

**PROCEEDINGS**  
of the  
**SOUTHERN RHODESIA**  
**MISSIONARY**  
**CONFERENCE**  
1950  
and  
**S.R. AFRICAN MISSIONARY**  
**CONFERENCE**  
1950



# SOUTHERN RHODESIA MISSIONARY CONFERENCE

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## OFFICERS FOR THE ENSUING PERIOD

**President:**

The Rev. H. St. JOHN EVANS

**Vice-President:**

The Rev. J. S. MARSH

**Secretary and Treasurer:**

The Rev. H. H. Morley Wright.

**Executive Committee:**

The above Officers together with

The Revs. A. M. CLIMENHAGA, W. J. VAN DER MERWE, M. J. MURPHREE, H. CARTER, A. H. ALBREKTSON, GARFIELD TODD, E. L. SELLS, BRIGADIER A. W. PALLANT, and MISS BARBARA TREDGOLD.

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The next Conference will be held in Bulawayo in September, 1952.



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## Foreword

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*The Southern Rhodesia Missionary Conference will long be remembered as one of the outstanding Conferences of recent years. Amongst several reasons for this, a few stand out as worthy of special notice. The spirit of the Conference, the large attendance at all sessions, the keynote struck by the Honourable, the Minister of Finance, Mr. E. F. Whitehead, in his address opening the Conference, the various addresses delivered and business items effected for the advancement of mission work in the Colony, and last but not least, the unbounded hospitality of the Umtali churches and community, all combined to make the Conference a highly successful one.*

*A review of agendas in past Southern Rhodesia Missionary Conferences reveals a large measure of preoccupation with matters material. While the Umtali Conference was not found wanting in coming to grips with such problems, yet it was noteworthy to see the interest manifested in matters affecting spiritual life and character. This came from the addresses presented by guests and Conference personnel based on the tripartite theme of the 1948 Amsterdam World Council of Churches.*

*A final impression of heartening import was the evident reviving interest in the place and importance of the Southern Rhodesia Missionary Conference in the life and activity of the Colony.*

ARTHUR M. CLIMENHAGA,

S.R.M.C. SECRETARY, 1948-1950.

MATOPO MISSION,  
BULAWAYO, S.R.

# MINUTES OF THE SOUTHERN RHODESIA MISSIONARY CONFERENCE

UMTALI, 8th to 11th SEPTEMBER, 1950

FRIDAY, 8th SEPTEMBER.

The Southern Rhodesia Missionary Conference assembled at 10.00 a.m. in the Caledonian Hall in a Joint Session with the Southern Rhodesia African Missionary Conference, about 200 members and visitors being present.

Devotions were conducted by the Rev. E. L. Sells, who spoke on the words in I Corinthians 3:9, "For we are fellow labourers for or with God." Fellow labourers are on the same level. The fact that we are here is evidence that we are partners in a common and mutual undertaking. The two symbols that are used to describe the relationships of fellow labourers in this verse are (1) God's farm and (2) God's building. We are a part of the great host who have gone on before and those who still labour and are working with and for the Creator of the universe, whose resources are inexhaustible, whose love is unlimited, and whose cause is that of unchanging truth that will not only endure, but will ultimately triumph over wrong.

## OPENING CEREMONY.

The President welcomed the Honourable, the Minister of Finance, Mr. E. F. Whitehead, who had kindly consented to come to this Conference to open the Conference.

Mr. Whitehead in opening the Conference expressed his pleasure in being able to open such a Conference in this Jubilee year because in looking back one realises that the missionaries were here before the pioneers. That takes one back to the days of Livingstone. As recorded in the Oppenheimer series, we have an excellent record from that time to the present of the work accomplished by missionaries and missions.

Mr. Whitehead then spoke of the realisation of the State that there are certain things which the State cannot do. But it is also recognised that the missionaries as well can not carry forward certain projects, at least financially, without the help of the State.

Southern Rhodesia is faced in this age of scientific advance with a great increase in population. This will inevitably mean a great increase in population in the towns. Grave problems will be attendant upon such rapid industrialisation. The State can do much to aid in such a programme in such fields as education, medical facilities, housing, and so forth. But all of that is quite inadequate in itself. With such crowded conditions which are completely strange to any rural people, it was Mr. Whitehead's firm belief that this Conference will find as years go by that its greatest problems will be in relation to this new industrial population. He felt sure that unless a firm basis of Christianity was behind them, a great deal of agitation will be built up.

Many mistakes of industrialisation in old countries can be avoided. A part of planning for such industrialisation will be in the Government's hands, for example, in such fields as financial guarantees. But the other side must be the job of the missionaries—the whole of the building up of the moral code and a necessary sense of human discipline in the industrial crowding.

Mr. Whitehead further stressed the problem of obtaining adequate food supplies. In solving this problem, many of the missions can give a great amount of guidance in agriculture. All must realise that we cannot have a happy people if they are undernourished.

Mr. Whitehead concluded by stating his belief that we have before us a generation of the most interesting work in Southern Rhodesia. In the last resort any nation depends not so much on numbers or quantity but on the quality of the people. That side is the job of missions. If missions are successful and Government is successful, then this country has a great future before it. But we must continually plan to provide adequately for those additional numbers so that our country may go forward.

The Rev. J. S. Marsh thereupon expressed the gratitude of the Conference to the Minister of Finance, stating that he spoke in the missionary vein, thereby showing true friendship in the inner precincts of Government to the missionary work in Southern Rhodesia.

Conference then adjourned for tea.

### PRESIDENTIAL ADDRESS.

After the interval the President, the Rev. St. John Evans, delivered his presidential address. This he commenced by stating that the greatest problem facing mankind at the present time is that age-long problem on how to live together. Financial, economic, and scientific problems all fade into insignificance when compared to human relationships.

There had been a great rate of discovery in the past half century, yet there is no solution to the problem of human relationship. From that standpoint we are not too different from the cave man. There are many grave shadows over the whole work, some in the social field and some in other fields of life. This is of great concern to us in the multi-racial conflict which is brewing in Africa. We have seen actual trouble in open form. Although we can be thankful that it may not be fully here yet, we must envisage what might happen if wise counsel does not prevail and then work by all means to see that right counsels do prevail.

Nearly every section of the Colony seems to be giving thought to this problem—not all necessarily intelligent—yet showing increasing concern as to the working together of Africans and Europeans in this land. If these groups are to go forward happily together, a very great responsibility rests on the Christian churches—they should be the most powerful force to see that public opinion is right and just.

Thus we ought to be Ministers of Reconciliation, seeking to reconcile races making up this country. This does not mean we should necessarily seek to control legislation or work only through political channels, but we should think of the personal relationship by which we can help forward the life of reconciliation.

The President pointed out that we must attempt to avoid that sense of frustration too often evident in the State and in the Church. Happily we have avoided many of the tragedies attendant on the multiplicity of sects, but it is not by doing nothing that we shall enjoy the immunity. It was urged that we—both Europeans and Africans—set a realistic example of the establishment of a complete union of service to Almighty God.

The President voiced a hope for a greater possible identity within the Southern Rhodesia Missionary Conference and the African Missionary Conference even though there are different opinions as to the steps to be taken to carry out that ideal.

In the question of personal relationships we have a very great responsibility. If we have real happiness, friendship, and comradeship in daily life, a tremendous influence will be manifest on vast numbers of peoples on the outside. We must take care not to lose that personal contact that the older missionaries had and not to become mere successful business men, or fillers of forms, mechanical directors of missionary work to-day.

We must at times speak up when we do not see right attitudes on the part of our friends towards their employees. Here the President emphasised his hope that the general population of Southern Rhodesia will learn that distinction is not on racial grounds but on cultural grounds. We must judge people as they behave. And that throws a great responsibility on the African.

In conclusion, the Rev. St. John Evans re-emphasised the practical question as mentioned by the Minister of Finance: "The Care of our Lands." He informed the Conference of the desire of the Natural Resources Board to have the co-operation of the Conference in conserving the resources of our lands. Apart from our duty to God and our duty to our country, there is no greater way to bring about the improvement of attitude of outside persons and of Africans than to make them see we are attempting to improve and take care of our mission lands.

#### **ROLL OF VOTING MEMBERS.**

The Roll of Voting Members was thereupon called and the Conference constituted as follows:—

**American Board:** Rev. F. J. Meacham, Mrs. F. J. Meacham, Miss I. E. Craig, Miss L. Torrance.

**Anglican Church:** Rev. St. John Evans, Rev. Father R. Smith, Rev. R. S. Adams, Rev. C. Sergle, Miss Kendall.

**Brethren in Christ:** Rev. H. H. Grubaker, Rev. A. M. Climenhaga, Rev. R. H. Mann, Mrs. R. H. Mann.

**Church of Christ:** Rev. A. W. Bell, Mr. S. R. Knapp.

**Church of Sweden:** Rev. A. H. Albrektson, Dr. O. Nordesjo, Mr. G. Linell, Miss M. Dahl.

**Dutch Reformed Church (Cape):** Dr. W. J. van der Merwe, Rev. S. K. Jackson, Rev. J. Jackson, Mr. T. H. Barnard, Mr. C. J. Brand.

**Dutch Reformed Church (O.F.S.):** None.

**Free Methodist:** Rev. L. Sayre, Dr. N. Pettingill, Miss F. Folsom.

**London Missionary Society:** Rev. A. J. Haile, Rev. W. W. Anderson, Mrs. W. W. Anderson, Rev. G. R. Griffiths.

**Methodist Church (U.S.A.):** Rev. M. J. Murphree, Rev. P. Hassing, Rev. T. A. O'Farrell, Miss I. Scovill.

**Methodist Missionary Society:** Rev. H. Carter, Rev. Morley Wright, Mr. W. M. Tregidgo, Sister Dorothy Teare.

**Presbyterian Church:** None.

**Salvation Army:** Brigadier A. W. Pallant, Major T. Watts, Captain Clara Stanley, Major Ruth Wilkins.

**South African General Mission:** Rev. R. Glen, Mr. David Evans.

#### **AFRICAN MISSIONARY CONFERENCE RESOLUTIONS.**

The S.R. African Missionary Conference brought forward nine resolutions for the attention of the S.R.M.C. and, where necessary, for transmission to Government. The following action was taken in respect to these resolutions (the full text of the resolutions is in the Minutes of the Southern Rhodesia African Missionary Conference for 1950):

**1. Rhodes Scholarship: Resolution recast.**

This resolution is to be forwarded with Conference approval.

**2. Cost of Living Allowance for Mission Teachers.**

The resolution to be discussed at a later session of the Missionary Conference.

**3. The Difference Between Trained Male and Female Teachers (Wage Scale).**

To be forwarded with Conference approval.

**4. Race Relations.**

Committed to S.R. Missionary Conference.

**5. Government Notices No. 715 of 1937 and No. 347 of 1948.**

The resolution to be forwarded with the strongest approval of the S.R. Missionary Conference.

#### 6. Teaching of Scripture in Primary Schools.

This resolution is referred to the S.R.M.C. Executive for investigation.

#### 7. Fourth Class Coaches for African Passengers.

Sections (a), (b), (c) and (d) were agreed to by the S.R. Missionary Conference and it was decided further that (a), (b) and (d) be taken forward by a deputation appointed by the S.R.M.C. Executive.

#### 8. Need for Y.M.C.A. and Y.W.C.A. Hostels.

To be forwarded to the S.R. Christian Council.

#### 9. Teaching as a Vocation.

Section (a) The Conference referred the resolution to the S.R.M.C. Executive for further study.

Section (b) The resolution was referred back to the S.R. African Missionary Conference with the request from this Conference that they indicate more clearly how we can aid them in fulfilling the desire mentioned in the resolution.

Conference adjourned at 1.00 p.m. for the lunch hour and re-convened at 2.15 p.m. for the afternoon session. In this session two talks were given; the first by the Rev. H. Carter, "An Introductory Report on the Amsterdam Conference," and the second on the subject, "Religious Freedom," by Bishop H. C. Northcott.

### THE AMSTERDAM CONFERENCE — AN INTRODUCTORY REPORT.

Mr. Carter in reporting on the World Council of Christian Churches which met at Amsterdam in 1948 based his comment largely on the report, "The Task of the World Council of Churches," by Dr. Visser t'Hooft. It was pointed out that at Amsterdam there were 150 churches present and that now there are 160 member churches, representing a total church membership of 160,000,000.

Certain leading statements from the report were as follows:—

Some feared that the World Council of Churches would become a Council of a World Church, but that was not so; it was a Council of World Churches. It was recognised, however, that in the deeply fundamental things of our Christian life we must be One Church and seek Christ's conception of The Church.

The Amsterdam Conference attempted to recall the real function of the Church and to say what it was not and what it was. It was especially emphasised that the Church cannot be allied with any political party. It was felt that as Bishop Stephen Neill said: "The Christian Church is failing because it is not Christian enough."

It was also felt that a new theological statement was needed as a fresh restudy of the Word of God in view of what God is doing in this age of ours.

In all of the Amsterdam discussions, Mr. Carter stated that there was a very evident blending of the new and the old. The crux of the whole conference was the attitude of the "New Churches" in that they felt that they had a more adequate knowledge than the older churches of the inner fears and the desires of many peoples. Then with old churches meeting together in a way they had never done before, it was evident that the old learnt from the new and the new from the old.

In conclusion, Mr. Carter urged Conference members to read as widely as possible in the literature of the Amsterdam Conference to understand Gods' programme for this day and more directly for this Colony. In that way would there be a greater understanding of a theme statement of the Conference: "We came to meet with Christ and in meeting Christ, we met with one another."

### RELIGIOUS FREEDOM.

Bishop H. C. Northcott, a bishop of the Methodist Church in America and currently on tour of missions in Africa, spoke on the subject of "Religious Freedom." After stating that we either rise together or we fall together, Bishop Northcott asked as to what we mean by religious liberty. A wide range of definitions was surveyed and the speaker finally concluded with the statement "Religious freedom may be

thought of as a natural right that is basic in human nature." We were reminded that religious freedom does not necessarily exist among us.

In the second place, religious freedom was considered from the basis of its history; the speaker painted a broad picture of its development in Church History from the time of the inception of the Church out of Hebrew thought, through the periods of Constantine, St. Augustine, the mediaeval period, the Reformation, to the modern age. It was felt that out of that stream came the influences which led to toleration despite the various persecutions within all branches of Christendom.

The third consideration was that of Christianity itself to religious freedom. Within Christianity are to be found the seeds of religious freedom—Christ's life, death, and resurrection established a new life of freedom from the law of sin and death, from over-concern about daily living, and it also provided a fresh appraisal for the life of man. Christ taught that there was a new filial relationship for man.

Christianity's main contribution was in giving to man his sense of dignity and of significance as a son of God through Jesus Christ. There is more than the animal side of man; there is the divine.

As an institution the Church is in need of religious freedom to-day. Even where it may be necessary to accept certain restrictions, it must be done with the attitude of facing conviction with a martyr spirit.

The fundamental freedoms of mankind are rooted in the fact that man is a child of God. Freedom can only live in this belief. No race is meant to be kept down but should rise in their relation to their sonship to God.

The President thanked both the Rev. H. Carter and Bishop Northcott for their talks to Conference and gave opportunity for further expression from Conference floor.

Conference was closed with benediction by the President at 4.00 p.m.

### **SATURDAY, 9th SEPTEMBER.**

Conference assembled at 9.00 a.m. with devotions conducted by Brigadier A. W. Pallant. Brigadier Pallant read from the Gospel according to St. Luke, Chapter 5, verses 1-11, and then specially noted the words, "Master, we have toiled all night and have taken nothing; nevertheless at Thy command we will let down the net." While failures have seemed to mark the lives of many of the notable men of history, we should remember that these men who first seemingly failed finally succeeded. The speaker urged that we launch out into the deep, drop our nets, trust God, and all will be well.

The Minutes of the previous day were now read by the Secretary, confirmed as amended, and signed.

### **THE EMERGENCE OF SEPARATIST CHURCHES.**

In the morning session prior to the tea interval, the Conference listened with interest to two papers on "The Emergence of Separatist Churches," the first delivered by the Rev. A. J. Haile and the second by the Rev. E. M. Musa.

After noting that the problem of Church Separatism is not necessarily a Reef movement nor necessarily limited to the confines of Africa, Mr. Haile stated that since we at this conference are specially concerned with Africa, he had prepared a digest of conclusions from the book by Dr. B. G. M. Sundkler, "Bantu Prophets in South Africa," and from the Union Government's "Report of Native Churches Commission" in 1925.

The speaker noted several principal reasons for the establishment of Native Separatist Churches which are still operative to-day.

- (a) Desire for independence in Church matters.
- (b) "Colour bar" among European missionaries.
- (c) Secession of members placed under discipline.

- (d) The example of Europeans and the readiness with which they have formed separate sects.
- (e) Personal ambition and an easy way of earning a living.
- (f) The desire for a tribal church.
- (g) The desire for a church in conformity with native custom.
- (h) The desire to control properties and funds.

The two main types of independent Bantu churches were noted as falling into the category of (1) Ethiopian and (2) Zionist types. The first group as split-off groups from mother churches follows the slogan of "Africa for the Africans." Otherwise much of their church organisation and inner church life is patterned after the mother churches. The sects in the second group are a "syncretistic Bantu movement with healing, speaking with tongues, purification rites, and taboos as the main expression of faith."

After discussing the fuller implications of the life and worship of these two groups, Rev. Haile asked what our attitude should be to those independent groups. The following points were suggested:—

- (1) Recognise that church patterns may vary greatly in Africa.
- (2) See to it that those whom our own missions have brought into the fold are eager and happy Christians.
- (3) Note the greater need for pastoral care of our flock.
- (4) Remember that suppression is no use.
- (5) Seek to study sympathetically the aims and ideals of these independent groups; much research is still to be done.
- (6) Try to discern what those tendencies are that can be laid hold of and utilised in building Christ's church in Africa.
- (7) Finally, recognise that we are moving out of the "Mission" stage to the "Church" stage and give more responsibility to our Africans and Church ministers.

In following Mr. Haile, the Rev. E. M. Musa stated that his line of thought and information were much the same as that of the former speaker. This was as it should be for even though they were at different places, it showed a uniformity of thought on the subject.

Mr. Musa then stated his feeling that separatism in any country has been the result of unrighteousness within the Christian Church. The Gospel of love and brotherhood has no room for schism. It was unfortunate, he contended, that the Gospel was brought to Africa through many and various denominations.

The speaker proceeded to discuss the separatist movement, following the pattern of the twofold division—Ethiopian and Zionist. Much valuable material and information was presented as a result of Mr. Musa's travelling in research for the paper during the previous school holidays.

In conclusion, Mr. Musa presented the following suggestions:—

- (1) The missionaries should work with their African Christian leaders harmoniously; they should learn to solve their problems in a brotherly spirit.
- (2) The Missions should appoint the best and adequate staff to co-operate with the growing demands in both urban and rural areas to fight against separatist movements which are growing stronger and stronger every day so that converts should be led to a powerful Christian life which will not be shaken by these movements.
- (3) Missions should print books to teach members of different stages simple theology.
- (4) Missions should choose highly-trained minds to lead others.
- (5) Missions must make an attempt to organise slowly a United Church of Africa with autonomous powers to include mutual recognition of discipline, uniformity of preparation for membership and the denunciation of sin.
- (6) Research on separatist movement is needed.

The President thanked the two speakers on behalf of the Conference for giving such complementary talks, which yet expressed personal views and were not merely a backing-up of each other. Conference then was adjourned for tea.

### **RECOGNITION OF SEPARATIST SECTS BY GOVERNMENT.**

After the tea interval there was considerable discussion by Conference arising out of material in the two papers especially with reference to the implications of Government recognition of separatist sects. It was felt by Conference that a study was needed to ascertain the present position and to formulate recommendations as to future action with a view to maintaining some type of legitimate control on such recognition.

The Conference passed the following resolution:—

"That this question be referred to the S.R.M.C. Executive, asking them to appoint a sub-committee to consider the full implications of the question and report back to the next Conference."

### **SCHOOL TIME-TABLES.**

The President explained the background of a question discussed at Joint Conference relative to abolishing or maintaining school days in the various public holidays falling during school terms. The feeling at Joint Conference was that the question was fairly large in its implications and should be sent forward to S.R.M.C. for further discussion.

Following a fairly full discussion by Conference of the various implications of the question, the Conference adopted the following resolution proposed by the Rev. H. Carter and seconded by Mr. W. H. Tregidgo:

"The Conference requests the Native Education Department to agree that public holidays may be used as school days after notification to the Department by the Mission taking this action, such days to count towards the amount of days required in that term."

### **COMMISSION ON AFRICAN EDUCATION.**

At this point, the Acting Director of Native Education, Mr. J. H. Farquhar, who was present during the consideration of education questions, addressed the Conference. He reminded the Conference that it had requested a commission on education in 1948. At the following Joint Conference, the Minister of Native Affairs had indicated that this would not be necessary. A Standing Committee of Joint Conference was appointed comprising members of the Education Department and of the Mission bodies. This Committee started to prepare a report to the Prime Minister on African Education in the Colony.

Mr. Farquhar stated that he was authorised by the Prime Minister to tell Conference that it has now been decided to appoint a Commission to go into the whole question of African Education in its broadest aspects as affecting both Europeans and Africans.

The report of the Standing Committee will likely be handed over to the Commission. The terms of reference are not yet drawn up nor is the personnel appointed. It is highly probable that the Commission will not start until next year, probably about February or March. In the meantime it would be well for all denominations and societies to think through their respective positions and aims on the subject of African Education.

### **REPORT OF THE EXECUTIVE COMMITTEE.**

The Report was read and accepted, and is on record.

Adjournment for the lunch-hour was at 1.00 p.m. Conference re-assembled for the afternoon session at 2.15 p.m.

## REFRESHER COURSE FOR AFRICAN MINISTERS.

The Conference decided that a Refresher Course for African ministers shall be arranged, if possible, in the second term holiday period of 1951.

Further, that the Revs. J. S. Marsh and M. J. Murphree be requested to proceed with the plans and contacts necessary in close collaboration with the S.R.M.C. Executive.

## ORTHOGRAPHY COMMITTEE REPORTS.

**Matabeleland Section Report:** The Report was accepted as circulated.

Upon resolution proposed by the Rev. H. H. Brubaker and seconded by the Rev. H. Carter, it was decided by the Conference:—

“That this Conference accepts the recommendations of the Sindebele Committee and shall send them forward to Government.”

### Recommendations of Sindebele Committee accepted:

“That for Sindebele the new Zulu official orthography be accepted. This includes:—

- (1) Use of implosive and explosive ‘g’ and ‘b’;
- (2) Recognise aspiration after p, k, t;
- (3) Use ‘tsh’ not ‘tj’;
- (4) Use ‘ng’ and not ‘nj’ or ‘n.’”

### Mashonaland Section Report:

- (1) That all symbols now in use be maintained without change.
- (2) That the principle of conjunctive writing be accepted.

## COMMON SHONA ORTHOGRAPHY.

Conference passed the following two resolutions for submission to Government and to the Bantu Press respectively.

“This Conference strongly feels that one common orthography for schools, Government, and the Press is a fundamental pre-requisite for the growth and development of Shona as a literary language and requests the Government to accept the use of the approved orthography in its offices and publications.”

“This S.R. Missionary Conference strongly feels that one common orthography for schools, Government, and the Press is a fundamental pre-requisite for the growth and development of Shona as a literary language and requests the management of the Bantu Press to use the approved orthography in their newspapers.”

## SHONA LANGUAGE COMMITTEE.

Following on a suggestion from the Mashonaland section of the Orthography Committee to the Missionary Conference that a committee should be set up to give further attention to word division, the Conference adopted the proposal:—

“That this Conference requests the S.R.M.C. Executive Committee to appoint a Shona language committee and to define its terms of reference.”

## DEEPER THEOLOGICAL TEACHING AMONG OUR PEOPLE.

At this juncture two papers were presented to Conference on this theme, “Deeper Theological Teaching Among our People.” Prior to the tea interval Dr. W. J. van der Merwe presented the first paper and after the tea interval the Rev. Father Reginald Smith delivered the second talk on the subject.

Dr. van der Merwe stated that the need for deeper theological teaching amongst our African Christians has become a matter of great urgency at our present stage of missionary labour. Although Africans have responded more readily to the Gospel Message than have the people of Asia, the need is most urgent when we consider the forces at play in the African mind of to-day. Even if the African is a Christian, only too often Christianity has not penetrated so deeply as to control the whole of his soul-life.

Realising the need for deeper theological teaching makes it necessary to consider the content of such teaching. The speaker mentioned several basic teachings needing emphasis in present-day Christian instruction to the African.

- (1) The true conception of a Christ-filled Church.
- (2) The true conception of vital membership of the Church of Christ.
- (3) The conception of Spiritual Growth.

Finally, Dr. van der Merwe discussed the task of missions in deeper theological teaching. He defined it as still having the divine commission to proclaim the Gospel in its depths and fulness. Further, we should teach that what matters most is reliance upon Christ and loyalty to Him. To do this we must do several things: (1) We must try to rediscover our Christian unity in spite of our diversity; (2) we have to demonstrate our coming together in Christ with our African brother by a vital concern for his living conditions, as well as to know him more intimately through his own language, realm of ideas, and social customs; (3) we may not neglect pastoral care, even though we are developing an African leadership in the Church. All of this demands from us a preparedness to grow along with our African brethren if we wish to lead them to greater depths and heights in Christ.

Father Smith in turn introduced his remarks by reading the collect for the second Sunday after Advent and the words of St. Paul, "Whatsoever things were written aforetime were written for our learning." This includes primarily the Bible, but also the writing of the doctors and fathers of the Church, and of Christian scholars of our own day as well.

In view of the need for our teachers and catechists to digest good literature, Father Smith expressed a wish for some effective scheme of a lending library to make available an adequate literature on the Bible for men on the veld. Also young men at Teacher/Training Colleges should be encouraged to acquire books making the Bible story and background more vivid. Several excellent aids to study were mentioned in this connection.

The speaker emphasised that we should examine our prayer life and our rule for Bible reading, our rule for meditation in the Word of God, and our own rule of sacred study.

Father Smith then asked what the quality of our teaching and preaching to our African people is. He emphasised that we should take the same pains in preparing our sermons for Africans as we do for Europeans, taking care not to use the same idiom in both. We should take care to be true fathers to our people remembering that there are different types of fathers—some who just lecture to their children, and others who get down and play on the floor with their children.

In asking if an African congregation can understand deep theological teaching, the speaker stated that despite variations in congregations all congregations need a certain discipline and training. We must aim at a deeper sense of the great mysteries of God. To adequately do this we should have a good syllabus covering all the ground as logically and completely as possible. The speaker mentioned several syllabi that would be helpful in this field.

However, it was noted that we must take care not to teach syllabi parrot-wise or use them for a labour-saving device.

For the deepening of our theological understanding we need to be habitual worshippers, nourished up on the great theme of God's love for us in Jesus Christ, and offering our worship to Him.

### **THEOLOGICAL TEACHERS' CONFERENCE.**

As a result of the above talks and growing out of the subsequent discussion by members of Conference, the Conference adopted the following resolution:

"That the Conference refers to the S.R.M.C. Executive Committee the question of arranging for a general meeting of missionaries engaged in theological teaching with a view to collating pertinent material helpful to all concerned."

## THE STANDING COMMITTEE OF JOINT CONFERENCE.

The Revs. St. John Evans and H. Carter presented a brief report to the Conference of the activities of the Standing Committee of the Joint Conference. A more complete report was not presented at this Conference in that cyclostyled copies of the Minutes of the recent Joint Conference had not been circulated as yet to mission bodies.

Mr. Carter stated that the co-operation on the Standing Committee between the members of Government and the missionaries was worthy of note.

The Conference thanked Mr. Carter and Mr. St. John Evans for the report.

## REPORT OF S.R.M.C. MEMBER ON THE LAND BOARD.

The Rev. H. Carter, S.R.M.C. representative on the Land Board for the past two years, presented a report to Conference of the activities of the Native Land Board. The report was accepted by Conference and is on record.

The Conference was closed with the Benediction by the President at 5.30 p.m.

## MONDAY, 11th SEPTEMBER.

In conducting the devotions, the Rev. A. H. Albrektson centred his remarks on the words spoken by Christ before His death. "The Son of Man must be delivered into the hands of sinful men," and on the words spoken after the resurrection to Thomas, "Behold my hands."

Our hands very often interpret our feelings. Eve's hands, Cain's hands, stretched forth for the forbidden. Men may attain for a moment what their hands stretch forth to desire. But human progress is very superficial for the nature of modern man is very superficial. So we ask who dares to stand and say, "Behold my hands." Only One can say so, our Lord Jesus Christ—with hands stretched out to bless, to heal, to return to life, those whom death had claimed.

Let us remember that there can be no confession of faith without first lifting our hands in confession of sin. Again, we who have been here assembled in discussion of our work must daily lift hands praying that we may be worthy servants of the living Christ.

## MINUTES.

The Minutes of the Saturday sessions were read and confirmed.

## RESOLUTIONS OF APPRECIATION.

The following resolutions of appreciation for the Right Revs. E. Sundgren and H. H. Brubaker were passed by Conference:—

**Bishop E. Sundgren.**—This Missionary Conference, at its first meeting after the departure of the Right Rev. E. Sundgren from missionary work in this Colony to the bishopric of the Church of Sweden in South Africa, wishes to express its appreciation of Bishop Sundgren's services rendered to the cause of Christian Missions in Southern Rhodesia from the years of 1936 to 1949. Mr. Sundgren took an active part in the work of the Southern Rhodesia Missionary Conference, serving on the Conference Executive up to the time of his departure.

We wish the richest blessing of God on Bishop Sundgren in the enlargement of his field of service in the cause of Christian Missions in South and South Central Africa.

**Bishop H. H. Brubaker.**—That this Conference expresses its thanks to Almighty God for the many years of devoted service in this country by the Rev. H. H. Brubaker and for his great help to the Conference, and prays for God's blessing upon him in his coming retirement.

The following resolution of appreciation for Miss Rudd, Organising Instructress of Domestic Science, was submitted by the Missionary Women's Section of Conference and passed unanimously:

**Miss Rudd, Organising Instructress of Domestic Science.**—The Missionary Conference of Southern Rhodesia wishes to express its deepest gratitude to you, Miss Rudd, for the great service you have given the girls and women of our Colony. Your unflinching sympathy and understanding of the many problems facing the African girls to-day will long be remembered. We wish you many more happy years as you leave Rhodesia.

#### **FINANCIAL STATEMENT.**

The financial statement presented to the Conference showed a credit balance of £81 0s. 7d. for the S.R.M.C. and £56 7s. 5d. for the S.R.A.M.C. at the dates of the meetings. It was examined, found correct, and adopted by Conference.

#### **REPORT OF THE S.R.M.C. REPRESENTATIVE ON THE CENTRAL SOCIAL WELFARE ADVISORY COUNCIL.**

The Rev. P. Ibbotson, co-representative for the S.R.M.C. and the Federation of African Welfare Societies in Southern Rhodesia, presented a report by letter to Conference in view of his inability to attend. The report was read to Conference. It stated, *inter alia*, that the only meeting held of the Central Social Welfare Advisory Council was on Monday, 13th March, 1950. After noting the questions on the agenda of the meeting, Mr. Ibbotson stated: "I would like to stress that the Council is concerned with non-African matters and social welfare measures for the African community are outside the scope of the activities of the Advisory Council. My personal opinion is that observers of Native interests will not serve any useful purpose by being present at Council meetings, but I think we should continue until the position has become clarified."

Thereupon, Mr. Ibbotson suggested a line of approach to Government in order to clarify the position. The Conference concurred with Mr. Ibbotson's suggestion and passed the following resolution:

"That the Government be urged to appoint at the earliest possible date a Special Committee dealing with African social welfare measure.

"And that this Committee should include representatives of the S.R. Missionary Conference, Christian Council, and Federation of African Welfare Societies in Southern Rhodesia, in addition to Government representatives."

Since the Rev. H. Carter stated that he was already in touch with the Chief Native Commissioner on the question, it was suggested that Mr. Carter take the resolution forward.

#### **RHODESIAN UNIVERSITY AND AFRICANS.**

Upon proposal by the Revs. H. Carter and H. H. Morley Wright, Conference adopted the following proposal with one dissentient vote:

"The Southern Rhodesia Missionary Conference congratulates the University Association and Council on acquiring by gift from the City of Salisbury the Mount Pleasant site for the proposed university.

"The Conference realises that the question of the organisation of the University in relation to race was left unanswered by the Parliamentary resolution of October 23rd, 1946, and that this question is now the subject of correspondence in the Press, which reflects public interest in the matter. It is realised also that the present Central Council of the University Association will give place to a governing body.

"The Conference, however, desires to make known its view as follows:—

1. "That it is desirable, with the least possible delay, to secure a University Charter constituting a democratically established body able to deal with the racial issue as with other matters of policy.

2. "That non-Europeans must have the same access to membership of the University; its courses and culture, as the white races. Social equality by intermingling in common hostels is a matter of no moment to the Africans who desire university training for professional and cultural reasons.

3. "Africans will rightly claim admission to degree courses and to such special departments and University colleges as may be established and affiliated with the University for special subjects such as Divinity, Social Science, Surveying, preliminary Medical, or preliminary Law. This Conference will support such a claim and will advocate the provision of non-European University Hostels and such College accommodation as may be required."

#### **BROADCASTING AND HISTORICAL PAGEANT ON THE MISSIONS OF SOUTHERN RHODESIA.**

Conference endorsed the proposal forwarded by the Rev. F. B. Rae through the Conference Secretary:

"That we should approach the Broadcasting People for a series of broadcasts on the missions of Southern Rhodesia with special reference to its pioneers and the history of the founding of its missions; also a series of broadcasts of talks on missionary policy, with special reference to education."

A further suggestion that we ought to consider doing something rather special in connection with the 1953 celebrations, such as a missionary exhibition and historical pageant, was referred to the S.R.M.C. Executive for more complete consideration.

#### **AFRICANS IN URBAN AND INDUSTRIAL AREAS.**

The proposal submitted by the Rev. T. A. O'Farrell and seconded by Mr. T. Barnard was adopted as amended:

"In view of the great increase of the African population in urban and industrial areas, decided that the Executive be requested to appoint a committee to study this problem and report to the next session of the Conference, and, if possible, bring recommendations for making our mission work in such areas more effective."

#### **MEETING OF WOMEN'S SECTION, S.R.M.C.**

The following resolution from the Women's Section of the S.R. Missionary Conference was referred by Conference to the Executive for the fullest and most sympathetic consideration in preparing the next agenda:

"That the women of the S.R. Missionary Conference would appreciate an earlier and longer period during the Conference session in order to pass on to fuller Conference any resolutions passed."

#### **MEDICAL QUESTIONS AND RESOLUTIONS.**

##### **Uniform Salary Scale for Native Female Nursing Assistants:**

Dr. O. Nordesjo spoke briefly on this question. He stated that he has many letters written to him asking for a wide field of information on such questions as salary scales, conditions of service, etc. It was his feeling that such information should be laid down more definitely by Government, especially since there were three groups employing Native Female Nursing Assistants, viz., the Medical Director, Municipalities and Missions.

Dr. Nordesjo concluded by proposing the following resolution, which was approved by Conference:

"That this Missionary Conference should approach the Secretary for Health to request him to investigate the possibility of a uniform salary scale between Government, Municipalities and Missions;

"And that this resolution be taken forward by a deputation to the Medical Director."

The Deputation appointed by Conference is the President (convener), Doctors Nordesjo, Masters and Sheldon.

**Amendment of G.N. 142.**—The Conference decided that the resolution submitted by Dr. van der Merwe:

"That this Conference requests that G.N.142 be so amended as to make grant available for clinics under supervision of Mission doctors if such clinics are visited at least once every two weeks," should be taken forward by the same Deputation named above.

**Grants for Nurses' Training Schools.**—In discussing the need for more adequate grant-in-aid for the training of Native Female Nurses, Dr. O. Nordesjo stated his feeling that better grant should be given in view of the fact that a large proportion of nurses trained in Mission schools go to Government hospitals.

It was proposed and carried that the Delegation going to the Medical Director raise the question of more adequate grant-in-aid for training of nurses in Mission Nurses' Training Schools.

### **LOBOLO AND AFRICAN CHRISTIANS.**

At this juncture a paper was read by the Rev. W. W. Anderson treating the subject of lobolo and African Christians. Although the speaker recognised that the lobolo custom may have helped in the regulation of family life in the rude, uncivilised state of primitive man, he was forthright in condemning present-day lobolo practices as being immoral and positively contrary to the Christian ideal of marriage and the home. He maintained that even African Christians, and particularly ministers, considered that lobolo was but the prostituting of womanhood.

With the hope of finding some solution to the problem, Mr. Anderson presented ten reasons why we should definitely reject the practice of lobolo in a civilised or Christian community:

1. Lobolo involves the purchase of the woman or of her generative ability.
2. All who contribute to the Lobolo have the undisputed right to subject the woman to general promiscuous intercourse.
3. Under the system wives may be loaned to friends, even without her consent.
4. After the death of the husband the wife is inherited by the husband's male relatives.
5. Lobolo substitutes the purchase of children in the place of paternity.
6. The woman is bound to the family as a sex slave, while the man is free to enter into many other marriage contracts.
7. Lobolo ratifies the vow of parents and relatives, but denies a woman freedom of choice or self-determination.
8. It disregards a woman's prerogatives to her greatest harm.
9. The lobolo custom is closely bound up with the practice and spirit of polygamy.
10. Lobolo gives no decent status to a woman, requisite and fitting for a Christian life in a civilised community.

The Christian Church must oppose any system or custom that destroys the unity and essential beauty and happiness of the family. Lobolo is incompatible with the ideal of a Christian home, and if so, we must reject it as fundamentally un-Christian and unworthy of all who join the Church of Jesus Christ.

The President thanked Mr. Anderson for his paper and expressed regret that the time was too limited for open discussion by Conference or for resolution of action at this Conference. However, he pointed out that all could use their influence in attempting to change African public opinion. The implications of Mr. Anderson's paper could also be kept in mind in the further discussions which will undoubtedly come in our respective societies.

### **APPLICATIONS FOR MEMBERSHIP IN S.R.M.C. and S.R.A.M.C. Churches of Christ (Bulawayo):**

The Executive decided that the application from the Churches of Christ (Bulawayo) be held over for more detailed consideration during the Conference interim of 1950-1952 and be brought forward again at the Conference of 1952. In the mean-

time the Executive decided to invite the Churches of Christ (Bulawayo) to be represented again as observers in fellowship with the Conference of 1952.

The decision was ratified by Conference.

**African Methodist Church.**—The Executive decided further that the same provision apply to the application of the African Methodist Church for membership in the Southern Rhodesia African Missionary Conference.

The decision was ratified by Conference.

#### **NOTICES OF MOTION AND BUSINESS REFERRED TO S.R.M.C. EXECUTIVE.**

Upon motion by the Secretary and seconded by Major T. Watts, Conference decided that the resolutions and business submitted to this Conference on which it did not have time to act be submitted to the S.R.M.C. Executive for consideration this year, and, where necessary before next Conference, to take action; such action to be reported by the Secretary in a Circular Letter to all Official Correspondents of constituent societies.

The items referred to the executive are listed for the record.

#### **Sites for African Ministers, Priests and Evangelists:**

“That the Government be requested to provide sites for African ministers or priests and African evangelists in the Reserves.”

Submitted by the Rev. Dr. W. J. van der Merwe.

#### **Amendments, Native Marriage Act, 1950:**

1. “That this Conference petitions the Government that the Native Marriage Act, 1950, be amended so that hereafter men and women whose marriage has already been registered as a marriage by Native custom shall not be required to go a second time to the Native Commissioner’s office in the event of their wishing their marriage to be solemnised in Church.”

2. “That in the event of the Government being unable to grant the above petition, we petition that Native Commissioners be instructed that where men and women have already registered their marriage, the presence of a parent or guardian is not to be required at the Office should the parties desire that their marriage be solemnised in Church.”

3. “That this Conference regards with concern and regret Section 12 (1) which allows girls of the age of twelve years to be pledged in marriage, and petitions that the Bill may be amended to raise the age of consent to the age of puberty.”

Submitted by the Rev. Father Reginald Smith.

#### **Uniformity and Co-operation Amongst Mission Societies in Church Membership and Discipline:**

“That this S.R.M.C. instructs its Executive to prepare for the consideration of the next Conference proposals for the attainment of greater uniformity and closer co-operation amongst its members with special reference to:

- (a) Preparation for and mutual recognition of church membership;
- (b) Disciplinary measures; and
- (c) Mutual care of one another’s members where necessary.”

Submitted by Mr. T. Barnard.

#### **Consideration of Aims and Work of the S.R. Students’ Association.**

#### **Revision of the S.R.M.C. and S.R.A.M.C. Constitutions.**

#### **ELECTION OF S.R.M.C. OFFICERS AND REPRESENTATIVES.**

The Conference elected the following officers and representatives for the period 1950-1952:—

**President:** Rev. H. St. John Evans.

**Vice-President:** Rev. J. S. Marsh.

**Secretary-Treasurer:** Rev. H. H. Morley Wright.

**Additional Members, Executive:** The Revs. A. M. Climenhaga, W. J. van der Merwe, M. J. Murphree, H. Carter, A. H. Albrektson, Garfield Todd, E. L. Sells, Brigadier A. W. Pallant and Miss Barbara Tredgold.

**Land Board Representatives:** Rev. H. Carter.

**Geromonzi School Council Representatives:** Rev. H. Carter, Major T. Watts, Mr. T. Barnard.

#### OFFICIAL CORRESPONDENTS.

**American Board:** Mr. A. J. Orner, Chikore Mission, P. O. Craigmere.

**Anglican Church:** The Bishop of Southern Rhodesia, P.O. Box 7, Salisbury.

**Brethren in Christ:** Rev. H. H. Brubaker, P.O. Box 711, Bulawayo.

**Church of Christ:** Rev. Garfield Todd, Dadaya Mission, P.O. Dadaya.

**Church of Sweden:** Rev. A. H. Albrektson, Mnene Mission, P.O. Mnene.

**Dutch Reformed Church:** Mr. T. Barnard, Gutu Mission, P.O. Gutu.

**Dutch Reformed Church (O.F.S.):** Rev. J. A. H. Pieters, 23 Lobengula Street, Bulawayo

**Free Methodist Church:** Rev. E. L. Sayre, Lundi Mission, P.B., Fort Victoria.

**London Missionary Society:** Rev. A. J. Haile, Hope Fountain Mission, P.O. Hope Fountain.

**Methodist Missionary Society:** Rev. H. H. Morley Wright, Kwenda Mission, P.O. Kwenda.

**Methodist Church (U.S.A.):** Rev. R. C. Gates, Mrewa Mission, P.O. Mrewa.

**Presbyterian Church:** Mrs. M. S. Thomson, P.O. Box 822, Bulawayo.

**Salvation Army:** Brigadier A. W. Pallant, P.O. Box 14, Salisbury.

**South Africa General Mission:** Rev. Reginald Glen, Rusitu Mission, P.O. Melsetter.

#### TIME AND PLACE OF 1952 CONFERENCE.

The time for the next S.R. Missionary Conference will be during the first or second week of September holidays; the place to be Bulawayo.

#### VOTE OF THANKS.

In conclusion the Conference passed the following general vote of thanks:

"This Conference accords a hearty vote of thanks to all who had a part in any way in contributing to the success of the meetings and notes with a special vote of thanks the following who played so large a part in making this Conference an unusually successful one—to the President, for his tactful and able guidance of the Conference; to the Secretary, for faithful and efficient service; to the Umtali Ministers' Fraternal, for their excellent hospitality arrangement; to the ladies of the respective churches who so generously provided refreshments and lunches; to all the hosts and hostesses, who opened their homes for the delegates; to the Umtali Municipal Council, for its reception for the Conference and for the provision of the Caledonian Hall for Conference sessions; to the Honourable the Minister of Finance, Mr. E. F. Whitehead, for his challenging and sympathetic address in opening the Conference; to the Acting Director of Native Education, Mr. Farquhar, for his presence and help in various sessions; to the Railway Administration for once again generously providing Delegates' concession rates; and to the Press, for its coverage of the Conference."

Conference closed with prayer and the Benediction by the President at 1.00 p.m.

(Signed) ST. JOHN EVANS,  
President.

ARTHUR M. CLIMENHAGA,  
Secretary.

# REPORT OF THE EXECUTIVE COMMITTEE

## September 1948 to September 1950

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The Executive Committee presents the following report of its activities in the interim between the Conference of 1948 and the present Conference of 1950. During this period two Executive meetings were held, the first in Salisbury on the 27th April, 1949, and the second in Bulawayo on the 8th March of the current year. Due to the departure of the Rev. E. Sundgren of the Church of Sweden Mission to be ordained as a Bishop of the Church of Sweden in South Africa and due to the Rev. Garfield Todd of the Church of Christ Mission (Dadaya) going on long furlough to New Zealand, the Rev. A. H. Albrektson of the Church of Sweden and Colonel G. Grattan of the Salvation Army were designated to serve as alternate members on the Executive until this Conference.

### 1. RESOLUTIONS OF THE PREVIOUS CONFERENCE.

The resolutions passed by the Conference of 1948 were duly forwarded to the various Government Departments and others concerned, and in certain cases were implemented by the Executive. The attention of Conference is drawn to the following replies in which specific action was taken by the Executive.

#### (a) Resolution from African Missionary Conference re Youth Movements:

In reply to the resolution from the S.R.A.M.C. requesting consideration for a joint committee of S.R.M.C. and S.R.A.M.C. to study youth problems, the Executive forwarded the following resolution of recommendation to the African Executive:

"Proposed that we suggest that the African Executive set up a committee to study the problems mentioned and to assure them of our deepest interest:

"We further suggest that the African Executive encourage constituent bodies to co-operate fully with existing social welfare agencies and Church youth movements."

#### (b) Centralisation of African Villages:

The reply of the Acting Secretary for Native Affairs was as follows:

"It would seem that your delegates were misinformed as to what is meant by centralisation. There is no scheme called 'Centralisation of African Villages' and the centralisation scheme as such only applies to the centralisation of scattered arable lands which are demarcated for that purpose at the same time as a demarcation is made for communal grazing lands. I would also remind you that the idea of building the kraals along the boundary line between the arable and grazing areas originated with the Africans themselves, and although the Department of Native Agriculture has tried to persuade Africans to have double lines and other types of villages which permit community grouping, the people themselves seem to prefer the long lines of kraals, although many years ago even, the Department drew diagrams showing plans providing for 40 to 50 families in small villages.

"It is therefore obvious that it is already the policy of the Department to encourage the development of small villages rather than the long lines of villages."

To this reply the Executive instructed the Secretary to write a letter to the Secretary for Native Affairs noting and supporting the intention of the words, "It is therefore obvious that it is already the policy of the Department to encourage the development of small villages rather than long lines of villages." In addition the Secretary for Native Affairs was requested to notify all of his officers of this intention, since the Executive had reasons to believe that this intention was not being carried out fully. Further, the Executive urges that Africans should be consulted as to the type of village set-up most agreeable and desirable.

The Secretary for Native Affairs replied, reaffirming the view of the Department as follows:

"I have to acknowledge your letter of the 11th July, in which you allege that this Department does not encourage the development of small villages rather than long lines of villages, but I have to advise you that the policy is to allow the people to build according to their own wishes, and therefore Africans have perfect freedom as to the type of villages set up . . .

"I suggest . . . that no encouragement should be given to the development of the compound way of living, which is a feature of industrial Africans living in towns."

The Executive noted the full text of this reply and decided to let the matter rest for the time being.

#### (c) Equipment Grant:

The Executive noted the reply of the Director of Native Education to the resolution of the S.R.A.M.C. requesting an increase in equipment grant for Primary Schools and instructed the Secretary to write to the D.N.E. enquiring as to the possibility of missionary societies being granted the privilege of purchasing materials and equipment from the Government stores.

### 2. EDUCATIONAL MEMORANDUM FROM CONSTITUENT SOCIETIES OF S.R.M.C.

Only one Society responded to the request of the 1948 S.R.M.C. for an educational memorandum from each constituent Society as to its views and aims in education.

In view of the more recent establishment of the Standing Committee, the Executive decided:

"That at the moment the Executive does not ask for the remaining memoranda, but urges instead that if any representative has a matter of educational policy to bring up, he contact the correspondent concerning the same;

"And that Mr. St. John Evans act as correspondent of the missionary representatives on the Standing Committee."

### 3. REFRESHER COURSE FOR AFRICAN MINISTERS.

Since this course was not put on in 1949 because of the lateness of the season in approaching (a) Mr. Lloyd, of Lovedale, as a featured teacher and (b) constituent societies of the S.R.M.C., the Executive requested the Revs. Marsh and Murphree to draw up a memorandum on a proposed refresher course for African ministers and to contact all Official Correspondents with a view to finalising plans at the present Conference for a Refresher Course in 1951.

### 4. SUNDAY MEETINGS OF AFRICANS CALLED BY MEMBERS OF THE NATIVE AFFAIRS DEPARTMENT.

The following resolution from the Executive was forwarded to the Secretary for Native Affairs:

"The attention of the Executive of the Southern Rhodesia Missionary Conference has been drawn to meetings called by officials of the Native Affairs Department on Sundays. We would appreciate it greatly if direction could be given to avoid such practices."

In reply the Secretary for Native Affairs commented:

"In regard to your request that I ask officials of the Native Department not to call meetings of Africans on Sundays, I have to advise you that I do not think this practice is so common as to warrant circular instructions. There are occasions when for matters of expedience it is imperative to call such meetings on Sunday."

Since the Executive was not fully satisfied as to the adequacy of this reply, the Revs. St. John Evans and H. Carter were appointed to interview the Secretary for Native Affairs on the matter and to explain to him the strong feeling of the Southern Rhodesia Missionary Conference Executive against the practice of Sunday meetings per se.

### 5. COST OF PRINTING S.R.M.C. and S.R.A.M.C. MINUTES, 1946, 1948.

WHEREAS, the 1946-1948 Minutes incorporated both the Minutes of the S.R.M.C. and the S.R.A.M.C., the Executive decided to request the S.R.A.M.C. to bear one-fifth of the cost of the printing, basing their request on a pro rata comparison of payment of subscriptions by the respective societies in membership with both S.R.M.C. and S.R.A.M.C.

### 6. TRAINING OF ITINERANT MEDICAL NURSES.

As a result of the reply of the Director of Native Affairs to the 1948 Conference Resolution requesting the revival of Home Demonstrators to the effect that this question was in the province of the Health Department, the Revs. H. Carter and St. John Evans interviewed the Medical Director on the question, especially with a view to the establishment of Itinerant Medical Nurses in the place of Home Demonstrators. Mr. Carter reported that the Medical Director felt that the existing programme of clinics and the training of African nurses should be developed and expanded for the time being rather than embarking on an Itinerant Maternity Nurse programme. The Medical Director also felt that it is currently impossible to develop a programme of District Nurses. The Executive decided to take no further action at this time.

### 7. REPORT OF THE ORTHOGRAPHY COMMITTEE.

The Executive appointed the Rev. W. W. Anderson as convener for the Matabeleland section of an Orthography Committee and Mr. C. J. Brand as convener for the Mashonaland section, with instructions for both sections to meet as a whole after initiatory meetings in order to present a combined report to Conference.

The Matabeleland section presented a duplicated report of their meeting the second meeting of the Executive in March. Since the Mashonaland section had not met prior to that Executive meeting, the Executive approved the following resolution with the understanding that the two sections were thereby absolved from a joint meeting:

"Resolved that the Sindebele Report be circulated to Superintendents in Matabeleland and to the Executive; that the Shona Report be circulated to Superintendents in Mashonaland and to the Executive, and that the subject be discussed at the forthcoming Conference."

### 8. REAFFIRMATION OF RESOLUTION RE TRANSFER OF TEACHERS.

The Executive reaffirmed the resolution on page 24 of the 1948 Conference Minutes regarding the re-employment of teachers without sufficient reference to the previous employers, and it pointed out that this provision applies equally to African and European staff.

### 9. FULL-TIME SECRETARY FOR S.R.M.C. AND CHRISTIAN COUNCIL.

The Executive, as instructed by the 1948 Conference, entered into negotiation with the Christian Council as to the feasibility of a full-time Secretary to be shared by both organisations.

The Christian Council stated their feeling that the work of the S.R.M.C. and Christian Council would provide ample employment for a full-time man without including other organisations.

Further, at the instigation of the Christian Council, an ad hoc committee consisting of three representatives of Christian Council and three representatives of Missionary Conference was appointed, consisting of the Bishop of Southern Rhodesia, the President of the S.R.M.C., the Secretary of the S.R.M.C., the Rev. F. B. Rae representing Christian Council, and the Rev. H. Carter representing both Christian Council and the S.R.M.C.. To date this committee has not presented a final report of their findings.

#### 10. PRESIDENT AND SECRETARY OF S.R.M.C. ON CHRISTIAN COUNCIL.

In reply to a request from the Executive of S.R.M.C. that the President and Secretary of S.R.M.C. be considered members of the Christian Council by virtue of their office, the Christian Council certified agreement and also resolved to include the S.R.M.C. President and Secretary as members of the Christian Council Executive.

#### 11. REVISION OF CONSTITUTIONS OF S.R.M.C. AND S.R.A.M.C.

Growing out of the apparent necessity for certain revision in the Constitution of the S.R.A.M.C. was a feeling on the part of the S.R.M.C. Executive that in certain respects the Constitution of the S.R.M.C. also needed revision. Accordingly, a committee of six, with three members from S.R.M.C. and three members from S.R.A.M.C., was appointed to go into the matter of the revision of the Constitutions of the two Conferences in its widest aspect. The two fundamental points of reference for the Committee were (1) the possibilities of a Joint Conference; (2) the possibilities of a Joint Executive. The Committee reported back to the Executive after having written to all constituent bodies asking for their views. Growing out of that report are the following recommendations which are presented to this Conference as recommendations for the revision of the present Constitution of the Southern Rhodesia Missionary Conference:

- (1) "That the two Conferences continue as at present constituted;
- (2) "That the African Missionary Conference be shortened by one day;
- (3) "That the first two days of the S.R. Missionary Conference be inter-racial;
- (4) "That the voting members of the separate Conferences shall be voting members of the Joint Conferences;
- (5) "That the Executive members shall be chosen by the two Conferences separately and shall meet as one Executive Committee of the Missionary Conferences. The President of the Conferences shall be the Chairman of the Executive. The Secretary of the Southern Rhodesia Missionary Conference shall be the Secretary of the Executive and of the joint sessions of the Conference. The Secretary of the Southern Rhodesia African Missionary Conference shall be the Assistant Secretary of the Executive and of the joint sessions of the Conference;
- (6) "That where necessary to provide for the above, the Constitutions of the two Conferences shall be amended."

On behalf of the Executive Committee,

ARTHUR M. CLIMENHAGA,

Secretary, S.R. Missionary Conference.

## NATIVE LAND BOARD

### Brief Report to Southern Rhodesia Missionary Conference

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It will be interesting to the Conference to know that the Board deals with some 500 new applications for farms each year and that about seven are approved to one declined. It is now a fixed principle of the Board to approve only those who are available or will very shortly be available for personal occupation and produce evidence of a reasonable standard of farming knowledge. In many cases where the record of farming experience is not satisfactory, a course of training issuing in a satisfactory report is insisted upon. The training is taken at a Government farm school for ten months at a cost to the trainee of £3. Where farms were taken up originally on the principle of approval being given for a substitute manager this is continued, provided that suitable person is available.

The actual offers of specific land amount to between 100 and 300 in a year depending upon survey and other development necessary before occupation is possible. Surveyors and Land Inspectors have been very difficult to secure, and surveying instruments have been in very short supply, but over 200 plots are usually surveyed in a year's work. Leases are granted in the first instance, followed by Agreements of Purchase to those whose farming work and conduct are approved.

Altogether there have been some 2,500 farm holdings and plots alienated, aggregating some 260,000 morgen.

In addition to the individual applications for farms the Board deals with some 60 to 80 applications each year for sites for religious and educational purposes, trading, grinding mills, Farmers' halls, stockyards, grain marketing, and the like.

The Village Settlements near Salisbury, Bulawayo, Gwelo and the Victoria Falls, also come under the direction of the Board, whose main concern just now is to secure more cottages; three of the Settlements having long waiting lists. The very many and heavy commitments of the Native Department Engineering Branch in building for the Government all over the country, have seriously interfered with the building of cottages.

A Beit Hall was opened last year at Luvuvu and is proving an invaluable social centre. It is hoped that similar provision will be made in other settlements. In common with the rest of the country, the Settlements have been worried by precarious water supplies.

One of the most important subjects engaging the attention of the Board is that of proposed exchange of land, following the recommendation of the Danziger Report. The interests of the African farmers with regard to area and suitability of land are a main concern of the Board, which takes the view that the rights conferred by the Land Apportionment Act are to be preserved, whatever the general land position in the Colony. The present Government policy of creating Special Areas for Africans, neither Reserves nor Native Purchase Areas, will add to the land for agricultural purposes available for Africans, but the right to purchase in the Native Purchase Areas for individual tenure remains a statutory and moral right. A further increase in the number of land-owning peasant farmers is regarded as a very effective means of settling Africans in a productive and satisfying calling in conditions within which an increasing contribution can be made to the well-being of the Colony.

The matter of the issuing of title deeds instead of photostatic copies is still under consideration. Africans feel that the present system is a differentiation which they do not like, though in point of fact their present security would not be made more secure under the new system. If titles are issued, there may be considerably higher costs, and even if these are not imposed initially, any title deed lost or destroyed would cost quite a sum of money to replace and the additional administrative costs would not be negligible either. My own view is that the titles should be issued to those who desire to have them, but some stringent safeguards would have to be devised to prevent illicit trafficking in land and encumbering of land in hidden and illegal ways. This has proved to be a somewhat complicated matter, and as usual there are strong reasons for and against a change.

H. CARTER.

September 1st, 1950.

# MINUTES

## OF THE

### SOUTHERN RHODESIA AFRICAN MISSIONARY CONFERENCE

**UMTALI, 5th to 7th SEPTEMBER, 1950**

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Through the courtesy of the Location Superintendent and the Town Council, the Conference met in the Moffat Hall and in the Dutch Reformed Church when the Hall was occupied by other Societies. Sessions were held each day, morning and afternoon, and the day's proceedings were opened by devotions, led respectively by Rev. T. N. Marange, Catechist P. Samtukwa, and Rev. D. J. Sitole.

#### **MEMBERS AND VISITORS PRESENT.**

**Acting President:** Rev. J. S. Marsh.

**Secretary:** Rev. T. D. Samkange.

**Members of the Executive Committee:** Rev. J. B. Hove, Messrs. O. Somkence, M. M. Moyo, and Miss A. D. Nyembezi.

#### **Voting Members:**

**Church of Sweden:** Mr. J. S. Hove.

**Methodist Church:** Revs. E. M. Musa, A. M. Ndhlela, Messrs. J. M. Ndebele, M. T. Mapamula.

**Methodist Church (U.S.A.):** Rev. T. Marange, Rev. M. Ngonyama, Mr. P. Dube, and Mrs. Marange.

**S.A.G.M.:** Messrs. R. P. Mtisi, J. M. Mtisi, W. Moyo.

**Church of Christ:** Rev. J. M. Hlambelo, Messrs. T. M. Sibanda and P. Sitole.

**Dutch Reformed Church:** Rev. R. Moyo, Mr. J. Shonga (of the Cape).

**American Board Mission:** Rev. E. J. Sitole and Mr. G. Sitole.

**Church of England:** Messrs. P. Samtukwa and S. Zhangazha.

Other delegates were:

**Methodist Church:** Mr. T. M. Gweshe.

**American Methodist Church:** Mr. E. Jangano.

**L.M.S.:** Rev. Ndhlovu (who came on the last day of the Conference).

**Visitors:** Rev. P. J. M. Ndebele and local friends.

**Devotion.**—Rev. T. M. Marange, of the American Methodist, led the devotion, reading from I. Cor. 3:11-15. The theme of his short address was the "Building of the Church of God." He stressed the importance of a solid foundation and illustrated by mentioning the tools a good builder should have in order to put up a lasting building. The Church of Christ our Saviour needs such builders among the people. We are His Builders and we must be worthy of the call.

The President thereupon extended welcome to all delegates and visitors.

#### **OPENING CEREMONY BY COL. METHUEN.**

The President in welcoming Col. Methuen expressed the warm welcome and appreciation of the delegates for the kind gesture of friendship shown by his willingness to perform the opening ceremony of the Conference, and for the many kind services he has rendered to Africans in the Umtali District.

Col. Methuen before delivering his address read messages of greetings from the Prime Minister and the Secretary for Native Affairs, which were very much appreciated by the delegates; and also read a letter sent to him by Chief Mutasa conferring upon him the honour of being one of Chief Mutasa's indunas, for which a badge was presented. The Secretary suggested that Col. Methuen as one of our indunas should put on the badge while addressing us. Thereupon, the Secretary put it on Col. Methuen amid applause. In the course of his address Col. Methuen said, among other things that he believed in miracles by the power of prayer. He gave illustrations, and one instance during the Great War I while in France, when his soldiers were miraculously delivered after he had asked God to help him during a most difficult hour. He also mentioned a fact that occurred in Umtali while looking for a peg which could not be located; after a short prayer he discovered it. He ended by saying there is a lot more done by prayer than men realise. He appealed to delegates not to neglect the power of prayer—the greatest power which God has given to us to use, believing and trusting in Him, leaving the rest in His hands.

Mr. Somkence passed a vote of thanks to Col. Methuen.

Among other things he stressed the fact that coming to these meetings of Africans is a privilege to us, as we hope you will learn of us and our point of view on things. We expect you, Sir, to interpret us to those Europeans who do not know us and understand us. You have done a lot for us; we hope and expect more from you as our friend.

**Deputy Mayor:** The Deputy Mayor, Mr. Went, spoke some few words of welcome and apologised for the absence of His Worship the Mayor on account of other engagements. He welcomed the visitors on behalf of the citizens of Umtali and wished the Conference every success. Rev. P. J. M. Ndebele passed a vote of thanks, and thanked the Deputy Mayor for the welcome and for the excellent arrangements made for the delegates' sleeping accommodation, and also for the beautiful Sakubva Township in which the African community is taking a great pride. On behalf of the Christian leaders, he again thanked the Town Council for the interest it has in its Africans, shown by the excellent layout of the said township.

After Col. Methuen and the Deputy Mayor left, the Acting President apologised for the absence of the President of the Conference, the Rev. St. John Evans, who was attending the Synod of his Church, but will preside at the Joint Conference on Friday. He also explained the reason why the Secretary appointed at the last Conference has been replaced by Rev. Samkange, who is acting till the end of the Conference.

At this juncture the following officers were elected: Interpreter, Mr. P. Sakubva; Press Reporter, Mr. M. M. Moyo.

**Tabling of Motions:** No motions were tabled.

**Roll Call:** The above members were elected as voting members for their respective denominations.

### **PRESIDENTIAL ADDRESS.**

The President, Rev. J. S. Marsh, delivered an inspiring address, emphasising Christian leadership in the African development. He mentioned many bad customs among Africans which the Christian leaders must fight and show the people the way of Christ. He further stated that while lobolo is not wholly bad, yet you as Christians should discourage it, show the people that demanding excessive lobolo is very bad. He asked the delegates also to educate the parents of the girls not to think of lobolo only, but to think of the future of their children so as to impress upon their daughters to think seriously the choosing of good Christian husbands. On this lies the future happiness of any home. He further pointed out the need for Evangelism in order to combat witchcraft, which is the greatest enemy of Christianity, by planting and nurturing the spiritual seed of the Word of God.

### **EXECUTIVE REPORT.**

Rev. Samkange stated that the duplicated copies were expected to come the next day, and so the report was not presented. He said, however, there are two matters he wished to mention, viz., application for membership from the African Methodist

Church under Rev. E. T. J. Nempare, and the matter of the Joint Conference. He further stated that these matters have been referred to this meeting by the Executive, and that the former was approved and the latter was referred without comment. The Conference is asked to give its opinion. The application for membership was endorsed by the Conference, and the matter for the Joint Conference was left over for further discussion.

The Secretary asked the guidance of the Conference with regard to applications for membership from independent African sects. Very long discussion ensued; different points of view were expressed. Some members felt a great concern about the increasing number of these sects. At this juncture the Conference adjourned for lunch at 12.45.

#### **AFTERNOON SESSION.**

The Conference reassembled at 2.15 and continued discussing the question of independent African sects. After a lengthy discussion, the following resolution was unanimously passed:

“This Conference of African missionaries requests the Missionary Conference to discuss and form an opinion in connection with the admission of African sects who desire to join as members of this Conference. Proposed by Rev. E. Musa; seconded by Rev. J. B. Hove.

At this juncture the Conference moved from the Hall to the D.R.C., as the Hall was required by another organisation.

#### **RHODES 'SCHOLARSHIP.**

Rev. E. M. Musa, in introducing the subject, briefly outlined the history of the late Mr. Rhodes's will and the reason for having the resolution recast. After a short discussion, it was unanimously agreed that as there had been no reply to our resolution, it should be recast. (For resolution see Minutes of Conference, page 35). Proposed by Rev. E. M. Musa, seconded by Mr. O. Somkence.

#### **HIGHER EDUCATION IN PRIMARY SCHOOLS.**

Rev. P. J. M. Ndebele introduced the subject, and after some discussion the Secretary read the reply from the Government to the resolution passed at the last Conference, after which the Conference decided to ask the Acting Director questions on the subject when he comes to address the Conference on Thursday morning.

#### **COST OF LIVING ALLOWANCE FOR MISSION TEACHERS.**

Mr. M. T. Mapamula introduced the subject and pointed out that teachers in Mission schools bear the cost of high prices, while those in Government schools receive Cost of Living Allowance. He felt that the Government, having shouldered the burden of African education by giving Salary Grant, should also give Cost of Living Allowance to Mission teachers in order to retain good teachers in the service, as many, seeing the difference in wages, seek employment under the Government or other better paying jobs in towns. After a lengthy discussion, the following resolution was passed:—

“That this African Missionary Conference requests the Missionary Conference to consider the question of the Cost of Living Allowance jointly for Mission teachers in order not to create confusion and misunderstanding among teachers. We, therefore, request the Missionary Conference to come to a uniformity when considering this request.” (Proposed by Mr. M. T. Mapamula; seconded by Mr. P. Samtukwa).

#### **THE DIFFERENCE BETWEEN TRAINED MALE AND FEMALE TEACHERS.**

Mr. J. S. Hove, in introducing the subject, stated that there is a dissatisfaction among trained female teachers regarding this matter. The difference between a male trained and a female is such that now very few girls are offering for teacher training course. They rather take a nursing course, and some seek other employments that pay better. He pointed out that a girl having completed her Teacher Training receives £3 6s. 8d., and a male of the same qualification receives £5, a difference of

£1 13s. 4d., while most schools charge the same fees when these girls are being trained. After some discussion the following resolution was unanimously passed:

"That this African Missionary Conference requests the Government through the Missionary Conference to review the Salary Scale of the female trained teachers, so that the difference between the two should not be as great as it is at present."

Proposed by Mr. J. S. Hove; seconded by Rev. A. M. Ndhlela.

The President asked the Rev. T. A. O'Farrell to close the meeting by prayer. The meeting adjourned at 5.25 p.m.

### WEDNESDAY, 6th SEPTEMBER, 1950.

Conference assembled at 9 a.m. Devotions were conducted by Catechist P. D. Samtukwa, of the Church of England. Reading from Matt. 5, v. 15, he took as his text, "Ye are the light of the world." He spoke about the importance of having a light glowing in a room. He further illustrated by electricity and its power station and that as long as there was a strong connection between the wires and the power, the lights will give light. We are lights and get our light from the Great Light, Jesus Christ, and that we should be an example and lead an exemplary life derived from the power station, which is our God.

The minutes of the previous day were presented by the Secretary, and after two corrections were confirmed and signed.

### RELIGIOUS INSTRUCTION IN PRIMARY SCHOOLS.

Mr. T. N. Gweshe introduced the subject. He read a well-thought-out paper and referred to various authorities on the subject. He stressed the work of the Sunday School, and again quoted passages from Scriptures and other writers on the work of the Sunday School. Mr. Gweshe appealed to all present to strengthen the work of Sunday School and to try and see that where there are Christian parents a Sunday School should be started, gathering in children of Christians and non-Christians, as there are no fees charged for attending Sunday School. However, the President pointed out to the speaker that the subject before the Conference is "Religious Education in Primary Schools." After lengthy discussion it was decided to appoint a committee of four, consisting of the Secretary, Messrs. P. D. Samtukwa, M. M. Moyo, and the Assistant Secretary, to present a resolution on the subject after lunch.

### EXTENSION OF RAILWAY PLATFORM SHADES.

Miss A. D. Nyembezi in a brief speech presented her paper in three parts as follows:—

- (a) Resolved that we request the Railway authorities for more coaches for Africans, and that they improve the accommodation for Africans waiting for trains.
- (b) Resolved that we request that Africans be allowed to make bookings for Third Class accommodation.
- (c) Resolved that it be brought to the attention of the Railway Authorities that Africans are not always allowed to travel by Second Class although it is allowed by regulation. We, therefore, request that there be a Second Class coach marked "reserved."

After some discussion, the Secretary read the reply to the resolution passed by the last Conference indicating the difficulty in which the Railway Administration was, owing to shortage of Fourth Class coaches. After a further discussion, resolutions (b) and (c) were dropped, and (a) was referred to the Committee appointed above for redrafting and to be presented in the afternoon.

### RACE RELATIONS.

Rev. T. D. Samkange, in presenting the subject, stressed the need for the formation of an Institute of Race Relations in this Colony. There are people on both sides of the colour line who are prone to make wild statements and condemn each side

without the facts and knowledge, and thus endanger the relations of the two communities which Providence has destined to live side by side till Doom's Day. It is no good for any side to think that these wild statements will help his side; they do more harm than good, and such people are not patriotic. They sow bad seed which the future generation may reap in discord and disaster. Better relations can only be, and should be, started by Christian leaders. After a short discussion, the following resolution was unanimously passed:

"That this African Missionary Conference requests the Missionary Conference to appoint a committee to investigate the possibility of forming a Southern Rhodesia Institute of Race Relations."

Proposed by Rev. T. D. Samkange; seconded by Mr. O. Somkence.

It was agreed that if the resolution is accepted by the Missionary Conference, the Executive Committee be asked to appoint the number of members who may be required to serve on the investigation committee.

#### **DELETION OF THE WORD "EUROPEAN" IN GOVERNMENT NOTICES Nos. 715 of 1937 and 42 of 1948.**

In brief words Mr. O. Somkence presented the following resolution:

"That this Southern Rhodesia African Missionary Conference requests the Government through the Missionary Conference that in granting Mission land in the Reserve, the land should be given to the development of the Mission, even if the work is under the charge of an African without a European residing on the site."

Proposed by Mr. O. Somkence; seconded by Mr. J. M. Ndebele.

The Conference adjourned for lunch at 12.45.

#### **AFTERNOON SESSION.**

Conference reassembled at 2.15 p.m. The President presented the resolutions drafted by the Committee appointed in the morning, as follows:—

1. "That this African Missionary Conference requests the different Missionary bodies to consider seriously the teaching of Scripture in Primary Schools. In order to improve the standard of religious teaching, we suggest that a special course for religious instruction be attached to the Teacher Training Department. Further, we suggest that to improve the present staff in the field, annual Vacation Courses should be held by each Mission for religious instruction only." Proposed by Mr. T. N. Gweshe; seconded by Rev. T. M. Marange.

2. "That this Southern Rhodesia African Missionary Conference, while appreciating the Railway Administration difficulties in the shortage of Fourth Class coaches, still feels that there is an urgent need for more of these coaches in trains that convey Africans." Proposed by Miss A. D. Nyembezi; seconded by Rev. J. B. Hove.

3. "That this Southern Rhodesia African Missionary Conference requests the Railway Administration to expand the platform shades so that conditions are convenient for all during wet weather. We, further, would suggest that as far as possible shades should be erected at all main stations where Africans entrain and detrain in large numbers. Proposed by Rev. A. M. Ndhlela; seconded by Mr. M. T. Mapamula.

4. "That this Southern Rhodesia African Missionary Conference requests the Railway Administration to improve the present waiting-rooms and convenience places with regard to cleanliness. In order to effect general cleanliness in trains and at stations, we would suggest that the Railway African Guides be asked to advise intending passengers to observe rules of good behaviour and general cleanliness while on trains and at stations. Further, we would suggest that the Lusaka, B.C.S. be requested to give occasional broadcasts in general cleanliness to African passengers." Proposed by Rev. P. J. M. Ndebele; seconded by Rev. T. D. Samkange.

#### **EXTERNAL EXAMINATION FOR STANDARDS IV AND V.**

Rev. J. B. Hove gave a brief outline as to the necessity of external examination in these classes. This would bring about uniformity in the Colony and place students of different schools on the same level. After some discussion, it was decided

to leave the matter till to-morrow morning when the Acting Director addresses the Conference.

### **NEED FOR Y.M.C.A. AND Y.W.C.A. HOSTELS IN BULAWAYO AND SALISBURY.**

Rev. A. M. Ndhlela, in introducing the subject, stressed the need for such hostels in Saisbury and Bulawayo in order to cater for Christian youth who visit and work in towns. At present there are no places where Christian young people can meet under Christian influence, where they can receive Christian guidance. Christian leaders should meet and discuss religious and social problems with these young people at a place where they will be at home as Christians. At present very few young people offer themselves for Christian service from urban areas because leaders in these areas have no place to contact them and have free discussion on religious matters save at the church. Those visiting towns find it very difficult to find accommodation; they sometimes have to put up with friends or relatives who may not be Christians, and live under undesirable conditions. The result is that their moral standard is degraded and they cease to attend church services. After a lengthy discussion, members expressing great concern about the moral standard of the youth of to-day unanimously passed the following resolution:—

“ That this African Missionary Conference earnestly requests the Missionary Conference to formulate a scheme jointly for Y.M.C.A. and Y.W.C.A. hostels in urban areas, starting with Salisbury and Bulawayo, and then centres such as Chipinga. Proposed by Rev. A. M. Ndhlela; seconded by Rev. E. M. Musa.

### **CHURCH SITES IN THE RESERVES.**

Rev. T. D. Samkange, who introduced the subject, pointed out that there is difficulty in some districts when stationing a Christian worker who is not of that district. He would not be permitted to live on the stand given to the Mission and would not be allowed to graze a few head of cattle or cultivate land. Various speakers expressed the same view. After some discussion, the President suggested that as the matter is being handled by the Executive of the Missionary Conference, this should be left to them. This was agreed to.

### **TEACHING AS A VOCATION.**

Rev. J. N. Hlambelo, in introducing the subject, expressed the view that the present-day teachers do not take the teaching profession as their life's work, but as a temporary job. There is a great shortage of trained teachers, while training schools turn out hundreds each year. Our young people have no love for their own people, and are not prepared to suffer in order to serve their people. Every one wants to get more money without thinking of what will happen to hundreds of African children who need education. Mr. Hlambelo asked the Conference to think out a way whereby it could be impressed upon our young people the importance of making the teaching profession their life's work. Various speakers expressed great concern about the matter, and pointed out that while African teachers think that in leaving the teaching profession because of dissatisfaction, missionaries and the Government will suffer, it is not either of these who suffer, but the African child, the African race. All nations have depended upon their educated young people to educate their uneducated brothers, and the fortunate helped those unfortunate by imparting to them the knowledge they possess. This spirit is lacking in our young people in this country. After a long discussion, nobody advanced a solution to the problem. Mr. Somkence presented a resolution to the fact that the Government be requested through the Missionary Conference to introduce a pension scheme including long and good service allowance. After some discussion, Rev. P. J. M. Ndebele presented another resolution as an amendment, which requested the Missionary bodies to introduce a pension scheme for Mission teachers and that the Missionary Conference be requested to consider seriously the question of impressing upon candidates for the Teacher Training Course the seriousness of making the teaching profession their life's work, and that they be prepared to offer themselves after having been educated to this end while in Standard V, or before taking the course. After some discussion, Mr. Somkence's motion was laid on the table for further discussion.

At this juncture Mr. O. Somkence in a few well chosen words stated the history of this Conference from the day it was started in 1927. Mr. Somkence pointed out that among those who were the foundation members, there are only two remaining. One is in the Union, Rev. A. A. Louw (Junior), who represented the European Missionary Conference, and the Rev. Thompson D. Samkange, who was appointed Secretary from its inception and served the Conference faithfully up to this day. Among those who have gone are Revs. M. Mfazi, M. Kumalo, T. J. Matambo, and P. B. Mantziba. Rev. Tshiminya is still living on retirement. He proposed resolutions in various forms which are listed below. The Conference stood in silence in memory of those departed friends. Rev. Samkange was asked to lead in prayer. The Conference adjourned at 5.30 p.m.

#### THURSDAY, 7th SEPTEMBER, 1950.

##### MORNING SESSION.

Conference assembled at 8.30 a.m. Devotions were conducted by Rev. E. J. Sitole of the American Board of Commissioners for Foreign Missions, reading from the I. Corinthians, chapter 3, verse 9. The theme of his talk was: "We are workers together with God." He outlined the purpose of God by calling us to be His fellow-workers and that we derive our power from Him, who is, as stated by other speakers, our Power Station. God seeks us to be His servants and work with Him in bringing men to Himself. God was in Jesus Christ reconciling the world unto Himself. He wants us to establish His Kingdom on earth.

**Minutes:** These were read and confirmed.

##### SPEECH OF THE ACTING DIRECTOR OF NATIVE EDUCATION, MR. J. H. FARQUHAR.

After an introduction by the President, the Acting Director gave a varied talk on Native Education and its system, mentioning among many other things the matter of the proposed Advisory Education Boards and Sub-Boards, which have not yet been approved by the Government Administration, which necessitated dividing the work into Senior Inspector, Divisional and Circuit Inspectors. These deal with local affairs and some matters need not come to the Director, only when a matter of policy is affected. The head deals only with policy and financial administration and the general run of things. He mentioned that the Government is appointing a Commission on Native Education to investigate into African Education early next year. After an educative and informative speech, a few questions were asked and answered on Higher Education, External Examination for Standards IV and V, training of female and male teachers, Salary Scale for trained female teachers, which matters were on the Agenda of the Conference.

The Director expressed his sympathy with the Conference on questions asked, and pointed out that it was also the desire of the Department to meet the African child educationally. He appealed to the African leaders to stress to the pupils in their schools the seriousness of school strikes, which do not help African education, but create ill-feeling. He stressed the point that children should be made to realise that strikes and similar acts of violence antagonise European public opinion and do more harm to African Education than those who take this action realise. These must come to an end. You leaders educate your people and show them that violence can never put matters right. He concluded by drawing the attention of the delegates to the great work done and still being done by Mission bodies, both educationally and spiritually, and that it was no easy task, but full of problems and difficulties. You will cheerfully face them, and, at the end, you will be happy to see the results.

Rev. T. D. Samkange proposed a vote of thanks for Mr. Farquhar's most instructive speech and the friendly spirit which existed between the Head Office and the African people. In a man like Mr. Farquhar we have a friend who has seen the system growing to what it is to-day, and that the friendship between Missions and the Department is for many years. It will be a sad day when Mr. Farquhar retires; it will be a great loss to African education. Mr. Farquhar has given much time to

planning and scheming for African Technical Education. "Really, he is our friend in whom we have confidence," concluded Mr. Samkange.

The meeting adjourned for 15 minutes at 10.15.

Resolutions of condolence and a vote of thanks were read by the Secretary, as follows:—

1. "That this African Missionary Conference of Christian leaders desires to express its deep sympathy with the London Missionary Society and the relatives of the late Rev. Mtombe Kumalo, a foundation and strong supporter of this Conference from its beginning, in the loss sustained by his irreparable death.

"This Conference places on record his many years of service for the Master and his people."

2. "That this African Missionary Conference wishes to place on record its deep, sincere, appreciation of Rev. W. G. Tshiminy'a's many years of service in the Kingdom building in this Colony, and for the strong support accorded this Conference from its inception as one of the foundation members. We all unite in expressing our deep sense of sympathy in the loss of his wife, without whom he could not have achieved what he did.

"We wish him many years of health and happiness in his well-earned retirement."

Mr. Somkence's motion which was laid on the table the previous day was brought for discussion. After a short discussion, the following resolution was unanimously passed:

(a) "That this African Missionary Conference requests the Government through the Missionary Conference to consider the introduction of a pension, long and good service allowances scheme for African teachers in Mission Schools, in order to create the spirit of vocation among African teachers." Moved by Mr. O. Somkence; seconded by Mr. M. M. Moyo.

(b) "That this African Missionary Conference requests the Missionary bodies to impress on candidates for the teaching profession a sense of duty towards their people, and that they take it as a vocation irrespective of conditions." Proposed by Rev. P. J. M. Ndebele; seconded by Mr. M. T. Mapamula.

#### **VOTE OF THANKS.**

The Secretary moved:

(a) "That this African Missionary Conference of Southern Rhodesia records its cordial thanks to its honourable Acting President, the Rev. J. S. Marsh, and the Assistant Secretary, Rev. J. B. Hove. The devoted work of these two brethren has resulted in a most successful meeting."

(b) "This African Missionary Conference of Southern Rhodesia wishes to record its sincere gratitude to Revs. T. A. O'Farrell, T. M. Marange, Catechist P. D. Samtukwa, and all those who have contributed to the success of the meetings of the Conference and our happy stay in Umtali, among whom we would mention the Umtali Town Council, the Location Superintendent for the excellent accommodation provided and for the use of the Hall, the lady in charge of the African Hotel for the excellent hospitality, and the good ladies who kindly served us in many ways. We carry away a happy memory of our stay in this town and say to them, 'Musanete namangwana, ticauya zwe.'"

#### **ELECTION OF OFFICE-BEARERS.**

Secretary: Rev. T. D. Samkange, Pakama Mission, P.O. Box 121, Selukwe.

Assistant Secretary: Rev. J. B. Hove, Majini Mission, P.O. West Nicholson.

Executive Committee: Mr. O. Somkence, St. Patrick's Mission, P.O. Box 30, Gwelo; Mr. K. J. Tsolo, Waddilove Institution, P.B. 9, Marandellas; Mr. J. S. Hove, Mnene Mission, P.O. Mnene; Mr. M. M. Moyo, Wanezi Mission, P.O. Box 5, Filabusi; Rev. E. K. Chipunza, St. Aiden's Mission, P.O. Bembesi; Rev. E. T. M. Sitole, Chikore Mission, P.O. Craigmore; Miss A. J. Ntuli, Goromonzi School, P.B. 103C, Salisbury; Miss A. D. Nyembezi, Mt. Silinda Mission, P.O. Mt. Silinda.

N.B.—Before the election of Office-Bearers, the matter of the Joint Conference was put before the meeting by the Secretary, having arisen from the minutes of the Executive, a suggestion that the two sections of the Conference be one. After the Conference had discussed it, it was agreed that it be deferred till next Conference, when every delegate will come with full knowledge of the implications of the suggestion, as there are advantages on both sides of the question.

#### **CLOSE OF THE CONFERENCE.**

The President expressed his appreciation for the manner in which delegates expressed their views and behaved during Conference, and thanked the Secretary for able and helpful manner in which he had assisted in the business of the Conference.

The Conference closed by prayer led by the President at 12.30 p.m.

(Signed) JOHN S. MARSH,  
President.

# CONSTITUTION OF CONFERENCE

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## AIM AND OBJECTS

1. To promote Christian Missions in Southern Rhodesia.
2. To encourage fraternal intercourse and co-operation among ministers, missionaries, and others interested in Mission Work, and to excite a deeper sympathy with missionary operations among the Colonists generally.
3. To further the education and general advancement of the Native people.
4. To collect missionary information and to consider all questions that may bear, through legislation or otherwise, upon the religious, educational, or economic interests of the Natives.
5. To consult and advise on methods of missionary work, with a view to securing, as far as possible, uniformity of action by the various Societies in dealing with Native customs; and in order unitedly to represent the missionary viewpoint to the Government and its officials.

## MEMBERSHIP AND VOTING

1. The Conference shall consist of ministers and other missionary workers in connection with any Society or Denomination operating in Southern Rhodesia which has been admitted to the Conference by a two-thirds majority vote.
2. Each Society which is in membership with the Conference shall pay an annual subscription of £4 4s. Any Society which fails to pay its subscription for two consecutive years shall forfeit its right to membership with the Conference.
3. The voting membership of the Conference shall be proportionate to the number of workers of each denomination, and shall be computed as follows:
  - 2 voting members for any number of workers up to 10 or part of 10;
  - 1 additional voting member for the next 10 workers or part of 10;
  - 1 additional voting member for the next 10 workers or part of 10;
  - 1 additional voting member for any number of workers exceeding 30.
 Members of the Executive do not have a vote ex officio.
4. All members shall be entitled to speak, but only the accredited voting members of each Society shall be entitled to vote. The voting members shall be elected by their own Society, and their names handed to the Secretary at the beginning of each Conference.
5. No new resolutions of the Conference shall be regarded as binding on its members unless the vote is unanimous. Where the resolution has not been passed unanimously the number of votes for and against shall be recorded, and made known in any communication on the subject sent to other bodies; and where the votes of any one denomination are unanimously in the minority that fact shall be recorded and stated in any communication on the subject to other bodies.
6. Where the vote of the Executive Committee is not unanimous, the procedure outlined in (5) above shall be followed. Resolutions of the Executive Committee shall only be binding after ratification by the authorities of the various denominations.

## EXECUTIVE COUNCIL

1. At the close of every meeting of the General Conference an Executive Council shall be chosen, consisting of a Chairman, Vice-Chairman, Secretary, and nine other members, one of whom shall be a lady member.
2. Each denomination shall be invited to nominate one member for election on the Executive which, however, does not preclude further nominations from the open Conference. Election shall be restricted to voting members only.
3. In order to secure the vital principle of continuity on the Executive, four members shall retire by rotation at each Conference, but shall be eligible for re-election.
4. As far as funds allow, the travelling expenses of the members of the Executive shall be paid to the Executive meetings.
5. In the event of a vacancy occurring on the Executive Council by death, removal, resignation or inability to attend the Executive Council is empowered to fill the vacancy or vacancies from members of the Missionary Conference.

## ALTERATION OF CONSTITUTION.

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

# RULES OF PROCEDURE

## OPENING OF CONFERENCE.

1. Opening Prayers.
2. Roll Call of Members entitled to vote.
3. Declared duly constituted by President. Hours of session announced.
4. Presidential Address.
5. Order of Agenda announced.
6. Election of Assistant Secretaries for the Conference.

## DAILY ORDER OF PROCEEDINGS.

1. Prayer.
2. Routine:
  1. Reading, correcting and confirming of minutes.
  2. Presenting reports of Committees, etc.
  3. Asking questions of which notice has been given (to be presented in writing).
  4. Notice of motions (presented in writing).
  5. Giving notice of questions to be asked.
  6. Unopposed motions (to be put in writing).
3. Order of the Day.—Any orders of the day not disposed of previous to the adjournment of the Conference shall be set down on the order paper for the next day of session, next after the order for that day.

## GENERAL CONDUCT OF BUSINESS.

1. Quorum. A quorum shall consist of not less than half the number of members entitled to vote.
2. Meetings open to the public. Exceptions. It shall be in the power of the President, by request of the Conference, to order proceedings to be conducted with closed doors.
3. Absence of the President. In the absence of the President the Vice-President shall preside, and in the absence of the Vice-President any available member of the Executive.
4. Voting. Every member of the Conference shall be entitled to speak, but only elected members may vote.
5. Order of the Agenda. This shall be arranged by the Executive.

## RULES OF DEBATE.

1. Members about to speak shall rise and address the Chair.
2. Rising to order. A member may rise at any time to call attention to a point of order. All questions of order shall be decided by the President.
3. The President shall confine each speaker to the subject matter of the debate, and for continual irrelevancy may call upon him to discontinue his speech.
4. Address from the President. An address from the President shall be in order at all times.
5. Voting. The manner of voting to be at the discretion of the Chairman, who has a casting vote.
6. Time limit of speeches. The President may, at his discretion, declare a time limit on speeches delivered by members of the Conference other than the proposer and seconder of any motion.
7. No member to speak twice except by leave of the Conference. The proposer of an original motion shall have the right to reply, the seconder having the right to reserve his speech to any period of the debate.
8. Going into Committee. It shall be competent for the Conference to go into Committee on a majority vote a any time for the free discussion of any subject.
9. Motions in writing. All motions to be seconded, and considered to be before the Conference when reduced to writing.
16. Motion to divide and adjournment of debate. A motion "that the Conference do now divide," or "that the debate be now adjourned," shall be always in order, if made by any member of the Conference and, on being moved and seconded it shall be immediately determined without discussion.
11. Previous motion. When debate on a motion has been concluded and the President is about to put the question to the vote, any member who considers that it is not desirable for the Conference to record a vote on the question in the form now before it may move: "That the Conference now pass to the next order of the day." If seconded this shall be put from the Chair without discussion. If the vote of the Conference be in the affirmative, the question which was about to be put shall be dropped and no vote recorded; but such subject may again be entertained upon due notice being given. If the vote of the Conference be in the negative, then the motion under discussion shall be put to the vote immediately.

## CLOSE OF CONFERENCE.

- Election of Officers and Committees.
- Votes of Thanks.
- Prayer.

## INDEX

	Page
Africans in Urban and Industrial Areas .....	15
African Missionary Conference Resolutions .....	6, 7, 25 ff.
Amsterdam Conference Introductory Report .....	7
Applications for Membership .....	16, 17
Central Social Welfare Advisory Council .....	14
Church Sites, Reserves .....	17, 28
Commission on African Education .....	10
Deeper Theological Teaching .....	11, 12
Education: Discussion and Resolutions .....	25, 26, 27, 28, 29, 30
Election of Officers .....	17, 18, 30, 31
Executive Reports .....	10, 19, 20, 21, 24, 25
Financial Statement .....	14
Foreword .....	3
Land Board .....	13, 22
Lobolo and African Christians .....	16
Medical Questions and Resolutions .....	15, 16
Mission Broadcasting .....	15
Opening Ceremonies and Addresses .....	4, 5, 23
Orthography Committee .....	11
Presidential Addresses .....	5, 6, 24
Race Relations .....	26, 27
Railway Platform Shades .....	26
Refresher Course, African Ministers .....	11
Religious Freedom .....	7, 8
Resolutions and Business Referred to the Executive .....	17
Resolutions of Appreciation .....	13, 14
Rhodesian University and Africans .....	14, 15
Roll of Voting Members .....	6, 23
Separatist Churches and Sects .....	8, 9, 10, 25
School Timetables .....	10
Standing Committee, Joint Conference .....	13
Votes of Thanks .....	18, 30
Women's Meeting, S.R.M.C. ....	15
Y.M.C.A. and Y.W.C.A. Hostels .....	28







