

*Sen Hassing*  
*7-2-1956*

**PROCEEDINGS**  
**and**  
**RELEVANT INFORMATION**  
**of the**  
**SOUTHERN RHODESIA**  
**CHRISTIAN CONFERENCE**

---

**1956**



RECORD OF THE  
**SOUTHERN RHODESIA  
CHRISTIAN CONFERENCE**

WHICH MET AT BULAWAYO

AUGUST 24th to 28th, 1956

---

**OFFICERS FOR THE ENSUING PERIOD**

**President:**

BISHOP A. M. CLIMENHAGA, P.O. Box 711, Bulawayo.

**Vice-president:**

REV. H. H. MORLEY WRIGHT, M.B.E., B.Sc., P.B. 709, Marandellas.

**Secretary and Treasurer:**

REV. HERBERT CARTER, C.B.E., c/o P.O. Box 8160, Causeway, S.R.

**Executive Council:**

Very Rev. A. H. Albrektson, M.B.E.,  
P.O. Mnene, near Belingwe.

Rev. Maynard Booth, 22 Park Street,  
Salisbury.

Miss T. Buck, P.O. Mount Silinda.

Canon E. K. Chipunza, St. Michael's,  
Harari, Salisbury.

Rev. J. B. Hove, Zezani Mission, West  
Nicholson.

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

Rev. H. Jesse Lawrence, 20 Baines  
Avenue, Salisbury.

Rev. J. K. Main, P.Bag T.229, Bula-  
wayo.

Mr. M. M. Moyo, P.O. Box 1295,  
Bulawayo.

Rev. E. B. Sayre, P.Bag 30, Fort  
Victoria.

Rev. E. L. Sells, P.O. Mrewa.

Col. V. Thompson, M.B.E., P.O. Box 14,  
Salisbury.

Miss B. Tredgold, Runyararo, Harari,  
Salisbury.

Rev. Dr. W. J. van der Merwe, P.Bag  
45, Fort Victoria.

## Foreword

The second biennial meeting of the Southern Rhodesia Christian Conference is now a matter of history. As the first full plenary session of the Christian Conference following the amalgamation at Goromonzi of the Missionary and African sections of the former Missionary Conferences, we have reason to feel that the 1956 Conference was a success in every way.

Two years ago at Goromonzi we embarked on a union which seemed to many to be a great experiment. Naturally, certain members of both parent conferences had feelings of hesitancy about such a step. Nevertheless we took the step of faith. It is not too much to say that the Christian life of our church communities has been greatly benefited by the positive witness of such a multi-racial Christian organisation speaking forthrightly as a united Christian voice on questions spiritual, social, economic and cultural.

Thus, at the risk of seeming platitudinous, we suggest that this was a historic conference in the long list of successful missionary and Christian conferences. There were probably more delegates present than at any preceding conference. The total of conference members and friends ranked with the highest. But, above all, the time of Christian fellowship proved to be an experience of tightening the bonds of brotherly love in the great task that lies upon the Christian Church in Southern Rhodesia.

The Conference met realising that the problems of Rhodesia can no longer be viewed in an isolated way. The crisis of Mau-mauism, race segregation, and a rising indigenous nationalism on the African continent challenged the Conference to think of "Our Common Christian Responsibility" as it applies to the task of the Church in Southern Rhodesia and the Federation. The phases dealt with in the conference were chosen with a view to covering such problems as are pertinent today in the development of the life and culture of the territory—subjects such as Human Dignity, Unity of Mankind, Responsible Citizenship in both rural and urban conditions, Responsibilities of Missions as Land-owners, African Education, Orthography and the new edition of the Shona Bible, Christian Literature, Visual Aids in Sunday School Work and Evangelism, Theological Training, Medical Missions, Federal and Territorial Franchise, and the Work of the Land Board. These questions were dealt with by a well-prepared admixture of formal addresses and discussion and decisions in business sessions.

The roster of speakers to the conference shows that the conference heard leading representatives of church and secular thought in the Federation. From the opening address of Sir John Moffat, C.M.G., M.P., through talks by His Grace the Most Rev. Archbishop E. F. Paget, C.B.E., D.D., the Honourable the Prime Minister, Mr. R. S. Garfield Todd, M.P., and a number of representative missionaries and church workers, the conference body heard a series of outstanding and provocative addresses contributing to the general theme. Reports and precis of these addresses are given in the Minutes.

The Conference had a sense of tragedy in the sudden passing of an old and honoured member, the Rev. T. D. Samkange, who for many years was an active leader in the African Missionary Conference, and after amalgamation was elected a charter executive member of the Southern Rhodesia Christian Conference. While his presence will be keenly missed, the influence of his life will continue to live on in the Conference.

The Christian Conference is a growing organisation. Several churches and the British and Foreign Bible Society affiliated with the Conference at this 1956 session. Other churches, among them some dealing largely with European work, are negotiating with the Conference with the possibility of affiliation in the near future. In an increasing way the conference is performing its duty as the central organisation of the Christian churches and agencies in the territory without regard to race or colour or denominational creed. Our prayer is that this service will continue under the direction of the Holy Spirit and to the honour and glory of God and for the spiritual healing of the people.

Bulawayo, S. Rhodesia.

ARTHUR M. CLIMENHAGA,  
President, S.R. Christian Conference.

# Southern Rhodesia Christian Conference

DAILY RECORD OF MEETINGS HELD AT BULAWAYO,  
AUGUST 24th to 28th, 1956

## FRIDAY, AUGUST 24th, MORNING

The opening devotional session was conducted by the Vice-president, the Rev. H. H. Morley Wright.

The official opening of the Conference was performed by Sir John Moffat, C.M.G., M.P. A summary of the address will be printed in the appendix of the Minutes. Thanks were expressed by the President, who referred to Sir John's missionary heritage, and said the address would underlie our discussions.

His Worship the Mayor, Councillor J. W. Phillips (who was accompanied by the Deputy Mayor, Councillor McNeillie) welcomed the Conference to the City, and remarked that as a Sunday School scholar he had had contact with missionary effort, and was convinced that we must keep Christian principles before us. The influence of missions on the life of the country cannot be measured. He referred to the Coat of Arms of the City, the totem of the royal House of Kumalo, and the Red Cross crosslet as indicating the impact on the Matabele people of the early missionaries.

The President addressed the Conference, and a summary of the address will be appended to the Minutes. The Secretary expressed the thanks of the Conference.

Roll Call.—The general roll call of those present was foregone.

### VOTING MEMBERS

Conference agreed to a resolution proposed by the Rev. H. Jesse Lawrence that the officers and members of the Executive Council be given an ex-officio vote.

Conference agreed to accept the voting strength set out in the Executive Minutes of April 15th, 1955, for the present Conference, but directed that the list be revised before next Conference in accordance with denominational strength at that time.

The following voting members were nominated by the respective denominations:—

American Board: Miss T. Buck, Mr. C. Lord, Rev. E. Mwaderi, Mr. M. Mtetwa.

Anglican Mashonaland: Canon Gibbon, Canon Chipunza, Fr. Bradshaw, C.R., Rev. D. Stowell, Rev. L. Machiha, Rev. C. Tambo, Mr. G. Clutton-Brock, Mr. D. Sagonda.

Anglican, Matabeleland: Canon Sergel.

Brethren in Christ: Miss E. Kreider, Rev. D. E. Climenhaga, Rev. A. J. Book, Mr. M. M. Moyo, Mr. P. M. Kumalo, Mr. T. Nyati.

C.C.A.P.: Rev. M. S. Daneel, Rev. H. L. du Toit, Miss Koekemoer, Rev. A. Kuchona, Rev. Nyirongo.

Church of Christ: Mr. J. P. L. Nathan, Rev. J. M. Hlambelo, Rev. A. W. Bell.

Church of Sweden: Rev. S. Strandvik, Rev. Thonell, Rev. Mathibela, Mr. J. Hove, Mrs. K. Albrektson, Mrs. L. Fredriksson, Miss A. Larsson, Miss M. Andersson, Miss E. Larsson.

D.R.C.: Rev. G. Murray, Rev. C. Wekwete, Rev. J. le Roux, Rev. E. Esterhuyse, Mr. T. Barnard, Mr. C. Brand, Miss S. Knott, Miss E. Theron, Rev. W. van Velden.

Free Methodist: Rev. Eldon B. Sayre, Rev. T. Houser.

L.M.S.: Rev. J. K. Main, Rev. A. Mzileti, Rev. J. R. Danisa, Rev. G. R. Griffiths, Mr. K. M. Smith, Miss P. M. Payne.

Methodist Church (American): Rev. E. J. Aeschlimann, Miss E. Parks, Miss M. Deyo, Miss M. Taylor, Mr. T. R. Roberts, Rev. Per Hassing, Rev. K. Choto, Rev. J. Chitombo, Mr. J. Makawa, Mr. J. Njagu.

Methodist Church (Synod): Rev. J. D. Johnston, Revs. G. Jones, W. A. Hoskins, M. J. Rusike, E. M. Musa, O. C. Kawonza, S. Ushewokunze, Mr. R. E. Sellers, Mr. E. D. Alvord, Sister Gwen Marsh.

Presbyterian: None present.

Salvation Army: Br g. P. Rive, Brig. Buck, Brig. Erikson, Major John Wilkins, Major Stanley, Staff-Capt. Chinake, Staff-Capt. Shana. Capt. Tapfumaneyi, Capt. Sharp.

S.A.G.M.: Rev. Judson Merritt, Rev. V. Reeves, Rev. M. Bgwerudza.

## CONSTITUTION

Conference agreed to the recommendation of the Executive that the clause in the Constitution relating to the annual subscription be amended by the omission of the reference to the sum of £4 4s. and the insertion of the words: "The annual subscription shall be such amount as the Conference may determine." This alteration to the Constitution can only become of full force and effect at next Conference, but the Conference authorised the continuance of the present arrangement, whereby the sum of £5 5s. per annum is paid by member churches.

## FINANCE

Conference agreed to the recommendation of the Executive that in view of the high cost of printing the Minutes a charge of 2s. per copy be made for those supplied to Missions, the Conference funds bearing the balance of the cost. Orders should be placed by the Official Correspondents and the Minutes will be sent to them. Mr. C. W. Lewis will book the orders during the Conference.

## OFFICE ASSISTANCE FOR THE SECRETARY

Conference agreed to the recommendation of the Executive that clerical assistance ought to be provided, and directed the incoming Executive to work out a financial plan for raising the required income, and to submit same to the denominations prior to taking action.

## AFFILIATIONS

Secretary reported applications by the British and Foreign Bible Society and the African Methodist Episcopal Church for affiliation. Conference agreed to the affiliations. Correspondence with certain other churches was reported.

## FRANCHISE

Conference agreed by a majority vote to accept the Executive's recommendation to abandon the idea of a Conference statement on franchise, and to accept and publish a statement on "Principles of Human Life and Relationships," leaving it to churches and missions, or to individuals, to make such representations as they desire to the Commissions set up by the Governments.

## KARIBA

The Secretary's report was read and adopted. Conference agreed to a proposal made by Canon Gibson that the Chairman of the Hydro-Electric Board and the Contractors be urged to see to it that Christian people working at Kariba should be allowed time to attend religious services on Sundays. The suggestion was also made that possibly a roster of responsibility for services might be prepared, shared by a number of the churches.

## AFTERNOON

Prayer was offered by the Rev. Fr. Bradshaw, C.R.

Archbishop Paget proposed that a message of sympathy be sent in the name of the Conference to the D.R.C. Mission on the death of the Rev. A. A. Louw in his 95th year. Mr. Louw had pioneered a strikingly successful mission, was a foundation member of the Conference, and displayed a devoted and humble love for his fellow men. Conference agreed by a standing vote. Conference also agreed that reference be made to the death of the Rev. J. Wedepohl, of the Berlin Mission, who in 1892 commenced missionary work at Gutu and was associated with the Missionary Conference. He died in the Transvaal, aged 95 years.

Archbishop Paget then addressed the Conference on Human Dignity, the Unity of Mankind and the World-wide Christian Fellowship. A summary of the address appears in the Minutes.

The Secretary expressed the thanks of the Conference, and the Conference passed the following resolution:—

“Impending resignation of His Grace the Most Rev. Archbishop E. F. Paget, C.B.E., D.D.

“As it appears that this is the last Biennial Conference which the Archbishop will be able to attend, we place on record our appreciation of the magnificent work which God has wrought through his ministry in this country, and also his unbroken connection with the Missionary Conference and its successor the present Conference.

“We, his fellow workers of different denominations, pray for the blessing of God upon him and Mrs. Paget in the years to come, with true happiness and good health as their portion.”

#### **URBAN CO-OPERATION AND THE CHRISTIAN SERVICE COUNCIL**

Conference agreed with the Executive's recommendation that we do not proceed to set up Christian Service Councils, but that Missions in different areas should get together to consider the possibility of co-operative effort in urban areas.

#### **CENSORSHIP OF FILMS**

A statement of the present position was read. A notice of motion was received from the Rev. H. Jesse Lawrence.

#### **PATTERN OF THE CHURCH**

Report of the sub-committee's meeting had been circulated. The recommendations were read. The Rev. P. Musgrove, representative of the N.R.C.C., was asked to make a statement as to the proposal that the W.C.C. and I.M.C. should conduct a joint investigation in Northern Rhodesia on Common Christian Responsibility and the Life of the Younger Churches. This matter will have to be clarified as the new proposal is difficult to reconcile with the expectation that the N.R.C.C. would participate in a Federal investigation in accordance with the recommendation of the Consultative Board.

Conference decided that it would await the Uganda report of a similar investigation and secure further information about Northern Rhodesia before making any decision: it approved the principle of trying to arrange the investigation and remitted the matter to the Executive for further study.

#### **EVANGELISTIC VAN AND EMPLOYMENT OF EVANGELIST**

The proposal which appears in item 5 of the Executive Minutes of July, 1956, was read. After considerable discussion Conference agreed:

- (1) To form a Committee on Evangelism inviting each affiliated denomination to appoint one delegate;
- (2) To remit the van scheme to this committee for its thorough consideration and presentation of a report, which shall be circulated to the denominations and submitted to the Executive together with the denominational responses: the Executive to take such action or make such further report to Conference as it may think proper.

#### **B & F.B.S.: NEED FOR SHONA BIBLES**

Conference agreed that the Society be informed of our urgent need for larger regular supplies of the Shona Scriptures, and to inform them that we are not prepared to approve of the cessation of the reprinting of the last edition now in use: that we have been short of supplies for three years and shall need 100,000 copies up to the end of 1957.

#### **CENTENARY OF PROTESTANT MISSIONS IN SOUTHERN RHODESIA**

Executive called attention to the fact that 1959 is the centenary year and suggested that a committee be formed to consider celebrations and full use of the occasion. The Rev. J. K. Main informed the Conference that a National Committee

was being formed by the L.M.S. and would welcome representatives from other Missions of the Conference. It was suggested that the Missions who had been long at work in the country be asked to appoint a delegate each: Anglican Church, Dutch Reformed Church, Methodist Church (British), Methodist Church (American), American Board and Salvation Army, to meet with the L.M.S.

### EXTERNAL RELATIONSHIPS

Conference received the report of the Secretary on the connections with international organisations: Conference of Missionary Societies of Great Britain and Ireland; International Missionary Council; British Council of Churches; World Council of Churches; Unesco; National Council of the Churches of Christ in U.S.A.; International Committee for Christian Literature for Africa; World Council for Christian Education and Sunday School Association; Continuation Committee of the D.R.C. Inter-racial Conference; Gospel Recording Team; Scripture Gft Mission; I.B.R.A.; Bible Readers' Fellowship; the Christian Councils of Northern Rhodesia and Nyasaland; the Christian Council of Kenya; National Sunday Schools Association of South Africa; The Union Theological Seminary, and a number of correspondents mostly from America, who want answers to numerous questions.

### SEPARATIST CHURCHES

Report of little response. After some discussion, Conference agreed to the proposal of Dr. van der Merwe that a further questionnaire be prepared and sent out, and a committee appointed by the Executive to review and set in order the information which may be received.

### NOTICES OF MOTION RECEIVED

The Rev. H. Jesse Lawrence on admission of Africans to cinemas, etc.

Rev. J. T. Chitombo on the subject of a Temperance Committee.

Bulawayo Home and F. Committee, on H. & F. movement for all sections of community, etc.

The Rev. F. B. Rea on Capricorn Africa Society.

The Rev. F. B. Rea on Divinity Course at University.

Discussion was begun on Mr. Lawrence's notice of motion. Conference then adjourned.

### SATURDAY, AUGUST 25th, MORNING

The devotional session was conducted by the Very Rev. A. H. Albrektson.

### DAILY RECORD

Conference agreed that this be checked by scrutineers. The Revs. F. B. Rea, Dr. van der Merwe, J. K. Main and E. L. Sells were appointed.

#### " RESPONSIBLE CITIZENSHIP—RURAL "

Mr. E. D. Alvord addressed the Conference, giving an account of the Rural Missions Conference held at Waddilove in 1955. The Rural Missions Conference Report used by Mr. Alvord on this occasion is referred to the incoming Executive Council for study and necessary action.

#### " RESPONSIBLE CITIZENSHIP—URBAN "

An address on this subject was given by the Rev. Canon E. K. Chipunza. A summary will appear in the Minutes.

#### " RESPONSIBILITIES OF MISSIONS AS LAND-OWNERS "

Mr. Guy Clutton-Brock addressed the Conference. A summary will appear in the Minutes. The Rev. M. J. Rusike, in thanking the speaker, said that the kind of work which Mr. Clutton-Brock had spoken of, especially with regard to the co-operatives, is the lead which will greatly help the African people who are living on the land. Mr. F. L. Hadfield spoke about the necessity of land being allotted to Coloured people for farming operations, and suggested that something like 100 acres could be regarded as an economic " small holding," though requiring intensive cultivation.

## HOME AND FAMILY WEEK REPORTS

(1) **Bulawayo.** The Rev. Geoffrey Jones reported on the interdenominational effort. Fifteen denominations representing 50 to 60 congregations (including some separatist sects) co-operated in a wide programme in the City and district. Literature and guides were used in the day schools; four film shows were given; a gathering of over 10 000 people was held on the Barbour Fields football ground and was addressed by the Prime Minister, the Hon. R. S. Garfield Todd. There were more than 100 meetings during the week: "Question and answer" sessions were held and keen interest shown. Appeals were made to non-Christians and many attended the meetings. A deep impression has been made on the urban population. The committee remains in being.

(2) **Mashonaland.** A report was submitted, prepared by Mrs. Culver. Twenty-eight church organisations had been contacted and supplied with propaganda material. Family sermons, lectures, discussions, films, plays, parties, recreation and demonstrations made up a comprehensive programme: general meetings and others on a sex or age basis were arranged and successfully carried out. Home and Family Life Movement is regarded as basic to all phases of the mission of the Church. Some churches have selected responsible leaders to carry the work forward, and there is a feeling that leadership training should be undertaken.

(3) The recommendation of the Executive that this whole matter be in future left to the respective churches and missions was read, but was countered by a notice of motion from the Bulawayo Home and Family Committee in the following terms: "The Bulawayo Committee for Home and Family Week urges that the Home and Family movement should in future be addressed to all sections of the community. There is ample evidence of the urgent need of this teaching among all racial groups and to continue addressing it to the African community only lays the Church open to misunderstandings as to its motives and interests. This committee asks that the Southern Rhodesia Christian Conference should sponsor Home and Family Week as a national event to include all races, denominations and interested groups (i.e., T.C.H., Y.M.C.A., Y.W.C.A., Scouts and Guides, Rotary, Women's Institutes, etc.). It asks that a central planning committee be set up to assume overall responsibility and also regional and local committees where necessary. The functions of the central committee would include giving assistance to local committees, procuring suitable literature in all languages, and arranging publicity on the biggest possible scale throughout the country. The Committee believes that such an event, once carried out, would command wide sympathy and support and would become a most significant occasion in the life of the country."

The Rev. G. R. Griffiths spoke to the motion, which was also supported by other speakers

The Secretary suggested that the Conference might accept the motion in principle and direct the Executive to work out the committees and officers in time for the preparations which will be required for Home and Family Week of next year. He pointed out that the plan could only succeed if people could be found able and willing to shoulder the great task. Conference agreed. At a later stage Conference appointed the Rev. Geoffrey Jones as secretary for Home and Family Week for Matabeleland, and Mrs. Culver for Mashonaland.

### "RELIGION IN THE HOME"

The Rev. H. H. Morley Wright addressed the Conference. A summary will be printed.

### "MORAL STANDARDS IN THE HOME"

Mr. J. Hove addressed the Conference. A summary will be printed.

Notice of Motion was presented by Mr. S. R. Knapp on the subject of collating information from the member societies regarding Church Discipline.

Notice of Motion by the Rev. H. Jesse Lawrence on cinemas was further debated but Conference adjourned before any decision was reached.

## AFTERNOON

Col. Victor Thompson offered prayer.

### LITERATURE

The report of the Literature Committee was tabled.

The Rev. H. Jesse Lawrence, who had represented the S.R.C.C. at the Johannesburg Conference on Religious Literature, presented his report.

The Secretary presented a brief report of the S.S. Curriculum Conferences sponsored by the World Council for Christian Education, and informed the Conference that the Rev. J. B. Hove, who had been our representative at the second conference just concluded at Old Umtali, had been invited to become a member of the Editorial Board. S.R.C.C. would welcome the appointment if the Church of Sweden Mission is able to agree.

Summaries of these reports will be printed.

The Rev. Claude de Mestral, Secretary of the International Committee on Christian Literature for Africa, addressed the Conference on the work of his Committee: he also displayed and explained modern booklets and magazines. A summary of the address is being prepared for the Minutes. Proposals are being considered for the transfer of part of the ICCLA organisation and work to Africa.

### AFRICAN AUTHORS

Mr. M. Mills, Divisional Inspector of the Native Education Department, Fort Victoria, addressed the Conference. He said that African writers were emerging, and some manuscripts were from time to time submitted to the Native Education Department for scrutiny: some were very slight, but others showed real ability and were capable of making a real impact on the readers' minds. There was an autobiographical tendency: "I was a very clever boy and . . ." Others were of the historical type, well checked and carefully written, and were being prepared for publication, though most were short—60 pages or so—which made publication and sale somewhat difficult. Mr. Mills also spoke of the need for school readers, stories, riddles, proverbs, missionary tales, which would reflect African thought and the spirit of the country in which we live. Consideration might have to be given soon to the establishment of a Publishing Bureau such as existed in Lusaka. The thanks of the Conference were expressed by the Secretary.

Conference action:—

(1) Literature Conference report: Recommendations referred to Literature Committee—No. 1, on adult literacy; No. 2 on the production of Christian books at low cost; No. 3 on producing a Christian magazine in the vernaculars; and No. 5 on increase in distribution of Christian literature. No. 4 on the encouragement of African authors: the following committee was set up: Rev. Maynard Booth (convener), Rev. Fr. Bradshaw, Rev. H. H. Morley Wright, Miss M. Deyo, Rev. T. D. Samkange, Rev. H. J. Lawrence, Miss Gordon, with African graduates who may be interested. Mr. Mills was requested to be either a member or consultant.

### SHONA BIBLE

In the deeply regretted absence of the Rev. Souby Jackson, who was sick, Mr. Brand reported progress of the scheme for resetting the Bible in the new orthography. He explained the procedure whereby the Editor, Mr. Jackson, works through the Bible verse by verse, his notes being reviewed by the African theological students: points of difficulty are referred to the panel of assistants nominated to collaborate: the alterations agreed upon are made in preparation for the final draft. Marginal references are required, and it is hoped that some will volunteer to undertake this task. Decisions had to be made of near-English terms like "Mupostori."

Dr. van der Merwe presented a letter from the Translations Secretary of the Bible Society asking if the procedures outlined by Mr. Jackson were acceptable to the denominations concerned. He also spoke of the expense of the work. This is normally shared between the Bible Society and the churches using the versions, the Society's contribution being about £250 to £300 per annum, plus clerical assistance and sundries. The expense of Mr. Jackson's secondment is about £750 per annum, which shows a shortfall of about £500 per annum plus the other expenses, but the work should be completed in any case.

The Rev. Maynard Booth stated that no committee had been appointed by the S.R.C.C. to take charge of this work. If the time had to be reckoned, as had been stated to be the case, as about seven years from beginning to end, the expense would be very great. The Society had implicit faith in Mr. Jackson but he felt he could not recommend to his Society the making of a grant-in-aid in excess of about £250 per annum for four years. A grant of £4,000 had been received from the Government towards the cost of the new plates required, though the total cost would probably be between £8 000 and £9,000 for the resetting.

The Secretary explained the procedure in setting up a small panel of collaborators to work with Mr. Jackson, and stated that the Bible Society had received the Government grant without the proffered assistance of the S.R.C.C. in securing same. (See Minutes of 1954, page 32.)

Surprise and concern were expressed at the estimate of the time said to be required. On the motion of the Rev. H. H. Morley Wright a temporary committee to consider the situation was set up: Dr. van der Merwe, Revs. H. H. Morley Wright, S. Ushewokunze, Canon Chipunza, Maynard Booth.

The Conference adjourned at about 5.30 to make way for an instruction on films and a short film show.

### SUNDAY, AUGUST 26th

A special Conference service was held at the Methodist Church, attended by about 125 members of the Conference. The service was conducted by the Secretary and the Rev. J. Manod Williams preached an inspiring sermon on Hope, for which he was warmly thanked when the Conference re-assembled on Monday morning. Following this service, members partook of Holy Communion at the hands of the President, with the Rev. J. D. Johnston and the Rev. C. Wekwete. These united services gave expression to our common faith and led to fresh realisation of our oneness in Christ.

### MONDAY, AUGUST 27th, MORNING

The devotional session was conducted by Brigadier Buck.

The Daily Record of Saturday was handed to the scrutineers, Brig. Rive taking the place of the Rev. F. B. Rea.

Notices of Motion were considered—

1. The Rev. J. T. Chitombo on formation of a Conference Temperance Committee. Conference agreed to set up such a committee by inviting existing Temperance Committees of affiliated Missions to nominate representatives.

2. The Rev. F. B. Rea on work of the Capricorn Africa Society. The following was passed: "The Conference congratulates the Capricorn Africa Society upon the courage and vision with which it has undertaken the task of outlining a constitutional basis for the consideration of the territories of Southern and Eastern Africa. While the Conference does not express approval of the pronouncements, it nevertheless commends the Capricorn Contract to the careful study of all Christian people."

3. The Rev. F. B. Rea on the University. The following was passed: "The Conference invites the University College of Rhodesia and Nyasaland to declare now its purpose to provide teaching in divinity subjects as soon as their inclusion in the curriculum is justified. Such a declaration would facilitate the Christian Churches in making their plans for future theological and teacher training. It would also make it possible for the churches to seek financial support for the furtherance of this project. The attention of the University Council is called to the necessity for religious education to be included in the educational course offered."

4. Mr. S. R. Knapp on collecting and collating information regarding matters of church discipline. Conference approved and resolved to request the Salisbury Missionary Fellowship (already at work on this subject) to undertake the task on its behalf.

5. The Rev. F. B. Rea on Civil Service appointments. Conference agreed: "The S.R.C.C. records its warm approval of the far-sighted decision of the Federal Government that Civil Service appointments shall be open to people of all races."

6. The Rev. F. B. Rea on employment on the Railways. Conference agreed: "The S.R.C.C. notes with pleasure the decision of the Railway Administration to increase the categories of employment for Africans in the service of the Railways."

7. The Rev. H. Jesse Lawrence on cultural facilities for Africans and admission to general cinemas. This was remitted to the Executive Council for study and such implementation as the Executive thinks fit.

## AFRICAN EDUCATION

The Secretary of the Education Committee, Mr. S. R. Knapp, presented a report of the work of the committee. Arising from this, the recommendations of the Technical Education sub-committee were presented by Mr. A. W. Dill. The recommendation on "modified apprenticeships" was rejected: the following were agreed to by the Conference for reference to the Executive:—

1. The Government is requested to expedite its plans for Technical Education, and to extend the range of courses to be offered. Where Missions are engaged in Technical Education or wish to enter new fields, Government is asked to give adequate grants to enable this work to be carried out with efficiency.
2. The C.A. Board is asked to look into the possibility of establishing a tanning and shoemaking home industry.
3. Interested Missions are asked to consider the possibility of training storekeepers and bookkeepers.
4. The Native Affairs Department is asked to approach labour concerns such as those representing the motor, building and other trades, with a view to offering apprenticeships to suitable African trainees.
5. The Native Education Department is asked to consider the provision of more schools for the training of girls in craftwork, with a greater variety of crafts, and to plan for full provision of technical education for girls by Government and Missions.
6. The Native Education Department is asked to facilitate the introduction of commercial subjects such as bookkeeping, typewriting, shorthand, and commercial practice, into the scheme of secondary education; and if this becomes possible the Government is asked to assist the schools with adequate grants for the purchase of typewriters and other equipment.

The Director answered questions arising from the last meeting of the Education Committee:—

1. **Allocation of Land.** Sixteen acres for kraal school, 22 acres for schools with Higher Primary classes. The possibility of granting a holding of six acres for teachers' gardens, etc., will be discussed with the Native Department.

2. **Number of Upper Primary Schools in a prescribed area.** The present aim of "three to each area" may be increased. Native Education Department wants committees in the several areas to consider sites for all Upper Primary schools.

3. **Industrial Teachers, one for 100 pupils.** No intention to apply to existing appointments even if number of pupils is much lower. A new clear statement will be published in the Bulletin.

4. **Employment of Standard VI Teachers.** The principle of "no increase" will be generally observed, but no existing work will be closed down because of the lack of trained teachers. Untrained teachers will be allowed in temporary emergencies. There are 5,000 untrained teachers in school posts now.

5. **Needs of remote rural areas.** The Native Education Department is sympathetic and does sometimes relax certain requirements.

(At this point the distressing news was received of the sudden death of the Rev. Thompson D. Samkange and, after a short silence, the Conference stood adjourned.)

6. **Age limits.** The "14-year-old" rule for lower primary pupils will come into effect in 1958. The over-age pupils in a school keep out those of the right age. Estimated that some 50,000 African children reach seven years of age each year: they could be absorbed in the existing system if over-age children are removed.

Some 350,000 places are required for children from sub-standard A to standard three. Community schools are arranged for the over-age pupils. The rule does mean the withdrawal from day schools of those over age.

7 **Vital statistics.** There are difficulties in the way of a general requirement. Baptismal certificates are accepted.

8. **Building grants for rural schools, etc.** Might be referred to the Executive, followed by a deputation to the Director of Native Education.

9. **Admission to Secondary Schools.** Recommendation that admissions be from Standard VI direct only, was made by the Secondary Schools Committee, on which there is strong missionary representation. Some relaxation has taken place. The subject could be referred back to the Secondary Schools Committee.

10. **Technical Education.** A Technical Education Officer is being appointed to advise on courses for Africans, and to organise same, and to advise industries re training. Certificates will be introduced with something approaching parity with those taking technical subjects in the secondary schools. Girls' requirements are being examined. There will be secondary schools in towns for S.R. J.C. examination, with commercial bias. The absorption of trained persons will have to be carefully watched. (N.B.: Post-Cambridge courses are Federal.) An apprenticeship Bill will be forthcoming.

## THE FUTURE OF EDUCATED AFRICANS

Papers were read by Mr. Lot Senda and Mr. Griffiths Malaba which created a deep impression. A precis of each will appear in the Minutes.

## AFRICAN EDUCATION AND THE DEVELOPMENT OF SOUTHERN RHODESIA

The Hon. R. S. Garfield Todd, Prime Minister and Minister for Native Education, addressed the Conference. Education is related to the whole development. The address will appear in the Minutes. The thanks of the Conference were expressed by the Vice-president, the Rev. H. H. Morley Wright.

## NOTICE OF MOTION BY CAPT. TAPFUMANEYI ON HOME AND FAMILY

This was referred to the Home and Family Committee.

## THE LATE REV. THOMPSON DOUGLAS SAMKANGE

The following In Memoriam tribute was accepted by the Conference, standing in silence: "The Conference has been greatly moved by the sudden death of the Rev. T. D. Samkange, and desires to express its deepest sympathy with Mrs. Samkange and the family, and with the Methodist Church, in whose service Mr. Samkange has laboured for some 40 years, including 25 years in the Ministry. Mr. Samkange has been closely associated with the Conference and held office in the S.R. African Missionary Conference until its absorption in the Christian Conference. His wide interests and acute mind made him well able to grasp the problems of the people whom he loved, and he missed no opportunity of promoting good relationships and mutual understanding. He was admired for his reasonable attitude in general matters, coupled with a passion for the removal of injustices where such exist. The Conference pays tribute to a great ministry, and deeply mourns the removal of a valued Christian leader."

The Conference adjourned.

## AFTERNOON

### ELECTION OF OFFICERS AND EXECUTIVE COUNCIL

Conference decided to receive nominations and then proceed to ballot, with the following result:—

**President:** Bishop Arthur M. Climenhaga.

**Vice-president:** Rev. H. H. Morley Wright.

**Secretary-Treasurer:** Rev. Herbert Carter.

**Executive Council:** Miss Buck, Miss Tredgold, Mr. M. M. Moyo, Mr. S. R. Knapp, Very Rev. A. H. Albrektson, Rev. Dr. van der Merwe, Rev. E. B. Sayre, Rev. J. K. Main, Rev. E. L. Sells, Rev. H. Jesse Lawrence, Col. V. Thompson, Rev. Maynard Booth, Canon Chipunza, Rev. J. B. Hove.

**Representatives to Consultative Board:** President, Vice-president and Secretary.  
**To attend N.R. Christian Council:** Secretary.  
**To attend Nyasaland Christian Council:** Secretary.  
**Representative on Native Land Board:** Rev. H. Carter.

## THE LATE REV. PERCY IBBOTSON

This Conference being the first to be held after Mr. Ibbotson's death, the following tribute was endorsed by the Conference for transmission to Mrs. Ibbotson and her son Anthony: "This Conference places on record its deep sense of loss on the sudden passing of the Rev. Percy Ibbotson, O.B.E., M.P., on April 3rd, 1955. Over the years he was closely associated with the work of the Conference and demonstrated in his life and service the great needs for improvement in the living conditions of the people who are in the lower income groups. The recognition of his great work with the Federation of African Welfare Societies came to a climax in his appointment as Chairman of the African Affairs Board of the Federal Parliament. The impact of his vigorous personality on the life of this country was of the greatest significance in establishing harmonious race relations. We thank God for his life and work."

## NATIVE LAND BOARD

The report was presented by the Rev. H. Carter and will appear in the Minutes.

## AUDIO-VISUAL AIDS

The report of the Committee was given by the Rev. M. S. Daneel, and the salient points will be included in the Minutes. Conference adopted the following recommendations:—

1. To appoint a Policy Committee which will meet at Conference time. The members chosen are to meet with the members of the Action Committee.

The Action Committee, when meeting as such, will meet in Salisbury. Members of the Action Committee: Revs. E. L. Sells, F. B. Rea, M. S. Daneel, M. Booth, Brig. Buck, Messrs. Mambery, C. W. Lewis, Beaver, Hicks. Members of Policy Committee: Revs. Musser, Skold, Sayre, Griffiths, Mosley, Mr. J. Chinamano, Capt. Nhari and Dr. M. Culver.

2. To ask for grants: Conference of British Missionary Societies for £100 to assist in purchasing projectors; Beit Trustees for £500 for the development of visual-aid programmes.

Conference did not agree to the suggestion that travelling expenses of committee members be met from the revenues received for visual aids, as the action group is based on Salisbury and the larger group will meet at Conference.

## BROADCASTING

The Rev. Peter Musgrove, a member of the Lusaka Committee, spoke of the work of the Committee, and especially of a new feature being introduced, namely the production of a play: "How the Gospels came to be written." This will be given in Shona in October. "The African Listener" should be watched.

## SHONA BIBLE

The sub-committee appointed on Saturday, 25th, reported to the Conference, which approved of the three points brought forward by the sub-committee:—

1. That the immediate objective is the resetting with the minimum of revision. To assist in accomplishing this the following were chosen to be a sub-committee for collaboration with the Rev. Soulbry Jackson: Fr. Bradshaw, C.R., Mr. Oliver Kuwana, Rev. H. H. Morley Wright, Rev. S. Ushewokunze, Dr. van der Merwe and Mr. H. Bimhah, with the Rev. Maynard Booth as Chairman.
2. That at a later time, after the resetting and ancillary work has been done, it will be necessary to arrange for a complete revision.
3. That the Conference owes a great debt of gratitude to the D.R.C. Mission and the British and Foreign Bible Society.

As the financial position is somewhat obscure, i.e., the special Government grant of £4,000 in relation to costs, the sub-committee is requested to examine this and report to the Executive.

## **SINDEBELE ORTHOGRAPHY**

The President spoke on this subject and informed the Conference that generally speaking Missions in Matabeleland tended to adopt the Zulu orthography and literature. There had been a language conference at Umtata which had recommended the abandonment of the special symbols and confirmed the principle of conjunctive spelling except with regard to very long and cumbersome words. At a meeting in Matabeleland of three European and three African workers it was recommended that the Umtata decisions be accepted for use in Southern Rhodesia. Anyone interested may ask the President for the Minutes. Comments may be sent to Mr. E. C. Ross (Information Office). It is expected that a meeting will be called towards the end of this year.

## **AFRICAN EDUCATION**

Conference returned to this subject. Mr. W. G. McD. Partridge gave an account of the formation and work of the Central Advisory Board, and of the main lines of development and financial support. He mentioned that there was no difficulty in getting items of business put on the agenda, and very full discussion took place. It seemed very desirable that there should be more representatives of African parents and teachers on the Board. The Standing Committee of the Board meets two or three times a year.

## **CENTRAL ADVISORY BOARD**

Representatives of the smaller Missions which are members of the Conference. The following were chosen: Mr. S. R. Knapp, Rev. J. Merritt, Rev. M. S. Daneel.

## **EDUCATION COMMITTEE RESOLUTIONS**

Conference agreed to two recommendations:

- (1) That representations be made to the Government through the Native Education Department that adequate facilities for post-primary education of girls be provided as for boys; the girls should receive a fair share of the educational opportunity being provided.
- (2) Government is urged to revise again the salary scales of African teachers.

## **MATTERS FROM CONSULTATIVE BOARD**

The Secretary reported that the joint deputation of doctors to the Secretary for Health had now been arranged and was about to take place: and that some liaison had been effected in African Education and in Literature.

## **MEDICAL COMMITTEE**

Conference resolved to form a Medical Committee on a continuing basis, to consider missionary medical work and its needs, Government grants, etc., and to arrange, as may seem desirable, medical meetings likely to be of practical value to medical workers

Conference agreed that after consultation with Dr. Steyn the Committee be constituted without delay.

## **PROTESTANT MISSIONS IN MANICALAND AND SOFALA**

The Rev. E. Kaltenrieder said a few words about the work of the Bera Committee, and the services which are held for Portuguese people and for Africans. A fair measure of financial support is secured. The prayers of the churches are requested.

## **SOCIAL GATHERING**

By the kind consent of the City Council a Social Gathering was held in the evening, the arrangements having been made by the Rev. J. D. Johnston. The Deputy Mayor, Councillor McNeillie, spoke on behalf of the Mayor, who could not be present. The President (Bishop A. M. Climenhaga), the Vice-president (Rev. H. H. Morley Wright), Miss Deyo and Canon Sergel also said a few words, principally of thanks to the many helpers who on the occasion of the social and at other times had served the Conference so well. The musical items given by Miss Lynn Pike (accompanied by Mrs. Woodhouse) and those given by the African Choral Society (by courtesy of the African Administration Department, Bulawayo Municipality), con-

ducted by Mr. Lukas Makhema, were thoroughly enjoyed and loudly applauded. The best characteristics of a successful social—friendly greetings and conversations with old and new acquaintances—marked the whole evening.

## TUESDAY, AUGUST 28th

The devotional session was conducted by Canon C. S. Sergel.

### DAILY RECORD

Conference agreed that the record for Sunday, Monday and Tuesday be scrutinised and confirmed by the President and Vice-president.

### WORLD DAY OF PRAYER

The Secretary gave an account of the organisation created by the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. Copies of the adults' and children's programmes had been received. The American programmes are revised in Johannesburg, and translations in some African languages are made. The day is the first Friday in Lent. Conference resolved to adopt the system and to try to secure observance among affiliated churches. Enquiries will be made as to the availability of materials.

### AFRICANS' CONTRIBUTIONS TO THE EXCHEQUER

As some relevant information had not yet come to hand the matter is referred again to the Executive.

### CHRISTIAN FELLOWSHIPS

Students' and Teachers' Fellowships, together with the subject of Youth Leadership training, are all referred for study and recommendation to the Executive, to the following group, with power to co-opt: Rev. F. B. Rea, Miss Gordon, Mr. L. Senda, Brig. Buck, Mr. M. M. Nyoni, Miss E. Doner, Mr. A. W. Dill and the Secretary.

### LEPER SUNDAY, SEPTEMBER 9th, 1956

Churches and Missions were asked to observe this Sunday by special prayers for lepers and those who work for them. The Secretary is requested to ask for leaflets and information for future years, and it was suggested that possibly film strips might be secured.

### SCRIPTURE GIFT MISSION

The support and collaboration of the Conference is sought, and mention was made of the free availability of Scripture portions for distribution in hospitals and prisons, etc.

### CARE OF YOUNG AFRICANS IN ENGLAND

Miss Mabel Shaw has been interesting missionary organisations in the United Kingdom with regard to Africans taking courses overseas. The matter is referred to the Consultative Board for enquiry and act on. It was suggested that an effort be made to secure names and addresses of possible homes and hosts in England.

### ECUMENICAL INSTITUTE

The course for missionaries, June 15th to 29th, 1957, on the theme: "The Missionary Nature of the Church" was announced. The course is likely to be at Bossey, Switzerland.

### THINKING AND PLANNING TOGETHER

At the request of the Executive the Secretary addressed the conference. He said that it was most important that we should pass on to a relationship in which race and denomination are ignored in the matters with which churches and missions are concerned. We are in great danger of putting too much faith in inter-racial organisations and in using racial and inter-racial words and terms to excess. We must learn to think and plan together without regard to colour or denomination, from the bottom to the top and from the centre to the circumference. It is not sufficient to come together on set occasions to be inter-racial or inter-denominational; we must be the kind of people who cannot stay apart: let mind and spirit come together in thought and prayer, let this be the way we live and the spirit in which we work.

## THANKS OF THE CONFERENCE

The Rev. Canon Gibbon expressed the thanks of the Conference to the many people who had helped to make the Conference a success:—

The Rev. and Mrs. J. D. Johnston for the many local arrangements and the help they had given during the days of the meetings; the hosts and hostesses who had given hospitality to members and speakers; the artists, Miss Pike and the African Choir who had entertained the Conference at the Social Gathering; the City Council for the use of the City Hall, and the Methodist Church for the use of the Church and other buildings; the Press for publicity and reporting of addresses; the Railway Administration for concessions; the speakers and leaders of the devotional sessions; the ladies who helped so generously with the daily refreshments; and the President and Secretary.

## CLOSING OF CONFERENCE

The President spoke of the wonderful growth of the family spirit in the Conference and closed the Conference with a blessing.

# Addresses and Reports

## OFFICIAL OPENING OF CONFERENCE

SIR JOHN MOFFAT

I see by your agenda that the theme of your conference is "Our Common Christian Responsibility." There is a great need for liberal-minded people to get together and to make it clear that we intend to show the course that Federation must take. We have been distressed over recent months by the evidence of unrest, unhappiness and bewilderment that has become obvious within the Federation, especially among the African citizens in the North. During the session of the Federal Parliament that is now finishing, expressions were used and comments made that were sad to hear. It is indeed sad to find that after two and a half years of Federation all the available evidence shows that relationships between races are worse than when we started. This was an indictment and a condemnation upon us who profess to be liberal-minded. We have not taken the steps possible to avoid it. We talk of "partnership"—indeed, it is in our constitution—but partnership is still defeating us.

Awakening African public opinion regarding what it rightly considers manifest injustices within our borders and seeing what is going on beyond them, is anxious and perplexed, and we have done little or nothing to reassure it. The only groups speaking at the present time with unanimity are the racial extremists . . . they know what they want and what they are aiming at and are determined to reach their aim if they can.

We are failing, although we individually scatter goodwill and proclaim our desire for racial co-operation, because our good intentions are too vague and our aim far too nebulous. We have not translated our general attitude into positive, practical terms and definite objectives. Definite objectives are essential and we must mend our ways. We need to find out what partnership means, what it implies, and how a liberal policy can be applied, the correct order of applying it, and then seeing we get it.

Can we get this matter in its correct perspective? All the political factors together are not as complete as the social, educational and economic factors. When the political system is obscure; when the political faith is dim; when vital issues are obscured by prejudice; then politics can corrupt, can make progress difficult, can stop moral advance. Even the work of Christian Missions can be made difficult. I suggest the situation now developing is one in which expressions of goodwill are not enough. Further, if a person acknowledges Christian responsibility he must know that it demands more than passive goodwill and vague intentions. We do not wish to dominate, but we want to live peaceably. Action is necessary, but it must be with the

proviso that caution is also necessary. Experience shows us that it is almost as possible to do wrong things from right motives as it is to do the reverse. This is not a simple matter with a simple remedy. It is necessary to work out principles of Government based on partnership and a new system of Government itself unlike any Democracy we know now.

The British system of Government cannot work in the Federation. It was designed for a homogenous society and was not based on partnership nor designed to abolish racial rivalries. We have got to have a parliamentary system suited to our needs and conditions. It is necessary not only to work out principles of government based on justice and fair dealing, but to work out a parliamentary system of government unlike any other system known to us.

I know we have people with tact and ability to work these things out. Political factors were not as important as moral and spiritual progress. When the political system was just and mature and part of the democratic faith of the people—the entire people—politics could be forgotten . . . except at the time of the general elections.

An obscure political system “blanketed” by racial fears could poison relationships in the social and economic spheres and the moral development of the people. The need is not goodwill or good intentions. What we need is an authoritative lead based on positive knowledge. We have got to have an objective and work to achieve it. We must show our determination that we are not prepared to let things slide.

---

## " OUR COMMON CHRISTIAN RESPONSIBILITY "

THE PRESIDENT, BISHOP A. M. CLIMENHAGA

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

We are assembled for the second meeting of the Southern Rhodesia Christian Conference and in a sense the first plenary session of this Conference. Two years ago, at Goromonzi, we embarked on the union of the two missionary conferences in this territory to form one multi-racial Christian Conference. To many that seemed to be a great experiment and certain members of both conferences naturally had feelings of hesitancy about such a step. Nevertheless we took the step of faith. It is not too much to say that already in the life of this multi-racial Christian organisation we see the fruits of success in our being able to speak forth and think together as a united Christian voice in the territory of Southern Rhodesia. And thus many of us look forward in faith and anticipation to the time when we shall speak and have fellowship in a closer co-operation with sister Christian Councils in the neighbouring territories of the Federation. While we mark with appreciation such joint act on as has been seen in the Consultative Board of the two Councils and Conference, is it too much even now to anticipate the day when together we shall be organised as one Christian voice?

Be that as it may, it is not my purpose to introduce or sponsor items of business in my presidential address, but rather to strike the keynote and express some personal opinions on the theme of this Conference.

You will already have noted that the general theme of the Conference is: “Our Common Christian Responsibility,” and that the phases of that subject which are to be dealt with in this conference are chosen with a view to those problems which are pertinent today in the development of the life and culture of this territory. Likely there are some here who will note the subjects proposed for our thought—Human Dignity, the Unity of Mankind, Responsible Citizenship in both rural and urban conditions, Responsibilities of Missions as Land-owners, African Education, Shona Orthography and the proposed new edition of the Shona Bible, the work of the Native Land Board, Christian Literature, Visual Aids in Sunday School Work and in Evangelism, Theological Training, Medical Missions, the formation of Student Christian Fellowships, and Federal and Territorial Franchise—who will wonder if we shall be spending too large a proportion of conference time on questions materialistic and matters secular at the expense of the larger issues of the spirit. Perhaps we

are tempted to feel that we should strip off those things which seem to be outer non-necessities—education consideration of the cultural life of the community, concern for the questions of political development—and keep only the basic essential—the work of preaching the Gospel. We may be like the Apostles. We must preach the Word and turn over to the Government or social agencies those “deacon” duties of waiting on tables.

If we are thus tempted or ever have been—and he among us who is without sin, let him cast the first stone—we should do well to stop and consider three things:

- (1) The culture our missionary predecessors introduced when they brought the evangel to this country;
- (2) The crisis in that culture today; and
- (3) Our missionary and church obligations in the light of such crisis.

Any student of the history of modern missions recognises that hand in hand with the introduction of the Gospel by missionaries was the introduction of Western culture. This may have been due partly, as A. J. Brown puts it in “The Foreign Missionary,” because the trader followed in the footsteps of the pioneering missionary. But that is not the whole story. The missionary himself was the embodiment of elements of Western culture which sooner or later were desired by those whom he came to evangelise. Even his moral and ethical teachings as based on Scripture inherently introduced what someone termed “a Christian culture of the West” into the life of the community where he laboured. This is apparent here in the Rhodes as well as all of South and Central Africa. Those of us who have read the diaries of Robert Moffat, of John and Emily Moffat, as well as the more local histories of our respective missions, recognise the fact so well as to obviate the need for any further examples or discussion.

We sometimes use the phrase “Christian culture” with a glibness that has no respect for the content of that culture. Our culture to a very great degree is in its heritage a Christian civilisation culture derived from a Hebrew-Christian source or tradition. That tradition has given three primary concepts to the world. The first is the existence of God. The second is the existence of a moral universe, namely, eternal moral law to which man is responsible. The third is the infinite value of man who has been created in the image of God. When these three concepts are expressed in community life we have a resultant Christian civilisation. Since our Western civilisation has emerged under the aegis of this ideology, it is not at all surprising that missionaries of the Gospel of Jesus Christ should have spread inherently a Western Christian culture.

Now there is a crisis for our Christian culture today. It is manifested in the current events of the day—in race conflict, in class struggle, in ideological warfare, in crime and violence, in military war, and in the violation of all moral standards. These events are not isolated or happenstance. They are inherently bound up with an attempt to destroy the Christian foundations of our culture by divorcing that culture from God with the deterioration of character resulting from that disintegration.

A theologian in the United States put it like this a couple of years ago:

“We are in a crisis which may best be understood by the medical definition of that term, namely, ‘That change in a disease which indicates whether the result is to be recovery or death.’ It is the decisive moment, the turning point when a patient is hovering between life and death. That crisis may be very brief or it may be quite extended, but the essence is the same. Thus our culture at this time hangs between life and death. No man knows whether we shall recover or whether we now face the end of another of the world’s great cultures.”

I read recently that John Baillie, of the University of Edinburgh, stated in “What is Christian Civilisation?” that our Western culture cannot continue to exist when it is removed from the foundations of Christian truth. We cannot have a Christian civilisation on naturalistic, moral foundations, for the rejection of the truth of Christianity will also remove the moral foundations of Western culture. To a very great extent we fear that the content of Western culture can develop so as to destroy itself. In the proportion that our culture turns to philosophic naturalism

expressed in the secularistic mood, it will lead to moral debacle, to increase of crime, to a spirit of lawlessness.

In the face of the development of such crises to the civilisation pattern as we know it, Christianity is tempted to confine itself to a personal Christianity with an unwillingness to face the cultural question. We are in danger of abdicating the place of leadership in the intellectual and social conflict of the day. Though we possess the one Christian message which is able to do something about this situation, we are in danger of tragically abandoning the field to the materialist and naturalist whose presuppositions have made it impossible for them to meet the challenge of the hour.

The question is, shall we let our heritage, our glorious achievements in community life resulting from the entrance of the Gospel and from the establishment of a Christian tradition go by default? Are we content to see a new kind of society develop for the peoples of the Rhodesias, not based on Christian principles? Do we want the Church to be separated from the integral functioning of society and to become a smaller minority facing a hostile world in its laws and practices? Are we prepared to be a little eddy in the historical stream with very little or no influence upon the events which are taking place?

Is it true that Western culture and so-called Christian civilisation is doomed that we shall go on seeing the disintegration of things and that the only hope is the Second Advent which many of the European contingent of theologians stressed at Evanston? Some of us do confess that in our understanding both of Scripture and philosophical sequence such a Second Advent is the ultimate outlook of the Christian Church and its activities, but then comes the question as to how we are investing our time, our energy, our finance, yes, our future in what we are doing now. Certainly we cannot and must not act on a fatalistic view that the jig is up lest our view of Christian life and activity become little more than a "mechanistic dogma," a miasma of fatalism.

Therefore, it seems to me, an answer to this challenge. The Scripture declares that it is possible to be "a builder of the foundations, and a restorer of the breach." How can the Christian Church become that today?

I suggest first that the answer lies in RETHINKING THE CHRISTIAN APOLOGETIC for the times in which we live. Although primarily that may seem to be a task for the scholars and theologians who dedicate their lives to study and teaching, it does not end there. We ministers and missionaries and church workers have a public responsibility to preach and teach the Gospel, not in a vacuum but as it is applicable to all realms of life. That will put the Christian worker on his mettle to understand the intellectual and political currents of his day and to do his best to reinforce the Christian structure of society.

I suggest, too, that the answer lies in A REINTERPRETATION OF CHRISTIANITY for our day. We must demonstrate to peoples wrestling with problems of partnership, emergent civilisation and allied problems that there is a relevancy in Christianity to the basic conceptions and principles. Some years ago a minister in the United States of America was asked to speak to some three hundred students at the University of California at Los Angeles on the question "Is Jesus Christ relevant to our day." Such a question is basic for the relationship of morality and religion, of society and divine law, of culture and Christ, of progress and character. The relativism, the nihilism and the secularism which is even now invading Africa must be shown to be self-destructive and we must urge our people to abandon it for a return to the Christian foundations. Such is our task of personal reinterpretation of Christianity for today.

Third and lastly, I suggest that the answer lies in A REINTRODUCTION OF CHRISTIANITY into all of the basic elements of our cultural life. The civilisation of this country is founded on the fact of God in all phases of our life. If that is not true today in part of our multi-racial society, then we should dedicate ourselves to end any divorce between Christianity and culture or we will revert to paganism (European or African) and we will be doomed. Let us pledge to keep God through Christ in our education, in our politics, in our economics, in our social life in the family life and in every phase of human existence.

Now let me remind you that such divine infusion of life can only come to society through individual Christian experience and to the mass of men through a revival movement, a movement that has as its keywords, Evangelism for Christ. We need to remind ourselves that education should be an instructive evangelism, medical work a healing evangelism, social service a service evangelism, and church work a crisis evangelism, all performed in and through the name of our Lord, Jesus Christ.

In conclusion, then, evangelism is the answer to any who question, What is Our Common Christian Responsibility? An evangelism that takes the Gospel of Jesus Christ into all of these educational, medical and cultural highways and byways of life and presents its message of crisis experience in Jesus Christ with power and yet with simplicity to men and society in this day. An evangelism that presents the message: Christ is the truth; the truth sets free.

May God help us, then, for it may be later than we think.

---

## HUMAN DIGNITY : UNITY OF MANKIND : WORLD-WIDE CHRISTIAN FELLOWSHIP

HIS GRACE ARCHBISHOP PAGET

I am convinced that a recognition of the dignity of every individual is the surest way to lead to the unity of mankind; but it is Christ who in His life on earth revealed that dignity; and that unity can only be realised through the realisation of the Divine plan for all mankind to be knit together in Christ by the power of His Spirit in the fellowship of the one and unbroken Body of Christ—the Christian fellowship. The Archbishop of Canterbury has been attacked in England for a statement which he made that the manifestation of Christian courtesy would contribute enormously towards the establishment of sound human relations here in Africa, and yet I believe he is profoundly true in this statement. Christian courtesy springs from the recognition of the dignity of the human being made in the image of God and made for God and made to be a human instrument through which God's plan is to be fulfilled in God's world. We cannot expect this recognition from everybody today, but at least we ought to be able to expect it from one who claims to be a disciple of Jesus Christ, who took upon Himself our human nature and became man to reveal to the world not only the true nature and destiny of God, but also through His life and through His death upon the Cross revealed His sense of the dignity of every human being with whom He came in touch, regardless of his race, his nation or his station in life; He recognised and revealed this sense regardless also of his sinful or depraved state in His contact and dealings with sinful man—for while we were yet sinners Christ died for us.

It is one of the functions of the Christian Church in these days to hold firm to the conception of a true Christian civilisation and to make ready a way for recovery of the application of the principles of Jesus Christ in every sphere of life and in all human relations so that when the world is set free from the present acquisitive society, which has such a hold on life today, the Christian Faith may once again hold the central place in the life of man and of the world. We must treat as a matter of supreme urgency the building up of the real brotherhood of man within the worshipping community of Christ here in Africa, and the spirit of patronage which still holds so many Christian people and controls their attitude to others must give way to a real spirit of brotherhood under the Fatherhood of God—real Christian partnership. This is the only effective answer to the comradeship so freely offered, though perhaps not so freely given, by the missionaries of atheistic Communism and, indeed, of Mohammedanism, both of which are seeking the soul of Africa and are a challenge to the Christian community.

All races in Africa would seem to be held in the grip of fear today; Africa is a frightened continent, and this fear springs in no small measure from the disquieting knowledge that we are defying God and rejecting His divine plan for His world and

His children who inhabit it. It was no mere accident that when our blessed Lord sat down to feast with His disciples—one of whom was to be a traitor and another to deny Him—and instituted the blessed Sacrament of Holy Communion, he linked it closely with His amazing act of humility and service in the washing of His disciples' dirty feet, girding Himself in that symbol of service—the towel. From the moment that God took upon Himself our human nature and became man, this manifestation of humility in service characterises His whole life; in the environment of His birth in a manger, in a stable among the cattle and manure; in the carpenter's shop at Nazareth as a workman and artisan earning the daily bread for Himself and His mother; and in His ministry up and down Palestine; the Divine Spirit was entering into the common things of life and into the common members of the community; He despised no one, He lost faith in no one, everyone—not only members of His own race—had the right to claim His service, His friendship and His love; they were His brethren; and they must be ours, brethren for whom Christ died; and though often brethren who rejected His offer of friendship and of service, He still held on.

If we look upon human beings with the eyes of Christ, we look upon them—every one of them—with respect and with compassion; with great potential gifts as individuals of absolute necessity for the enrichment of the community. We see in them the image of God with all that that means, of dignity and worth; we see them as souls for whom Christ died in His effort to gain the response of their love; with the same potential dignity which He manifested in His life; and as we seek to keep this vision clear before our eyes in our worship, we see mankind drawn together into a unity of common worth and common dignity and common purpose; and held together with the Divine cement of the love of God, the Father of all, who gave His Son to die for all mankind that all might live through Him, and through Him live together in mutual respect and goodwill as members of one family with a common love for one Father.

We are told we must keep Christ out of politics, and His rejection has led men to speak of politics as "dirty"; where principles are surrendered to expediency: we must keep Him out of industry and commerce, which has allowed greed and selfishness to enter in where service and sacrifice should be the watchword; and to usurp that place which belongs to God. We are told we must keep Him out of sport, an exclusion which has led to sport only too often claiming the place that alone belongs to God—the place of corporate worship, at least on Sundays—and has led too often to the commercialising of sport to its detriment. God is over and over again excluded from the family and the home; the Divine cement of the love of God is thrown out and leads to the breaking up of home and family life and the great increase in the rate of divorce and the social tragedy of broken marriages.

The unity of mankind in God's plan is not the unity of black and white in Africa, but the unity of races and of nations throughout the world regardless of colour, customs or traditions. The world wide Christian fellowship was meant by our Lord to include everyone; but the devil of division is at work between European and European between East and West, between black and white, between employer and employee. The cry throughout the world today is for freedom, for liberty. Like so many human words, liberty has suffered at the distorting hands of the world and means, in the minds of many, doing what one likes regardless of one's neighbour. This is not the liberty Christ came to give—is not the glorious liberty of the children of God, not the only true liberty—that revealed by Christ upon the Cross, the freest Man who ever lived, and at no time more completely free than when nailed to the Cross by the destroying hand of man. He wanted to live, but His duty was to die—to die for us men and for our salvation. And He died. But He died master of the situation, strong and victorious against the organised evil of the world; and in His death He opened the way for the freedom of mankind—the way the Christian Church is called to keep open for all mankind, and to persuade mankind to walk in—the freedom of perfect service.

The pass on for liberty is a God-given passion, and if this deep creative spirit implanted by God in every human being is thwarted, restricted and prevented from fulfilling its creative functions, it will inevitably show itself as a destructive force and lead inevitably to divisions, oppositions and strife within the human family.

This has all become very clear today in our sorry world of strife and discord, and is the outcome of the rejection of God from the life of man and, indeed, from the life of nations and of races; but unity of mankind based on the dignity of the individual, banded together in a world-wide Christian fellowship remains God's plan for the world; and imperfect man remains God's human instrument for the fulfilling of His plan.

The Christian Church is God's agent of deliverance, seeking to transform the world by the power of the Spirit of Christ, the power of love. Through that power a new community was initiated and built within the community of the world—inserting a new co-ordinating principle, a stirring common purpose—which overcame the divisions and fears and hates that haunted human life then as now. But in these comfort-loving days, when the welfare of man is measured in terms of comfort and luxury and ease and security, it is well to be reminded that the new community of Christ was built up through persecutions, imprisonments and martyrdoms, sacrifices . . . by perseverance which transformed history, enthroning Christ in the hearts of men. Western civilisation, of which we speak all too easily today, was created, in spite of all its faults and inconsistencies, through a closely knit fellowship under the leadership of Christ, bound firmly together by a common loyalty, a common Christian patriotism, with a deep understanding of the meaning and implications of the brotherhood of mankind and of the Fatherhood of God. It is this type of civilisation which it is the function of the Christian Church in the world today to re-establish.

A writer has written of the famous Raphael picture of the Transfiguration in the Vatican (with which I will conclude my address) the picture of the Lord in glory lifted up from the earth, with Moses and Elijah beside Him; with the three chosen apostles prostrate, adoring, prone before Him. And then in the foreground of the picture, dark against the perspective of the Mount, the epileptic boy, naked, distraught, with limbs awry and rolling eyes and slobbering lips, surrounded by the little group—the parents pleading, the apostles helpless, the scribes mocking. The writer speaks of this scene as a terrible criticism upon the Church of Raphael's day; but also as a searching and ironical comment upon the Church of our own day. The Christ, far away, attracting a few souls and holding them spellbound in adoration. A few souls, from the world's point of view, quite useless. And a world diseased, distracted, unable to secure any healing, while the professed disciples of the Master expose themselves to the mockery of men by the contrast between what they might be and what they are. He goes on to say that the visions that we capture in worship will be useless and worse than useless unless they enable and empower us to minister to the world's disease; unless we are able to bring down the Lord from the Mount of Vision and make available for the world of men and women the powers of healing and of restoration, of unity and concord which we know are inherent in Christ. It can be done. Our ancestors of old in the Christian Faith found not only a new vision of reality, a true picture of God; but they found also the incentive to a new relationship between men and women of different races—Jew and Greek and Gentile; a new relationship in the social order between bond and free; a new relationship between men and women—a new relationship of the sexes; a new status of women. Only too plainly our world today stands at a crisis, and no more so than here in Africa. There is an urgent need for the recovery of confidence, of the faith that can replace fear; of the hope that can cast out despair; of the love that will rebuke us for the fostering of cold and calculating hate. The need is for Christ.

We have to give ourselves to hard thinking as to how we can turn the necessity for co-existence in such a country as ours into a creative partnership of the races—bringing Christ down from the Mount of Vision to the service of suffering mankind in the plains of the world; recovering in the Christian Church and community that partnership, that fellowship of the spirit, that bond of love that breaks down the barriers that divide; that holds everyone in respect, that unites mankind in the unity of Christ. This is the opportunity of the Christian Church—our common Christian responsibility.

## RESPONSIBLE CITIZENSHIP—URBAN

CANON CHIPUNZA

Responsible citizenship must be cultivated. An African must be given a chance to live a full and growing life if he is to become a responsible citizen. At present the industrial revolution is breaking up his tribal background and he may have to be formed into a new tribal and social system. Christianity is the force best able to do this correctly, as it is a new, happy and better way of living; better lived than discussed.

Some things there are that he must have if he is to become a responsible citizen. First, he needs now and above all, a house and home of his own near his work. This is the backbone of a Christian home. In urban areas he is now living an unnatural existence, being crowded together with others—sometimes several families to a room—or completely separated from his family. Children born into these circumstances may be a menace to the future.

A second thing he must have is an equitable wage. It is wrong that wages are determined by a worker's colour, when he is expected to clothe himself and live up to European standards. However, though the wages are different, the costs are the same.

Also, equal opportunities should be available to all—in recreation, cultural activities, etc. More land should be granted to churches so that they can better carry out this work in church halls, recreation grounds and educational centres for academic, trade and handcraft classes, rather than to have more recreation in the form of beer hall upon beer hall. This would do more in curbing delinquency than doubling the police force.

Care should be taken to secure improvement in the status of women, which is vital for good citizenship.

The churches should take an active part in political life, national and local: so much of life is dominated by political action. Attention should be paid to pass laws, regulations, land apportionment and the colour bar. Colour bar is enemy No. 1: the Church must free itself from complicity in it.

It is only when we overcome these difficulties that we can become responsible citizens. There are many Africans capable of giving great service to the community, who are hindered by their circumstances. The Christian Church is God's New Jerusalem. The "new man" which God is creating—what colour is he?

We are honoured to be included in the New Jerusalem and must do our part in preparing for it here upon earth: opportunity is given to us today, and the position demands our careful study.

---

## THE RESPONSIBILITIES OF MISSIONS AS LAND-OWNERS

Mr. G. CLUTTON-BROCK

The present period of Rhodesian history can best be described as an industrial revolution. The Christian Church must be in the forefront in bringing order and justice out of this revolutionary ferment. The African finds himself in the midst of a great social upheaval, and it should be to the Church that he can look for a champion in his desire for advancement and reform. The Church should not fear to stand forward as a body of Christian agitators, and it is to our shame that too frequently groups other than the Church are pioneers in social reform. While the Christian agitator may appear to stand alone, in fact he is the mouthpiece of the inner, unexpressed feelings of many people. The present highly materialistic aspirations of the Africans are more than they may seem. They are, in effect, symptoms of something deeper—an indication of spiritual movement. Throughout the whole of the African society there is a desire for a higher standard of living. To the rural African the land is the very root of his life, and his deepest fear—unexpressed as it may be—is that some time the white man is going to take away his land.

During the early development of the territory, many churches were given considerable quantities of land. Utilisation and degree of development of that land has varied. Some missions have found it necessary to dispose of their land, and a few have given it back for African use alone. This, Mr. Clutton-Brock felt, was the ideal when mission land had to be disposed of.

Mr. Clutton Brock went on to speak of the work at St. Faith's Mission, Rusape, it being a work in which he had shared and could, therefore, speak with some knowledge. St. Faith's land was now working on the principle of a co-operative farm. Before this system of land management was introduced, the soil had fallen into very poor condition, and erosion of soil and family life was great indeed. There was no money. There was a pitiful absence of any real confidence among the people who occupied the land, and most of the young men had gone off to the towns in search of more lucrative employment. Since then conditions had considerably changed in the establishment of the common or community farm. A new spirit was evident among the people, and the men have found the new atmosphere sufficiently attractive to return from the towns. There has been a marked improvement in the care and condition of the soil, reflected in the quality of the crops produced. And, more important still, there is a growing belief in the good intentions of those who have come from outside to help.

How, then, can the mission best utilise the land under its ownership?

- (1) By sharing responsibility, by consulting the tenants, and by taking infinite pains through committees, village meetings and personal contacts to work a plan of campaign acceptable to all, and then to go into action with the confidence and backing and goodwill needed to work the land successfully. The whole key to success lies in the attitude of working WITH, not for or on top of, the workers of the land.
- (2) The mission must be prepared to take risks in working out what may seem a revolutionary system of community farming.
- (3) Farms must be run on an economic basis. Too often they are expected to produce the food of a mission establishment with a totally inadequate return.
- (4) The farm must have capital and be prepared to receive it from any sympathetic source.
- (5) Above all, the lot of the people on our lands must be improved for their own sakes—not to get them into our churches; not to make them into the kind of people we think they ought to be; but first and foremost to make it possible for them, and to encourage them, to live richer and fuller lives.

---

## RELIGION IN THE HOME

REV. H. H. MORLEY WRIGHT

At all times, and especially in times of stress, the Christian turns to the Bible for guidance and to our Lord for first principles. It has been the experience of the Church all down the years that fundamentally all problems can be solved in Jesus Christ. We live in a time when people are perplexed. Economic advancement and changes have brought about a state of bewilderment among our people, the majority of whom are ill prepared for the complexity of industrial life and the turmoil we call Western civilisation.

The one bulwark against these disruptions is the home, and this is peculiarly the creation of the woman, where, as wife and mother, she makes a haven from the bustle of modern life. But even this is not possible in many cases, for she, driven by economics, often has to go out to work also, so that the house becomes not a home but a dormitory.

The true home is where Christ is acknowledged as unseen Head by all. Quarrelling and anger are not found there, and when differences arise they are solved in Christ. There must be correction and discipline, but these are exercised in love. There is security and peace in such a home. But the tragedy of modern life is the removal of parental authority, for the loss caused by the absence of this authority is irreparable.

Our duties of love and obedience, which are the essence of religion, can only be carried out if certain requirements are fulfilled. These include regular set times for family prayer, at which the whole family gathers together with Bibles, and some set order of reading is followed, after which prayers are led by older members of the family. There must also be privacy for individual prayers, when each member of the family may pray without disturbance. A loving relationship between members of the family must exist also—a relationship in which favouritism has no part yet in which the individual personality of each child is respected.

All of these assume a right relationship between man and wife, and a house capable of being turned into a home. In this there are problems whose solution needs careful thought. The payment of lobola, a custom which has outlived its usefulness, prevents in most cases the right beginning, for it not only reveals the idea of the superiority of the man over the woman, but causes friction and even hatred when the husband is led by his in-laws. There should be a campaign among Christians everywhere towards its discontinuance. Marriage must be entered into after much thought and a thorough understanding between the two concerned, and with the blessing of God. More definite teaching is wanted regarding marriage and its implications. The stability of the home rests on the sacredness of the marriage bond. There must, of course, be adequate housing and economic security arising from stability of employment, and all of these are linked with religion very closely.

The family is the true unit so far as the Church is concerned, and I believe there is no more fruitful avenue of evangelism than that of seeking out the men to win them for the Lord. No child has a chance whose father is outside the Church, even though the mother is a devoted member. But we can safely leave the children in Christian homes.

---

## MORAL STANDARDS IN THE HOME

Mr. J. HOVE

The speaker paid tribute to the white people who came to this country, whether it be as farmers, miners, business men, administrators or missionaries, because they brought many benefits to the Africans: peace, education, health, better standards of living and, above all, the good tidings of great joy, that Christ came for sinners. These blessings can be likened to a big building constructed by their efforts. What remains is to furnish and decorate this structure to make it a place fit for human habitation and work.

The home so constructed is like a factory producing goods. Goods are displayed in shop windows for sale; if the goods are inferior business will be poor, our return will be poor. So it is with the children we bring up. It is therefore very necessary that African parents should receive guidance and instruction from the Church on home-making.

The home is the place par excellence where the best moral qualities are instilled when the child is still young, and they will attend and adorn his life until he is grown up and has his own home. Parents should therefore be most careful in what they say and do, as the child accepts everything his parents say with an uncritical mind.

The home should demonstrate qualities of love, consideration and service, in which every member must share, the father as much as the mother. The child must learn from the example of his father that household duties must not be despised as below his dignity. The child, even when at University, must know that manual labour is honourable and edifying. The child who despises labour is not worthy of the education he receives.

The home can best inculcate good manners and courtesy, kindness, hospitality and gratitude. African youth have often got wrong conceptions in this connection; for instance, that one needs not thank anyone for something which is paid for, or that we should be paid for the kindness of hospitality bestowed upon others.

The home should teach love for our country, race and what is our own. It is to be deprecated that Africans despise their own. If we despise our own we cannot expect others to honour us. We shall be honoured in so far as we are honourable.

Lack of parental control and authority is one of the weaknesses of the changing African social life. Children are given more freedom with the breaking down of tribal and family sanctions, without much else to direct and order their footsteps, and they consequently fall an easy prey to immorality. In olden days virginity was a highly prized quality and had to be proved with marriage. The mother received additional lobola for a daughter who could be proved a virgin.

Unhappiness in the home often starts soon after marriage through lack of guidance and mutual understanding and respect, and the result is divorce. The sanctity of marriage should be taught and demonstrated in the home while the child is young.

The teaching of Christian practice in the home, the daily reading of Scripture, and prayer, is basic to the raising of moral standards in the African home.

---

## REPORT ON CHRISTIAN LITERATURE

REV. C. DE MESTRAL, Secretary of I.C.C.L.A.

The International Committee on Christian Literature for Africa was started in 1929, representing churches in North America, Great Britain and the Continent with missionary work in Africa. There was not (and is not yet) an overall Christian Council or Conference for all of Africa. There was duplication of effort in translation of the Scriptures and other Christian literature provisions. The I.C.C.L.A., therefore, was established to try to form a link of all churches, missionary societies and others interested in Christian literature. Its first secretary was Miss Margaret Wrong, recently deceased, who took frequent extensive journeys, travelling the length and breadth of Africa in the interests of Christian literature. Its present secretary is continuing the work started so ably by Miss Wrong.

In considering a new field of campaign there are four questions that I.C.C.L.A. asks and is asked. (1) What is available? A survey must be undertaken to see what is now available in the vernacular languages. From this will be seen what is not available. This leads to (2) What is needed? (a) What is needed just now? This can be undertaken and the need met; but (b) What is needed in the long-range development of the Church? We should consider this aspect of Christian literature development most carefully. The Church has been too long hypnotised with the needs of "today" or "tomorrow" that it has failed to make the long-range planning so vitally necessary. (3) Who is going to read what we intend to prepare? Non Christians? Catechists? Christians? We need to consider this most carefully so as to prepare material suitable for the group to read it. (4) Who is going to write? Everybody is too busy—but only busy people work. In the long-range development Africans must produce their own materials. We must help, train and encourage Africans to write. There is much potential ability among Africans, given the right help and encouragement. Such potential can be found among trained Africans such as pastors, teachers, etc.

There has been heretofore some very good material produced—S.I.M.'s "African Challenge," "Drum," British and Foreign Bible Society material, etc.—but much more needs to be done. The purpose of I.C.C.L.A., as of all Christian churches and organisations, is to make Christ known as King and Lord. Christian literature helps people to realise that they are living members of the Church—active Christians. It is to help to see to it that the work of the missionary is not destroyed by others who are not Christians.

# FUTURE OF EDUCATED AFRICANS

Mr. LOT SENDA

An unbiased cross-section of the present trend of things and a close penetration into the past history of our country should give educated Africans confidence, hope and inspiration in their future.

The widening liberal spirit on the part of our Government, exhibited recently by the launching of the Five-year Plan for African Education, is a case in point.

I wish to point out that when all is said and done, the plan will, among other things, widen the avenues of employment for educated Africans. At present the European trade unions resist accepting the educated African as a skilled worker, as they maintain that such an African artisan has not received sufficient training. We hope that this Five-year Education Plan will remove this anomaly and place the educated African on a better footing in industry.

Missionaries brought Christianity and civilisation to this country. Their task was made harder by barbarism, superstition, ignorance and illiteracy. Many died in that struggle. Despite all that, they proclaimed Christ and endeavoured to uplift the African from the squalor in which they found him. In the sphere of education, various missionary bodies in this country have played and still play a significant rôle.

At present there is an increasing desire on the part of the African himself to be educated. There is a great cry for more schools, because the African is now realising the benefits that accrue from education. Some adults attend night schools, and others spend sleepless nights reading and studying books and lecture notes to improve their qualifications. This country, to take its rightful place among other countries of the world, needs educated men and women of all races.

The foregoing facts, in analysis, guarantee a promising future for educated Africans.

One of the problems confronting the educated African at present, and perhaps for many years to come, is that in the minds of many Europeans who have little or no contact with educated Africans, "an African educated is an African spoilt." This being the case, they are not prepared to show the respect which the educational qualifications of the African nonetheless demand. To them, race and not education is the decisive factor for his status and privileges. On the other hand, you get Europeans who have the interest of the educated African at heart. Many of these work devotedly as missionaries, inspectors, administrators and teachers for the advancement of the African. I have every reason to believe that more Europeans, as time goes on, will appreciate the educational achievements of the Africans, if the educated Africans will conduct themselves a little more respectfully.

The educated Africans will play a more significant rôle in the field of education. The teaching field will probably absorb more as teachers. A considerable proportion of these, I hope, will hold positions as heads of schools. The Southern Rhodesia Native Education Department has made provision for suitable African teachers to be heads of Government primary schools after undergoing training for at least one year. In certain missionary schools, positions of headmasters or superintendents of schools have been created for suitable experienced teachers. This is a move in the right direction and holds a bright future for educated Africans.

A few Africans in our country have begun to pursue medical and legal studies. Others are following careers in social work, journalism and so on. These Africans will be a great asset to their own people and to the country as a whole. I am aware that some of these Africans will find it difficult to get into jobs for which they are professionally qualified, because of lack of facilities within the professions themselves. Time will, however, solve some of these problems. It is hoped that mines, industries and other manufacturing concerns will create positions suitable for educated Africans with qualifications for such jobs.

In the past, in the political sphere, the educated African has not played a significant part. However, the Federal Constitution having made provision for the inclusion of African M.P.s, we hope that educated Africans will play their part in shaping the future of this country. This marks a beginning for greater things for educated Africans.

In the social sphere the educated Africans will have to be reformers of their own society. They will have to wage an intellectual battle against the odds of superstition, immorality, jealousy, tribalism and other enemies of African progress. More educated Africans will have to go to the reserves and show the reserve people the light they have received.

While absorbing and assimilating the best of Western culture, educated Africans will have to maintain and develop the best traits of their own culture—such things as hospitality, respect, and that high moral code which the old African had.

In view of the ever-increasing cost of living, the educated African, to maintain a standard of living that is expected of him, should be paid a substantial wage. Conditions of service for educated Africans should be improved and their wages raised so as to encourage stability and greater output, and thus ensuring a better future for all races in this country.

The educated African will fail in his task unless he adopts an attitude of co-operation and patience. Over and above that, he should realise that rights go with duties. He should realise that he has responsibility to his fellow men. He will have to be a considerate and constructive leader. He should realise that he is a liaison officer between his own people and Europeans. As such he should be neither inciter of one nor insulter of the other. He has got to try to bring these together peacefully.

Educated Africans should co-operate with Europeans of goodwill for the common good of this country. On the other hand, Europeans on their part should realise that co-operation on a basis of partnership with educated African leaders of goodwill is essential. Such co-operation cannot be realised unless things are done with educated Africans instead of being planned for them. In this connection, this Christian Conference must be complimented in that Europeans and educated Africans meet on an equal basis to determine the future of Christian work in this country, thus setting an example for other organisations to follow.

In conclusion I would like to visualise, judging by what is taking place today, that the educated African will play a significant part in our multi-racial society. However, he must be made to feel that his future is secure. A positive harm can be done if the educated African becomes frustrated because frustration will make him rebellious against his country and against those who have given him that education. At this point may I be allowed to quote from the Kerr Commission Report a few words that should be borne in mind by all concerned with the education of the African:

“Are the Africans to be accorded equal opportunities, both in higher education and in employment? If it is intended to exclude Africans from skilled trades or other forms of lucrative employment, it is sheer nonsense to talk of producing good citizens. The intelligent African who is denied equal opportunity will soon become sour and embittered and be anything but a good citizen.”

---

## THE FUTURE OF THE EDUCATED AFRICAN

GRIFFITHS MALABA

I am deeply grateful for the honour you have done me in asking me to address the Christian Conference today on “The Future of Educated Africans,” a subject that is receiving more and more attention from leaders of thought throughout British Africa, and one on which I am not only least qualified to speak but am reluctant to air my views in an age of propaganda and State Information Offices and half truths. But the presence by my side of the Honourable the Prime Minister does seem to suggest that I am in an environment in which truth is valued for its own sake.

Let me say in passing that there are Europeans who oppose tooth and nail the extension of educational facilities to Africans on the ground that educated Africans constitute a danger (a) to Western civilisation, and (b) to European leader-

ship. By European leadership they mean, to quote Dr. E. H. Brookes, that their children should learn that they can be important without achievement, can insult their contemporaries, or even their elders of another race with impunity, learn to find their main security not in what they may become but in what they are with no effort of their own.

On the other hand there are educated Africans who can foresee no future for themselves and their children in a land in which Africans are always grouped together as political and intellectual dwarfs and all Europeans as political and intellectual giants, as if a group for one purpose, e.g., colour, is necessarily a group for other purposes.

### FUTURE IN THE EYES OF THE WORLD

Man's greatest weakness is the attempt always to find someone on whom to blame his failures and forget Shakespeare's immortal words:

"The fault, dear Brutus, is not in our stars,  
But in ourselves . . ."

for frustrations, disappointments and the colour bar cannot cramp the true man or man's creative powers. The true man lives in spite of "the slings and arrows of outrageous fortune." The latch of the door that opens out into a glorious future, into spiritual freedom, is on our side of the door.

But this glorious future will depend, as far as the world is concerned, on literary and artistic efforts which must not only delight Africans but must also be good enough to compel respect from other races. On no account must their efforts fall below the standards of performance which have been set by the best practitioners of their art.

Let me quote Dr. E. H. Brookes again, because I feel very strongly that the world will accept the educated African as an equal only if he proves himself at the bar of world opinion. He says: "We are still awaiting a new outburst of creative work in the intellectual field from the graduates of Fort Hare. We wait for the greater books that African and other writers are to contribute to the English and Afrikaans as well as to the Bantu languages—poems, novels and plays: books so compelling in their passion and power that no one can describe them condescendingly as 'good work for Africans,' but just simply as good. I long for outstanding achievements in pure and applied sciences. . . . Can you see why race should prevent a man from finding a new and better remedy for a cattle disease? Are these abilities reserved to Europeans only? Yet in fact achievement in these fields has been left to Europeans. . . . You are men and women with all the power, achievement and vision which God gives to men and women created in His image."

Education should make us servants of truth, for "the truth shall set you free." The temptation to live by other than truth, to drift with the crowd in order to curry favour with it, to call strikes that cripple the country's economy, as we have seen lately in this land, is always with us. Yet irresponsibility of this kind is ammunition for those who want to keep the African in his place. As long as the few who should know better gamble away their responsibility, so long will the future of educated Africans remain an enigma. If these facts hurt my African friends, it is because I love them and want them to grow up.

### PRESERVERS OF WESTERN CIVILISATION

What of the future of educated Africans as preservers of Western civilisation? Educated Africans feel that Europe has something to give, and will be prepared to defend the Western way of life if certain aspirations are met with a broadmindedness and a liberalism that we have not seen in the past. The first of these aspirations is fullest possible educational opportunity for himself and his children. The educated African need have no fears as far as this is concerned since the Todd Plan, envisaging the establishment of numerous primary and post-primary schools, ensures that the African child will have "access to all the world's treasures of learning and wisdom."

In spite of the teaching of history there are in this land privileged groups whose members do not need to achieve greatness, as greatness is thrust upon them by the traditional standards of the land. To make my meaning clear. The Govern-

ment has made it possible for Africans to read for degrees in the Union and elsewhere where they have also been introduced to a good diet. On returning to Southern Rhodesia to take up employment they find to their dismay that the salary they receive is less than half that of a European with the same qualifications. The reason often advanced for this disparity is that the African's cost of living is lower than that of the European. Only a fool like Charles Dickens's Micawber can decide to live above his means! Another reason given is that the African's standard of work is inferior to that of the European. While the African would be prepared to accept a policy based upon the merit rather than the colour of the individual, it is obvious that he could not accept the assumption that merit or ability is necessarily associated with being white. "By all means," said the late Sir Herbert Stanley, "raise barriers against the unfit, but do not make them insurmountable by those individuals who have acquired fitness . . . Let the fitness of the individual, not his membership of a group, be the test."

There are very few people who can boast as many Coloured cousins as I. Believe me, there are many Africans who are more westernised than many Coloureds. The Coloured rate of pay is higher than that of the African. Is it because Coloureds are not black? And so their standard of living is IN SOME CASES high; they can live in the type of house I would like to own but cannot because my mother gave her heart and love to an African. As long as anybody who is white is made to maintain an artificial superiority over the black man, so long will hatred and bitterness spread, and the educated Africans will go forward in hate hating everything that is white or Western, and fall a prey to a stupid philosophy of life like Communism. The Western way of life is the best thing for Africa. Make it possible for the educated African to be the future hope of democracy by feeling that he has something to lose if democracy is attacked.

Equal pay for equal work, or rather equal pay for the same or equivalent qualifications, would make educated Africans preservers of democracy. In these days of specialisation equal work can only be expected from people who have the same or equivalent academic or professional qualifications. To do what the building industry has just done is naked hypocrisy. It was obvious from the beginning that African builders and European builders could not produce work of the same standard because the latter are specialists while the former have learnt imperfectly to put one brick upon another.

Another factor that will determine the future of the educated African is the question of full citizenship in the land of his birth. The policy that makes it virtually impossible for a matriculated African to qualify for the vote because he cannot earn £240 per annum cannot result in harmonious relations between black and white as it will inevitably increase the number of street orators and mischief makers, especially as a European boy who is a Rhodesian citizen and who has only two years of successful secondary education can get a job in the Post Office at a salary that will enable him to qualify for the vote. It would be unfair to expect the African to defend a government in which all Europeans are grouped together as politically wise and all Africans as politically unintelligent. A sane matriculated person, of whatever race, should be able to participate intelligently in the business of modern government, and matriculation plus Rhodesian citizenship, an accepted character and 21 years of age should be the qualifications for the franchise. The educated African will then have cause to defend democracy. As long as this present disability continues it will have the effect of binding all Africans together in a resentment, expressed or unexpressed, at the rule of the white man, and a determination not to remain for ever hewers of wood and drawers of water.

Lastly, let me mention another factor upon which the future of the educated African as a contented and constructive citizen depends, namely the sincerity of the white man—sincerity to himself. There are many advocates of separation or segregation among the Europeans, who would not consider dividing Africa into areas of liberty for black and white in proportion to the numbers of Africans and Europeans. Let me say in passing that such a policy would be inconsistent with black and white living in the same land. If the advocates of segregation were sincere, some educated Africans would go forward in faith and help towards the realisation of such a policy.

Not only is the European insincere when he advocates segregation, but also when he advocates trusteeship. Under this policy the ward does not come of age; "the trustee is given greater protection than his ward" (Z. K. Matthews).

There are many European Christians who seem to believe that God made of one blood all the races of the earth but who, nevertheless, would not be happy to worship in the same church with the most cultured African. A European minister is reported to have said recently: "Neither education nor wealth nor Christianity can make black and white equal." Dishonesty begets dishonesty.

There are many advocates of co-operation, a spurious kind of co-operation. One sultry summer day I found a farmer using a whip and sticks to make his oxen pull the plough. When I asked him what he was doing, he replied: "Co-operating with my oxen." "Unless timely reforms are introduced to win over the educated African into a realisation that there is hope in co-operation, African opposition and non-co-operation will increase, progressively gathering up into itself many different strands of thought and outlook, and will be something beside which the political and racial struggles among the Europeans will, in comparison, look something like a Sunday School picnic." "The future is not with temporal power but with the power that makes for righteousness" (Reginald Reynolds).

---

## ADDRESS BY THE HON. R. S. GARFIELD TODD

Most missionaries today are concerned with the Christian in his home environment. They have brought medical and other care and are concerned with bringing education to the African people. It is on this rather narrower side that I am here to speak.

### ACTIVE PLANS WHICH THE GOVERNMENT HAS FOR SOUTHERN RHODESIA

Southern Rhodesia is going to be a very important industrial country—not wholly industrial, but able to grow all its food, import industrial products, and export agricultural products. We believe that this development will lead to a continuous rising of the standard of living for all people.

We have reason to believe that the capital we require is available, and we have seen an increasing flow of capital into this country.

Who are the people who are going to do the work? In Southern Rhodesia we have 600 000 in active employment. Of these, one in ten are Europeans and nine in ten Africans. Slightly more than half of the Africans come to us from other territories. It is not really sound to depend upon labour from outside. African labour is becoming more difficult to get and more expensive; but it is interesting to see the increased tempo and mechanisation of industries, and better relations.

We get fifty per cent. production because we do not have a stable labour force which is properly housed and established.

If farmers are going to have larger tracts and bigger lands, and the standard of living rises, this will mean a revolution of the African life as it is known today. This could not happen except for the readiness of the African people to change over from the old communal way to this new way of life. Though many will be sad to see the old way of life passing, there is no other course. If people want to share the benefits of true civilisation, they must go the whole way. We are moving fast on this road. The change over affects the hearts of both the African and the European.

### THE QUESTION OF VALUES

If people were able to free themselves of prejudices, they would recognise that the primary concern is not the number of Europeans to Africans, and vice versa, but that we should build up a population of hard-working, responsible, law-abiding people, whether black or white. The Church and nation are concerned with these values.

There are wider values also which are the concern of the Church, but are also a concern to every part of our national life. One wider concern is labour. This is of such tremendous importance that when I entered Government in 1953 I set up a Ministry of Labour, of which I have the honour of being the Minister in Charge. Our whole concern will be to achieve values in labour, standards of education, standards of training, to see that jobs are graded satisfactorily, and to see that the African as well as the European has his chance to progress along these fields. A number have already incorporated a grading system, up to 10 or 12 grades, not based on colour.

As industry grows and farms get bigger, the opportunity arises for people to obtain holdings, to buy and own their homes alongside industry and set up their families in the urban areas.

We have a committee which is making inquiries into the problem of land, old-age pensions, etc.

I believe that as these plans go forward the production will increase steadily and, with it, an increasingly rising standard of living.

We have made a complete break with communalism in industry.

Southern Rhodesia has definitely decided that it is not going to be run in the rural areas by native authorities. If Africans in Southern Rhodesia are going to sit on judicial benches, it will not be because they are hereditary chiefs but because they have taken legal training, etc., to make them equal to Europeans who sit in such courts.

In Southern Rhodesia we are trying to set our standards as high as possible and we want the door open to Africans. I believe they will win through, and they will be glad that the way was set high for them to enter.

We have set up a top-ranking Commission to go into the franchise. We are concerned that those who get the vote will be responsible and able to wield the power which the vote gives.

The Government is concerned that the qualifications for all posts shall be high. This battle for standards is not primarily a battle of race but a battle of values. The concern is not so much a concern of race but a concern of worth.

The question is about the African population and not the European population. The present Government is definitely prepared in its party policy and already carrying out by many of its actions a development and programme for all. This will continue as long as our African people are prepared to maintain their most enviable record for the observance of the law. If the African people who are so ready to co-operate in the agricultural, new housing programme, etc., are prepared to co-operate in industry, there is nothing that can hold us back.

## FIVE-YEAR EDUCATIONAL PLAN

The five-year plan is just the beginning of the future development of Southern Rhodesia. It is a little bit more spectacular than what has happened in the past, but flows naturally out of the past. If other countries were to put the Land Husbandry Act into action immediately, they could not do it because they have not had the ground work as we have had in Southern Rhodesia.

This is only the beginning of our educational programme in Southern Rhodesia. One of the main features is to make sure in the first instance that we have 5,000 qualified teachers by the end of 1960.

It has been most heartening to me to see the reaction immediately: the way missionaries are preparing to co-operate, the way buildings are being constructed and courses implemented. Instead of a decreased teaching force this year we have 600 extra teachers in the employ of missionaries and Government, and seven fewer untrained than last year. However, we haven't enough Africans to fill the present posts. So many of our people are snatched up by industry, clerical work, etc.

The field is wide open, in my estimation. The Native Education Department is in the process of appointing a Supervisor on Technical Education. The biggest problem, however, is that we do not have the money we would like to have. There must be patience in this matter.

## NATIVE LAND BOARD REPORT

The land scheduled as Native Purchase Area totals about 8,000,000 acres, and it is the duty of the Land Board to advise the Government on its development and alienation. Some 1,000,000 acres have been alienated to nearly 5,000 holders: a large acreage is still being used on a communal basis on permit, and there are considerable reservations for Government use on behalf of the areas concerned, for missions, stores, grain and cattle depots, eating houses, sites for townships, etc.: the major part of the scheduled acreage is not yet surveyed or in any way prepared for alienation. It takes more than a lifetime to get such tremendous tasks accomplished. It is impossible to get—or, having got, to keep—the surveyors and other staffs necessary to cope with the demand. The surveyors have been dealing with some 600 holdings a year, in addition to almost non-stop work on the survey of plots in township sites, the acquisition of which, as you all know, is a rapidly developing feature of modern land policy in the Colony.

There are still some 5,100 approved applicants who are awaiting the survey and allocation of farms, and new applications have been pouring in at the rate of some 800 to 900 a year. A large number of titles have been registered and issued, many more are in course of preparation by the Surveyor-General's Department: a very long and painstaking business!

In order to check the increase of waiting applicants somewhat, there has to be strict insistence on qualifications, assets and personal occupation. A new system of priorities has been devised by which, from now on, the availability of surveyed farms in a certain area will be advertised. One-sixth of these farms will be available for new applicants with the best qualifications (master farmers and modern successful trainees of agricultural schools), and the other five-sixths to previously approved applicants, with first priority to qualified applicants who are already legally resident in the area with Crown Land permits; next approved applicants who hold a two-year farm training certificate for a course commenced not earlier than 1954-5; then the old approved applicants, whatever their qualifications, in order of date of application. New applicants who apply for farms in the available area and are not successful will cease to be approved and must re-apply when other farms are made available. This new check is similar to that operating in European Crown Lands: there are no long waiting lists being built up there. The system will have to continue until we are within sight of finishing off the old applicants. At the same time the scheme promises to ensure that an increased leavening of very good, trained farmers is placed on the land. The net average income for farmers in the N.P.A. farms at the end of 1954 was only £70 per annum. This figure is thought to be improving, but it is evident that much better use of the land must be secured.

Over 1,500 plots and stands in Village Settlements and Townships were surveyed last year, and the idea and practice of individual ownership or leasehold is now well established.

The new self-owning scheme at Highfield is being administered by the N.L.B., but the Ministry for Housing handles the financial side. It had a great send-off, and the first 800 houses were snapped up as soon as they were put up for sale. The old houses at Highfield are also available for purchase, some of them requiring a bit of repair and renewal. Those at Luveve will be offered for sale in due course. The Mpopoma housing scheme is being administered by the Bulawayo Municipality. The next interesting development we look for in these new and enlarged settlements and townships is that of the formation of African Councils with considerable powers of self-government, and we shall watch this with great interest and care, hoping that nothing will interfere with the fulfilment of the announcement that this step would be taken.

At the end of 1955 there were 1,053 cottages available for renting in the Highfield settlement, 684 at Luveve and 246 at Senka (Gwelo). With the new scheme in full operation, the figure for Highfield's houses will be more than trebled.

I have been the N.L.B.'s representative on the Native Affairs Committee of the Natural Resources Board for nearly three years. This is a fascinating job, and it is a great pleasure to share in the work of Government pasture, agricultural and conservation experts and other officials, and to see how keen is their determination

to secure as far as possible parity of care and attention for the native areas with the European areas. A great deal of investigation has taken place with regard to cattle-carrying capacity, and the relationship between livestock and arable lands, and the improvement of both. This side of the committee's work is based on that of the area committees on which European officials sit together with Chiefs and other African representatives. Agricultural committees of the Native Councils are being set up, parallel to the I.C.A. Committees of the European farmers. Doubtless the time will come when the present interest of certain I.C.A. Committees in the well-being of the native areas will be greatly extended.

Nature herself, the natural resources, conservation, and farming principles do not take account of racial and colour distinctions or lines on the map. This is an era of rapid development in housing and in farming, which are fundamental to good living standards and of abiding concern to us all.

HERBERT CARTER.

---

RESOLUTION PASSED BY CONFERENCE:

## PRINCIPLES OF HUMAN LIFE AND RELATIONSHIPS

At this time of rapid change, with plans for developing education, rising economic status and financial prosperity, proposed new legislation dealing with citizenship and the franchise, as well as the emergence of new religious sects with strange doctrines and practices, the Southern Rhodesia Christian Conference thinks it opportune to publish a statement on human life and relationships.

It therefore affirms that these matters should be continually measured by reference to the fact that there is one and only one Way of truth and life—that revealed in the Lord Jesus Christ and in the salvation which is offered to all mankind.

There is one Christian standard for all, and all transactions between people in every sphere will be judged by it—indeed, are being judged by it now. God is the Creator and Father of all men, and therefore distinctions of national or continental origin, degrees of education, civilisation or wealth are of little meaning in assessing human responsibility for the wellbeing of fellow men, and must not affect the performance of fundamental duties. The inherent dignity and worth of human life forbid attitudes and practices which deeply offend and injure other men.

The Conference appeals to all to refrain from enmity, strife and divisions, especially those based on class or race, and to make it their continual aim to work conscientiously and sincerely for reconciliation, harmony and equality of opportunity.

## KARIBA — REPORT BY SECRETARY

An unsuccessful attempt was made to secure an unpaid-for flight to Kariba to assess the situation. An air passage costs £7 11s.

The present position is that the Chairman of the Board has promised to inform me as soon as the scheme to erect a community hall becomes practical politics. The hall will be available for religious services. A church site is shown on the plan, but there is no proposal to build a church and no church organisation has put up a scheme to erect a church. No denomination of the Conference has approached me on the matter of a co-operative venture or reported on any visit made to the site.

It has been ascertained from the Labour Officer that the territorial source of the labour is as follows:—

40%	Nyasaland
14%	Southern Rhodesia (mostly Northern Mashonaland).
18%	Northern Rhodesia (mostly BaWemba).
25%	Portuguese East Africa.
3%	Various.

100

This implies little call for the missions in Southern Rhodesia to follow up their people, but is an indication of the desirability of missions in Nyasaland and Northern Rhodesia to look into the matter. It is said: "Every day a working day: no time for church."

The necessity for religious and moral help to be given is plain. What is to be done?

H. C.

---

## SOUTHERN RHODESIA CHRISTIAN CONFERENCE

### SUB-COMMITTEE APPOINTED BY EXECUTIVE TO CONSIDER PROPOSED ENQUIRY INTO "THE PATTERN OF THE CHURCH"

Minutes of Meeting held in Salisbury, July 5th, 1956

Present: The President (Bishop A. M. Climenhaga), Vice-president (Rev. H. H. Morley Wright), Very Rev. A. H. Albrektson, Dr. W. J. van der Merwe, Revs. H. Jesse Lawrence, Dr. J. Kennedy Grant, K. Choto, E. J. Aeschliman, C. Wekwete, and the Secretary. The Most Rev. Archbishop Paget felt unable to participate.

After prayer, the President requested the Secretary to open and explain the business before the meeting.

It was first stated that we were met to consider the necessity for the enquiry in collaboration with the Study Department of the I.M.C. and to consider procedure if it is decided to undertake the project.

- (1) The matter arises out of the drive in many countries in Africa for new emphasis on the training of ministers and the possibility of co-operative theological courses. What is the church for which we are choosing and training ministers? In the Survey Report written by Goodall and Neilsen regarding Central and South Africa, it is stated: "In the course of the surveys . . . many other and wider questions have been raised concerning the nature of the Ministry, the tasks of the African minister in present-day Africa, the place and conception of the Ministry within the local congregation, etc., all of which are of the utmost importance for the immediate question of theological training and, indeed, for the life of the African Church as a whole." The pattern of the Church includes its functions, constitution, aims and practices, its deepest spiritual life, its

whole conception of itself and its task. What does the Church mean to the people in it; what does "being a Christian" mean, in terms of new values, new tensions, new demands? The I.M.C. is conducting enquiries into these matters elsewhere—this year in Uganda. References are to be found in the Minutes of the Conference of British Missionary Societies, the Willingen Minutes of the I.M.C., the World Christian Handbook, Evanston Speaks, Bantu Prophets, the Ecumenical Review, Theological Training Survey Reports, and others. Extracts were read.

The growing tendency towards fragmentation (there are approximately 100 denominations and sects working in the Federation of Rhodesia and Nyasaland now), the tendency towards nationalistic conceptions in church government, the conception of new relationship between the churches' activities and the social structure, the relationship between immigrant missionaries and the local church, all give point to the idea that an investigation is urgently necessary in order to reshape the things that are, so that this generation and its successors may, under the guidance of the Spirit of God, labour more directly for one Holy Catholic Apostolic Church.

Provisional approaches to the I.M.C. have been warmly responded to. The I.M.C. considers it may be found possible to provide a leader for the investigation, pay his passage and salary for a year's work, asking the churches of the Federation to provide (i) his hospitality and local travelling expenses and (ii) active collaboration including, if possible, the setting aside of one worker or two to assist him in the investigation.

(2) In the course of the discussion the following points were stressed:—

- (a) Care would have to be taken to secure an investigator who is competent, not only as a theologian but also in knowledge of Africa.
- (b) We must pool our thinking and efforts in building the church and training the Ministry. In particular, closer connection between European and African churches must be sought. A new lead is necessary in understanding and co-operation.
- (c) Relationship between cultures of Africa and those of the West must be studied and also their effects on religious understanding and observance. Training of the Ministry must be inter-related with the actual life of the church and its members. Africans have fundamental problems arising from their traditional backgrounds, on which they need better guidance. In some respects, e.g., music, the African church might well be made more African in character.
- (d) The effort cannot succeed without the hearty goodwill and co-operation of the churches here.
- (e) Churches outside the membership of the S.R.C.C., N.R.C.C. and Nyasaland C.C. should be informed of the study proposed.
- (f) The Uganda Report, when published, should be studied before a final decision is taken for or against our enquiry.
- (g) Any statement of the pattern of the church should be followed by active implementation, and new training of both members and ministers undertaken as speedily as possible. The present lack of understanding of the nature of the church is deplorable and dangerous.
- (h) Attitudes of European to African and African to European might be greatly changed by a new definition of the church.
- (i) The churches need to know whither they are travelling with regard to financial self-support and provision of staffs.
- (j) The spirit is paramount; it is of much greater importance than polity.

(3) The following resolutions were passed:—

- (i) We recommend to the S.R.C.C. that the proposed investigation should take place: that the coming of a trained investigator from the I.M.C Study Department would be a great help to us; that the I.M.C. investigator must act in close collaboration with chosen missionaries who are at work in this field.
- (ii) That a statement be sent to affiliated bodies on the basis of these minutes, asking them to give thought to the subject matter, i.e., the investigation and the invitation to the I.M.C.
- (iii) That churches and missions be asked to initiate study in their own groups in 1957.
- (iv) That the findings and opinions of churches and missions be sent to the Secretary, who will make arrangements for their consideration.
- (v) That Conference be asked to consider the financial implications of the proposals.

HERBERT CARTER,  
Secretary.

---

## CENSORSHIP OF FILMS: REPORT OF PRESENT POSITION

The censorship of all films is now in the hands of the Southern Rhodesia Film Censorship Board, the Bulawayo Committee for African Films having been discontinued. The situation is somewhat fluid owing to the change-over. The Chairman of the Board, Alderman L. B. Fereday, J.P., was good enough to invite me to talk the matter over with him, and the following information was given:—

- (1) The Board consists of 16 members and an official secretary. The members are appointed by the Minister of Internal Affairs, and some were chosen by him with special reference to the censorship of films to be shown to Africans. Fr. Swift (R.C.) is one of the members.
- (2) Normally about 95% of the films which come to Southern Rhodesia arrive via the Union; the censorship of the Union Board is accepted without review and that Board's certificates are regarded as valid. Films are graded A, B, C or D (indicating universal showing by grade A and with limitations in the other grades): only in very special cases does the Minister receive an appeal for review.
- (3) Usually such appeals as are received are made by the trade for review with the aim of getting a restriction removed, e.g., "Europeans only" (which cuts out Coloureds, Asiatics and Africans).
- (4) The 5% or thereabouts of films which arrive direct without South African censorship are censored by the Southern Rhodesian Board, except those relating to Education Department films, documentaries and the like, which are not censored.
- (5) Shows for Africans for which no charge is made for admission (e.g., on mines, and with regard to private films) are not generally censored.
- (6) The idea that the Board, or a section of it or a specially appointed committee, might undertake complete censorship of all films for Africans—disregarding the South African censorship—is not thought to be practicable on the grounds that it would be a very heavy task from the point of view of the time it would take (the members of the Board are mostly voluntary and unpaid)—and another time factor, namely that the censorship viewing is frequently called for at one or two days' notice at most.
- (7) Pre-warning with regard to a film known to be thoroughly bad would be received and considered by the Board.
- (8) Mr. Fereday would welcome a nomination from the S.R.C.C. for membership of the Board if such is desired by the Conference and approved by the Minister—as he is most anxious to ensure that the Board should fulfil its functions as completely as possible.

HERBERT CARTER.

## VISUAL-AIDS COMMITTEE ABBREVIATED REPORT

In reviewing the work of this committee during the past two years it is regretted that we have not been able to realise several of the ideals set before us with regard to the production of materials.

It was felt that we should not try to acquire and distribute religious pictures, but content ourselves by giving information about facilities for the purchase of them. Also it was agreed that we should not attempt for the present to form a flannelgraph library, as Sunday School unions and church bookshops could stock them. The committee has therefore concentrated on the building up of a film library with the help of RAVEMCCO, and has made the films available to subscribing members of the library. The annual subscription is two guineas and no charge is made for the hire of films.

We are grateful for the fine gift of 800 dollars from RAVEMCCO, spent on the rental of more films and film strips, bringing our stock up to 21 films and 89 film strips. Several commercial companies have donated advertising films. An order has been placed for the Martin Luther film and several others. Seventeen of the 24 subscribers are making use of the library, and the films are continuously in circulation.

The impression made on the minds of all by the films on the life of Christ is tremendous, and the value of these films for evangelistic work is incalculable. Unruly crowds become instinctively quiet on seeing the films, and the truth of the Scriptures clearly comes home to the audiences. We believe this is a God-given means of proclaiming the Gospel to many thousands who would seldom, if ever, attend a church service. When the British and Foreign Bible Society's van came on the road and toured many parts of Northern and Southern Rhodesia with our films, an urgent need was fulfilled. Mr. Norton reports: "The films draw the crowds. To keep an audience standing for three hours, quietly attentive to what is seen and heard, needs an outstanding attraction. That is why we use almost exclusively the films of the life of our Lord Jesus Christ: He is the greatest attraction." There are many decisions for Christ.

Attention has been paid to the availability and suitability of film-strip projectors and accessories. We recommend the English projector, Aldis 300, which can be adapted to be used off a six-volt car battery: it is obtainable for about £33, with a considerable reduction to Methodists through their organisation. Some Southern Rhodesian firms also give reductions to missions. For American-based missions RAVEMCCO offers a very suitable projector at a reduced price. Other missions may obtain dollar currency from their banks for purchasing RAVEMCCO materials. Some use a projector with a paraffin lamp, which is proving suitable for workers in the bush. Further information may be obtained from the Rev. F. B. Rea, P.O. Park Meadowlands.

The Treasurer reports having received £51 9s. in subscriptions, £52 13s. 9d. in donations—total £104 2s. 9d. The expenditure was £52 12s. 11d., leaving £51 9s. 10d. in hand on May 25th, 1956.

# EXECUTIVE COUNCIL REPORT FOR THE TWO-YEAR PERIOD ENDING AUGUST, 1956

The Executive Council met in April and December, 1955, and on July 6th, 1956. The Executive minutes fill 11 foolscap pages of single-spaced typing, and it is a little difficult to decide what to include in this report. The minutes were circulated to members of the Executive and a reasonable number sent to official correspondents for distribution.

## FINANCIAL MATTERS

(1) Executive recommends that the Constitution be amended with regard to the annual subscriptions (membership and voting clause 3). It is laid down that the subscription is to be £4 4s. per annum. It is recommended that this reference be deleted and the following words be inserted: "The annual subscription shall be such amount as the Conference may determine." It is further recommended that churches and missions affiliated be asked to pay £5 5s. per annum even before the formal alteration to the Constitution comes into effect next Conference. This amount has been paid by everybody for the past two years.

All subscriptions for 1955 have been paid, and some for 1956. The subscription income is £73 10s. per annum. The secretarial contributions for the year ended May 31st, 1956, have been paid; the amount was £290 plus a special guinea. The Conference of British Missionary Societies donate £90 to the Secretarial Fund and the same amount to the Consultative Board, whose account is kept in our books. This amount is likely to be progressively reduced. We are very grateful for the help, which was arranged by Mr. Bruce Greaves.

(2) The Executive recommended that the general account be relieved of part of the high cost of printing the minutes (£86 11s. 6d. last time—nearly 3s. 6d. per copy) by imposing a charge of 2s. per copy supplied to missions at their request: this involves the placing of firm orders through the official correspondents.

(3) The provision of office assistance is recommended by the Executive, and the financial arrangements will have to be considered.

## AFFILIATIONS

Negotiations are still going on with various churches and missions. The B. & F.B.S. and the A.M.E. Church apply for affiliation. (These definite applications have come in since the Executive met.) The Anglican Diocese of Matabeleland has sent a welcome delegate to the Conference in the person of Canon Sergel, but no contribution or representative to any committee have been forthcoming, so the affiliation remains somewhat incomplete, but it is hoped that full and effective membership will be taken up.

The Ngwenya Mission, the Congregational Church, the Baptist Church and the Evangelical Alliance Mission are considering making application.

## VOTING STRENGTH

The new schedule was worked out and is recorded in the minutes of April, 1955. The total votes at that time amounted to 92.

## FRANCHISE

It is the opinion of the Executive (whose Secretary had been in consultation with Government officials on the basis of the sub-committee's recommendations) that the Conference should be asked to approve of a statement of the principles of race relationships, but should abandon the idea of a Conference statement on Franchise, leaving it to churches and missions, or to individuals, to make such representations as they desire to the Commissions set up by the Governments.

## THE TERM "NATIVE"

We have so far not been successful in persuading the Minister to substitute the term "African," but there appears to be a tendency that way.

## **CATTLE LEVY**

This matter has not yet been brought to finality by the Government.

## **UNIVERSITY**

No steps towards the establishment of a Department or Faculty of Divinity have been taken by the University Council, and nothing is likely to be done until other courses are established and it is seen more clearly what demand there is for a Divinity course. The pastoral care of the students will be exercised for some time by local ministers and clergy.

## **MISSION STATIONS IN NATIVE AREAS**

Sites for residences, churches and schools may be applied for in the rural townships, and sites for churches and schools elsewhere. In view of the general land position the Executive felt that it could not ask for larger acreages in Reserves and Special Native Areas at present.

## **CONSULTATIVE BOARD**

Meetings were held in 1954 and 1955, and the next meeting will be called in October next. Medical grants to missions are being discussed by doctors from the three territories with the Federal Secretary for Health. The question of theological training and enquiry into the pattern of the church are still being discussed. See separate report from our own sub-committee.

Liaison with regard to African education and literature has been begun.

Conference is asked to appoint a delegate to the Board to accompany the President and Secretary. The meeting will be held in Salisbury. S.R.C.C. and N.R.C.C. have contributed £30 each towards the Board's expenses, and Nyasaland £15.

**KARIBA.**—See separate report.

## **CO-OPERATION IN URBAN AREAS**

The Christian Service Council organisation has been examined. Executive recommends that without any such overall organisation being adopted, missions in different areas should get together to consider co-operative efforts.

## **“FELLOWSHIP OF THE GOSPEL”—COLQUHOUN'S BOOK**

Orders may be placed with Mr. C. W. Lewis during Conference.

## **SEPARATIST CHURCHES**

Little information has come to hand. Executive appeals again for information about these bodies, for our own use and for the information of the London Institute (Mr. Mason). Suggested headings of report are: origins, characteristics, standards, social background and social classes participating, education, financial support.

## **CUSTOMS DUTIES ON COMMUNION WINE AND WAFERS**

The Controller replies that these materials are imported free of duty by churches for their own use, but the rebate cannot be granted to bookshops. Rebates of duty will be granted on church furniture and certain other non-consumable necessities.

## **STUDENT CHRISTIAN FELLOWSHIPS**

Executive feels that there is the necessity for these organisations in Government schools and Government training colleges, for all races, but that missions and the University will make their own way. This matter and the allied subject of Teachers' Christian Fellowships is remitted to a small committee for attention and report. (Rev. F. B. Rea, Miss Penelope Gordon, Mr. Lot Senda and the Secretary, with others who may be co-opted.)

**FILMS CENSORSHIP.**—See report.

**PATTERN OF THE CHURCH** (related to theological training).—See report and recommendations.

**EVANGELISTIC VAN AND EMPLOYMENT OF EVANGELIST.**—See item 5, page 2, of July, 1956, Executive minutes.

### **SECRETARYSHIP**

In view of the mounting work which is proving rather too much for the Secretary, the Executive recommends that office assistance be provided. The President and Vice-president agreed to carry the matter forward.

### **CENTENARY OF PROTESTANT MISSIONS**

1959 is the Centenary Year. Executive recommends the appointment of a committee to consider how to celebrate and use the occasion.

Certain other matters— Home and Family Week, etc.—are being separately reported.

---

## **SUNDAY SCHOOL CURRICULUM CONFERENCES**

(Sponsored by the World Council of Christian Education and Sunday School Association—WCESSA)

The first Regional Conference was held at Salisbury from February 6th to 17th, 1956, under the leadership of Mrs. Emily Shacklock, sent by the World Council. Dr. Floyd Shacklock was also present and gave great help, particularly with regard to leadership training. The Rev. Herbert Carter was appointed Chairman, the Rev. Maynard Booth Vice-chairman, and Mrs. Booth Secretary.

The delegates came from Madagascar, Mozambique, Northern Rhodesia, Nyasaland, Southern Rhodesia and the Union of South Africa. The Hon. R. S. Garfield Todd, Prime Minister, opened the Conference with a timely and encouraging address. Other important addresses were given by Archbishop Paget, Dr. Walter Adams and Professor Basil Fletcher.

The whole field represented by the delegates was surveyed, its needs and the materials already available. Most of the material is in the English language and it soon became evident that the pressing need is for specially written teaching material in the vernaculars. The cultural backgrounds of the different territories were examined, and also homes, family procedures and general circumstances. The difference between rural and urban conditions received careful consideration.

After examination of these matters by groups, it was judged that the priorities in curriculum materials required are as follows:—

**Rural**—(1) Sunday Schools; (2) Pre-marital study groups; (3) Bible study groups of many types; (4) Women's groups. It was also noted that guidance is required for Youth Fellowships, Christian Home Weeks, guided witnessing in daily life and work.

**Urban**—(1) Sunday Schools, by grades; (2) Leadership Training; (3) Home guidance, worship, child nurture, sex education, recreation and leisure; (4) Week-day groups, including youth fellowship and women's groups.

The contents of graded lessons for pre-school children, primary, junior and senior sections of schools were carefully considered and recorded in some detail. For adults it was felt that booklets on different subjects would be of the greatest value, whether for use within Sunday Schools or in other ways. The subjects were listed.

The second week of the conference was largely devoted to preparing a draft outline syllabus for each grade.

Towards the end of the conference an Interim Action Committee was formed, of which the Rev. Derrick Cuthbert was appointed Chairman. Mr. Cuthbert was the Director of Christ an Education with the South African National Sunday Association on secondment from the British Methodist Conference, and had showed during the conference his great mastery of the subjects with which the conference was concerned.

A Joint Editorial Board was envisaged, and also co-operation with other Regional Conferences was to be explored. Negotiations proceeded and the result was the calling of a second conference.

This second conference was held at Old Umtali from August 5th to 25th, 1956. The Rev. Nelson Chappel, General Secretary of WCESSA, was present, and the delegates and consultants were from the Gold Coast, French Cameroons, Nigeria, Belgian Congo, Uganda, Tanganyika, Kenya, Nyasaland, Northern Rhodesia, Southern Rhodesia, Mocambique, Madagascar, Union of South Africa, Liberia, United States and the United Kingdom, with an observer from the Church of Ethiopia. Ten denominations were represented. This was one of the most important and most widely representative conferences ever held in Africa. The Rev. J. B. Hove represented Southern Rhodesia.

The work of the Salisbury Conference and other Regional Conferences was continued and syllabuses almost finalised; arrangements are now being made for the actual note-writing in preparation for the publication of four grades in yearly books of undated lessons, and the pamphlets for adults. The basic texts will be printed in English and French and possibly also in Portuguese. Help is being sought from mission boards for the production of the principal vernacular editions which are most urgently required.

The Rev. Derrick Cuthbert will be the Editor, assisted by Mr. Henry Makulu, of Northern Rhodesia. Mr. Cuthbert has been released by the South African S.S.A. and re-seconded by the Methodist Church for this editorial work under the aegis of the World Council. The Rev. J. B. Hove has been asked to serve on the Editorial Board.

Two world gatherings are planned for 1958—the World Institute and the World Convention, to meet in Japan. The periodical "World Christ an Education" (published by the World Council—WCESSA) will give information about these gatherings and will assist in the preparations by suitable articles of great importance to all Sunday School workers and youth leaders.

# Index

Affiliations	4
African Authors	8
Africans in England	14
African Education	10, 11, 13, 30
African Contributions to Exchequer	14
Alvord, Mr. E. O., O.B.E., M.Sc.	6
Audio-visual Aids	12, 37
Booth, Rev. M. W.	9
Broadcasting	12
Cattle Levy	39
Censorship of Films	5, 36
Ch'punza, Canon E. K.	6, 22
Christian Fellowships	14, 39
Civil Service Appointments	9
Clerical Assistance	4, 40
Clutton-Brock, Mr. G.	6, 22
Constitution—Amendment	4
Consultative Board	13, 39
Customs Duties	39
Culver, Mrs.	7
Cultural Facilities	10
Capricorn Africa Society	9
Church Discipline	9
Daneel, Rev. M. S.	12
De Mestral, Rev. Claude	25
Director of Native Education	10
Ecumenical Institute	14
Evangelism	5
Executive	11, 34, 38
External Relationships	6
Finance	4
Franchise	4
Future of Educated Africans	11, 26, 27
Hadfield, Mr. F. L.	6
Home and Family Weeks	7, 11
Hove, Mr. J.	7, 24
Human Life and Relationships	32
Ibbotson, Late Rev. P., O.B.E., M.P.	12
International Committee on Christian Literature	25
Jackson, Rev. S. K.	8
Jones, Rev. G.	7
Kariba	4, 34
Knapp, Mr. S. R.	9, 10
Lawrence, Rev. H. Jesse	8

Leper Sunday ... ..	14
Literature ... ..	8
Louw, Rev. A. A. ... ..	4
Malaba, Mr. Griffiths, B.A. ... ..	11
Mayor of Bulawayo ... ..	3
Medical ... ..	13
Mills, Mr. M., M.A. ... ..	8
Missions as Land-owners ... ..	22
Moffat, Sir John, C.M.G., M.P. ... ..	3, 15
Moral Standards in the Home ... ..	7
Musgrove, Rev. Peter ... ..	5
Mission Stations in Native Area ... ..	39
Notices of Motion ... ..	6, 9, 11
Native Land Board ... ..	12, 32
Officers ... ..	11
Official Opening ... ..	3, 15
Paget, Most Rev. Archbishop, D.D. ... ..	5, 19
Pattern of the Church ... ..	5, 34
President's Address ... ..	16, 17
Protestant Missions Centenary ... ..	5
Protestant Missions in Portuguese East Africa ... ..	13
Rea, Rev. F. B., M.B.E., B.A., B.D. ... ..	6, 9
Religion in the Home ... ..	7
Responsible Citizenship—Urban ... ..	6, 22
Responsible Citizenship—Rural ... ..	6
Railway Employment ... ..	10
Samkange, Late Rev. T. D. ... ..	11
Scripture Gift Mission ... ..	14
Senda, Mr. Lot, B.A. ... ..	11, 26
Separatist Churches ... ..	6, 39
Shona Bible ... ..	5, 8, 9, 12
Sindebele Orthography ... ..	13
Social Gathering ... ..	13
Sunday School Curriculum Conferences ... ..	40
Sunday Services during Conference ... ..	9
Temperance ... ..	9
Thanks of Conference ... ..	15
Thinking Together ... ..	14
Todd, Hon. R. S. Garfield, M.P. ... ..	11, 30
University ... ..	9, 39
Urban Co-operation ... ..	5, 39
Van der Merwe, Rev. Dr. W. J. ... ..	8
Voting Members ... ..	3
World Council for Christian Education ... ..	40
World Day of Prayer ... ..	14
Wright, Rev. H. H. Morley, M.B.E., B.Sc. ... ..	7, 23
Werepohl, Rev. J. ... ..	4





---

---

Printed by The Rhodesian Christian Press  
(Pvt.) Ltd., Bulawayo—8332—12/56

---

---