

The

Africa

JAN. — MARCH 1966
Volume 25—Number 1

Christian Advocate



Africa Goes to Town



Why do people leave the serenity and beauty of the country

Rhodesian scene, photo Ernest Sells

Africa Goes To Town

ALL roads lead to town. The closer to town they get, the wider and smoother they become, as if the town welcomes all those who started out on the little foot-path that passes the home village. Many were the reasons for leaving the village.

"You need money for marriage?
— There is money in town."

"You want to go to high school?
— There are schools in town."

"You want a steady job? — There is work in town."

"You'd like to get away from your

wife? — There is anonymity in town."

So the stream flows — mostly in one direction. It is true that many still go back to their villages when they have made enough money in town. Thus, it happens that even half of the male population in a country district is away for temporary work in towns and cities, while the families live on a bare minimum in the village. Things will be much brighter, when the father or brother comes back from town . . .

As people get used to town-life, however, it becomes more difficult to go back to the primitive conditions of the village. Towns give more than money — there is a new exciting style of life in towns. There are always interesting things to talk about, new clothes and furniture-sets to dream about. And for many, towns mean a new kind of freedom. The village elders have little power in town, tribal customs can be thrown off like an old coat.

Since World War II, Africa has really "gone to town." In South Africa, the percentage increase of the urban African population between 1936 and 1960 was 156%! This means that approximately 1/3 of all Africans in South Africa are now living

Young Cities . . .

MOST cities in Africa are very young. Some coast-towns, like Luanda and Lourenço Marques, have grown from small beginnings in the 16th century, when the Portuguese first built watering stations for their ships that carried the trade between Europe and Far East. But most other cities on this continent are less than one hundred years old. Leopoldville was founded by Sir Henry Stanley in 1881, and has now close to half a million people. Johannesburg grew up after the gold-rush in

But **BIG!**

1885 — now it has more than one million inhabitants. Salisbury is as young as Johannesburg and had an explosive growth during and after World War II. Now it counts 320,000 people. The youngest of the bigger cities in Southern Africa is Elisabethville, which has grown to a city of 200,000 in only 50 years, due to its situation in the midst of a booming copper mining district.

in urban areas! In other countries of Africa, the urbanization has continued at a similar pace. Mining centers like Johannesburg, Elisabethville and the "Copper-belt" in Zambia keep swallowing crowds of new workers, while the commercial administrative centers, like Leopoldville, Lourenço Marques and Salisbury, attract more and more of the élite of the various countries. Meanwhile, hundreds of smaller urban centers grow up around railway-stations, market-places and administrative posts.

Even if "there is often an extraordinary emphasis on the old values in a new context and traditional institutions and culture patterns are transferred to towns" — as Bishop Sundkler affirms in "The Christian Ministry in Africa" — it is also true that "urbanization obviously has long-term disintegrating effects on traditional social structures." This, of course, is not only a disadvantage. The "traditional social structure" was for all practical purposes limited to the extended family, and townlife helped many to exchange a narrow loyalty to the clan for a wider identification with people of different kinds. But, as the traditional laws lost their hold on people, many found themselves in a moral vacuum, ready to accept whatever was dictated by the public opinion. Especially the sexual rules that regulated life in the old context were discarded, and even laughed at. Thus, family-life has for many lost its stability, and the number of un-wed mothers in towns and cities keeps increasing at an alarming rate.

One sad discovery that has been made in several cities, is that the Christian teaching on marriage and family life has not been strong enough to provide a foundation for sound relations between the sexes, either in or outside of marriage. Another "town discovery" is that



... for the hurry and anxiety of the city?

Street in Johannesburg, photo South African Railways

many young people turn their backs on the Church and the Christian faith, as their growing education seems to reveal a freer way of life and a wider, more scientific world than was ever presented in a church context.

What, then, does the Church do in the cities and towns of Africa? Dr. Gaither P. Warfield, General Secretary of the Methodist Committee for Overseas Relief, said after his recent trip to Africa:

"Our leaders are extremely slow in changing tactics . . . they cling to the old village station in the bush." Even if this is not true everywhere in Africa — as this issue of "Africa Christian Advocate" tries to show — it is clear that the Christian Church on this continent is only beginning to grasp the unprecedented opportunity for mission work that presents itself in the growing urban areas.

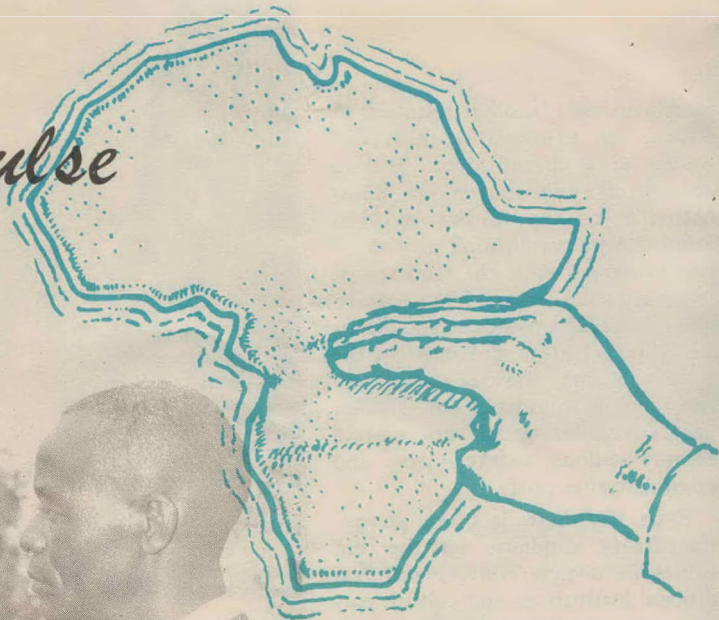
Alf Helgesson

The city offers a great variety of jobs, but many are still jobless. (Photo South African Railways)



Printed by
THE CENTRAL MISSION PRESS
P.O. Box 75, Cleveland, Transvaal,
Republic of South Africa.

Feeling The Pulse



Bishop Dodge discussing a vital point with his colleague, Bishop Escrivão Zunguze of the Mozambique Area. (Photo: Don Collinson)

there may be the opportunity for a white-collar job and a fairly good cash income. In addition, there are more educational opportunities in the urban areas, especially at the high school level. So, as has happened in most other parts of the world, young Africans are leaving the rural areas and going to the urban, industrial, and mining centers.

Unemployment and Crime

Once he is in the city, the struggle for survival begins; for, in most African cities, there are grave unemployment problems. The industries are not expanding sufficiently and rapidly enough to absorb the ever-plodding stream of youth to the cities.

Even if the youth do remain in the cities, the conditions usually do not inspire them to high standards of Christian living. Houses often are hovels, and even in municipal housing the conditions are overcrowded. It is not at all unusual for the family to rent out a room to help meet the rent costs, and thus the solidarity of the family group is endangered with the addition of roomers or boarders in the small rented house. This is especially dangerous for teenage daughters, for in the cities it is too often as-

The Church AND THE URBAN DWELLER

by Bishop Ralph E. Dodge, Rhodesia Area

IN a recent article in the "World Outlook", George Daniels suggested that if the Church is to survive in Africa, more attention must be given to urban dwellers and to youth. With this conclusion we are agreed. Our problem is how to reach the urban dwellers who are more often than not the younger generation.

For the youth, not yet saddled with heavy and binding family responsibility, the city offers many attractions. There are the bright lights and novel experiences which the rural areas do not afford. There are the sports fields, with the admiring fans, which provide relaxation and diversion. Unfortunately, there are also the beer halls. Then

... there is the demand for bold thinking, ability to recognize a key problem and willingness to boldly launch out in new directions ...

sumed that every unattached girl over fifteen is either a prostitute or at least subject to male advances.

It is usually in the cities where individuals are not personally known and where tribal restraints crumble that conduct patterns of decency are disregarded and violence often breaks out. Thus in many urban areas in Africa, in spite of police patrols, it is dangerous to be out at night. But again it should be pointed out that this is not peculiar to Africa!

Urban, but still rural

The shifting population from rural to urban is always a problem for the Church. Increasing numbers hope they will never have to go back to rural areas. Others are only temporarily in the city and look forward to the time when they can return to the rural areas and live a normal but productive life. Most are still closely enough tied to the soil and tribal traditions, that they plan to return to the farm before their children marry, if their families are with them, or as soon as possible if the families are still in the rural areas. This means that those who are interested in the church still think of their major responsibility to the community from which

they came and to which they hope to return. The Church in Africa is aware of the problem but is not always able adequately to meet it.

The parish ministry is growing rapidly in most cities. For instance in Luanda, capital of Angola, in 1936 there was only one circuit. Now, in spite of certain unfavourable circumstances due to war conditions, there are eight full circuits. In Salisbury where our church came at the invitation of the British Methodist Synod in 1954, there are some twenty preaching places.

New Types of Christian Work

However, more than a traditional circuit ministry is needed. In urban areas Christian Social Centers have a most beneficial influence on the community at large. Another service greatly needed is for hostels under church sponsorship for working girls. A properly supervised hostel is almost imperative for the protection of girls who will migrate to the cities.

In most urban areas, the educational facilities have largely been taken over by government, but where this has not happened there is still need for greater and more advanced facilities. Even where it

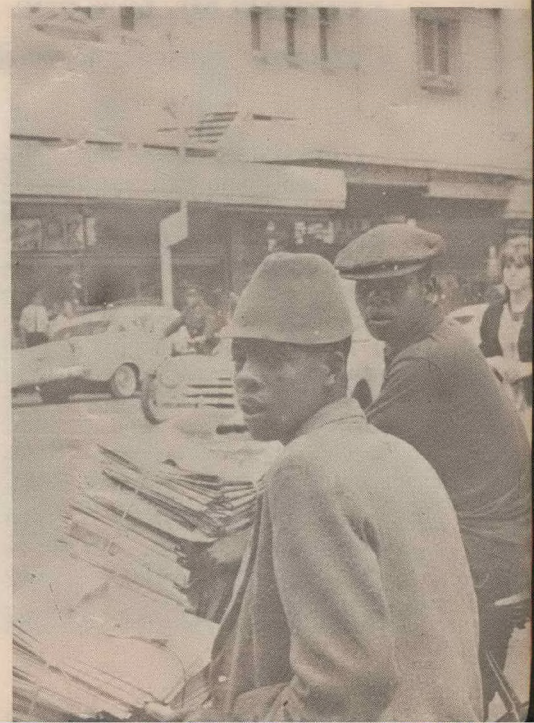
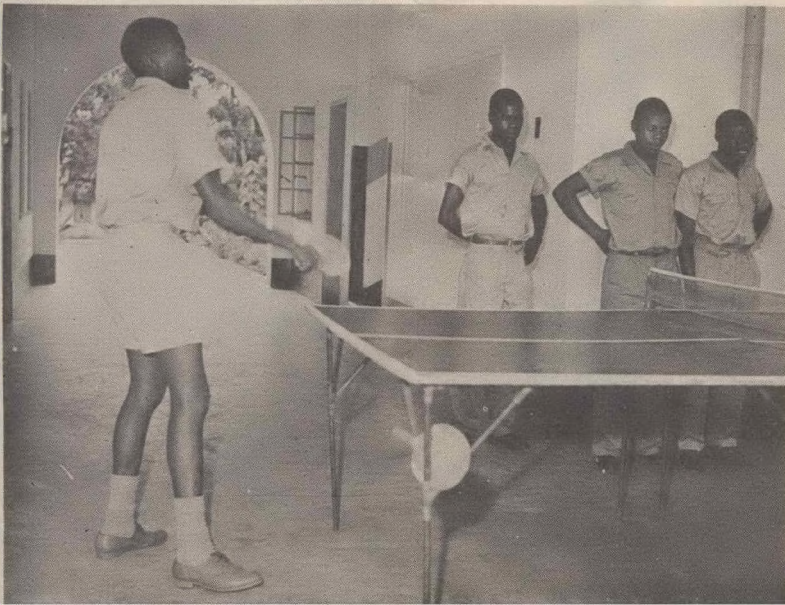
has happened, the need for adult literacy classes is still urgent. However, it is in the urban areas that cooperation between the denominations is most needed. Seldom can the single denomination which arrived first on the scene meet the rapidly increasing need for adequately supervised social facilities offered in an environment that will make a positive Christian witness. Added facilities and additional specialist-trained leaders in group work are always needed.

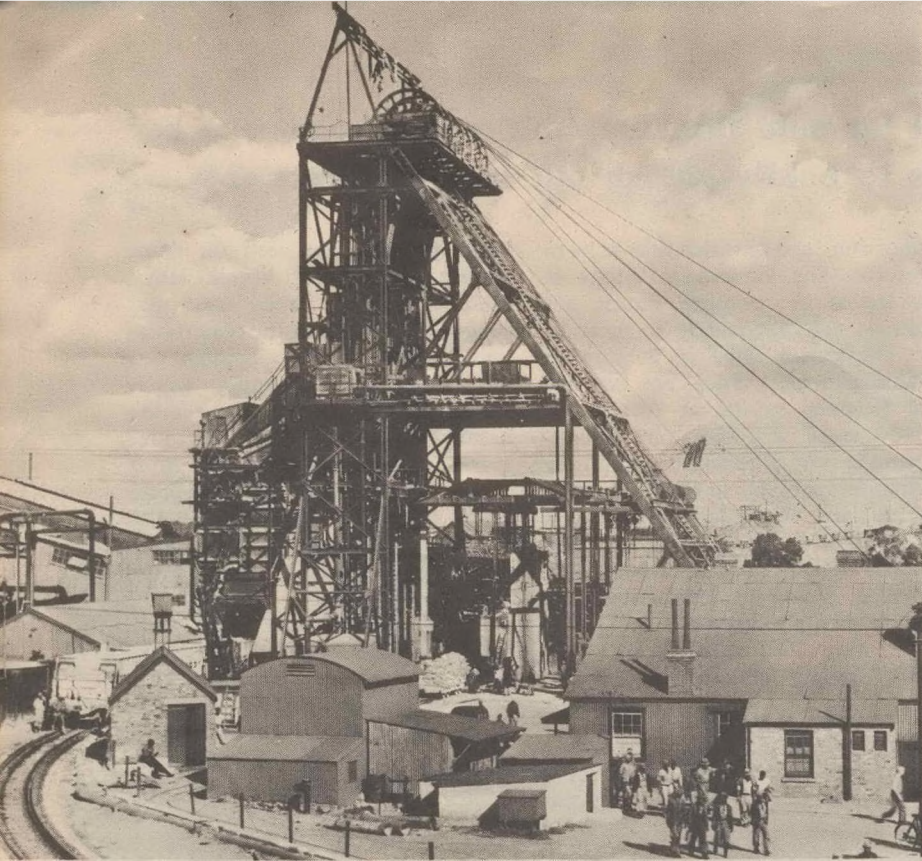
In the rapid changes taking place there is the demand for bold, imaginative and creative thinking, ability to recognize a key problem and willingness to boldly launch out in new directions, experimenting, evaluating, adapting, borrowing, discarding — making certain that the faith is always made relevant.

This is not the time for the church to be concerned about its own future but the future of MEN. Its role is not to be served but to serve, not to be saved but to save! The church may live by being ready to die in loving service

Young people flock to the cities of Africa

Table tennis is an important recreational activity in our Christian Social Centers





Headgears of gold-mines are conspicuous parts of the scenery around Johannesburg (Photo: South African Railways)

kinds of people: European technicians and businessmen, Indian traders with their silk bazaars, and of course African laborers from the rural, tribal areas of Southern Africa. The rapid, impersonal pace of urban life is both difficult and dehumanizing to all these groups, but those who seem to suffer the most are the rural tribal Africans who come to town to live in one of the townships or compounds of the Johannesburg area.

For a number of years, the Methodist Church in Mozambique has tried to face this problem in its ministry to the men from Mozambique in the Johannesburg area mining compounds. This labor force of 100,000 miners from Mozambique come to Johannesburg without their families for a period of 18 months. Within each compound, where they are placed, they live with their tribal group and, in the case of the Christians, with their denominational groups, in our case the Methodist room.

A Mission In Johannesburg

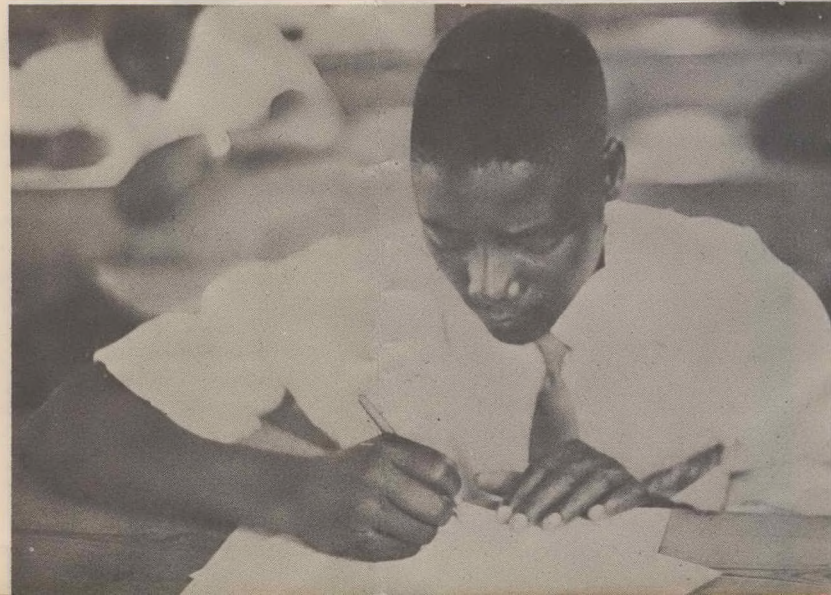
presented by James Y. Horton, leader of the
Christian Education work in the Eastern Transvaal District

The Church helps many adults to know reading and writing

SITUATED on the arid, mile-high South African veld, surrounded by scores of mine dumps and hundreds of factories is Johannesburg, the world's largest city not built on a body of water. Johannesburg with its million inhabitants is Africa's most industrialized as well as Europeanized city. The reason for its location and being can be summed up in one word — GOLD. In fact, many Africans simply call Johannesburg "Goli."

Into this city literally built on gold-mines come the people so necessary to any urban society; all

The A. C. A. * Jan.—March 1966





Marcia Ball
writes about

THE UMTALI CROSS

The "Methodist room" is the granite cornerstone of mission in the compounds. Ideally these rooms become a community of worship, study and witness. Each room meets daily for prayer and weekly for Bible Study and Adult Education classes. Each group of fifteen or twenty compounds is served by a pastor who sometimes is also a worker in the mine. There are seven Methodist circuits of this type in the Transvaal. The pastor is helped by Catequists and elders who visit, teach and preach regularly.

The task of the missionary in this situation is to prepare lesson materials, train leaders and provide inspiration in the circuit programs of Bible Study, Adult Education and Church development. This means a lot of evening travel — sometimes over long distances — to visit compounds, as well as writing and duplicating during the day.

Since the mine compound population is ever changing, it is sometimes difficult to see the fruit of our mission work in the compounds. Nevertheless, over the past years some progress has been seen. For instance, a great number of men without previous schooling have learned to read and write as well as do simple arithmetic problems (about third grade level) as a result of our compound program. Also an encouraging number of men, after having participated in our program, have entered the ministry and are now serving circuits both in Mozambique as well as the Johannesburg area. This shows in part that the Church has gone to the city in an attempt to minister to the urban African, even though these Mozambique miners form a small percentage of the Johannesburg African population. Considering the depth of the problem and the complexity of the task, in many respects our attempts often appear feeble and inadequate. But then, perhaps this has often been the case — beginning with the Crucifixion.

The A. C. A. * Jan.—March 1966

TO the east of Umtali, on a high hill, a cross has been erected that can be seen on every approach to the city. Across town, on Hilltop Church, another cross is also seen. These crosses convey the ancient symbols of suffering and redemption. We who work here, under the shadow of the crosses, are ever reminded of their significance.

The Methodist Christian Center in Umtali is always a beehive of activity. People come and go — as many as one thousand per week going in and out the doors — learning, playing, relaxing, studying, working, but most of all praying. The heart of the Center is the Prayer room. Every weekday morning at 9:45, all work ceases while the staff gathers in the small prayer room to seek guidance from God for the tasks of the day and the leading of the Holy Spirit for the ever changing pattern of activities being carried out. Those who have come and gone from the Center write back: "The thing I remember most vividly is the morning prayer time", or, "I am still joining with you in spirit in the morning prayers. Remember me, as I remember you!"

In the midst of a busy city, this is a constant witness to what we are here for. Yes, we have come to provide recreation facilities, Yes, we have come to teach. Yes, we have come to help women. But most of all we have come to witness to the Way of Life, that is Christ himself.

The program goes on, ball games are won or lost, Guides and Scouts go on camping trips, exams come and go. But the thing which keeps us constant and encourages us in the face of disappointments, is the significance of the two crosses which are ever within vision just outside our windows. And so this Center helps putting a great part of life in the growing urban center of Umtali under the sign of the Cross.

The staff at Sakubva Christian Center, Umtali, Miss Ball second from right





Flower arrangement is an important part in the "House Beautiful" class. (Notice the varying hair-styles!)

Knitting and sewing make it possible for housewives to supply the family with new clothes



7 6 3

Even small children have their responsibilities in the garden



763 Avenue des Palmiers

CENTRAL CONGO

by SALLY REINECKE,
active in Women's Leadership Training in Luluabourg

THE "ekuli", the talking drum of the Otetela tribe in Central Congo, beats every morning from Monday to Saturday at 7:45 at 763 Avenue des Palmiers in Luluabourg. Its message — interpreted — says: "Women of the school come to class! Finish the work that you are doing, fasten the gate and come to class. Come first to praise and thank God for all your blessings!" This drum beat announces to 14 Congolese women that the classes of the Institut Menager Protestant (Women's Leadership Training School) will begin in fifteen minutes.

The students attending this school are Christian women, chosen by their district councils. They are women who do not only want to learn themselves but who have a deep desire to share with others what they have learned. When they return to their respective districts, they will organize Women's schools in their areas.

The women arise at 5:30 in the morning, for they have many duties to perform before their daily classes begin. They not only are responsible for keeping their bedrooms clean but they also share in other duties of the school. Each mother has brought one child, and so in addition to these duties she has to attend to the needs of her child.

The classes include Bible, Christian family life, child care and training, hygiene, leadership training, good housekeeping and agriculture. In her sewing and knitting classes the woman learns how to make clothes for all the members of her family. Her cooking classes include nutrition and interesting ways of cooking food that is available in her locality. She has found that she can make golden, crisp pancakes by grating the root of sweet manioc, adding chopped onion and an egg and frying them in palm oil. From the grated manioc she also makes starch which she can use to make a pudding or to starch her husband's shirt or the children's clothes. She learns how to make bread, cakes and biscuits and how to bake them in an improvised oven, using a kettle over a charcoal fire.

In connection with the Institute there is a kindergarten, not only for children of the women who enter the school, but also for children from four to five years old, who live in the vicinity. They follow a regular schedule of Bible, educational play, art, classes in observation, manners, French, music, story telling and gardening. Each day they have an opportunity to express themselves in telling a story or relating an incident that has happened in their lives.

Before the Institute was opened, there was a concern that the husbands of prospective students would object to their wives leaving home for the four months' period which this course requires. These fears were allayed after talking with many husbands, who assured us that they were eager for their wives to come, and that they could make satisfactory arrangements while their wives were away from home. The following excerpt from a letter gives an idea of how Congolese men feel concerning this matter. Shuko Joseph, Director of Rural Schools in Kindu, writes:



But playing in the kindergarten is the most popular hour

"I am very happy to know that our Church wants our wives to learn how to make Christian homes for our families. We all want our wives to study also and to learn how to take care of our homes to keep them clean and to make them more attractive. I am giving my wife into your hands. She is a real Christian, and I have faith that she will learn wonderful things at the Institute. And so I am happy to pay her plane ticket from Kindu to Luluabourg to study with her people there Thank you, and we here in Kindu are remembering you in our prayers."

It is our hope that you, too, will remember the Institut Ménager in your daily prayers, praying with us for these women: "Blessed be their coming in and blessed be their going out!"

Papa Olenga helps the kindergarten by making toys for the children





People in cities live crowded. Residential part of Elisabethville from the air

understand, and to adjust to the change around them. I see how true were the words of Jesus about building the house on the rock, and about calling the name of Jesus, but not doing His will.

“In the midst of all this, the church stands. It stands up for Jesus. As I see it, our task is to help people understand the evils confronting them and to help them to know Christ, the solid rock.

“The city brings together a mixture of Christians. People come with different training and ideas, conservative, pessimistic, aggressive, loving, legalistic. Some people make education or social standing

PRAYER

Changes Things in the Right Way

EVERETT WOODCOCK Interviews the Pastor of a City Church in Elisabethville, REV. HOSI ARMANDO

THE impressive Wallace Memorial Church in Elisabethville was built in 1928 just south of the city limits. Today that church stands as a symbol of Protestantism near the heart of a city of over 200,000 people. It is the ‘downtown Mother church’ of seven suburban Methodist churches in the city.

The Katuba church, six miles south-west of Wallace Memorial, is one of these suburban churches. When the pastor of this church, Rev. Hosi Armando, was asked what special problems his people face today and what special ministry is required of his church, he spoke as one seeking the way for many.

“In times of change, it is the Christian who stands firm”, he said. “People coming to the city as

strangers find their lives tested. But even people living a long time in the city now find it difficult to

their god. They become disillusioned. We try to preach in a way that will show them that God of love is greater than all this. In the schools, hospitals, and in businesses, we take the teachings of God to people.



Pastor Hosi Armando in front of Katuba Church, Elisabethville

“Trying to adopt a different civilisation, with an entirely new kind of economic system, makes it very difficult to hold a Christian standard of values. It is difficult for people quickly to decide what is lasting and what is only passing attraction.

“Our church emphasizes spiritual values in three ways:

1. Material means for spiritual fruit. The local church must carry full responsibility for the pastoral

TOWNS

are Different

MARTHA MUSIYARARA Social worker at the Rusape Methodist Center, writes about her experiences

support, in building projects, our aim is that the local church provide half the cost, while the other half is supplied from other churches overseas.

2. Active work as Christians. Paul exhorted Timothy to be a worthy workman. Christians are encouraged to work within the church, and to witness everywhere else.

3. Preaching for spiritual growth. I try to preach the positive. The negative does not help people. People do not change their beliefs because of rules. Happy experience, though, can lead people to be born again.

"I also find three responses to the Church today:

1. Not finding superficial pleasures, people leave.

2. Some come for special days, like Christmas and Easter, but do not actively accept responsibility.

3. Those who really believe attend regularly, work happily and have a joyful witness among other people.

"The work of the pastor today is harder than ever before, but we must avoid the temptation to be discouraged, like Jonah was. We all find life changing rapidly. It is not just those who move from one type of community to another. The very community in which we live is rapidly changing. Being conservative is no virtue now. It is better to face new realities. Education has made many changes for everyone, and we need more education. The pastor must study to know the Bible and to know his people better. He must be gracious about the difficulties and disciplined in his ministry. As a minister in the midst of many changes, I trust in Him who is eternally the same, and I pray much, for prayer changes things, in the right way!"

The A. C. A. * Jan.—March 1966

SINCE I began my work here at Rusape in December, 1964, as a worker among women and young people, I have noticed that life in town is very interesting. Why? Because there is always a movement of people, and changes which are so significant for our life today, come first in towns. I have seen how activities like beer-drinking, smoking, movies, teen-time, football and netball matches, dressing prettily and the strolling up and down in town can change completely people's patterns of life and their way of thinking.

Although Rusape is a very small town (appr. 2,000 people), it has got so many people living in the African township that our church attendance could be much greater than it is. But so many are being driven here and there by different town activities. Even the time of our main worship service in Rusape Methodist Church has had to be adapted to town conditions. It begins at 2 p.m., because so many people — especially those working in kitchens — are busy in the mornings. And it ends at 3.30, because, if the service will keep on longer, people will start slipping away, one by one, to all kinds of activities.

In town it is rather difficult to convince a person with your Christian witness, and yet he may literally be dying for lack of spiritual help. Most people in towns, who have not thoroughly accepted Jesus as their Lord and Saviour, will first of all try to solve their problems by themselves. Then they might turn to God and His Church as the last resource. Therefore, it is tough, indeed, to work among people in town. Even when it comes to young people, so many start drinking and smoking very early, and then after a short time they will become wild and hopeless.

Although it is like that, however, God is wonderful. He provides and gives new ideas to those who are faithful to Him. That's why we now have a Christian Center here at Rusape. Christian people with vision within our Methodist Conference saw that a building was needed here to provide Christian activities, such as Christian movies, dramas, table tennis, etc. for the youth, as well as facilities for Women's clubs, homecraft, Scripture and cooking classes.

It was only last year that this building was constructed, and I was appointed to start the Center-work. However, I always feel that this must revolve around the worship in the church. That is where we towns-people have got to find our strength to live amongst these many changes.

Can We Help City People To Be **HEALTHY?**

DOROTHY GILBERT, teaching at the Medical Institute at Kimpese near Leopoldville, writes about the health problem in cities

IF one word can describe the main difference between city and country, that word is **CONCENTRATION**. In a country village of Africa, there is plenty of air to breathe; waste materials are eaten up by goats or termites or evaporated by the sun; the water supply is not always pure, but it flows by quickly and the ratio of germs to people is low. Sanitarians have a saying: "The solution to pollution is dilution." In a city, air-borne bacteria are concentrated in small spaces; waste materials accumulate, with their accompanying flies and rats; if a city water supply is contaminated, the resulting epidemic is explosive.

The diseases of a city, then, are tuberculosis, typhoid and other air, food and water-borne epidemics. In the country, on the other hand, the low concentration of people leaves space for other forms of life to flourish: mosquitoes, gnats, tse-tse flies, snails. The diseases of the country are malaria, filaria, sleeping sickness, bilharzia. In close contact with the soil, the people are victims also of intestinal worms and tetanus. Health problems of the country are all bound up with tradition, poverty, inertia and lack of transport and communication. Campaigns against the endemic diseases involve huge outlays in personnel, vehicles and materials, and the results are discouragingly slow in becoming noticeable.

The city requires such a change in living habits that health habits change automatically. A man no longer wades in snail-infested streams through tse-tse-infested forest to obtain fish: he pushes through coughing crowds at fly-infested markets to buy it. There are still risks to his health, but the means of controlling the risks by legislation and sanitation are nearer at hand. If there is concentration in population and diseases, there is also

a concentration of health and medical services. Thus, there is the **possibility** of better health in the city, from the point of view of contagious diseases at least.

But there are other medical problems more serious than contagious diseases: the death and crippling resulting from accidents, crime, alcoholism mental diseases. In the country, people fall from palm trees and are gored by buffalo, they get drunk on palm wine and throw spears; mental diseases resulting from sleeping sickness is a tragedy. But this is a far different picture from the cities and industrial complexes with their great machines, their screeching brakes, their hurry and anxiety. These problems are not only medical, but economic, social and spiritual as well. A man is not merely a body to be vaccinated or to be sewn up after a knife fight. He is a body that needs money to feed, clothe and house it; he is a mind that needs worthwhile things to occupy it; he is a nervous system that needs rest from incessant irritation, noise and frustration; he is a soul that needs a home in a disjointed universe.

A city is a city, whether in Africa or North America. The difference is that America has made its move and is now moving back into the suburbs, whereas Africa is just in the midst of its mad rush.

What can the West offer to the African city when we have not begun to solve the problems of our own cities? Can we do any more than point to our asphyxiating air and our explosive concentrations of frustrated human beings and say: "Your cities are still new — don't let them come to this!"? Perhaps there is little in the way of city planning or industrial engineering that the Church can contribute, and city health services are beyond our scope. What we can and must do is preach Christ, who singled the woman out of the crowd when she merely touched His garment; who cast the Legion out of the tormented man among the tombs. He alone has power to restore the soul of the individual lost among the grinding gears of the city.

A challenge for the missionary in Africa today is to show that Christ has a place in the everyday living of the educated and intellectual groups and was not just a stepping stone to reach that status.

WHAT

MOZAMBIQUE

I Found In Town

Sra. Ana Tomás Nhavoto

gives some answers, based on her experiences of life in Lourenço Marques

“Is life in the city better or worse?”

For the present, life in the city seems better than in the country, especially from an economic viewpoint. Here it is possible to take care of anything that needs attention in the family. My children advance more rapidly in school than they ever did in the country.

“Are there good and bad influences?”

Yes, there are both. This is not surprising, as there is such a mixture of people from the whole province of Mozambique here in the city. Besides, the evil influence seems to dominate, as evil is always more conspicuous than the good. Those who do not want to practice the teachings and example of our Lord are in majority. I want to point out, however, that my experience in this respect refers only to the African part of the population.

“Is it more difficult to be a Christian in the city?”

No, not at all! There are many Christian churches in the city, and all work towards the same goal:

There are 84 Boards and Agencies at work in Africa, with personnel numbering 6,827.

Institutions and projects maintained are as follows: 151 hospitals; 5,436 schools and other institutions of learning, with 493,770 students.

Reprinted from Christian Mission Digest.

to know God and to love, obey and serve Him!

“Is your church far from your home?”

Yes, it is far. Walking I will finish 45 minutes, but this is really no hindrance.

“Is transport difficult or expensive?”

Transport is not difficult, but it is not cheap either. By bus it costs five escudos (appr. 20 cents) return to church.

“Do you have friends nearby and neighbours who are Christians?”

Yes, I have several Christian friends. We all go together to church, especially at nights. It would be difficult and dangerous to walk alone.



Sra. Ana Tomás Nhavoto



The Methodist pastor in Lourenço Marques, Rev. Manuel M. Mucambe, with his wife, Sra. Nellie Mucambe

“How are morals and family life affected by the rapid changes in the city?”

I am happy to say that in my case there has been no disturbances at all in the family situation, but I can see that city life brings certain changes to families. As far as church life is concerned, I could tell how my husband did, on arrival in the city: In the country he always worked hard in church. Here, however, knowing the possibility of improving his qualifications, he shut himself up in the house for two years, working hard to finish his Fifth year of Liceu (tenth year of education). After the examination he presented himself to our pastor, Rev. Manuel Mucambe, to help in any type of Church work!

(translated from Portuguese by the Editor)



PEOPLE IN CITY

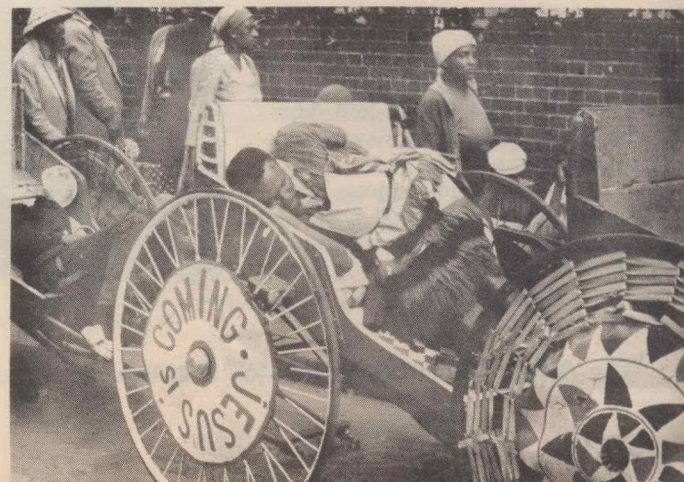
Top: Always going somewhere The woman in uniform is on her way to a "Zionist" meeting

Top Right: African women carry heavy burdens. Even in the city it is more practical to put the box on the head!

Right: The shop-rent is cheapest on the pavement. Here one woman is about to exchange her head-cloth for the more "city-like" hat

Below: Gambling — with or without money — becomes an important part of social life in the city. Lunch-hour on a pavement

Bottom Right: The rickshaw-man asleep, but waiting!



Reflections at

MID-DAY

by **MARCIA BALL**

I AM a third term missionary, and it seems good, at this point, to look back on my missionary "morning", and to think about my missionary "afternoon." I am still young enough to be shocked when I find I am the oldest missionary on a committee, and yet I have participated actively in missionary joys and sorrows for a decade or more. How do I feel? What do I think? What are my hopes for Missions in Africa?

Well, I can write with a glow in my heart: Not once have I felt like saying, "I wish I hadn't come." The years have seemed "right" and rich. There have been problems and upsets, but even the little time I have had has softened them and highlighted the happiness and contentment. There have been the joys of seeing teen-age leaders take their places in the world's work, of seeing friends triumph over problems, of sharing crises and then sharing the aftermath. There have been mistakes and failures which God has a way of making not as bad as they first seemed. There have been disappointments but always softened with a new spurt in another direction. Not much spectacular work has been done, perhaps, but the program has moved forward.

What about the future? If God wills it, I shall spend the next twenty years as a missionary in Rhodesia. It doesn't matter so much **what** I shall be doing, but I see clearer than ever, it matters a great deal **how** I shall be doing it. Sometimes the noon-time heat is upon me these days. Can I conquer its pressures? Can I withstand its temptations to high

places? Can I curb the irritability it creates? Can I live sweetly with my elders and my juniors? Can I take my turn on duty call? These are the questions for mid-day.

It is not too soon to think of the sunset. Then can I remember the ambitions of my juniours and step gracefully aside? Then, can I remember that the **how** of retiring is still more important than the **what**?

On January 3, we had the Wesley Covenant Service. The words still ring clear — "to be exalted for Thee, to be brought low for Thee; to be employed for Thee, to be laid aside for Thee . . . I pledge . . ." These are good words to live by. They re-focus the camera towards the proper object — God. If only I can serve Him! Then, where I spend the remaining time, or what I am doing is of less importance.

The noon siesta is over, the afternoon's work lies ahead. I can move on now a little easier. The fluctuations of youth from ecstasy to tragedy are a little less stabbing. The wisdom of old age has not yet fully matured. But life still presents an exhilarating challenge. There are new things yet to learn, new problems to solve, new burdens to carry. But forward, with a song and a light touch and a challenge to life to come on! The morning has provided some new resources to help face the stormy afternoon. Let's move out and on! The decks are cleared. Haul up the anchor!

THE AFRICA CHRISTIAN ADVOCATE

▶ EDITOR:

ALF HELGESSON
34, Fourth Avenue, Florida,
Transvaal, South Africa

▶ ASSOCIATE EDITOR:

KENNETH H. SLADE,
Box 75, Cleveland,
Transvaal, South Africa

▶ NEWS EDITORS:

Angola:
MARGARETH SCHAAD
Central Congo:
DOROTHY GILBERT and
SALLY PLEIMANN
Rhodesia:
MARCIA BALL
South East Africa:
NADINE SIMPSON
Southern Congo:
EVERETT WOODCOCK

▶ Subscription Rates for the Advocate:

INDIVIDUAL SUBSCRIPTIONS

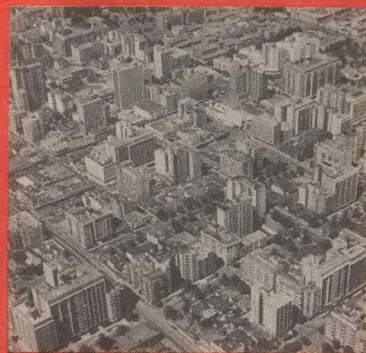
1 year— \$1.00
2 years— 1.60
3 years— 2.00

TEEN COPIES TO ONE ADDRESS

1 year — \$9.00
2 years— 15.00
3 years— 18.00

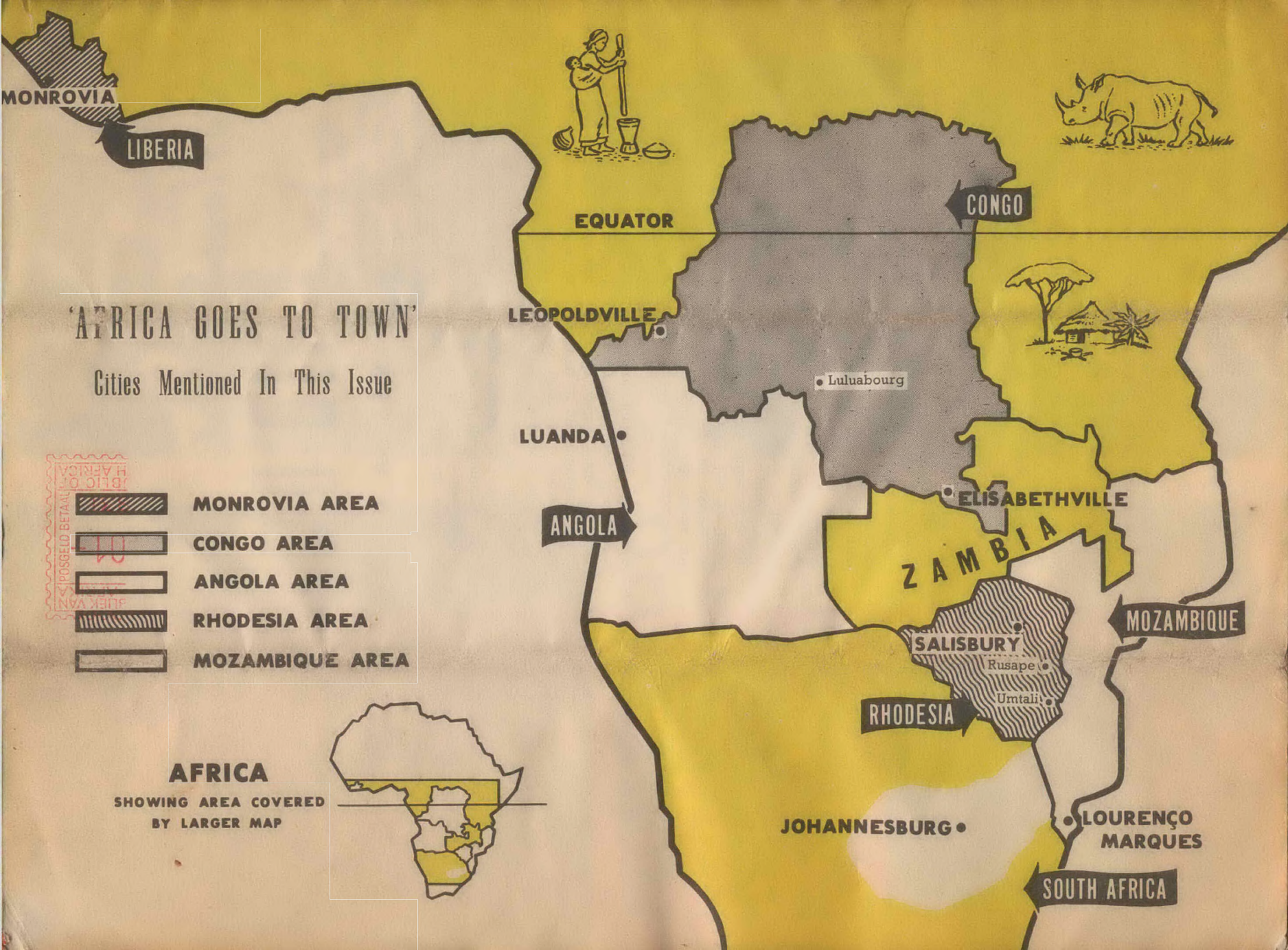
Send to:

MRS. J. S. REA,
1207 Santa Anita St., Pine Hills,
Orlando, Florida. 32808.



OUR COVER PICTURE

Johannesburg's
massive city-blocks from the
air. (Photo: South African
Railways)



'AFRICA GOES TO TOWN'

Cities Mentioned In This Issue

ZWISPOSGELD BETAAL
 AFRIEK VAK
 H. AFRICA
 PUBLIC O.

-  MONROVIA AREA
-  CONGO AREA
-  ANGOLA AREA
-  RHODESIA AREA
-  MOZAMBIQUE AREA

AFRICA

SHOWING AREA COVERED BY LARGER MAP



Collection Number: AD2533

Collection Name: South African Institute of Race Relations, Collection of publications, 1932-1979

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

Location: Johannesburg

©2017

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

This collection forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.