reply to another question on soil analysis, Mr. Carter said that Government had Soil Analysts who would give a report on soil samples for a fee.

Arising out of this Report the following resolution was passed:—

“The S.R.C.C. welcomes the efforts of the Prime Minister to ensure adequate provision of land for African housing and welfare in all new town planning schemes. The S.R.C.C. welcomes, too, the announcement of plans for new townships in the Salisbury area. We are, however, deeply disappointed that the areas chosen are all on the outermost perimeter of the city and therefore at maximum distance from the centres of labour, even though land is still available within the boundaries both of the Municipality and the surrounding townships. We urge the necessity for the allocation within these townships of land for schools, churches, recreation and housing. In particular we call upon the Prime Minister to safeguard the position of the existing schools in the European areas.”

This Report will be found in the Minutes.

The Rev. Herbert Carter was re-appointed representative on the Land Board.

At this session Mr. Carter also reported on the work of the Lands Committee, and it was decided that the two resolutions concerning the Select Committee on the Resettlement of Natives, and Cattle Levy, should be submitted by the Secretary to Government.

SOCIAL AND INDUSTRIAL COMMITTEE

Conference approved of the setting up of a new committee to be called the Social and Industrial Committee, the Chairman of which is the Rev. P. S. King, and the Secretary Major R. Graver.

The Vice-president closed the evening session with the Benediction.

FRIDAY, APRIL 22nd

Our morning devotions were led by the Rev. George Murray.

Y.M.C.A.

The Secretary of the Y.M.C.A. in Rhodesia, Mr. E. Townsend Coles, spoke on the aims of the Y.M.C.A., stressing its flexibility and diversity of plans. As far as the Federation was concerned, he proposed:

1. Deploying trained workers into strategic centres.
2. Establishing Clubs for the age group 15-30.
3. Establishing a Camp College in the Eastern Highlands.

He asked for the prayers and financial support of members of the Conference.

WORLD STUDENT CHRISTIAN FEDERATION

Miss I. B. Castren, of the W.S.C.F., who happened to be on a short visit to the Federation, spoke briefly on the objects of her present visit to various parts of Africa. She stressed particularly the need for a training course for providing student leadership in the Universities and Colleges, and expressed the hope that there might soon be an All-Africa Student Christian Conference, possibly at the same time as the second All-Africa Church Conference.

EDUCATION COMMITTEE REPORT

This was presented by the Secretary, Mr. W. G. McD. Partridge, and a copy will be found in the Minutes. The proposal under paragraph 8, defining the functions of the Education Committee, were accepted, and so were the resolutions under paragraph 2 (b), (c) and (d), and paragraphs 4, 5, 6 and 7. There was a slight modification of the recommendation under 2 (a). It was felt that we as a Conference were not in a position to "set out the needs of the African Education Service," but what we could do was to present some salient points of the African educational scene for the guidance of M.Ps.

After the tea interval Mr. H. C. Finkle, Director of Native Education, spoke. He made the following points:—

1. That untrained teachers were indispensable and that they would have to be used for the foreseeable future.
2. All teachers completing their training this year would not be considered "replacements" to the teaching establishment, but "additional staff."
3. Government planned to give outright grants for some buildings instead of the £ for £ basis.
4. Government hoped to provide as many as 60 new schools to cater for pupils of standards 4, 5 and 6, but development in this direction would be dependent on the supply of teachers.
5. There was immediate need for more Secondary Schools. Therefore he hoped that it would be possible to convert some of the Central Primary accommodation into Junior Secondary.
6. He hoped it would be possible to provide as much as £20,000 each for the building of, say, eight new Secondary Schools per annum.
7. Missions would be allowed and encouraged to provide Post-certificate Courses if these were needed.
8. Government had no desire or intention of taking over work now being done by Missions.
9. The United Native Teachers' Board had one main purpose in view—to ensure that all teachers receive equal treatment.

Before closing, the Director thanked our President for his splendid service, and wished him godspeed in his new appointment.

REPORT OF THE AUDIO-VISUAL AIDS COMMITTEE

The Rev. R. Goodloe presented this Report, emphasising the tremendous opportunity open to us, especially in the realm of television. The following two recommendations were passed:—

1. Rev. Nils Skold

- (a) That the offer by the Swedish Lutheran Mission of the part-time work of the Rev. Nils Skold in the production of audio-visual material be accepted gratefully.
- (b) That the Visual Aids Committee be given permission to raise funds and to approach groups such as RAVEMCCO for the production budget of the Rev. Nils Skold.
- (c) That S.R.C.C. provide the Swedish Lutheran Mission with £300 per year for four years as its share of the Rev. N. Skold's maintenance, with the further understanding that should additional funds be necessary for housing or office space, S.R.C.C. would be willing to make a reasonable contribution.

2. Rev. E. L. Sells

- (a) That the offer by the American Methodist Church of the part-time work of the Rev. E. L. Sells for a three-year period for the promotion of audio-visual materials be accepted gratefully.
- (b) That since his maintenance is guaranteed by his church, S.R.C.C. make a contribution towards such items as office and travel expenses.

(c) That his duties be primarily the following:

- (1) To co-operate with the film librarian in the building up of the existing film library.
- (2) To handle information and promotion of audio-visual work.
- (3) To act as liaison with other areas and groups in the field of audio-visual work.
- (4) To set up training courses in materials and methods.

(d) That he be made Secretary of the Visual Aids Committee upon his return.

The Rev. F. B. Rea spoke of a special meeting recently held in Salisbury on Radio Broadcasting as a means of Evangelism, and he urged the Conference to "go forward in thought and planning as a venture of faith."

Lieut. Rader then spoke on the amazing service rendered in various parts of the world by religious broadcasting stations. He moved the following resolution:

That an approach be made to the Government for permission to establish within the Federation a Religious Broadcasting Station which will form a link in the Missionary Radio coverage of Africa.

This was passed nem con.

The Rev. Nils Skold requested that, as he was leaving Rhodesia within a day or two, not to return until the middle of 1961:

- (1) Applications be made by the Audio-Visual Aids Committee for a scholarship (e.g., RAVEMCCO, World Council of Churches) which would enable him to undergo further studies in matters pertaining to the use of audio-visual aids.
- (2) That he be authorised to approach, during his furlough, various organisations and institutions in order to raise funds for the planned production of audio-visual aids, mainly films for Africans.

REPORT OF THE LITERATURE COMMITTEE

This was presented by the Secretary, Mr. W. M. Tregidgo, and all six recommendations of this Committee were accepted with the following modifications:

- (4) That the opening sentence of recommendation No. 4 should be changed to "The Committee is requested to consider ways and means of producing suitable material for this purpose."

As far as recommendation No. 3 was concerned, this was to be submitted to Executive for appropriate action.

The morning session ended with a prayer by the Rev. H. Carter.

AFTERNOON SESSION

Devotions were led by the Rev. Ndabaningi Sithole, B.A., B.D.

REPORT ON CHURCH DISCIPLINES

This paper had been prepared by the Rev. J. P. le Roux and was submitted to members for their consideration. Later it was decided that:

- (a) Conference expresses gratitude to the Rev. J. P. le Roux and his committee for preparing this invaluable document.
- (b) That this Report be sent forward to Executive for further study and action. A resumé of this Report will be found in the Minutes.

CHARACTERISTICS OF AFRICAN WORSHIP

This paper, a resumé of which will be found in the Minutes, was given by the Rev. O. Somkence.

REPORT OF SUNDAY SCHOOL AND CHRISTIAN EDUCATION COMMITTEE

This was presented by Miss Wenyon. The following resolutions were carried nem con:—

1. That training courses for Sunday School teachers be held biennially in the main centres of Southern Rhodesia, the multi-racial character of S.R.C.C. being kept in mind.

2. That the vernacular editions of the All-Africa Sunday School Curriculum be used as widely as possible by the constituent churches and missions of S.R.C.C.
3. That all constituent churches and missions of S.R.C.C. endeavour to see that they are represented at Committee meetings, and that when the official delegate is unable to be present, a deputy be appointed.

Y.M.C.A.

Th Rev. Paul King gave a brief summary of Y.M.C.A. work in Rhodesia, in the absence of Mrs. Margaret Hathaway, who was conducting a Conference of Y.W.C.A. workers at Fletcher High School, Gwelo. He drew attention to the fact that there would be an Ecumenical Work Camp, sponsored by the World Council of Churches, in Bulawayo in August.

ELECTION OF OFFICERS

The following officers were elected:—

President: The Ven. J. N. Stopford.

Vice-president: Mr. M. A. Wakatama, M.A.

Secretary and Treasurer: Mr. G. C. Grant, M.A., U.E.D.

Executive Council:

President: The Ven. J. N. Stopford.

Vice-president: Mr. M. A. Wakatama, M.A.

Secretary and Treasurer: Mr. G. C. Grant, M.A., U.E.D.

Miss B. Tredgold, M.B.E., Runyararo, Harari, Salisbury.

Miss P. Wenyon, Hope Fountain, P.O. Waterford, Bulawayo.

The Rev. M. W. Booth, P.O. Box 1081, Salisbury.

Bishop D. Climenhaga, Box 711, Bulawayo.

The Rev. M. S. Daneel, P.O. Box 533, Salisbury.

The Rev. S. K. Jackson, P.B. 45, Fort Victoria.

Mr. S. R. Knapp, P.O. Dadaya.

The Rev. H. Jesse Lawrence, 7 Central Avenue, Salisbury.

The Rev. J. K. Main, Hope Fountain, P.O. Waterford, Bulawayo.

Mr. M. M. Moyo, P.B. 129 S, Bulawayo.

Col. C. O. Richards, P.O. Box 14, Salisbury.

The Rev. E. L. Sells, Box 8406, Causeway.

The Rev. N. Sithole, Mount Silinda.

The Rev. O. Somkence, St. Andrew's Cottage, 55/1705 Mpopoma Township, Bulawayo.

SCRUTINEERS.—The President intimated that with the necessity of holding evening meetings it had not been possible for the Secretary to prepare a record of the proceedings to date, so he appointed the following Scrutineers to attend to the Minutes for publication:—

President, Vice-president, Miss Tredgold, Rev. F. B. Rea, Rev. N. Sithole.

The afternoon session was brought to a close with the Benediction by the Rev. H. Jesse Lawrence.

EVENING SESSION

Our evening devotions were led by Brigadier A. Erikson.

This was an open session to hear two papers, both on "The Reconciling Witness of the Church in the Life of the Nation." The first paper was given by the Rev. Herbert Carter and the second by Mr. K. J. Tsolo. A resumé of Mr. Carter's paper will be found in the Minutes. It was not possible to make a resumé of Mr. Tsolo's paper, as he did not present a copy to the Secretary.

PRESENTATION TO THE REV. H. CARTER, C.B.E.

At this stage the Rev. H. Carter was presented with a cheque in appreciation of the sterling services rendered by him to the Conference since its inception. Mr. Carter expressed his thanks most appropriately.

Before the meeting ended, our President bade us goodbye and expressed his most grateful thanks to the Executive and all members for their loyal and cordial support. He assured us that, though he was leaving Africa, he would not forget it. Our Vice-president, the Rev. H. H. Morley Wright, expressed our deep appreciation of the services rendered by our President, emphasising that he was held in very high regard by us all. He also felt proud that our President had been chosen for so important a position overseas, and he wished him God's blessing in his new sphere of service.

SATURDAY, APRIL 23rd

MORNING SESSION

Opening devotions were led by our Vice-president, the Rev. H. H. Morley Wright, acting in the absence of our President, who had left that morning for the United States.

SHONA BIBLE

This Report was presented by the Rev. S. K. Jackson, and will be found in these Minutes. The Chairman expressed our grateful thanks to the D.R.C. Mission for the work of their staff, especially that of Mr. Jackson, in the production of the new Shona Bible, and it was agreed that Mr. Jackson should be asked to proceed with the translation of the First Book of Samuel while the text of the New Testament was being scrutinised by the Committee.

WORLD REFUGEE YEAR

The Rev. Herbert Carter reported that the Governor-General was now sponsoring a fund on a Federation-wide basis and he urged that support be given to it by the churches and missions. He painted a heart-rending picture of the 40,000,000 refugees, a quarter of whom were children. Conference pledged itself to give its fullest support to this appeal.

Mr. Tregidgo drew attention to the forthcoming publication of a special Penguin book, priced at 2s. 6d., on the refugee problem, and pointed out that all profits would go to the World Refugee Fund.

THE RECONCILING WITNESS OF THE CHURCH THROUGH MEDICAL EVANGELISM

This paper was presented by the Rev. E. G. Nightingale, B.D., at the conclusion of which Conference requested that his paper be printed in the Minutes in full.

MEDICAL COMMITTEE REPORT

This Report was presented by Dr. F. Donaldson, and all of the eight recommendations made by this Committee were passed nem con (see Minutes). An Action Committee consisting of the President, Dr. Donaldson and Dr. Steyn was appointed to contact Government and to present these various recommendations to them.

BRITISH AND FOREIGN BIBLE SOCIETY

Mr. H. Casler spoke briefly on the work of his Society. Among other things he referred to a request from the Roman Catholic Church to use the New Testament Shona translation. This matter was referred to the Shona Committee for action.

THANKS

Mr. W. G. McD. Partridge, on behalf of the Conference, expressed thanks—

- (1) For hospitality provided by our hosts and hostesses.
- (2) To the Rev. I. S. W. Reith and the Rev. J. Hawkrigge for their able arrangement of hospitality for delegates.
- (3) To the Women's Associations of the churches which provided teas and lunches, and not forgetting flowers for the church.
- (4) To the Minister and Elders of the Presbyterian Church for the use of the church and hall free of charge.
- (5) To the President, Vice-president and Secretary for their handling of the Conference.

NEXT CONFERENCE

It was felt that a residential conference was preferable and that the next Conference should be held either at Umtali or Gwelo if accommodation could be provided.

The Conference was closed with a prayer by our Vice-president, the Rev. H. H. Morley Wright.

OPENING OF THE SOUTHERN RHODESIA CHRISTIAN CONFERENCE

BY THE GOVERNOR OF SOUTHERN RHODESIA,
HIS EXCELLENCY SIR HUMPHREY GIBBS, K.C.M.G.

You have done me a great honour this morning in inviting me here to open your Conference, and when the invitation came about three months ago I said I would be delighted to do so, as I am, of course, in complete agreement with your ideals and the fact that you get together every two years to discuss the common problems between all denominations represented here is a first-class thing. However, as today came nearer, I began to wonder what I could possibly say to you today, because you are all learned men who have given up your lives to helping the Church play its full part in our affairs. So I began to think of the huge part the Church has played in health, education, and so on, and, of course, we all know of the major part the Church has taken in world affairs generally. I decided, therefore, that it would be a complete waste of time to come here to thank you for what you have done; you would not wish that, in any case. I therefore began to think along other lines and tried to find out through self examination of my own life what things I knew I should have done which I had obviously shelved or avoided doing for one reason or another, with the idea at the back of my mind that I might possibly be able to put some of the blame on the Church for not keeping me up to scratch. I thought possibly if you had an example of that kind, you as our leaders might understand better where you could help us lay people more.

I think, to try to make my point, I should tell you here that I had extremely good parents who, by their example, made me and the rest of my family realise at a very early age the difference between what is right and what is wrong, and by that I do not mean that they taught us that it was right to go to church and wrong not to do so, although in actual fact we were taken to church every Sunday; but what they taught us by example was that whatever one did every day there was a right way of doing it and a wrong way. It might apply to anything and everything—for example, manners, business, farming or games; in fact everything one does every day. It is the way in which you do it. The point I am going to try to make is that human relationships are the basic thing which matters in the world today, between nations, between races, between employers and employees, and so on right down the line, and these are not solved by top-level people making laws about what should or should not happen—they are only solved by everyone deciding on what is the right way to carry out his particular job every day. Looking back to before I came to this country, I was running a farm for my father, who had a large house in the country not far from London. We had a farm of our own and various tenants who farmed other land owned by my father. I knew very well all the people engaged in working the farm, and the tenants and the gardeners, and so on, but what was far more important, my mother knew all about their wives and their children and all their problems; and, vice versa, they knew all about us, too, so the whole place worked as a team. Then I came to Rhodesia, and I greatly regret that I forgot part

of my training. Life was difficult and it was hard work to make a living farming, so I worked hard and I knew, of course, the fellows who were working with me, but I forgot—or had no time to bother with—their individual problems. I believe all business undertakings, all industry—everything, in fact, our own homes and so on—would work better if we all had more understanding and sympathy for one another. It is possibly the pace we live at that makes it more difficult to do so now than it was, say, 50 years ago, but I believe that the sooner we get back to that way of living the better it will be for the whole world, and I believe if you people always have that at the back of your minds you will be able to help us all not only to lead better lives but to make the world a far happier place. There has got to be a lot of rethinking at the bottom of our everyday lives, and agreements at top level and so on about various things which seem important can have no effect unless we all understand each other's point of view and problems.

On the other side I do wish to say that since I have been Governor I have had a grand opportunity of seeing what is being done towards better relationships, and I am amazed at what is already going on, but I am also amazed at the opportunities which still exist for service. Some people have not the time to do voluntary service of any kind, but these people can do a lot in their own homes and in every action all day long to help.

Now what I have told you is not, of course, anything new, but I have tried to lay stress on how I think you can help us lay people to do the right thing; and when, as you have to do, you talk about our neglect of worship and our failure to produce reasonable sustentation fees, and so on, if you could also add something about our relationships one with another I believe you would be helping us to make the world a happier place and possibly helping to ease the tension that there is everywhere today, and I don't want you to think that I do what I have suggested we all might do.

Well, I wish you all the most successful Conference and apologise for taking up so much of your time, but I hope I may have made some very small contribution to your deliberations.

I now have much pleasure in declaring your 1960 Christian Conference officially open.

PRESIDENTIAL ADDRESS

BISHOP A. M. CLIMENHAGA

Fellow members of the Southern Rhodesia Christian Conference, and friends:

We have again assembled for a bi-annual meeting of our Southern Rhodesia Christian Conference, the fourth since its inception at Goromonzi back in 1954, and the third in plenary session. What with our gravitating back and forth between Goromonzi and Bulawayo since then, some sort of place continuity seems to have been established, has it not? If there ever was a time when a sense of continuity is needed, in light of the swirling patterns about us, it is today!

For us in different ways the patterns of change are undoubtedly in our thinking as we come to this Southern Rhodesia Christian Conference. I cannot help but think today of my own period of association with the Southern Rhodesia Missionary Conference and more latterly the Christian Conference. This is an association which has extended from my first attendance at the 1946 S.R.M.C. in Bulawayo down through to the present. With the exception of the Conference two years ago, I have had the privilege of being fairly closely associated with other conferences. It is with a real wrench that I think of leaving all of you and this most happy period of association, especially highlighted by the past six years of administrative

relationship with you. Of course, it is high time for a change in the presidency. But one could have looked forward to fraternal association and the greater developments which, pray God, may lie ahead for the churches and missions and Christian Conference in Southern Rhodesia. This is not to be. We have only one reason for leaving at this time, and it is that we have heard the voice of the Lord in direction and operate under the impetus of the Lord's Prayer—"Thy will be done." We shall not forget you, and trust that we always shall be part of your work in the lives of those recruits who will be coming to the Rhodesias from the College to which I am going.

Another change that faced us in the recent past was the retirement as Secretary of this Conference of the Rev. Herbert Carter, C.B.E. Mr. Carter not only served as President of the S.R.M.C. and S.R.A.M.C., but just before the crucial point of amalgamation and enlargement of those two conferences into our present Christian Conference, he took over the secretariat. Some of us at the 1954 Goromonzi amalgamation of conferences had our hesitations and fears. Through Mr. Carter's sure touch as Secretary, these were quickly resolved in the service of an effective Christian Conference. I have worked now in administrative association with Mr. Carter well nigh on to six years. I cannot adequately bespeak my appreciation for this elder church statesman in our association together. It is one of the highlights of my life.

How fortunate we are in this pattern of change to have secured the services of our brother Mr. G. C. Grant, M.A., U.E.D., who previously so adequately served as the interim Secretary of the All-Africa Church Conference. I pay respect to a short but fruitful period of co-operation with Mr. Grant in carrying on the work of and preparing for this Christian Conference. With you as Secretary, sir, we believe this Conference has great prospects before it.

Now, ladies and gentlemen, as we meet today, undoubtedly the shadow of national and continental events and crises will hover over us. Again and again this shadow is likely to make itself felt in our deliberations. In all of our thinking there will likely be a dual strain: What is the pattern of things to come and what modes of reconciliation can be applied to crises arising? It seems rather significant, then, that we should have chosen for our Conference theme, "The Reconciling Witness of the Church." This will be developed in various addresses and discussions under consideration of such fields as church life and union, the life of the nation, and educational and medical evangelism. Other speakers will deal in detail with these themes, and as a Conference our deliberations will be along these lines. Thus I propose to think with you more specifically along the lines of our church and missionary work in Southern Rhodesia (and perhaps the Federation) and the pattern of things to come.

In order to plunge into the heart of this thought there are three important considerations. In the first place there may be in implication in the terminology "pattern of things to come," that we expect to emerge in Southern Rhodesia in the near future something that will appear automatically, that could emerge of its own accord. We may have the concept of a natural evolution of our church and mission life in the days ahead. If so, in light of the critical days in which we live, one is convinced that this implication is erroneous. The pattern of things to come will have to be brought about by an abundance of consecrated thinking and sanctified, earnest prayer. It will have to be a creative act, a novel emergent, connected indeed with the patterns of the past and influenced by the changed conditions operating there, but an act essentially novel and bearing the marks of a new creativity in vision and understanding.

This leads to the second observation, to wit, that one of the most fundamental characteristics of the mission of the Church, without which it will wither and die, is an ever-new understanding of the missionary task and, where necessary, a resultant changing to more relevant methods of fulfilment. Recall to mind Newton's first law

of motion, that "every body continues in its state of rest or of uniform motion in a straight line except in so far as it is compelled by forces to change that state." This is the law of inertia—the tendency of a body to preserve the state of rest or of constant motion. Now I am not a scientist and I do not know if this is still considered a scientifically sound law, but this law certainly seems to be only too true in the moral, intellectual and spiritual worlds. The hand of past habit is ever ready to lay icy fingers of death on the pulsating beginnings of new life. Those of us who have been engaged in institutional work are all too familiar with this problem. Institutions as working institutions have a certain motion, a constant velocity. We get so absorbed more and more in the details of this complicated machine that we forget to come apart and look at it from the vantage point of its original purpose and the way that purpose should be fulfilled in the dynamic changes and crises of the day. "Where there is no vision the people perish." A vision—here not the ecstatic experience of the mystic, or ineffable vision with the absolute—but the synoptic view of living individuals, going back in retrospect and going forward in prospect. The mission of the Church is always called to this painful and arduous task of securing for itself a new vision, a new and invigorating understanding of its eternal task and new and more relevant methods of fulfilment.

To speak like this may incur the ire of many earnest Christians who will say, "Why, the mission of the Church has been given from its very foundations—the eternal Gospel that it has been commissioned to preach. Then why the necessity for any reconsideration of it?" There is undisputed and absolute truth to this—that the mission of the Church is eternally the same. The Gospel of Jesus Christ is a final Gospel. The Gospel is something "once for all" and complete in its nature.

And yet should it not be true also that in the outworkings of the final Gospel of Jesus Christ there are endless reaches both for human thought and action? Even as the eternal Word of God, which was with God and was God, had to become flesh and dwell among men, so the mission of the Church is to become flesh and dwell among men in every new age and in every new context of circumstances—this under the Holy Spirit, who all the time leads the Church to understand in an ever-increasing measure the riches of the Gospel we have in Christ Jesus.

The third consideration is that in the pattern of things to come, the shape and contour of the mission of the Church will have to be outlined and drawn in terms of something which has come and which is abiding, namely, the Gospel of Jesus Christ and the nature of the Church. While we stated that the pattern of things to come in the Church in Southern Rhodesia will not emerge by itself as a product of a spiritual *laissez faire*, we must also emphasise that it cannot be arbitrary. It will not be something we only should like to see come to pass, not a design pleasing to our fancy, but a pattern that in a real sense is patterned after a permanent purpose. And this purpose is to be found in the twin foundations of Christian missions—the Gospel of Jesus Christ, and the Church.

Just briefly we remind ourselves that the Gospel is the good news that in the fullness of time God entered the scene of human history in the person of His Son, Jesus Christ. When all was sin and shame, in the fullness of time, the Expression of God (as Phillips puts it) entered to redeem and remake man and his society. The Gospel is the proclamation of that Expression, a proclamation in humble thankfulness of what great things the Lord has done for us. This was not the emergence of a new ideal on man's moral horizon. Rather it was the entrance of a new and redemptive power which breaks down the middle wall of partition and brings peace to those who were afar off and to those who were near. This Gospel the Church has been commissioned to declare; this ministry of reconciliation the Church has been called to proclaim.

But just what do we mean by the Church? Some of us these days have been doing a lot of thinking on this question. We realise that we should have moved in

our programme from the mission stage to the church stage—this is so well exemplified in the nomenclature of this Conference—not missionary but Christian or Church Conference. But now we question, What is the Church? Because of the wide range and disparity in our communions, our ethos patterns, our administrative setups, this is not an easy question to answer.

Time was—when I was a theological student in college—when a concept was abroad that the Church was simply one human society among the other societies in the world. Sad to say, this concept still seems to be held by some who name themselves followers of Jesus Christ. As a result the mission of the Church was conceived to be a kind of business engaged in more or less on the lines of secular business. A work much discussed back in those days was "Rethinking Missions"—a statement that what we needed was a co-operative search with other religions for still undiscovered truth, a joining of hands with all good men in the world to make it a little better place than it was.

Out of our association with movements in the ecumenical pattern, and our association with theological schools in the older churches, and our contacts with Christians in many divergent places, we have learned that such a concept is not true. Rather with eyes opened we are rediscovering old, yet new, dimensions in the meaning of the Church—the Church is a supra-national, supra-racial, supra-denominational divine fellowship. As David Moses says:

"It is a community of believers who have been translated from darkness into marvelous light, among whose members there is neither Jew nor Gentile, Greek nor barbarian, male nor female, bond nor free! We are realising with the help of the Holy Spirit that this is the divine human society in which membership is not based on what we have and what we can give as is the case with all human societies, but in what we do not have and in what we cannot give. It arrests us by its universal characteristic because it is founded on a universal human want, 'All men have sinned and come short of the glory of God,' and the divine generosity—'God so loved the world that He gave His only begotten Son.' The Church cannot exist for itself, because it is the body of Christ. It can only exist for its Lord. The Lord's mission is its mission. To it has been committed the ministry of reconciliation." (From 1956 Interpretation.)

If we can all agree on this renewed understanding of the Church, I believe that the effect will be noticed in developments or change in the pattern of things in our church life in Southern Rhodesia. May I suggest at this point some of the changes or developments we have in mind—other speakers will be developing some of these in more detail, but I at least introduce them here.

One of the first changes in the pattern of things will be an eradication of a radical distinction between the Church and the mission. Some of us will have to confess that until recently we have been part of an unfortunate dichotomy of thinking between the mission and the Church. With others we have come to realise that a regrettable feature of the present pattern in too much of our church-mission programme is that in the consciousness of the ordinary Christian, the Church is one thing and the mission quite another thing. To paid evangelists, ministers and missionaries is left the mission of the Church, while the Church sits at ease in her spiritual Zion. All our efforts should be concentrated to abolish this distinction and to get our total membership to realise that the very *raison d'être* of the Church is the mission—the promulgation of the message of her Lord.

This will lead us, then, on to an explicit expression of the principle that all our work, however varied it may be, must be judged by the overriding importance of the Church's mission. Too often we are apt to classify our programme as the worship of the Church, the fellowship of the Church, and the service of the Church. This may have had a practical purpose in helping us and our supporters overseas to a

clearer understanding of the many-sided nature of the mission of the Church. But we have then become so compartmentalised as to lose sight of the basic thread needful in the mission of the Church. As has been said again by David Moses:

'What kind of worship is it that only delights in the selfish enjoyment of the glory of God but does not immediately run to the crowded ways of life, to the haunts of wickedness and gloom, and radiate the worshipped glory of the crucified Jesus? What kind of fellowship is it that is only interested in the strengthening of the bonds that bind it together, becoming more and more a well-knit but closed community, and does not realise it should be the leaven that leaveneth the whole lump? And what kind of service is it that becomes more and more efficient and many-sided but fails to point to the secret source of its service? In all these cases the acid test is the mission of the Church. The nature of the Church is its mission and its mission is its nature.'

And so we declare that to get a new pattern and a necessary pattern in our programme we must ask the question of our educational programme, Is it Church-centred? . . . our medical programme, Is it Church-centred? . . . our social service programme, Is it Church-centred? . . . and so on through the varied enterprises of farms, office, et al, that are ours, Is it Church-centred? If it is not, then it is time for us to revise, review, revamp our whole approach to this principle—the work proceeds from the Church and goes back to the Church.

A third phase of thinking which will result from a fresh understanding of the Church will have to do with questions of unity and ecumenicity. There is no doubt that consideration of the supra-racial, supra-national and supra-denominational aspect of the Church will cause any thinking person to stop and ask himself the question, What did our Lord mean in His high-priestly prayer when He prayed, "That they all may be one, even as Thou, Father, art in Me, that the world may believe that Thou hast sent Me." Could it be that there has been a further unfortunate dichotomy between the mission of the Church and the unity of the Church? Undoubtedly there has.

However, it is only fair to point out that notwithstanding the urgency to unity, in the words of Bishop Stephen Neill we must say,

"Now to affirm this urgency of mission is not to say that any or every kind of union is in itself good. Unity is to be sought not for the sake of unity but that the world may believe; and if at any point the choice is clearly between unity and truth, it is truth that must unhesitatingly be followed. Yet 'loyalty to truths received' should not be used as the final argument against entertaining the possibility that in Christ there may be a fuller truth than any of us has attained in separation."

There are many of us in this Southern Rhodesia Christian Conference who recognise that unity can be achieved only in loyalty to Jesus Christ—the Christ of the Word, and to His Word—the Word of God. Within those loyalties we are called today to deep heart-searchings and new efforts in expressing our oneness in Christ in our Church life. Such efforts will find ever-continuing expressions as the recent oneness and unity of the churches in the Billy Graham Crusade, with the result as reported in the April "Our Africa":

"One young man told me that he had not been to church for a long time. But the sight of thousands and thousands of all races and backgrounds so impressed him that he said, 'This is the Church.' The oneness of the gathering brought to him the conviction that the Church is not in a building, but in a Body. Before the meeting was over he had given his heart to Jesus Christ."

Again, when it comes to any development in ecumenical patterns, we need to remember that the larger the fellowship we can achieve across the boundaries of

our local circumstance, the more we will keep the inter-denominational, the inter-continental and inter-church mission aspect in the life of our churches. For this reason some of us press for organic relationships with various groups representing varied theological and church interests. We thus are prepared to recognise value where value may be obtained in uniting with world-wide organisations of churches, missions and similar federated interests. This Conference will be considering the possibility of closer links with the International Missionary Council and/or World Council of Churches and the All-Africa Church Conference. In the event of an closer links being forged, we must also be prepared to recognise the validity of an organisation of the World Evangelical Fellowship among interested churches. In the narrower spheres of churchanity, we must also think favourably of the ecumenical aspects of such affiliations as the Anglican Communion, the World Lutheran Federation, the World Methodist Council, the World Baptist and Presbyterian Alliances, and the Mennonite Central Committee affiliations. All of these can play a vital part in keeping out the parochial in our church concepts and establishing the world-wide aspect of the community of the Lord's people.

But here a word of warning is needed. In our striving to be ecumenical we must take care to avoid a pattern of pronounced foreignness in the Church. This will call for study of all the patterns about us to find that which will be of value on the local level to the life of the Church. There is a challenge to us of a resurgent animism as well as the increasing inroads of resurgent ethnic religions that demands all we can do to make the Gospel understood cross-culturally to all sections of the community where the Church labours.

In our creative thinking on the pattern of things to come, we have started considerations of a radically revised organisation and training of the ministry for the churches in this area. We are on the road, although somewhat haltingly, to a more adequate theological training on an increasingly higher scholastic level. We feel rightly that our ministry must keep pace with the educational advance of the times. Some among us feel that this demands a united theological college at the best; or, second best, a federation of colleges. Others of our group feel that while they cannot go along with a united college, there must be a strengthening of staff and curriculum in existing institutions—although, admittedly, by going it alone the resources are all too limited and the unity of the brotherhood in Christ may be suspect.

In all of this I sound a word of warning. We shall have to take care in such thinking lest we uncritically transplant Western concepts and norms of a Christian ministry and training in an area where conditions may be very different from the so-called "home" countries. This has already been pointed up in studies in theological training in other areas of Africa. Let me illustrate. In our Western concept a full-time paid ministry has been the norm and a ministry which has taken the four years, more or less, of theological training. But we sometimes wonder whether it is possible under present economic and cultural development to thus provide a ministry adequate to the needs of multiplying and growing congregations—and, thank God, they are still multiplying and growing! If we are not careful our congregations will be starved of necessary spiritual food and the ministry of the Word and the Sacraments. We have seen the development of circuits and itineration for our ordained ministry until one minister may have twenty to thirty churches under his pastoral care. This has served and is serving a purpose. But, as Bishop Newbigin says:

"In the New Testament, the local congregation is treated as the Church of God in that place. It is not a branch of an organisation; it is God's gathering in that place. Moreover, it is a Church furnished with a ministry, 'all the Saints in Christ Jesus . . . with the bishops and deacons.' The New Testament knows nothing of a church without a ministry."

Is it not time for us to follow the lead of studies in other areas of Africa and consider whether this whole pattern is in need of serious revision? Perhaps we need to think in terms of more ministers by having part-time ministers whose support would not founder the budgets of our churches. This should lead us to think through intensive theological courses in holiday or other periods to train professional men called of God to the ministry who cannot altogether leave their employment because of family financial responsibilities. We are not making use of all the resources at hand. And in this way, in local settings, churches themselves from the very beginning could become responsible within themselves for this ministry of the Word and of the Sacraments.

Last but not least in the new pattern of things to come in Southern Rhodesia, we must endeavour to exemplify what is central to the Christian Gospel: that is, the Cross—the Cross of Christ, and the Christ of the Cross! The Cross of Christ shatters any effort to clothe Christianity in a garb of convenient and easily acceptable religion. Beyond its implication in our initial redemption, the Cross means absolute surrender, self-giving, utter dedication. For the ministry and the Christian worker the Cross will mean a renewed consecration to the task in our calling. For the laity the Cross will be the commission to live the life of the Cross in urban and rural areas, spending and being spent to demonstrate the power of the Cross. For the Church the Cross will be the expression of her deep identification with the world. As the Willingen Report says under the heading “Missionary Calling of the Church”:

“The Church is in the world and as the Lord of the Church identifies Himself wholly with mankind, so must the Church also do . . . Christians do not live in an enclave in the world. Therefore the Church is required to identify itself with the world, not only in its perplexity and distress, its guilt and its sorrow, but also in its real acts of love and justice—acts by which it often puts the churches to shame.”

Listen in conclusion to Bishop Stephen Neill in “The Unfinished Task”:

“The Gospel we bring to the world is the Gospel of hope because it is the Gospel of the Resurrection. But that Gospel has power only because the Resurrection is the Resurrection of the Crucified.

“It is as the Crucified that Jesus draws the hearts of men to Himself. The rendering of Psalm 96: 10 given in some manuscripts of the Septuagint is not original, but it is true: ‘Tell it out among the heathen that the Lord hath reigned from the tree.’ This is the strangest of all transformations. God has taken that place of horror and disaster and made it the place of peace. In our darkest hours of despair, it is to the Cross that we turn to find consolation. When we are tempted to doubt everything, it is the Cross that tells us plainly that God is love. Bowed down by the sense of failure, we turn to the Cross and receive the grace of forgiveness. When the way is not clear before us, and we hesitate about the vocation of a lifetime, it is the Crucified who says to us, ‘Follow Me.’”

REPORT OF THE SECRETARY

Your Executive Committee has met four times since the last meeting of this Conference—on March 17th, 1959, on November 10th, 1959, on January 27th, 1960, and on April 20th, 1960.

Not having been present at all these meetings, I cannot speak with authority about them. But having read the Minutes I would draw your attention, as briefly as I can, to the following points:—

(1) The resignation of the Rev. Herbert Carter, C.B.E., as Secretary:

Please note the following Minute: "The Executive Council of the S.R.C.C. has received with great regret the resignation of the Rev. Herbert Carter as Secretary of the S.R.C.C. Mr. Carter has served as Secretary since the inception of the S.R.C.C. at Goromonzi in August, 1954. He brought to bear on the secretariat a lifetime of experience as a missionary and in church administration in the Methodist communion. He has also served several terms as President of the former Southern Rhodesia Missionary Conference and was a member of the S.R.M.C. Executive for many years. Mr. Carter's incisiveness in tackling and expediting S.R.C.C. issues, combined with a breadth of understanding and sympathy for all the component sections of the S.R.C.C., has been a marked feature of his executive secretarial work. He exemplifies the spirit of ecumenicity at its highest and best. In view of his long term of administrative relationship to the cause of the Church, Missionary Conferences and Christian Councils in this area of Central Africa, and with a desire to keep the benefits of his experience and advice in the highest councils of our S.R.C.C. programme, this Executive recommends to the next plenary session of the S.R.C.C. the following resolution:

"That the Rev. Herbert Carter, C.B.E., be made Life Vice-president of the S.R.C.C. and its Executive Council."

Arising out of Mr. Carter's resignation, the Executive did me the honour of inviting me to act as Secretary until this meeting of our Conference.

(2) Committees of the Conference:

The Executive has called on each Committee to appoint its own Chairman and Secretary and to hold meetings whenever they consider it desirable to do so. Moreover, the Executive arranged for all the Committees to meet at Morgenster in September, 1959, and from these meetings invaluable reports were submitted to the Executive. We have to thank the Chairmen, the Secretaries and all members of these Committees for the time and thought given to their respective tasks.

(3) The Mindolo Ecumenical Foundation:

Your President and Secretary are now members of this Foundation. As we believe that this Foundation is worthy of support, we have invited Dr. Wesley Sadler, a member of the staff of the Foundation, to speak to us during this Conference.

(4) Medical Committee:

Thanks to representations made by your Executive, the minimum age of entry into the Nursing Orderlies Course has been reduced from 18 to 17 years.

(5) Visual Aids Committee:

This Committee has been considering ways and means of using the opportunities that will be provided by the introduction of television into the Federation. You will hear full details when this Committee makes its Report.

(6) The All-Africa Church Conference:

On November 10th, 1959, your Executive decided to commend the A.A.C.C. and its plans to the prayerful attention of members, and if possible to contribute to its funds. The General Secretary of the A.A.C.C., Dr. Donald M'Timkulu, will speak to us during our Conference on "The Next Steps of the A.A.C.C."

(7) African Methodist Church:

Your Executive accepted the recommendation of its Sub-committee which was appointed to consider an application for membership of the S.R.C.C. from the African Methodist Church—namely that the Rev. E. T. J. Nemapara be invited to attend this Conference as an observer.

(8) Theological Education Fund:

Your Executive called a meeting of those most closely concerned with theological training in the Federation in May, 1959. This meeting recommended that the

T.E.F. provide the funds for the establishment of a Department of Theology at the University; and it appointed a Continuation Committee to inquire into and make recommendations concerning a Joint Theological College for the Federation or a part thereof.

(9) The Education Committee:

As our Government has plans for providing more and more education for Africans, our churches will have to take counsel together as to how much and where they can participate in this ever-expanding field. We shall hear more on this matter from this Committee.

I trust, Mr. Chairman, that as a new holder of this office I shall be permitted not only to report on the past but on possible plans for the present and the future.

To me the most obvious fact is that we are living in stirring and disturbing yet challenging times. Yet too few of us in positions of authority are alive to or in sympathy with the rapidly changing scene. We seem to lack a sense of the urgency of the situation. We tend to think in terms of "tomorrow" instead of "today." We propose meeting revolutionary forces with Maginot lines built of illusion and ill-thinking. We intend to hold what we have in the vain belief that therein lies our peace. In Canute-like fashion we imagine that the tide of African nationalism cannot wet our European feet, and that what has happened, say, in Kenya and South Africa cannot happen here. Is that not building our house on sand?

These stirring, disturbing and challenging times drive us to ask many questions, not least of which is "What can we do?" We know, for instance, that it behoves us to pray without ceasing. We know, too, that we have to study the Word of God to learn what the Almighty has to say to us. These two—prayer and Bible study—are basic. "Without Me, ye can do nothing" said our Lord. But what more can we do? Indeed, what do we more than others? Would that I could answer this question. Yet I shall venture to suggest five things which we should consider doing.

(1) We should share with our friends such information and insights as we have. Not that we must buttonhole them and "give them a mouthful." Rather we must attempt to say a word in season and awaken them to the gravity of the situation. And if possible we must challenge them to abandon their customary modes of behaviour and thinking in favour of a more excellent way.

(2) From our pulpits and with our pens let us seek to enlighten our people as best we may, and let us plead with them to be open to new truth and to be obedient to it for Christ's sake. Should we not hear and heed the words of the prophet Ezekiel: "Son of man, speak to the children of thy people." Otherwise "Their blood I shall require at the watchman's hand."

(3) Let us speak to those in authority from the Prime Ministers to the Ministers of the Gospel, and let us speak not so much a word of condemnation as a word of concern. If we do not do this, shall we not again hear "Their blood I shall require at the watchman's hand"?

(4) Let us try to bring together the leaders of the peoples for consultations, and for such consultations as will inspire confidence and produce appropriate action. Too often we read and hear the most outrageous statements by leaders of one group about leaders of another. Instead of watching them shout at each other, let us get them to speak to each other, especially as the time for speaking is fast coming to an end. Indeed, while there is opportunity for conversation, let us use it.

(5) Let us see if we can produce a statement for the guidance of our people somewhat after the pattern of the statement issued by the Northern Rhodesia Christian Council.

What it amounts to is that we have to "act or abdicate." And remember that if rifles begin to fire, we must not be behind the rifles, but **between** the fires. We have to lay down our lives for Christ's sake and our brethren's sake. Only by suffering shall we be able to speak with authority. There is no other way open to us.

THE RECONCILING WITNESS OF THE CHURCH THROUGH CHURCH UNION

REV. F. B. REA, M.B.E., B.A., B.D.

Mr. Rea began by expressing a deep personal conviction that the time had arrived when the churches and missions at work in Southern Rhodesia should seek some form of church union, especially those churches and missions which were already akin to each other in polity.

He drew a parallel between the history of the early Church and the history of the churches in Southern Rhodesia, emphasising that the early Church had no one polity. But experience taught that if it was to contend with its problems within and without, it must "seek a common mind on matters of discipline and doctrine." Therefore it was required of the Church in Southern Rhodesia "to put her house in order . . . and to seek a measure of common order."

Mr. Rea hoped that the temptation to work for racial churches would be avoided; and that, while "multi-racial fellowship at the congregational level of regular worship" might not be feasible immediately, all doors must be open." He maintained that the "importance of the multi-racial church is to be found . . . in the councils and committees of the Church, in its theological training, in the fellowship of the ministry, the teaching profession, and the student movement."

Mr. Rea thought that the absence of any marked desire so far for union was due to three reasons: (1) There was no external force or enemy to drive us to the closing of our ranks; (2) There was more than enough work to do in each of our areas; (3) The stress and tension of the cost of any union, even between churches of the same denomination but of different lands, was more than we were prepared to face.

All "ecclesiastical marriages," he maintained, were fraught with hazards, yet it was imperative for us to do all we could to foster union and to be obedient to our Lord's prayer "that they all might be one."

THE ALL-AFRICA CHURCH CONFERENCE

DR. D. G. M. M'TIMKULU

Dr. M'Timkulu, in his introduction, spoke with telling effect of the All-Africa Church Conference held in Ibadan, Nigeria, in January, 1958. He claimed that it was a major event in the history of the Church in Africa, in that it was the first conference on a continental scale to be held, and the first in which the majority of delegates were African leaders. Further, the conference helped to break down the barriers of isolation—national and denominational—and enabled African Church leaders to "discover one another."

Arising out of that conference, a committee was appointed "to consult with the Christian Councils of Africa, Church bodies and other agencies concerned with the witness of Christ in Africa, in order to give consideration to the implementation of the Report of this Conference and particularly as to the appointment of a Con-

tinuation Committee and/or a Regional Secretary." This committee had now appointed a permanent Secretary and is seeking "to prepare the ground and plant the seed of a strong co-operating body of Christian Churches and other bodies concerned with the witness for Christ in Africa."

Dr. M'Tinkulu spoke of the great changes taking place in Africa and asked "what part is the Church to play in the moulding of the new nations to ensure that they develop into deeply rooted Christian communities?" He urged us "to pool our resources in manpower, brain power and money, so that we can make bold, imaginative approaches to our common problems on a scale broad enough and at a tempo fast enough to measure up to the magnitude of the task and the tremendous speed of events."

THE AFRICA WRITING CENTRE

DR. WESLEY SADLER

This new Writing Centre at Mindolo is the only centre of its kind in Africa, if not in the whole mission world, and it was set up in response to a request from the All-Africa Church Conference held at Ibadan. One of its guiding beliefs is that the best literature for Africans must be produced by Africans.

It is no longer an experiment in that four courses have already been held—the first beginning in July, 1959—and the fifth is now in progress. So far 55 students have participated, 47 of them being Africans.

The staff is composed of professional writers and editors, all of them Christians and all desirous of sharing their skills and experience with their students. They make a point of meeting each student at least once a week for personal tuition, and this is over and above the normal lecture or class work.

Each student is required to put in 39 hours of work a week, and without exception this minimum has been exceeded. Moreover, each student proceeds according to his own pace, for he goes on to the next step only after he has completed the step assigned to him. Then, at the end of the course, a certificate is granted to each student in one of three grades—one, two or three. The courses normally last three months, though some may last longer; and accommodation is available for 32 participants. Students have expressed very great appreciation of the work done and the fellowship enjoyed.

THE RECONCILING WITNESS OF THE CHURCH THROUGH EDUCATIONAL EVANGELISM

MR. M. A. WAKATAMA, M.A.

Mr. Wakatama stressed that throughout the ages the Church had played a major rôle in providing education and in influencing national and social life. It had, for instance, produced many leaders; and this was particularly true of Africa, where many of its outstanding public men had been educated within Church schools.

Education should always be idealistic and yet related to the needs of the country. It should at the same time be evangelistic, in the sense of "presenting Christ by word and deed with a view to persuading men to accept Christ as Lord and Saviour and to give their lives to His service."

To make education both idealistic and evangelistic, the rôle of the Christian teacher was paramount. It was his responsibility and privilege to lead his pupils to

know and cherish those "things that are true, lovely, pure and of good report." Equally important was the rôle of the Christian institution which, by its routine and high standards, could mould its pupils to be aware of, and responsive to, the Christian ethic.

Mr. Wakatama did not belittle the difficulties in the way of the teacher and the institution that aimed at providing educational evangelism. Indeed, he pointed out that many adults and even some parents today tended to denigrate all forms of, and efforts at, educational evangelism. None the less, he said that the opportunities were great, and on no account should we despair. He particularly desired to see all teacher training remain in the hands of the churches, and he made a strong plea for the churches to foster the establishment of inter-racial schools.

CHARACTERISTICS OF AFRICAN WORSHIP

REV. O. SOMKENCE

Mr. Somkence wondered what was really meant by the term "African worship." None the less, as African tribes had different customs, so they had different systems of worship. But with the tremendous mixing of the tribes in recent decades, forms of worship had also become mixed. Moreover, the early missionaries had so disapproved of many African forms of worship that they made strenuous efforts to eliminate them. It was therefore difficult today to recognise African worship for what it actually was. The main point to bear in mind was that it was sincere and it mattered to the African. It was based primarily on "sacrifice," and it insisted on "obeying the law," even as the Jewish religion did. In African worship reverence played a great part, and so did compulsion. It was not possible, for instance, for an individual to say that he would worship when or if he felt like it. He had to participate in the worship along with other members of his tribe at the time appointed.

It was a tragedy and a travesty to think that Africans worshipped heathen spirits and little else. While they were aware that a body died, they believed that its spirit lived on; and a sympathetic understanding of this fact by missionaries would have paved the way for a better understanding by the African of the Christian teaching of "the resurrection of the body and the life to come."

To Africans the idea of God was ever present, but there was no name big enough in their languages to represent this God whom they worshipped. Further, their worship of God was usually associated with a particular place, so it was difficult to worship away from home. It can not be denied, however, that the systems of worship "were there as a channel to the living to some one above all."

Mr. Somkence doubted if it was possible, with all the changes that had taken place, for Africans—especially educated ones—to worship as their forbears had done.

INYATI CENTENARY CELEBRATIONS

REV. J. K. MAIN

These celebrations took place during the week beginning October 20th, 1959, and ending October 26th. On the whole the participation of the public in the various activities was good.

For the occasion two books were published. One was called "These Vessels" and the other "Missions in Southern Rhodesia." Copies of these books have sold well and are still available at 6s. 6d. each.

Mr. Main gave a lively yet brief description of the services, the pageant and the exhibitions held in Bulawayo, at Inyati and also in Salisbury. He drew special attention to the message given by Sir Robert Tredgold, namely that the founding and success of the Mission was due in no small measure to the friendship between an African Chief and a White Missionary.

Unfortunately the appeal for funds to mark the Centenary had fallen short of expectation. But the organisers were "still plugging on" in the hope that they would raise enough money to provide a Memorial Hall at Inyati and to make a "modest contribution" towards the erection of the University Chapel.

Mr. Main ended by expressing grateful thanks to the many who had worked hard and contributed to the success of the Centenary Celebrations.

THE RECONCILING WITNESS OF THE CHURCH IN THE LIFE OF THE NATION

REV. HERBERT CARTER, C.B.E.

The Church must of necessity be alive to all phases of life, especially to such relationships and changes as affect personal, national and international life. It must, for instance, manifest its Christian concern in such fields as education, politics, economics, literature, science, leisure, home life and national life. And its Christian concern must be manifested in such a way as to transform these fields.

The Church's influence, Mr. Carter maintained, must come from its religious life, through its power to make its members the church where they are. At the same time the Church is never free from the dilemmas of declaring principles and of calling for practical measures on which it may lack adequate expert knowledge. Yet the Church cannot stand aside from such matters as drunkenness, housing, gambling, all of which have far-reaching effects on personal life, home life and national wellbeing.

As far as race relations are concerned, especially in a rapidly developing country, we need to be guided by "high principles." Undoubtedly right acting in this field is more effective than much of the prevalent talking. We need to be sure, however, that in this field we are on God's side rather than on the side of Africans or any other racial group.

To act effectively the Church must be more united, so that it can speak with a more decisive voice in matters of moment. It is not that all ministers must enter the political field, but if they are competent to do so, then "God bless them." The history of Britain and other countries shows that without the insights and the contribution of the Church, the lot of the underprivileged would have been much worse.

Mr. Carter stressed the need for Christian Laymen's Unions, which would aim at playing a more effective part in current affairs by practical actions "based on Christian principles," and he expressed the hope that the Southern Rhodesia Christian Conference would encourage the formation of such unions.

THE RECONCILING WITNESS OF THE CHURCH THROUGH MEDICAL EVANGELISM

REV. E. G. NIGHTINGALE, B.D.

It is often claimed that the authority and example of Medical Missions goes back to our Lord Himself. When we quote David Livingstone's statement: "God had

only one Son and He made Him a Medical Missionary," we may make our theologians want to enlighten us as to the meaning of St. John's phrase "God's only begotten," but the statement does enshrine the fact that in the ministry of Jesus Himself and of the first apostles the work of healing the sick went hand in hand with that of proclaiming the Kingdom of God. That fact is indisputable, but we have to enquire to what extent the practice of healing was to the mind of Jesus what we should call a missionary method. Were His miracles of healing performed with the intention of preparing the way for the preaching of the Gospel? Had they a propaganda value? Did they constitute a popular appeal which could be turned to account? Or are we to find their explanation in a symbolical value signifying that God's salvation extends to the whole man, body as well as soul? We can go further and ask whether His healing ministry was in fact an assistance to His teaching ministry. That the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear might indeed revive the faith of the Baptist that Jesus was the Messiah, but would it necessarily predispose the blind and deaf and lame to receive the Gospel of the Kingdom? Certainly there is no necessary connection.

There are those who would claim for the healing ministry of Jesus an importance which I think is hard to justify by an appeal to Scripture. It is true, of course, that in St. John's Gospel seven representative miracles are listed as "signs," and that three of these are miracles of healing. But, in the first place, surely the word "sign" is used to indicate that the important thing is not the act but the significance of the act, and is it not a quite gratuitous limitation of the significance of these acts to say that they were just demonstrations of supernatural power? Our faith in the divinity of Jesus Christ does not depend upon our belief in His miracles; it is more true to say that we believe in miracles because we believe that Jesus was divine. I suggest that we rightly interpret these "signs" if we see in these miracle stories demonstrations of how God Almighty works in His dealing with men—requiring their co-operation, responding to their faith, etc. They are acted parables, and the principle revealed is one of perpetual application.

In the second place we must remember that the miracle stories in the fourth gospel were written after decades of brooding on the person and on the work of Christ, and it is precarious to argue that the significance that the sacred writer—saint and mystic that he was—discerned after mature contemplation was necessarily patent to those who first observed the acted parables which are recorded.

We are right, therefore, I think, in saying that the healing miracles of Jesus were a spontaneous reaction to the suffering He saw around Him, a reaction which was quite distinct from the necessity which was laid upon Him to proclaim the Gospel of the Kingdom. When He was rejected by the people of Nazareth and His teaching ministry there came to an abrupt end, it is written that He could there do no mighty work, save that He laid His hands on a few sick people and healed them. The last thing He did before they bound His hands to lead Him before Annas was to heal the servant of the High Priest. We have instances of those that were healed being sternly charged to tell no man about their cure, and even of His attempting to hide Himself from the people. This can only mean that He recognised that the success of His healing work might prove an embarrassment to His teaching ministry. People—then, as now—would be much more ready to come and be cured and to sit and watch others being cured and even to give God thanks that they were cured, than to sit at the feet of the Master and face up to the challenge with which He confronted them.

Nor can I find any indication that He regarded His healing ministry as conferring any obligation upon those that were healed, or looked for any gratitude from them. He commented sadly that of the ten lepers healed, only one—and he a Samaritan—paused to give glory to God or to express thanks to the Healer, but not,

I think, in surprise that it had happened so. There is no trace of resentment or rebuke in the story of the man at the Pool of Bethesda, whose boorish behaviour put the Lord's life in danger. Whether they were grateful or not, whether it "led to anything" or not does not seem to have mattered. They were in need of healing and out of the love that was in His heart He healed them, and that was the end of it. Nor have we any reason to think that any significant part of "them that believed" consisted of those who had received healing at His hands.

But this is not to say that the healing work of Christ did not play an important part in His ministry. We have seen that the reason for His healing sprang from His intense sympathy and understanding of the need of each individual man. We are a long way from being able to assign limits to the effect of human sympathy. We know by our own experience what a potent force it is in all times of mental depression and physical need. But here we have sympathy which was never vitiated by a self-regarding aspect. Jesus was able—to an extent that we are quite unable to comprehend—to identify Himself with the sufferer, in the literal meaning of the word "sympathy," to SUFFER WITH him. But the identification was not only with the mind of the patient but with the mind of God. Over and over again in the fourth gospel we find Jesus declaring that He can of Himself do nothing. The power which He felt throbbing within Him was none other but the very love of God Himself. So, because He knew that disease and suffering are not part of God's will for the world, the love of God flowed through Him to the sufferer. Apart from two very puzzling incidents where He used His saliva, Jesus ignored the medical lore and practice of His day. He worked upon the body through the spirit, the action was upon the real man, at the centre of his life, and the healing extended from the soul to the physical condition.

We see, therefore, that through His healing ministry Jesus was able to reveal the love of God. It is only as men realise that love that reconciliation is possible. So, although His healing was, in the sense I have suggested, incidental to His ministry, it was none the less the vehicle—perhaps we might say the supreme vehicle—during the years of teaching which led up to the cross, and through which some glimmering of the wonder of that love could come to men.

But the apostles shared in that healing ministry; how was it with them? Here we may hope to draw a closer parallel with ourselves. They had not that perfect sympathy which enabled Jesus to identify Himself with the sufferer, nor did they achieve that withdrawn life of perfect harmony with God which made their Master the perfect vehicle for the expression of God's love.

The data are as follows. The first and third gospels make it clear that the mission of the twelve was, so to speak, an exercise in medical evangelism. They were to preach the Kingdom of God and to heal the sick, and the same is true of the mission of the seventy. After the resurrection we have the healing by St. Peter of the man at the gate of the temple and the statement that "by the hands of the apostles were many signs and wonders wrought among the people"—so much so that there was a belief that even St. Peter's shadow might heal an invalid if it happened to fall on him (Acts 5: 12-16). Similarly in Ephesus (Acts 19: 11, 12) we find that God wrought special miracles by the hands of Paul (note the phrase) and articles of his clothing were taken to cure the distant sick. Finally we have "gifts of healing" mentioned among the charismata of the Church.

It seems best to regard the power to heal as a special gift made to the missionaries for the purpose of their special mission. It does not seem to have been permanent. Indeed, when Jesus was on the mount of transfiguration we are told that the nine attempted a healing miracle without success, and we may, perhaps without being fanciful, think we detect a certain hesitation on St. Peter's part when he was confronted with the lame man. We know that on occasion Jesus healed at a distance, and the healing ministry of the twelve and of the seventy is, I suggest,

best thought of as an extension of that power of remote healing exercised by Jesus but mediated through the missionaries. The same explanation might also cover the healing at the Beautiful Gate and perhaps the others. In each case it is made clear that it is God and not the apostle who is doing the healing.

It is difficult to avoid the conclusion that in the commissioning of the disciples Jesus departed from the principle we have noted above. The special power to heal would give the untried missionaries confidence for their work, and the healing miracles would give authority to the teaching in the minds of the hearers. I think it must have been given for that purpose. That it was so soon withdrawn and only sporadically restored afterwards shows how it was subordinated to the main purpose of the mission and that its main object was not the advertising of the mission but the revealing of the love of God. Once men began to grasp its significance the Cross became the supreme revelation of the love of God.

It might seem that medical evangelism today has little in common with the healing mission of Jesus and His first disciples. No informed Christian would discount the evidence of what is called Faith Healing, but the ordinary medical missionary works with pills and dressings and injections, and while he does not ignore the psychical side of medicine, his main concern is generally with the diseased or injured organ. A long period often elapses between the first contact of the patient with the healer and the restoration of health. Almost inevitably the emphasis is laid upon something material—the treatment, the drug or the technique—and something is lost in the process. Side by side with the difference of method there is a difference of circumstances. There was a marked difference in method and in nature between the healing of Jesus and the healing of the local physician. Time was when with our people the choice lay between the medical missionary and the mercenary witch doctor. More and more today the choice is between the missionary and the Government hospital or dispensary. Medical missions have become a part—and a very considerable part—of the health service of the country. On an average 30% of the in-patients and 26% of the outpatients in the Federation are cared for day by day in mission hospitals. There are hardly any missions which are able to carry on their work without the assistance of Government grants, and these are made on conditions which sometimes impinge on the evangelistic side of his work, which is to the missionary the sole reason for his presence in the country. The Government dispensary is often better equipped and sometimes better staffed than its missionary counterpart, and the medical missionary, no less than the missionary educationist, is constantly in danger of being regarded as a part of a Government service. So far as can be seen, this co-operation is likely to continue. The Minister of Health, pressed for an official statement as to whether or not it was the policy of Government gradually to eliminate medical missionary co-operation, and that he hoped that it would continue not function without missionary co-operation, and that he hoped that it would continue for a very long time. But he refused to commit himself to a statement that it was a permanent relationship. Shortly afterwards—on August 12th, 1959—speaking in the Federal Parliament, he paid tribute to the work of medical missions, but added:

“But it must be remembered in the first instance that the responsibility for conducting the health service of the Federation is the Government's responsibility, and that in due course, as it is able to supply further services in areas which at present are served by missions, so the mission activity will be reduced . . .”

On the other hand, the report of the recent Morton Commission in no way endorses this view, and indeed recommends (paragraph 69) that the Ministry should co-operate more fully with missions in work of a preventive and public health nature. It seems to me that more and more the task of medical evangelism will be carried on within the framework of a Government Health Service. One indication of this is the fact that, in Northern Rhodesia at any rate, Government has been willing to hand

over to missionary societies the responsibility of supplying the complete nursing staff of certain Government hospitals, paying at Government rates for the services of the staff employed. So far the only societies involved have been Roman Catholic, but an approach has recently been made to a non-Roman Catholic society. I think everyone who is in touch with the situation will agree that the missionary societies will for many years continue to play an important part in the health service of the Federation, and that there are branches of the service—the training of female African nursing staff is an outstanding example—which the missionary societies are able to undertake more satisfactorily than the Government.

The question arises: Can the Reconciling Witness of the Church be made effectively in the circumstances which prevail and in the circumstances which, so far as we can see, are likely to condition our work in the future? The reconciliation of which the New Testament speaks is the reconciliation of men to God. We are ambassadors, therefore, on behalf of Christ, as though God were intreating by us, we beseech you to be reconciled to God (II Cor. 5: 20). The reconciliation of man to man is a by-product of men being reconciled to God. It is when we realise that we are all one in Christ Jesus that the middle walls of partition are broken down and we see a community in which there is neither Jew nor Greek, neither bond nor free. However different, and in some ways however much more difficult, things may be it seems to me that the ministry of reconciliation is the supreme opportunity and the specific task of the medical missionary. Not what is done but the way in which it is done is what counts in reconciliation. Efficiency and devotion are not enough; results are achieved by those who, through their understanding, are in close sympathy with the patient and who, through the quality of their devotional life, have an apprehension of the will and purpose and power of God.

Many of you will have seen the famous French film, "St. Paul de Vincent." You may remember that towards the end of the film the old saint is seen in conversation counselling a novice in the Order he has founded. He says to her something like this: "You have to win the love of the people. You must get them to love you so much that they will forgive you the gifts you bring." Too often we who are missionaries allow our minds to dwell upon the gifts that we bring—"Look at all we have done for them, why aren't they grateful to us?" But the supreme and the specific gift we have to offer is not ours, it is the love of God shown forth in Jesus Christ and also, we trust, in some small measure in our own service.

REPORT OF EDUCATION COMMITTEE

1.—MATTERS ARISING FROM PREVIOUS MINUTES:

(a) **Lobbying of M.P.s:** Agreed to ask Conference to appoint a committee to draw up a memorandum for circulation among Territorial Members of Parliament setting out some salient points of the African education scene.

(b) **Community Schools and Correspondence Courses:** Agreed to ask Conference to bring pressure to bear on the Central African Correspondence College through the Director of African Education to get a reduction of fees for group enrolment for Standards IV-VI courses.

(c) **1955 Quota of Untrained Teachers:** Agreed that the Committee cannot accept the ruling that the number of untrained teachers in any year be limited to the figure of the previous year.

Agreed to ask Conference to urge the Department to allow the appointment of teachers—untrained if trained teachers cannot be secured—to teach the children who are waiting for education, and to request that Divisional Inspectors be instructed to exercise the greatest leniency in considering each case as it arises.

(d) **Distribution of Teachers in a Circuit:** Agreed to ask Conference to get the Director of African Education to affirm that the distribution of trained and untrained teachers within a circuit's establishment shall be entirely at the discretion of the school manager.

2.—**JUNIOR TECHNICAL EDUCATION.** Agreed to ask Conference to express to the Director of Native Education its gratification for the establishment of junior technical courses for boys, and to request that similar courses be established for girls at the same time.

3.—**APPOINTMENT OF DISCIPLINED TEACHERS.** Agreed to request all school managers, through Conference, not to appoint teachers without reference to their previous school manager.

4.—**OBLIGATION OF STUDENTS TO TEACH FOR THEIR OWN MISSIONS.** Agreed to bring to the next meeting of the Standing Committee the question of the appointment of students graduating from teacher training centres.

5.—**AFRICAN SCHOOL MANAGERS.** Agreed to ask the Conference to request the Director of African Education to allow African teachers to serve as school managers for a period of four to five years without loss of increment or pension rights.

6.—**SCHOOL TEXT BOOKS.** Agreed to ask the Conference to request the Director of African Education not to prescribe any new text book until it (and the teachers' guide, if any) has actually been produced in commercial quantities, and that at least two years' notice be given of the change of any prescribed text book.

7.—**FUNCTION OF THE EDUCATION COMMITTEE.** Believing that closer co-operation between churches and missions in African education is urgently necessary in order

- (a) to show forth more clearly our unity in Christ;
- (b) to lessen the distress which denominational emphasis in our schools causes our African members;
- (c) to ensure that Christian witness continues to be strong in both rural and urban schools;
- (d) to enable us to negotiate with Government from the strength of unity, and
- (e) to make it possible for us to continue work in fields of higher education which require specialist staff and expensive equipment,

the Education Committee requests Conference to define its functions as follows:

- (a) To advise Conference on educational matters;
- (b) to promote closer co-operation in planning and control at circuit, divisional and territorial levels;
- (c) to encourage the establishment and foster the growth of united schools and institutions, particularly in secondary education and in teacher training;
- (d) to speak to Government with one voice through our members on the African Education Advisory Board;
- (e) to produce agreed Scripture syllabuses and improve religious instruction in our own schools and, so far as we are able, in Government schools, and
- (f) always to play a positive rôle in planning the extension and improvement of educational services in this country.

(The above resolution arose from a long discussion of memoranda submitted by the Rev. Fred Rea and Archdeacon Stopford, copies of which, together with an article by Mr. Rea for the International Review of Missions, are available on application to the Secretary.)

W. G. McD. PARTRIDGE, Secretary.

REPORT OF COMMITTEE ON EVANGELISM

1.—EVANGELISTIC CAMPAIGNS.

- (a) Mention was made of the Billy Graham Crusade in Salisbury and Bulawayo, the Anglican Mission to Bulawayo, and a camp meeting arranged for teachers by the Methodist Church (U.E.A.). The possibility of such meetings being open to members of other churches was discussed.
- (b) Mr. Murphree reported the proposed visit of Dr. Henry Denman, specialist in evangelism of the Methodist Church in the U.S.A., and suggested that the committee might wish to make some use of him during his visit.

PROPOSED TO CONFERENCE: That a Conference on Evangelism, probably lasting four or five days, be arranged at a centre to be agreed upon, probably in September or October, 1960. Dr. Denman would be guest speaker and others would be asked to take sessions on matters especially relevant to evangelism in this country.

It was anticipated that such a conference would be for about 50 people from different churches and racial groups. If Conference agrees in principle to this proposal, the Committee on Evangelism would arrange another meeting to work out details.

2.—THE GOSPEL IN AFRICAN NEWSPAPERS.

Agreed to pass this on to the Literature Committee, referring it to Committee on Evangelism 1958 Minute 4, and letter of 11th April, 1960, from Mr. Carter.

3.—CORRESPONDENCE COURSES.

Mr. Dill mentioned two courses available—the Emmaus Course and the "Light of Life" Course. Agreed that efforts be made to find markers in four centres (Bulawayo, Salisbury, Umtali and Fort Victoria) to deal with scripts. When such arrangements have been made courses should be advertised. Conference help is requested in (a) finding the markers; (b) assistance in paying for the advertisements.

4.—MILLION GOSPELS CAMPAIGN OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

It is hoped a progress report will be given to Conference by the British and Foreign Bible Society representative.

5.—HOME AND FAMILY WEEK.

PROPOSED TO CONFERENCE:

- (i) (a) That dates be July 31st to August 7th, 1960.
- (b) Reports of weeks organised in Bulawayo to be circulated with Evangelism Committee minutes.
- (c) The Secretary of S.R.C.C. be asked to print a list of suitable books available (with prices) in S.R.C.C. minutes—possibly on back cover.
- (ii) In order that Secretary of Evangelism Committee may keep in touch with different groups which might organise Home and Family Weeks, it is requested that names and addresses of secretaries of all Fraternals, Missionary Fellowships, etc., be sent to the Secretary. Also where a church or mission has a person especially set aside as Evangelism Secretary, etc., his name be sent to the Secretary so that he may receive all Evangelism Committee minutes, etc.

6.—WORK AMONG GIRLS (SCHOOL LEAVERS) IN URBAN AREAS.

Exec. 6, iii. Reported that in centres like Salisbury and Bulawayo the Municipality tackles this problem through social welfare organisations. Church in urban areas asked to ensure that spiritual training is not neglected. Matter to be discussed further at next meeting.

7.—HOURS OF WORK OF DOMESTIC SERVANTS AND OTHERS.

Found that some domestic servants find it impossible to attend normal Sunday afternoon services owing to lateness of leaving work, and others cannot attend evening courses and study groups owing to long hours at work. Noted that in some areas churches in suburbs were opened on Sunday afternoons for services for domestic servants.

PROPOSED TO CONFERENCE: That Conference appoint a standing committee to deal with social problems and Christian citizenship, and that the questions of fair hours of work for African employees be referred to it.

7.—TRACTS ON SOCIAL EVILS, e.g., GAMBLING.

Agreed to ask committee suggested above to consider effect of gambling on the life of the people, and to ask Literature Committee to consider producing a pamphlet to guide the thinking of Christians on the matter.

8.—EVANGELISM AMONG AFRICANS IN AND FROM P.E.A.

Some difficulties of Protestant Mission work in P.E.A. were outlined, e.g., 15 applications for new missions by S.A.G.M. refused; last S.A.G.M. mission closed last year. Noted that of the population (African) of 6,000,000 about 90% are illiterate.

PROPOSED TO CONFERENCE:

- (a) Steps should be taken to engage in active evangelism among Africans from P.E.A. in this country even though they may claim to be Roman Catholics.
- (b) The Church must be prepared to move into P.E.A. as soon as the doors are opened.
- (c) That churches be asked to pray regularly that the doors may be opened for Protestant Mission work in P.E.A.
- (d) That Christian bodies should not keep silent about conditions in P.E.A.
- (c) Churches be invited to ask the Rev. U. Simango to speak to church groups about P.E.A. (through Mr. Daneel).
- (f) Mr. Murphree be asked to collate information about P.E.A. Africans both in the territory and in Southern Rhodesia.

REPORT OF THE LITERATURE COMMITTEE

Arising from the Minutes of the September Committee Meeting, **THIS COMMITTEE RECOMMENDS** that when a mission contemplates producing a work for publication, the Secretary of the Literature Committee shall be informed. He shall then notify the official correspondents in order that all missions shall be aware of the work in hand.

Shona translation of "Christian Giving." The Secretary read a letter from the United Society for Christian Literature. **THE COMMITTEE RECOMMENDS** to the Conference "That there is a need for such a book."

THE CONFERENCE TO BE ASKED to authorise the Secretary of the Literature Committee to send to each denomination and ask for a statement of the number of copies that would be taken up within one year, and, further, the number over the next two years; these figures to be regarded as binding on the missions.

THE CONFERENCE TO BE ASKED to authorise the Secretary of the Committee to approach the U.S.C.L. and enquire if the proposed book might be printed in Southern Rhodesia, where it was expected costs would be lower.

Religious features in the African Press. The Committee on Evangelism referred this idea to the Literature Committee. The Editor-in-Chief of African Daily Newspaper would cordially welcome the idea of printing illustrated Biblical stories. **THE COMMITTEE RECOMMENDS** the Conference to consider ways and

means of producing suitable material for this purpose, and suggests an approach to Mindolo.

Social Evils. The need for literature to combat these was raised. It was reported that a manuscript on gambling had been prepared and was likely to be published by the Methodist Bookroom. The need for another on drink was mentioned, and the Rev. S. K. Jackson reported that a pamphlet was likely to be written by the Dutch Reformed Church.

Uniform language for hymns. The attention of the Committee was drawn to the many different versions of well-known hymns. **THE COMMITTEE RECOMMENDS** that the Conference invite the Salisbury African Ministers' Fraternal to select about 50 hymns in Shona and decide on the most suitable and acceptable versions, in order that a hymn book might be available for all denominations, especially at united gatherings.

Two further items of business were raised, but the Committee was unable to give time to their consideration and is able only to report on them. It was suggested that a short history of the Christian Church suitable for translation into the vernaculars was needed. Such a publication might also fill a need in Northern Rhodesia.

A manuscript has been prepared by the Rev. Per Hassing relating the history of the S.R.C.C. A number of people who have read it consider it is worth publishing as a permanent record of the work of the Conference. The Conference is asked if it would be prepared to endorse its publication and also to underwrite the cost.

REPORT OF LANDS COMMITTEE

SELECT COMMITTEE ON THE RE-SETTLEMENT OF NATIVES

Recommended that if there is an opportunity to secure a copy of the Select Committee's recommendations in toto, that the Lands Committee be called to discuss it before it is tabled in the House; and that other land-owning missions (other than those of the Conference) be invited to attend.

CATTLE LEVY ON CATTLE SOLD FROM MISSION FARMS

Recommended that this Conference, having made many representations to the Chief Native Commissioner urging that the levy on these cattle be paid to the mission for the development of the farm in the interests of the tenants, again wishes to claim this as the only equitable way of disposing of this income.

If some small portion of this is still claimed by Government to cover the costs of the auction sales, we should be thankful to be informed.

We regard this as an urgent matter which ought not to be subject to any further delay at all, as the missions are desirous of effecting necessary improvements at once.

TENANCY AGREEMENTS

Mr. Carter tabled his "Notes on Tenancy Leases" (see Minutes of the Morgenster meeting). He said that leases drawn up on the lines indicated would be acceptable to the Land Board. (The "Notes" are printed separately as an appendix to these Minutes.)

The following points need specially to be remembered:

- (a) Leases are made with individual tenants whose rights and obligations are clearly stated on their own leases.
- (b) Prohibitions to be as few as possible. (N.B.: Not all church discipline to be brought in but only such items as are necessary to preserve the Christian character of the mission.)
- (c) It is desirable to have: Farm committees, tenants' meetings and instructional courses.

- (d) Settlement Leases (for tenants having only residential rights or business sites) need a different entitlement from that which applies to the usual farming agreements.
Points to be listed: Extent, rent, building of premises (to Government requirements, etc.), arrangements for termination of lease, fencing, sanitation, water supplies, question of right to instal telephones, compensation for business premises on termination and right to remove buildings, etc.

NOTES ON TENANCY LEASES

1.—Preliminaries.

Name of owner; name of farm: extent: 'The Lessor.' In terms of section 29 of the L.A. Act (Cap. 240): with approval of C.N.C. maximum number of lessees and maximum number of stock, L.S.E. (five small to equal one large.) Agreement to use all rentals and fees for benefit of tenants.

Lessor agrees to lease: to . . . name of lessee, R.C. No. . . . Identification of portion leased, marked and pointed out: Period of lease, beginning . . . termination for breach of or non-compliance with terms: date of giving notice: right to harvest crops: twelve months' notice either side at any time: summary termination possible for breach of certain of the terms (specified and numbered): notice of termination to be given through N.C. and certified by him.

N.B.: The N.C. has no authority to dictate the terms, but it is customary and very desirable that he should acquaint the lessee with the terms and certify that he has done so.

2.—Entitlement of Lessee.

All subject to the direction of Lessor or his agent, and specific for each tenant: leases are individual. Right of residence at place agreed by Lessor: Extent of arable land allotted (sometimes wet and dry land distinguished: sometimes irrigation is a factor).

Right to depasture a certain number of lessee's own stock (question of any restriction with regard to goats, donkeys, bulls, etc.).

Right to use dead wood: poles for building, or the making of bricks and fuel for burning them. At termination, right to sell or transfer improvements with consent of Lessor. (Usually no compensation undertaken by Lessor.)

3.—Obligations of Lessee.

To pay rent (present range is from 10s. per annum up to £6). Dipping fees: No liability on Lessor for loss or injury, dipping to be entirely at the risk of owner of the stock: to facilitate true records of stock being obtained by the Lessor.

To give labour for communal benefit (roads, paths, storm-water drains) for specified number of days per annum—with or without a specified cash payment in lieu of labour: with or without wages for days worked.

To undertake conservation measures on the ground occupied or used, as directed by Lessor or other authority.

To assist in creating fireguards and extinguishing fires.

To report stock diseases.

To send children to school (6 to 14 years of age). (N.B.: Sanitation and disposal of rubbish.)

4.—Actions forbidden (some include these, some do not).

Trapping game: grazing on church or school reservations: sub-letting right without consent: giving accommodation to visitors without authorisation (usually a week is allowed without question): making, bringing, using or selling intoxicating drink (this prohibition is not universal): entering into polygamous marriage, or co-habiting without either Christian or registered marriage: doing non-essential work on Sundays: destroying timber.

5.—Signing.

Lessor and lessee and witnesses: certificate of acceptance by N.C.: final place for certification of notice of termination.

REPORT OF MEDICAL COMMITTEE

The Medical Committee has met twice since the last plenary session of the S.R.C.C. at Goromonzi in 1958: once at Morgenster in September, 1959, and once at Bulawayo in April, 1960.

Three proposals were presented at the 1959 Morgenster meeting:

- (1) That students be accepted for the nursing orderly training programme at the age of 17 rather than 18. This request has been accepted by the Medical Council of Southern Rhodesia.
- (2) That the double charge for ambulance calls for Africans deemed unnecessary be reduced to the normal charge for mileage, this being in itself a sufficient penalty. This request has been refused, as the Ministry feels the double charge is necessary to deter unnecessary calls.
- (3) That Medical Missions be represented on Government advisory boards. A final reply to this request awaits the report of the Morton Commission.

The second meeting, held at the Presbyterian Church, Bulawayo, on April 19th, 1960, opened with a discussion of hospital budgetary problems. The operating costs of hospital management are well known to be high and in many instances burdensome to other departments of the mission. Methods of financial support were discussed, and it was noted that no two missions had similar methods. Wide differences were present. Several members had incurred deficits last year.

1.—FOOD COSTS.

A major item and a matter of great concern was mounting food costs. Under present regulations the Government subsidises each hospital bed £7 per year for food, but stipulates that the hospital can not charge patients for food. Actual costs for food materials alone are estimated to run variously from £20 to £40 per bed per year, depending somewhat upon locale and variations in diet. Food costs are rising each year. It was the unanimous opinion of the Medical Committee that in most cases the African is able to pay for his food, and that where able it is desirable that he do so. It was therefore PROPOSED

That the S.R.C.C. request the Director of Medical Services that either the present grant be maintained but with permission to make charges for food, or that the food grant be raised to cover 75% of food costs; and that in the event that higher regulations exist prohibiting making charges for food, that the Government consider requesting withdrawal of such restrictions.

2.—TRANSPORTATION COSTS.

Another large debit item in several instances involved the transportation of African patients to Government hospitals. In some instances, when a mission nurse from an outlying clinic relays a request by telephone to a local Government hospital for an ambulance, when the African is unable to pay the clinic is held responsible. In other instances the transport of seriously ill patients from mission clinics or hospitals to more adequate Government facilities incurs heavy costs to the clinic or mission hospital concerned. It is understood that the Government will sponsor such transportation if channelled through the office of the local Native Commissioner, but in actual working this proves clumsy. It is therefore PROPOSED

That the S.R.C.C. request the Government to sponsor or make available transportation facilities from a mission clinic or mission hospital to adequate Governmental facilities for African patients in valid emergency cases, subject to the approval of the local Government Medical Officer.

3.—MUTUAL REPRESENTATION.

Complementary to our request for representation in Government medical advisory and policy groups made last year, we wish to make the reciprocal request for Government medical representation at our Medical Committee meetings. It is felt that this would help greatly to promote understanding and co-operation and, as it is very roughly estimated that approximately a third of the medical services of Southern Rhodesia are carried out by missions, it is felt that such improved mutual interco-ordination is much to be desired. It is therefore **PROPOSED**

That the S.R.C.C. request the Director of Medical Services to send a representative to future meetings of the S.R.C.C. Medical Committee.

4.—CLINICS AND DISPENSARIES IN OUTLYING AREAS.

It is noted that in many outlying districts of Southern Rhodesia no medical facilities whatsoever are available. In such areas the prevalence of advanced disease is appalling, and the prevalence of belief in witchcraft, hindering progress in such fields as church and school, is at its highest. Although no large-scale advances are proposed at this time, it is felt that missions and Government could make quite a significant step in relief by establishing outlying dispensaries and clinics supervised by nursing orderlies and visited once monthly by a doctor. It is therefore **PROPOSED**

That the S.R.C.C. request the Director of Medical Services to consider support of outlying clinics and dispensaries visited once monthly by a doctor and maintained by a qualified African nursing orderly on the same basis as other supervised mission medical facilities, i.e., support for the nursing orderly as with the regular pay scale, and drugs at three-quarters of equitable cost.

5.—SALARY SCALES OF NURSING ORDERLIES AND NURSING ASSISTANTS.

It is felt that the salary scale of African nursing orderlies and nursing assistants in both Government and mission hospitals is quite low. These low salary scales detract from our drawing well-qualified persons into the nursing orderly programmes. Also, a salary scale should be commensurate with the degree of responsibility assumed, which in many instances is quite high. It is our feeling that nursing salaries should be at least roughly parallel with equally trained teachers' salaries. It is therefore **PROPOSED**

That the S.R.C.C. request of those responsible in the Government a revision of the salary scale of African nursing orderlies and nursing assistants roughly to parallel teachers with equal amounts of specialised training.

6.—INDIANS, COLOURED AND OTHER NON-EUROPEANS.

In many communities no facilities exist for the treatment of Indians, Coloureds and other non-Europeans. Recent directives from the Office of the Director of Medical Services insist that any medical facilities subsidised by the Government for African medical care be used exclusively for Africans. It is **PROPOSED**

That mission hospitals be granted permission to treat Coloureds, Indians and other non-European Rhodesians at mission hospitals on the same basis as Africans.

7.—AFRICAN NURSING STAFF SHORTAGES.

In view of the present shortage of trained medical personnel in the Federation, and the likelihood of an increasing shortage in the immediate future, it is felt that, where already prepared to do so, mission hospitals should be allowed to train somewhat larger numbers of student nursing orderlies. It is therefore **PROPOSED**

That the S.R.C.C. request those responsible in the Government to reconsider the positions of mission hospitals previously refused permission to open training courses for nursing orderlies, as due to their being too near to already existing training centres; and **PROPOSED**

That the S.R.C.C. request the Medical Council to grant permission to already qualified medical training centres to increase the number of nursing orderlies

trainees from the existing ratio of one student per two acknowledged hospital beds to one student per one and a half hospital beds.

8.—TRANSFER OF AFRICAN PERSONNEL.

In certain instances African trained medical personnel are understood to have left mission hospitals and to have found work in Government hospitals prior to their completing contractual agreements with the former, or escaping disciplinary measures which would have been exacted of them. It is also understood that in the past the reverse has also taken place, missions hiring persons previously employed at Government hospitals or clinics without any knowledge of the circumstances of their leaving. It is therefore PROPOSED

That the S.R.C.C. request the heads of both mission hospitals (through the missions) and Government hospitals (through the Office of the Director of Medical Services) to refer to previous employers prior to employing trained African staff personnel in those instances where transfers are being made between hospitals.

J. F. DONALDSON, M.D., Acting Secretary.

NATIVE LAND BOARD REPORT

This report covers the two-year period 1958 and 1959.

CURRENT STATISTICS.

In the two years, 962 holdings have been alienated, amounting to 238,404 acres. The total alienations to date are 6,013, amounting to 1,283,973 acres. There are over 3,000 applications still outstanding, but the waiting list is steadily diminishing, owing to the new system whereby applicants who are unsuccessful in obtaining one of the available farms have to apply again when more farms have been surveyed and offered.

A number of would-be applicants who do not possess the necessary minimum qualifications and capital are eliminated by the N.C. of the district.

Other than farm holdings, in the N.R. Area there have been leased altogether five mission sites, 78 church and 214 school sites, 501 business and miscellaneous sites.

The survey position is still rather difficult. In the two years 405 NEW farms were surveyed, and "final" surveys of farms previously provisionally surveyed were carried out on 277 farms. In 1958, 179 title deeds were registered, and in 1959, 159. Most of these deeds were overdue, having awaited final surveys. Provisional surveying has now been given up and the full survey is carried out before the farms are offered.

THE PRESENT LAND POSITION IN N.P.A.

The bulk of the really good farm land with big blocks of arable land has already been alienated and occupied. Much of the rest of the land, six to six and a half million acres, is either rocky with small patches of arable land, or waterless, or already occupied by squatters for whom no alternative land has as yet been found. These squatters consist of some 35,000 families (nearly 200,000 persons), who occupy the land as the Africans did in the Reserves before the Land Husbandry Act came into force. Such land has been deteriorating fast, and is the concern of the Select Committee on the Resettlement of Natives. The real significance of this situation is that unless drastic action is taken with regard to these adverse factors, only about 1,500 to 2,000 more farms can be offered to applicants, and the total number of farmers owning farms in the N.P.A. will be limited to about 8,500. If the squatters are removed, or alternatively they remain where they are and land of a comparable farming potential is provided by exchange, that number could be increased by some 9,000, giving an aggregate at best of about 17,500 N.P.A. farmers and a number of small plots for retired persons. Let no one think that as the N.P.A. consists of

some 8,000,000 acres, 30,000 to 40,000 farms of 200 to 250 acres each can be cut up and sold. It does not work out that way.

The better-class land-owning African farmers are a national asset of incalculable value and must be encouraged. Their capabilities, assets and annual revenues are steadily rising, though still far below their real potential.

SUB-DIVISIONS AND LAND HUSBANDRY PRACTICE.

Sub-divisions and sales are on the increase, and all sales show a handsome profit to the original purchasers. The main criterion applied when application is made to sub-divide is that of "being an economic unit" coupled with the prospect of improvement in the farming: the Board does not encourage speculation or allow land to be misused. It has been found necessary to determine the minimum acreage in different areas which can be recognised as satisfying these criteria. The general assessment of acreage will be related to that recognised under Land Husbandry regulations as full arable and grazing right in the contiguous Reserve. There is a marked tendency shown by some officials to apply Land Husbandry standards throughout the N.P.A., but some of us are resisting this idea as threatening to lower the N.P.A. farmers' prospects and scope of work down to the scale which is unfortunately necessary in the Reserves. The progressive farmers who buy farms and fulfil stringent requirements should not be forced down to the economic level of peasant farmers working on a basis of subsistence with a small plus.

TECHNICAL HELP.

There is need for still more Land Development Officers and Demonstrators (the two must go together), but a beginning has been made of setting aside L.D.O.s for the N.P.A.. In this connection it may be said that the Chibero Agricultural College (on which the Conference might well congratulate the Government) will be of very great significance. Some of the well-trained graduates of that college will qualify for appointment as L.D.O.s and will be of very great assistance in farm planning and the development of farming policy. L.D.O.s are the "Extension Officers" of African farming, assisting the farmers directly and on the ground. In addition to L.D.O.s three Land Inspectors have been appointed, from whom we receive more up-to-date reports about occupied farms: they assist, too, in other ways, e.g., in 1959 they made a detailed examination of over 100,000 acres preliminary to lay-out planning, and a less detailed examination of another 145,000 acres, including indications of possible dam sites for the investigation of the Irrigation Department.

A further help has been the setting up of African Agricultural Committees in connection with the Native Councils. They answer to the I.C.A. Committees of the European area, and it is very pleasing to know that some I.C.A. Committees are making contacts with the African committees and taking a helpful interest in African farming.

An organiser for African Young Farmers' Clubs has been appointed. He is Mr. Bebarfald, at one time connected with the Dadaya Mission, and latterly L.D.O. at Ndanga. He is taking up his new work very soon.

VILLAGE SETTLEMENTS.

These are no longer dealt with by the Native Land Board, having been transferred to the Native Townships Branch.

MISSION FARMS.

The Board's interest in mission farms is limited to the conditions under which land may be leased to Africans. The tenancy agreements are important, and will be referred to in the report of the Lands Committee of the Conference. It is perhaps not generally realised that, while religious bodies owning registered mission farms are free to sell to Europeans, the farms being in the European area, the European buyer apparently does not acquire thereby the right to lease to Africans or put it to multi-racial use, that right being restricted to the religious bodies. Also,

missions may not SELL their farms or parts of them to Africans; they can only lease or allow to occupy.

Some mission land has been, and other may be, taken over by Government for African housing schemes. This is a different thing from the proposal once made that the Government should take over a number of mission farms which are situated in settled European areas and set aside other areas in exchange in the vicinity of existing Native areas. I have not heard of any further development of this proposal. Perhaps the Government has discovered that a number of the mission farms already have common boundaries with Reserves!

HERBERT CARTER.

REPORT ON SHONA BIBLE REVISION

In September, 1958, the Chief Reviser had to take over the superintendency of the Dutch Reformed Church Mission in Southern Rhodesia, and was therefore not able to resume revision work immediately after the last Christian Conference of that year.

By the grace of Him who is always ready to give strength and counsel, it was possible to complete the revision of the following books within the period covered by this report: I and II Corinthians, Romans, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, and I Timothy.

The Acts of the Apostles, which was gone through by the Revision Committee during the last S.R.C. Conference, has been printed and, by request of the Bible Society, the Gospel According to St. John, which had already been revised, was printed for use in the Billy Graham Crusade.

The following portion of the New Testament remains to be revised: II Timothy, Titus, Philemon, Hebrews and James.

The question is: What should be the next step after completing the revision of the New Testament? According to a resolution by the S.R.C.C., one book of the Old Testament should also be revised and printed. It must also be kept in mind that the Revision Committee has still to read through draft copies of all the books of the New Testament with the exception of Matthew and Acts and pass the work of the Chief Reviser. Preparing these draft copies will take up a lot of time. But I think it will be the wish of the Conference that the New Testament be completed as soon as possible. It will, however, be necessary to know the will of the Conference regarding the book from the Old Testament. Shall we revise and print this book before working on an edition of the New Testament?

The notes sent to me by the Rev. G. H. Bimbah have been very helpful. Some books had to be revised without his notes, as it would have been a waste of time to wait for them. If they can at least be made available as often as it is possible, I am of the opinion that revision may be carried on without all the notes. The value of these notes also lies in the fact that they keep me alert to the idiom of Shona in general.

Translation work is always a great pleasure, but cannot be hurried. As far as the D.R.C. Mission is concerned, we are aware of the difficulties of combining translation work with other duties, but we shall do what we can to relieve the Chief Reviser of all unnecessary work.

Pray for this project and for the necessary health of mind and body, so that the whole Bible may be completed within the next ten years.

S. K. JACKSON, Chief Reviser.

A STUDY ON CHURCH DISCIPLINE

REV. J. P. LE ROUX

Mr. le Roux reported that he had received 15 replies to the questionnaire which he had sent out. The answers he divided into these parts:

1.—MEMBERSHIP:

- (a) Period of training varies from "no stipulated period" to three years.
- (b) Instruction is given by various people—ministers, evangelists, catechists, lay preachers, voluntary workers and missionaries.
- (c) The literature used also varied considerably.
- (d) Examination of one kind or another usually precedes acceptance.
- (e) Baptism is required sometimes before or after instruction, for membership.
- (f) The minimum age also varied from "no limit" to 18 years.

2.—DISCIPLINE:

This varied for ordinary members, church officers, and ministers. The form of discipline and the period of suspension also varied, but restoration to membership was dependent primarily on "repentance."

3.—TRANSFER OF MEMBERS:

This is often possible by "disjunction certificates," but such certificates are not always recognised by other churches. On the whole there is "a common desire and endeavour to lead people to acceptance of Jesus Christ as Saviour."

4.—SUGGESTIONS:

The main suggestions are that this questionnaire be studied by the different Fraternals and Fellowships with a view to "developing greater conformity in methods of approach . . ." and that "a committee be formed to go into greater detail, develop the present survey, and enlarge its scope."

CONSTITUTION

AIMS AND OBJECTS

1. To promote the work of the Christian Churches and Missionary Societies of Southern Rhodesia by means of co-operative activity.
2. To encourage fraternal intercourse and co-operation among Christian workers.
3. To foster a deeper understanding of inter-racial relationships and to promote a more active support of missionary work of the Church.
4. To further the evangelistic, educational and medical services and all that promotes the general advancement of the African people.
5. To collect information and to consider questions that may, through legislation or otherwise, bear upon the religious, educational or economic interests of the African people.
6. To consult upon methods of Christian action and to make united representation of the Christian viewpoint to public bodies.

MEMBERSHIP AND VOTING

1. Such Churches and Societies as are named in the schedule of this Constitution shall be constituted member bodies of the Conference. Others may be admitted by a vote of a two-thirds majority of the Conference.
2. The Conference shall consist of Ministers and Missionaries and of not more than four other workers of each constituent body.
3. Each Society which is in membership with the Conference shall pay an annual subscription, which shall be such amount as the Conference may determine. Any Society which fails to pay its subscription for two consecutive years shall forfeit its right to membership in the Conference. (Conference 1956: Subscription £5 5s.)
4. The voting membership shall be fixed by the Conference and shall be subject to

revision. Each member body shall have power to choose its own representatives but shall be expected to have due regard for the multi-racial character of the Conference. The names of the voting members shall be handed to the Secretary at the commencement of each Conference.

5. All members shall be entitled to speak, but only accredited voting members shall be entitled to vote.
6. No resolutions of the Executive or Conference shall be regarded as binding upon the member bodies. Where the resolution has not been passed unanimously the number of votes for and against shall be recorded and made known in any communication upon the subjects sent to other bodies: where the votes of any one denomination are unanimously in the minority, that fact shall be recorded and stated in any relevant communications.

EXECUTIVE COUNCIL

1. At each General Conference an Executive Council shall be chosen, consisting of a Chairman, Vice-chairman, Secretary and fourteen other members, at least two of whom shall be ladies. In its choice the Conference shall have due regard to the multi-racial character of its membership. These appointments shall become effective from the close of the electing Conference.
2. Each denomination shall be invited to nominate one member for election to the Executive, which, however, does not preclude further nominations from the open Conference. Only voting members may elect.
3. As far as funds allow, the travelling expenses of members of the Executive shall be paid for attendance at Executive meetings.
4. In the event of a vacancy occurring on the Executive Council, the denomination concerned shall be entitled to nominate a substitute for election by the Executive.

ALTERATION OF THE CONSTITUTION

Every proposed alteration in the Constitution shall be proposed at one Conference and submitted to the following Conference, and shall then be carried only by a majority of two-thirds of the voting members.

ANNEXURE TO THE CONSTITUTION

Conference resolved: "That the Officers of the Conference, i.e., the President, Vice-president and Secretary, be authorised to arrange and assist to carry out such racial, sectional and regional conferences and committees of investigation as may be desired from time to time. This provision shall be deemed to cover the possibility of separate meetings of African Ministers, European Missionaries, or similar sections of our membership." And (2) "That suitable persons other than those on the Missionary and Church staffs of the constituent bodies may be invited to participate in committees of investigation and special conferences."

SCHEDULE OF MEMBER BODIES

American Board Mission
 Anglican Church (Mashonaland)
 Brethren in Christ
 Church of Central Africa Presbyterian
 Church of Christ
 Church of Sweden
 Dutch Reformed Church

Free Methodist Church
 London Missionary Society
 Methodist Church (American)
 Methodist Church (British)
 Presbyterian Church
 Salvation Army
 ➤ South Africa General Mission

Added after the 1954 Conference:

Anglican Church (Matabeleland)
 African Methodist Episcopal Church
 British and Foreign Bible Society

➤ Rhodesian Baptist Association
 Southern Baptists

EDUCATION COMMITTEE

- American Board:** Rev. D. K. Abbott, Chikore Mission, P.O. Graigmore.
 Mr. E. B. Mlambo, Chikore Mission, P.O. Craigmore.
- Anglican (Mashonaland):** Miss M. E. Hook, P.O. Box 7, Salisbury.
 Rev. D. Neaum, St. John the Baptist Mission, Arcturus.
- Anglican (Matabeleland):** Rev. R. A. B. Ewhank, P.O. Box 1541, Bulawayo.
 Mr. P. Witkop, P.B. 30, Gwelo.
- Baptist:** Mr. J. Reynolds, P.O. Goromonzi.
- Brethren:** Rev. I. M. Stern, P.O. Box 711, Bulawayo.
 Mr. I. Kumalo, P.B. 191 T, Bulawayo.
- British and Foreign Bible Society:** Mrs. Booth, P.O. Box 1081, Salisbury.
- Church of Central Africa Presbyterian:** Rev. M. S. Daneel, P.O. Box 533, Salisbury.
- Church of Christ:** Rev. W. O. Adcock, P.O. Dadaya.
 Mr. M. M. Nyoni, P.O. Dadaya.
- Church of Sweden:** Mr. R. Stenlund, Manama Mission, P.B. Gwanda.
- Dutch Reformed Church:** Mr. T. H. Barnard, Gutu Mission, P.O. Gutu.
 Mr. A. W. Dill, P.B. 38, Copota, Fort Victoria.
- Free Methodist:** Mr. C. de Mille, P.B. 30, Fort Victoria.
- London Missionary Society:** Rev. R. G. Griffiths, Hope Fountain, P.O. Waterford.
 Rev. N. Clarke, P.B. 204, Bulawayo.
- Methodist (American):** Rev. H. Griffin, P.B. 636 E, Salisbury.
 Mr. M. D. Sadza, P.B. 636 E, Salisbury.
- Methodist (British):** Rev. H. Jesse Lawrence, 7 Central Avenue, Salisbury.
 Mr. G. Malaba, Tegwani Institution, Plumtree.
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