

The  
NATAL MISSIONARY  
CONFERENCE

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ANNUAL REPORT  
1933

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Price 6d.

(Free to Members)

P. O. Box 428  
DURBAN.

NATAL MISSIONARY CONFERENCE

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With the Compliments  
of the Honorary Secretary.

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REV. A. R. KEMPE.

### *Vice-Presidents—*

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MR. Z. K. MATTHEWS, B.A., LL.B.

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REV. ALLEN LEA.

DR. A. B. TAYLOR, F.R.C.S., Edin.

MRS. A. E. M. HARRIS.

## Officers for the Year 1933-1934.

*President—*

REV. L. M. TITLESTAD,

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*Executive Members—*

REV. A. R. KEMPE,

MR. Z. K. MATTHEWS, B.A., LL.B.

REV. F. M. CALUZA,

MISS K. O'HANLON.



# Natal Missionary Conference

## FIFTY-SECOND ANNUAL SESSION.

The Fifty-second Annual Session was opened at 9.15 a.m. on July 14th, in the St. Andrews Hall by the Rev. A. R. Kempe, President, who then called upon the Rev. T. R. Ballentine, pastor of St. Andrews' Church, to conduct the opening devotional service. Mr. Ballentine gave a cheerful and inspiring address, which was followed by the Roll Call.

### Roll Call

The calling of the Roll showed an attendance of 21 members and 17 visitors. Other members and visitors arrived later. Apologies for absence were received from the members named as follows: Rev's J. L. Dube, N. Pamla, F. Scogings, S. Nhlapo, M. J. Mpanza, J. D. Taylor, P. A. Rodseth, the Ven. Archdeacon Lee, Miss Skavang, Rev. and Mrs. Hawkins, Mr. Z. K. Matthews, Rev. and Mrs. J. W. Haley, Mr. Hamilton Makanya, Mr. D. McK. Malcom, Dr. J. B. McCord, Dr. G. W. Gale, Rev. Dr. J. Astrup, Rev. C. Fridolv, Rev. R. L. Abraham, Rev. A. F. Christofersen.

Among those present was the veteran and distinguished minister and evangelist, the Rev. David Russell, to whom the Chairman extended a cordial welcome.

The Conference proceeded to Business and elected the Committee on Nominations, viz., Rev's. E. A. M. Harris, Convenor, Allen Lea, T. Sililo, H. A. Stick, and Dr. A. B. Taylor. Following that the Chairman called upon the Secretary to report on behalf of the Executive concerning the Revision of the Constitution. The Secretary stated that the Executive had carefully considered the matter, and decided to request the Conference to defer the action contemplated in the relevant Motion passed at the 51st Annual Session, and read a Motion which the Executive recommended for consideration instead of last year's Resolution. The Motion, it was explained, would be formally moved later in the Session.

## Condolence

The Conference then entered into the sad but sacred fellowship of sympathy. The Chairman mentioned the names of certain members who had been led through the deep valley of affliction during the year. The Rev. L. M. Titlestad and Mrs. Titlestad, bereft of a son, making the second such loss within a few years; the Misses E. F. and Bertha Clarke, whose sister, also a worker for the Lord, was called home after a long and distressing illness; the Rev. J. Metcalf, who had been stricken with a double weight of sorrow in the loss of wife and son; and the Rev. P. R. Strommer, whose wife had yielded up her spirit to the Faithful Creator after a prolonged illness. Mention was also made of the call home of two members of the Conference,—the Rev. A. W. Ntumba, and the Rev. Dr. W. A. Backenstoe. In simple and heartfelt words the Chairman expressed the deep sympathy of the Conference with our bereaved friends and fellow members, all present standing reverently for a brief season of silent prayer.

## Addresses and Discussions

At 10 o'clock the Chairman delivered the Presidential address, which, we are pleased to observe, was given two full columns on the main news page in the Natal Advertiser of the same day. This was followed at 10.30 by a scholarly and exhaustive exposition on "The Doctrine of the Kingdom of God," by the Rev. James Pendlebury, B.A. This illuminating paper was interrupted by the arrival of the refreshments provided by the Presbyterian ladies. The interruption, however, did not appear to be altogether unwelcome, and the break only served to quicken the interest and responsiveness of the listeners when the speaker resumed the reading of his inspiring address.

Pastor Gabriel Watson followed with his heart-searching paper on the "Dynamic of the Kingdom," and the Conference was adjourned after prayer by the Rev. David Russell.

The afternoon session was opened with prayer by the Rev. E. A. M. Harris, after which the Rev. M. Sililo led in the discussion on Pastor Watson's paper. Mr. Sililo made an earnest appeal for the "Pentecostal experience" in our modern church life, and declared that the church of today was not sufficiently bold in its proclamation of the gospel message. There was too little of God's Spirit and too much compromise. The Revs. H. A. Stick and A. Mtinkulu also took



part in the discussion.

At 3.35 the Rev. J. Sandstrom delivered a stimulating address on "The Individual and the Kingdom" after which dainty refreshments were served by the ladies of the Church of Norway. It is to be regretted that the arrangement of the programme did not allow sufficient time to do justice to the aforesaid refreshments.

### **"The Oxford Group"**

The discussion bearing on Mr. Sandstrom's paper was led by Dr. A. B. Taylor. By special request Dr. Taylor gave a brief resume of the ideas and methods of the Oxford Group Movement. The Doctor began by telling of the great help that the Group Movement had been to him personally in his private life and in his work as a missionary, by quickening his faith in God, increasing his love for the Lord and for the work, and leading him to a more complete surrender to the will of God. Passing to a description of the Group Movement itself the speaker outlined the cardinal ideas held by its adherents: **SIN**: Sin is an active and potent reality in human experience, but comprises more than the obvious and indecent fleshly sins. Anything that separates man from God is sin. **THE SPIRIT OF GOD**: The Spirit is a real power in human life, and can effectually overcome sin in the life. **FULNESS OF LIFE**: This can be realised only by the full surrender of the life to God. **JESUS CHRIST**: Christ, and Christ alone, is man's Way to God.

Continuing, the Doctor stated the four main principles of Christian living as the Group followers had worked them out: Absolute purity; absolute love; absolute honesty; and absolute unselfishness. Certain characteristics of the Movement were discussed and explained, such as Sharing, the Quiet Time, Guidance, Surrender, and House Parties. At the conclusion of the speaker's remarks one sensed the feeling among those present that it was unfortunate that the programme did not allow more time for such an interesting and fruitful discussion.

### **Election of Officers**

The Conference proceeded next to the Election of new members and to the election of officers for the ensuing year

New Members:—Mr. A. N. Ferguson, Mansfield M. S.  
Rev. M. C. Haldorsen, Empangeni.

Officers:—President, Rev. L. M. Titlestad.  
Vice-Presidents, Rev. J. L. Dube, and  
Rev. Dr. J. R. L. Kingon  
Secretary-Treasurer, O. E. Lovell.  
Members of the Executive, Miss K. O'Hanlon and  
Rev. F. M. Caluza.

Prayer by Rev. Dr. Kingon was followed by the adjournment at 5 p.m.

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Conference reassembled at 9.15 a.m., on July 5th and after a helpful Devotional Service conducted by the Rev. G. C. Van Rooyen, proceeded to the business of the day.

### **Two Members Honoured**

Attention was drawn to the fact that during the year two members of the Conference have been honoured by royalty in recognition of distinguished service in the mission field. Rev. A. R. Kempe, President of the Conference, has been created a member of the Order of the North Star, (First Class), by His Majesty the King of Sweden, and the Rev. P. A. Rodseth has been made a Knight of the order of St. Olaf (First Class) by His Majesty the King of Norway.

The assembly showed a deep sense of gratification at the honours thus bestowed on these two members.

### **Financial Statement**

The Honorary Secretary-Treasurer then read the Minutes and the Treasurer's Statement, the adoption of which was carried upon the motion of Rev. H. A. Stick, seconded by Rev. J. Metcalf.

### **New Members**

Two new members were elected, the Rev. F. Goddard and Mr. A. Mahon.

### **"The Extension of The Kingdom"**

At 10 a.m. the two papers on this subject were given. Rev. John C Slatter dealt with the "Passion for Souls," and the Rev. J. D. Taylor sent his paper on "The Social Motive for Evangelism," which was read in his absence by Rev. H. A. Stick. An interesting discussion followed, in which the Rev's H. A. Stick, T. R. Ballentine, and J Metcalf took part.



At the suggestion of the Chairman, Rev A. R. Kempe, Conference instructed the Secretary to convey on behalf of the Conference a personal greeting to the Natal Native Teachers' Union then in session in Durban, and also to send a telegram to the Conference of Joint Councils assembled in Bloemfontein. These instructions were duly carried out.

## **“The Kingdom of God and Economics”**

After tea at 11 o'clock Mr. D. G. Shepstone read a paper on this theme. The ensuing discussion was led by Mr. Selby Ngcobo, B.A., and Mr. Z. K. Matthews, B.A., LLB. Mr. Ngcobo emphasised the economic disabilities under which educated Natives had to labour. Such people were trying to maintain a civilized standard of living, and in doing so were obliged to buy European commodities at European prices. But this they had to do on their Native earning power and income, which were hopelessly inadequate for the purpose. Native labour, the speaker continued, should be definitely acknowledged as an integral part of the economic system, and Native workers should be recognised as a permanent part of the industrial life of the country. Such recognition would involve besides a clearly defined economic and legal status for the Bantu worker, a positive need if any measure of economic advancement is to be realised. Mr. Ngcobo also referred to the conditions of life and labour in urban communities. The great need is healthy living in a healthy community, but this is impossible where the income and standards of living are sub-economic as in the case of most Natives.

In the course of his remarks Mr. Matthews deplored the separate treatment of Native and European interests, as though they were mutually exclusive and antagonistic to each other. What we need to realise, he declared, is that European and Bantu interests are largely identical. Much of this separate treatment, he continued, was mere exploitation and repression. The doctrine of slow development was a part of the same attitude where it was not a result of imperfect knowledge. The oft-repeated statement that it took the Europeans 2,000 years to reach their present state of development is an historical fallacy. The PRESENT European civilisation, for Europe has known more than one, actually developed in about 150 years. And even if the argument for the slow, long-drawn out evolution of a civilised Bantu race could be sustained by fact and fair inference, it would be

unjust to apply it to individuals who had improved themselves and gone forward by hard work and self-sacrifice.

At 12.30 the Conference was adjourned with prayer, and re-assembled at 3 p.m. The afternoon was devoted to Resolutions finally Conference adjourned at 5 p.m., the closing prayer being offered by the Rev. Allen Lea.

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## Treasurer's Report

JULY 6, 1932—JULY 1, 1933.

INCOME

EXPENDITURE

Balance brought forward	£9 9 7	Caretakers, Wesley Hall	7 6
		Printing Reports	8 0 0
Subscriptions 198-17	18 13 8	Stationery	8 0
		Stamps	1 11 0
Cash Sales	1 4	Telegram	1 3
		Exchange on Cheques	1 0
		Printing Programmes for	
		1933	2 4 0
		Balance on Hand	15 11 10
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28 4 7		<hr style="width: 20%; margin: 0 auto;"/>	
		28 4 7	

On deposit with the Natal Building Society £303 11 6  
 Audited & Found Correct. (Signed) O. E. LOVELL  
 (Signed) F. Vos. Hon. Sec. & Treas.  
 July 4, 1933.

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## Resolutions

1. **Private Schools:**—Bearing in mind unnecessary and undesirable competition, this Conference respectfully requests the Government to consider the advisability of requiring the registration of all private schools in this Province; also that the Department of Education be empowered to inspect all such schools. The Conference further resolves that this Resolution be forwarded to the Superintendent of Education, the Chief Inspector of Native Education, the Chief Commissioner of this Province.

—FINDINGS COMMITTEE.



2. **Standard VII Instruction:**—This Conference draws the attention of the Department of Education to the growing need for further facilities in connection with Standard VII; and requests that where conditions are favourable such provision should be made in approved Native Day Schools.

—FINDINGS COMMITTEE.

3. **Zulu Bible Revision:**—That the time has come for the formation of a committee to investigate the necessity for a fresh revision of the Zulu Bible; the Committee to be nominated by the Executive and to report their findings to the next Annual Conference.

—FINDINGS COMMITTEE.

4. **Granting of Sites:**—This Conference views with deep concern the recent proposal of the Government NOT to grant School and Church sites in future within a radius of five miles from existing Mission Stations; and respectfully points out that in many instances where sites have not been formerly registered work has been carried on for many years past on the three-mile basis, and in many such places substantial buildings have been erected. Moreover, this Conference, with an intimate knowledge of the conditions, respectfully urges that the hitherto accepted distance of three miles as between sites should NOT be increased to five miles at this stage.

Resolved further that the resolution be forwarded by the Secretary to the churches and missionary societies affected, and to the Minister of Native Affairs.

—FINDINGS COMMITTEE.

5. **Discipline:** That the Department of Education be asked to include in their regulations a proviso that teachers in Government Native Schools should not use their position to further private and party political aims, on pain of dismissal, or to encourage disobedience or resistance to the laws of the state.

—Moved by REV. J. R. L. KINGON.

—Seconded by REV. L. M. TITLESTAD.

6. **Centenary of Natal Missions:**—That the Natal Conference authorise the Executive to take preliminary steps to prepare for the adequate celebration of the coming of



Christian Missions to Natal and Zululand, in co-operation with the American Board Mission; and that the Executive make suggestions as to the possibility of making financial provision for this purpose.

—Moved by REV. ALLEN LEA.

—Seconded by REV. E. A. M. HARRIS.

## Revision And Co-ordination of Missionary Conferences

7. (1.) That this Conference approve of the principle of a Delegated Membership plus an Associate Membership of individual and unofficial members, and that the Executive Committee, assisted by the Rev's. H. A. Stick and J. D. Taylor, proceed to draft a Revised Constitution accordingly for consideration at the Next Conference.

(2.) To be forwarded to the Executive of the General Missionary Conference:

That this Conference consider it desirable that Provincial and District Missionary Conferences be constituted as Representative bodies with a delegated membership, and that the General Missionary Conference be constituted a Representative Council, directly representing Missionary Societies, Churches, and Provincial and District Missionary Conferences, and that each District and Provincial Conference nominate the members of the Executive of the General Missionary Conference.

(3.) And that the Executive of the General Missionary Conference be requested to call a special conference of the representatives of Provincial and District Conferences to consider the whole question of re-organization and co-ordination.

(4.) That if the General Missionary Conference calls a special conference, as suggested, the Natal Missionary Conference Executive be authorized to appoint a delegate to such special conference.

### EXECUTIVE & FINDINGS COMMITTEES.

8. **Medical Education For The Bantu:**—That the Natal Missionary Conference views with regret the continued delay in making provision for the training of Native

medical men, and considers that a conference of those interested be convened at an early date for the purpose of devising ways and means for the promotion of such education. This Conference also considers that the South African Native College is the logical body to take the lead in convening such a conference, and respectfully suggests that the College authorities take whatever action that may seem advisable to them.

This Conference declares itself willing to co-operate if desired to do so in any such movement that the South African Native College may see fit to initiate.

—FINDINGS COMMITTEE.

9. **Vote Of Thanks:** A hearty vote of thanks to the Minister and Session of St. Andrews Presbyterian Church for the use of the Hall, to the ladies who provided refreshments, to the various speakers, especially to the Rev. A. R. Kempe for so ably filling the chair, and to the Rev. O. E. Lovell, M.A., Hon. Secretary-Treasurer.

—INFORMAL.

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## The Presidential Address

BY THE REV. A. R. KEMPE.

Ladies and Gentlemen,

I have great pleasure in greeting you all and in wishing you all a hearty welcome to this, the 52nd. annual session of the Natal Missionary Conference. It is regrettable that our Conference happens to clash with no less than 6 other conferences and meetings, and that this deprives us of the pleasure of seeing many friends who otherwise would have been present among us to-day. May God's blessing rest upon our meeting so that it may be a help and encouragement to us all who have been able to come.

A meeting of this kind is something of a wonder, and we realize it when we look back upon our lives. We have all our individual history, but at the same time we have many things in common, and that is: experiences of God's guidance, of his help, and of the way he has directed our lives. We have come from different countries and peoples, from different



conditions and upbringing, with different aims and outlooks in life, different Church Governments and customs, and different gifts and means. We have left behind us many friends, many things and many ambitions, dear to our hearts, to come here, not for the good of our own countries, not to get better positions nor riches, but to unite in a common task, a task generally very little appreciated and a task which we perhaps with some surprise find ourselves engaged in. It is a wonder that this task has become so dear to us, in spite of our preconceived ideas about it and what it has cost us, so dear in fact that we would readily undertake it again, if we were to respond to the call *de novo*. The one task and purpose in life that unites us is to bring the Kingdom of God to the Natives around us. And now we are meeting as ambassadors of our heavenly King Jesus Christ; this is what we are, and though it may perhaps be a little high-sounding, we do not forward our claim as a boast. What we are, we are only through his grace, and we humbly glory in being what we are. We are not ambassadors by our own choice or through our own cleverness. He has called us, and He has sent us to represent him and his Kingdom to our Natives, in spite of much weakness and many shortcomings on our part.

### **The Fundamental Idea**

We are meeting here to-day to deliberate on matters concerning the Kingdom of God. At the outset I wish to take the opportunity to call your attention to the matter which must rule all our actions and to the message around which our preaching must centre; viz. "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you" (Mat. 6:33). We have constantly to keep this injunction before our eyes and again and again we must convey this message in all our doings. We ourselves have to illustrate the precept and live the message before the eyes of Natives.

### **The Kingdom All-Inclusive**

Christ came to establish God's Kingdom on this earth, which is destined to embrace everything that is good and beautiful in the visible and invisible world. All his teaching and his life and death were concentrated upon this task. It is a Kingdom, bounded not by any national barriers, nor limited to any Jewish particularism or national self-sufficiency, but



supernational and eternal. It does not intend to overthrow kingdoms but to get hold of their members and to lift them out of their selfishness and to give the nations higher and loftier ideals. Jesus expounds the laws and conditions of the Kingdom of God in the Chapters from which our quotation comes. He challenges his hearers to seek the Kingdom; we have to propagate that challenge and make it as earnest as it was in his mouth and heart. When he issued his challenge, he did not say that you should NOT seek those other things he referred to, i.e. what belongs to our bodily and earthly existence, such as food, clothing, home, better social conditions, better governments etc. It would have been against God's intentions and his commands to man on earth. There are, however, two injunctions connected with his challenge which are very easily slipped over, but are so very serious and far-reaching in their demands. They are contained in the words: "HIS RIGHTEOUSNESS," and "FIRST." The invitation to the Kingdom of God appears to many so acceptable, especially if it is flavoured with pleasant talk about God's love for us. But the challenge reads: the Kingdom of God and HIS RIGHTEOUSNESS. This is a thing on which, I am afraid, too little emphasis is laid in present day preaching but is the very salt needed in the preaching. It is inseparable from the Kingdom of God and must be accompanied by righteousness and this righteousness has its form, not in the will of egotistic, sinful man, but in the will of the Holy and loving God. He who seeks the Kingdom of God must also seek his righteousness, as these two are really one and the same thing. We must seek it first, before earthly goods. Christ puts the two in their proper order and sequence, man will have it the other way about: earthly goods first, spiritual after. We see consequences of seeking first the material: an egotism that eats the subject as cancer, an increasing greed in the dealings with other individuals, and an indifference to other men and God. Christ reverts the order, to which human perversity clings so tenaciously. However important these material needs are, and how important they may be to us, Christ points out that they are of a lower, a secondary order to the Kingdom of God. In other words, spirit is more than matter, the Creator is more than the created, and he who knows the wants of birds and flowers, knows also the wants of man. We as Christians have to do the two things at one

and the same time, seeking the one while we are seeking the other; we cannot keep our seekings in two different compartments, we have to keep them together; but we must always remember which is the uppermost. This was also Christ's attitude during his life here, and as he never compromised, neither must we his disciples do so.

## The Ferment of The Kingdom

An ardent social worker and reformer may think that Christ took far too little interest in the social grievances of his time. But if we think this, we must admit that it was consistent with his teaching. He concentrated on the essential, on what came first. He attended to individual cases of distress and sufferings, and this always with an eye to the Kingdom of God, but he did not engage himself directly in social reforms. On the other hand by concentration on the teaching of the Kingdom of God and its righteousness, and by putting it in proper relation to earthly needs, he has brought into the world a social ferment of which the world is in such a great need. It has been working silently ever since his times and will retain its virus as long as the world stands.

The individual Christian comes to God through Jesus Christ, and he begins a new life in God. It can never be God's intention that he then should only sink down into a mystic contemplation, into a selfish quietism. Neither can it be God's meaning that he, in thankfulness and with a pure heart, should use and enjoy the things in this world for himself only. We are not put into this world as self-contained, isolated individuals. God has not placed us in our families, in our communities, in our spheres of work to be indifferent to the welfare of those standing next to us. It can not be his wish that we should be unconcerned as to what spirits permeate the civilization around us and is influencing the thoughts and feeling of people in our neighbourhood and their whole outlook of life. As Christians we must declare our spiritual nationality, and the conquering spirit of the Kingdom of God must emanate from us. As Christ brought the heavenly ferment into the world, so must we, receiving ferment from him, bring it into our families, our daily occupations, commerce, arts, science, politics, etc. Everything must be brought under the Kingdom of God; it must be hallowed so that it will serve and glorify him, the



Creator. Only in this way will there be unity and harmony in our lives and only in this way will God be all in all.

As these and other aspects of the Kingdom of God will be treated more fully during our Conference, I wish to come down to our task of establishing the Kingdom among our Natives. Here is the sphere of work to which God has brought us, and here we stand united to realize the principles of the Kingdom. We have to sit down again and again to review what is done and what ought to be done and encourage each other as the difficulties seem to grow bigger and the progress seems to be slower. The social conditions are becoming more desperate each year and are proving such obstacles to the Kingdom (of God) that we may feel tempted to put them first in our activity. It is therefore necessary to encourage each other to put the essentials first and what are, in spite of their magnitude, really secondary things in the second place, yet with due regard to their importance and to God's wish that they should gradually conform to his righteousness.

## **Our Problem In South Africa**

I doubt whether there is anywhere else in the world a situation of such appalling complexity and difficulty of solution as that of the Natives here. The eyes of the world are fixed on South Africa, which has an unenviable reputation for the way in which the Natives are treated. It is impossible to go into details now, but we have to remind ourselves of what our Natives have to put up with in order to remember and see how far righteousness has been applied and to understand the irritation and hatred which are setting in among our Natives, hindering and damaging our work.

## **How The Natives Are Handicaped**

The Natives who used formerly to roam about this vast land, considering it as their own, are now deprived of their natural wealth and means of production and are permitted to use only 20 % of the land, whereas the remaining 80 % belongs to the white population, about  $\frac{1}{4}$  of their number. In the Native Land Law of 1913 the clauses favourable to the Natives were shelved and those unfavourable enforced, with the result that a lot of Natives were forced off the farms without any new domiciles being provided for them. The 1st of this month the Native Service Contract Act came into operation, and what happened in 1913 will be repeated, still more



severely, if and when clause 9 is enforced, whereby a farmer will be fined £5 for all Natives above 18 years on the farm who do not render 6 months' labour. I trust and hope that this law will never be enforced. Anyhow, this land policy has been responsible for making the Natives homeless in their own country, and they have had to seek refuge in locations and towns; the locations are consequently overcrowded, and in some towns you have Native slums reported to be the worst anywhere. The want of land and places for proper settlement are thus root-causes of economic and social miseries. But they are not the only ones. There are others that contribute to keep the Natives in poverty and to make them unhappy and discontented. Think of the low and insufficient wages that the Native often draws and his temptations to eke this out by undesirable means, of the poor housing that impairs his health and of the colour bar that is there but happily not yet enforced as I understand. Think of the excessive duties on Native "truck," of taxes out of proportion to his earning powers. Think of pass laws he has to observe,—up to fourteen passes are said to be required,—and of all the worries to get his passes and to keep them in order, and of all the resultant dangers of civil and criminal offences in connection with the passes. Think of the Master and Servant laws, how helpless he may be in the hands of a harsh master, and how easily he may get prosecuted for criminal offence under the act. Think of the discrepancies in the administration of justice, of the disproportionate sentences levied, and of the indiscriminate arrests made. Think of the insufficient support given to hospitals and schools, where the Native often has to pay for what the White gets free. One could go on in this way and mention numerous disadvantages under which the Native suffers, and the more you go into details the blacker the picture becomes. Not that one does not find anomalies and social grievances elsewhere; but the difference is that there they are more isolated and unintentional, whereas here they seem to belong to the system. One can not help coming to the conclusion that there is a determined purpose to stifle the progress of the Native, and treat him not as a man but as a beast of burden; he must be "kept in his place," as it is termed, in order to supply the need for so-called cheap labour. It makes one sad to observe this policy which has nothing to do with the righteousness of which we have spoken; if not checked it must end disastrously.

## Repression

When concentrating upon conditions such as I have now mentioned I do not think it quite fair merely to state how they are or appear to be. One must go a step further and try to find out why they are what they are. It would now be very tempting to analyse the causes of the repressive policy against the Natives. I can not, however, go into details, but have to limit myself to a summary of them, as they appear to me. One, and perhaps the foremost cause, is the strong race-feeling of the Nordic race; this is undoubtedly one of the assets of the race, but it may easily cause disasters, if it is allowed to express itself in a haughty and arrogant behaviour towards other races. Another cause of repression is a complex of fear that prevails among the colonists; The Natives are so many that they must not have any say lest they should out-vote the whites; they must not advance, lest they gain social equality and intermarry with the Whites and so deteriorate the white race; they must not be given too much land, lest the farmers and the mines do not get enough labour; they must not be admitted into the occupations of white men lest they take the bread out of their mouths, etc. A third cause is, I venture to think, the heritage from the past when the Natives were barbarians and slaves, only fit for menial work; the opinion of him and the attitude towards him founded at that time are still subsisting at the bottom of the Colonial's heart. This brings one over to a fifth cause of the repressive policy, the need for so-called cheap labour, which is a special need for South Africa. The need in other countries is for efficient and reliable labour, and for my part I wonder if the cheap labour policy is not a great illusion. But there is also another and a deeper cause of the repression, and this I will touch upon later.

### Effects of Repression

The effect of the repressive policy on the Natives can only be harmful, not to say dangerous. The disposition of the Native is stoic and good-natured, and he used to be well and trustingly disposed towards his white master; so he still is in many cases. This has helped him to carry his heavy burdens with a patience much greater than we would have managed, had we been in his place. This trusting attitude is rapidly changing. He is now seeing through the policy pursued towards him and is finding out that he is deliberately



exploited. The new conditions under which he now lives are creating many new wants in addition to the old, and he can not meet them. Smarting under wants, injustices, and repressions, he becomes unwilling and hostile, unreasonable and suspicious, and takes up an attitude of sulkiness and arrogance, disobedience and dishonesty. In the bitterness of his heart he often exaggerates his grievances and misrepresents good actions towards him. He may appear to be loyal, but he is often hiding his feelings and doing lipservice only. Formerly these were only isolated cases, now they are becoming more general. This attitude is spreading from towns to locations with increasing force. The present day mentality of the Natives provides a fertile ground for the seed of the destructive agitator and of the superficial sectmonger which appear in increasing numbers. That the missionary and his work come under the same ban as other Europeans and their work is perhaps not so strange, e.g., you hear one say: "Comrades, we must kick out the missionary and the clergyman. I know what I am talking about, because my father is a clergyman. What is the missionary doing for us? He educates us and then leaves us alone to starve. He points to the sky. That is not good enough for us. We want food to eat and clothes to wear today." Better than a long description such words show the mentality that is now taking possession of the Natives and what is going on among them.

## **Danger Ahead**

It is evident that if this state of affairs is permitted to continue, and if the conditions causing them are not altered, there will be a calamity. The white man has hitherto relied on his gun; it is not certain that this will help him in future, as there are other and more dangerous ways of attacking the community than by open rebellion. Besides, there are a hundred million Natives in the interior of Africa who are to-day being trained in all the white man's occupations and warfare, millions who are brought in close contact with each other by the rapidly improving communications; these may one day lend their support to the Natives here as India is supporting her South African Indians. The day may come when the white section of the population may be forced into doing what it refused to do voluntarily. That would be a very ignoble position. As it is, it is regrettable to note the atmosphere of hostility and fear, of cold indifference and of

shocking ignorance in which the Native question is treated, and the reluctance in tackling it. You are regaled with slogans like these: "segregation," "more power for the chiefs," "adoptationalism," "better use of the locations," etc. These slogans show that the politicians do not or will not see the very nerve of the Native question, viz., the need of the readjustment of the economic conditions under which the Natives live. They seem also to disregard the rapid changes that are taking place around us: it is too late to speak of segregation now; it is impossible and of no use to try to revive tribalism, as it is crumbling to pieces before our eyes. The chiefs are too deeply steeped in past traditions to favour any real progress and Native customs are rapidly changing. And this is bound to happen: you can not have two social systems side by side without the weaker breaking down to the stronger. A better development of the locations is good, but it does not make them any bigger; and why only speak of development there, when there are such vast areas elsewhere needing development?

## The Duty of The Churches

With all this before us, a few words must be said about the attitude that we as Christians must take up. We have everyone of us to take our share of responsibility for the social conditions prevailing in our surroundings. I am not out to lecture to the politicians and the rulers, but I must point out the great responsibility the Church of Christ has in this respect among the white section of the community. She has to exhort and educate its members to seek the Kingdom of God and his righteousness as the most important matter and to exercise this righteousness towards the Natives. I am afraid she has been too slack or too afraid to do her duty as she should. If she had, the social conditions among the Natives could not have grown as bad as they are. When seeking for causes of the repressive policy, I am afraid that we have the chief cause here. Outsiders do not think that the Church has acquitted herself well of her task in this respect in this country, to judge from the criticisms levelled at her. Let us hope and pray that the church will wake up and take a more direct interest in this matter. And let us also acknowledge with thanks and rejoicing the hopeful signs on the horizon. There is now an increasing number of white people taking an active interest in righting things, and we remember



with thanks the weight of the combined forces as regards the colour-bar act which was passed but not enforced.

## Our Responsibility

Then let us come down to ourselves, and see what we as ambassadors accredited to the Natives by Christ have to do. Without going into any details I wish to point to our social duties in two directions. Firstly, we have to try, in a Christian spirit and with all due deference, to keep the conscience of the white section of the people awake to their social responsibilities towards the Natives, even if these many a time through want of discretion are irritating in their attitude and demands. In doing this we may be a disturbing factor and may even be objects of outbursts like that of the Prime Minister in 1926, when he said that the people of South Africa had long looked on the missionaries of South Africa as a contemptible class of persons who should not be here. This cannot be helped, and such outbursts show that we are disturbing a sleeping conscience. In this matter, however, we cannot do much without the co-operation of the Churches of the Whites with whom we have to work together.

Secondly, there is social work among the Natives calling upon us, work that should really be undertaken by the white community. There is work among the children, among the sick and poor, among the helpless and repressed. These tasks we can not pass by or evade; we have to tackle them in the best way we can and with the means at our disposal, in the hope that we also in this way may arouse the conscience of the white class and prepare the way for its future actions. Our activities in this direction are very gratifying; you are more in the lime-light with your work, you see more results, and it is more appreciated by Natives and Whites. This is something we all have experienced in one way or other.

## The Right Emphasis

But, there is a temptation in the missions now-a-days to emphasize these two sides of the work too much. When you read reports and statistics this kind of work is held up as if it were the essential part. You can show something tangible when your supporters wish to see some tangible results. This is, however, a danger signal and should be treated as such. If we begin to make "these things" as

Jesus said, the essential ones, we would thereby be untrue to our calling and give our Natives, not to say others, a wrong impression of what we want. The two sides of the work I have mentioned are really only surface work, however important they are, and they must not distract us from doing the fundamental work to which we are called. The two need not clash, but they may, and the danger is now that they are beginning to do so. We must uphold in our preaching the truth that the Kingdom of God and his righteousness is the essential thing; and our deeds must say the same; they should merely be the same preaching in acts. The greatest powers, the best social orders, the wealthiest communities, are doomed in spite of all material advantages when the spirit has left it; they are merely beautiful images or structures without lives and doomed to crumble to pieces. We wish to build up other structures, structures with life. We have therefore to obey our king and allow his estimates to stand as the true ones. When we and our Natives do this, obey and work according to his direction, we need not worry so much about these material things, as we have the comfortable promise and assurance that they shall come to us in due time.

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## FROM THE PAPERS

### "The Doctrine of the Kingdom."

The story of the idea (of the Kingdom of God) and its development is an epic which seems to me to be of the same fabric as the Gospel itself, for it is the revelation of the purpose of God for the world, a revelation given in suffering, which revealed the hidden germs of the idea, and cleansed the spirits of the best men and women in the nation to truly spiritual aims and issues.

That deep saying in Hebrews, "without shedding of blood there is no remission," may be applied here. Israel had shed its life blood again and again for the preservation of the idea of the Kingdom of God, and stands at the end of her national career, at the beginning of the Christian era as a Suffering Servant of Jehovah who hands over the heritage to a Greater Sufferer to whom by right of suffering and of service the Kingdom shall belong.....

The Law of God's rule is love—and love to God and



man is the law of man's life. From this double principle I think you can deduce all Christ's teaching, and it is to be applied to every sphere of human life—individual, family, social, national and international.

### **“The Dynamic of the Kingdom.”**

The work of the Holy Spirit in the church—the DIVINE DYNAMIC through which Christ's kingdom in its present phase is being created and sustained. This must necessarily include the work of the Holy Spirit in—1st., Regeneration; 2nd, Sanctification; 3rd, Enduement; and 4th., Administration.

Each human life is like a beautiful silver cup which has been damaged and broken by sin. The work of the Holy Spirit is to remake that broken cup and cover it with gold, a picture of the new nature and the righteousness of Jesus Christ transferred to the sinner.

The cup broken and marred by sin has been remade and covered with heaven's gold, and is now ready to be filled and used for God's glory. What a poor, weak, helpless lot the disciples were before Pentecost. The Saviour knew that they needed power: power to face the multitudes; power to preach the gospel; power to suffer persecution. When they received the mighty baptism of the Holy Spirit and Fire, the fire took all the chill and freeze out of them. They were all filled, and all spake.

How many dumb Christians there are in our churches and missions to-day! They need Divine Dynamic; the dynamic that caught up Chrysostom, Augustine, Luther, Carey, and thousands more, and made them the mighty instruments of blessing they became to the world. Every real advance of the Kingdom of God has been made in the power of the Holy Spirit. Pentecost stands pre-eminently for two things: viz., holiness and power. Without these the church is powerless to help or bless the world.

The greatest need of the Church of Christ to-day is a fresh enduement of Holy Ghost power. May God send it upon us for Christ's sake!

### **“The Passion For Souls.”**

How amazing it is when the fervent desire for the conversion of others—is regarded as an extra of Christian life, an optional attainment! And it is so regarded by some. Can it be that there are Christians who have not yet realised that

the essence of the Christian life is the reproduction of the spirit of Jesus? Just as the artist seeks to catch the spirit of his model and express that, or the musician seeks to catch the spirit of the master composer and reproduce that, so the Christian seeks to catch the spirit of his Divine Master and interpret it in terms of life. And what is that spirit? Is it not above everything this passion for souls of which we are speaking? "The Love of Christ constraineth us." We are partakers of His sufferings, having caught from Him something of His yearning over the souls of men. The true evangelist among the heathen is one who, out of deep devotion to Christ has identified himself with his Master in His mission of making known to men the truth about God and truth about themselves, if haply he may succeed in turning some from darkness to light. Through the ages they have feared something or believed in someone—the Unknown God. To the missionary evangelist is given the supreme romance of making Him known as Christ has revealed Him, and for His sake seeking to break the power of their sin. We cry with Ignatius, "O my God, if men only knew Thee they would never sin!" And because of the Cross at the heart of God we seek to make Him known to men.

Then, because it was God's mission in Christ to make known to men the truth about themselves,—that they are of incalculable value to God—the value of the cross—and destined for a greater moral splendour than can be theirs apart from Christ—because this was His mission we accept it as our own. What less can love do? Then as here and there one and another really responds to our witness we are sharers in that joy that is felt in Heaven when a sinner repents. Just as David's three captains heard the heart cry of their leader for a draught of the water of the well of Bethlehem and hazarded their lives to satisfy the thirst of his spirit, so the servant of the Lord hears his Master's cry, "O Jerusalem, Jerusalem," and for love of Him seeks to share in His redemptive work.

Is it possible for the Church to come into possession of this passion? I do not think so. But I believe it is possible for us to be possessed by it! We may offer ourselves to God, "renouncing our own thoughts and feelings about our fellows and accepting His instead, brooding upon them until they become inwoven into our very fibre," we may offer ourselves in the service of our fellows, brooding upon their sins and



sorrows and sufferings, until there is born within us a rich and moving compassion; then perhaps the Spirit will visit us, a flame of sacred love be kindled upon the mean altars of our hearts, creating within us something of that passion for the souls of men that sent our Saviour to the Cross for their redemption.

“Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me.”

### **“The Social Motive for Evangelism.”**

The closing of the Natal Missionary Conference was held in St. Andrew's Hall, Commercial Road, Durban.

Under the title “The Social Motive in Evangelism,” the Rev. Dr. J. D. Taylor gave a paper on the old and the new outlook upon the missionaries' task.

To what extent should social welfare be the urge behind Christian work, he asked. Early mission work was largely dominated by the impulse to save the individual from impending and eternal judgment. A natural corollary of the focusing of attention upon the individual, and the pessimistic or millennialistic attitude towards the possibility of social regeneration, was that the converted were drawn off into separation from society and lived in mission compounds or were organised into churches of the Western type with comparatively little root in the indigenous life of the country. Industrial work was looked upon with disfavour. Even medical and educational work were to-day in some quarters regarded as services which, done in the spirit and for the sake of Christ, have in themselves definite evangelistic value. The Church's main energies are spent in preaching (and that after a time mainly to the converted) and in running an ecclesiastical organisation.

He quoted from the Laymen's Commission that the student class are apt to be turned against Christianity if the theological type of evangelism is the only kind they know, and from the conclusions of the Jerusalem Conference as to the failure of the Church to definitely set its face against racial and social evils.—(“THE NATAL MERCURY.”)

### **“The Kingdom of God and Economics.”**

To what degree do Divine Economics enter into the recommendations of the Native Economic Commissions, a

touching on an attempt to solve the Union's Native problem, was the question asked by Mr. D. G. Shepstone (secretary of the Durban Joint Council of Europeans and Natives) when speaking on "the Kingdom of God and Economics" to delegates attending the annual session of the Natal Missionary Conference.

The Commission's members, Dr. Roberts excepted, had, Mr. Shepstone recalled, declared for a policy of adaptation, based on a mixed European and Bantu culture. In the Cape, where a policy of assimilation prevailed, certain classes of Natives had made substantial progress, but the bulk of Natives influenced by European contact had progressed in haphazard fashion, involving many definitely undesirable features. The need was for a gradual and substantial upliftment of the Bantu races as a whole, in a manner in which a civilized community could take just pride.

The speaker continued: "Can this be obtained by civilizing the Bantu as rapidly as possible solely upon the lines of a European civilization? Granted that the desire to Europeanize the Bantu is laudable, and that it may be possible to wipe out entirely the customs of one race and substitute those of another, there still remains the question as to whether it is desirable economically and humanely to do so. Where, however, there has been a definite departure from Bantu institutions and a desire to fellow European civilization (as in some parts of South Africa) it would be futile at this stage to attempt to restore Bantu institutions and the Bantu should be assisted to evolve some measure of local self-government to satisfy his aspirations rather than aiming at a uniform policy

### **Tribal System**

"The process of Europeanizing the Bantu postulates the necessity of destroying all his institutions as a preliminary and thereby deprives him of the sheet anchor of self-confidence and substitutes for it an inferiority complex, engendered by the belief that everything which is peculiarly his own is worthless and a hindrance in the path of progress. Moreover, a part from all social implications, this process will carry with it a long probationary period of hardship in an unequal struggle for economic recognition.

"In other words, it must spell the break-up of the tribal system, which is the very background of Bantu life; the decay of all those steadying influences on his character, such as his



reverence for his chief and respect for authority and overthrow of his own complete system of morality, which is beginning to be the case to-day among a large number of tribal Natives, male and female, who have passed from the influence of the tribal system to reside permanently in urban areas. Ultimately this process of the haphazard European civilization can only mean the loss of race pride, the complete disintegration of the Bantu and the physical and moral degeneration of race.

"Our duty as Christians is to discover some via media whereby the Bantu may step by step as a people advance alongside the white races in the march of civilization until he becomes and feels that he is a fellow-citizen of South Africa with a part to play in its destiny. It is, therefore, for this reason that I believe that the Commission offers us a way of approaching a problem which, unless it is handled with sympathy and vision, may in its consequences prove one of the most costly mistakes that South Africa has ever committed itself to."

### **Prime Problem**

The prime problem was to reconcile the spirit of progress with the conservatism of the Native. The survival of Native it was argued, depended, in a large measure upon his ability to adapt himself to the new environment created by the impact of a higher civilization with his own. His system, however, was not incapable of being transformed and improved to serve as a basis for this adaptation.

After comprehensively reviewing the Commission's recommendations touching on how the policy of adaptation might be given effect, Mr. Shepstone said the intent was to promote a civilization for the Native founded on what is best in his own system and preserving so much of that system as will harmonize with the best of the progressive ideas of European civilization, gradually giving a place for the Native professional man, skilled agriculturist and craftsman among his own people and ultimately developing race pride and progressiveness, founded upon the sure rock of Christian doctrine.

Concluding, Mr. Shepstone said that that continuance of a haphazard process of civilization could only result in social and economic antagonism between black and white, fraught with dangerous possibilities. The right approach, he felt, had been suggested by Sir Frederick Lugard, who urged that the true conception of the inter-relation of colour should be based

on complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunities for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race purity and race pride; equality in things spiritual, agreed divergence in things physical and material.

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## The Individual and the Kingdom

FROM THE PAPER BY REV. J. SANDSTROM

And yet—God wills that men shall be saved and come to the knowledge of the truth. And God wills that kingdoms, governments, and communities, and the whole of our common life shall be Christian in the deepest meaning of the word. And He shall lead the development of the world forward until He reaches this final purpose.....

At any time the Lord of Sabaoth could irresistibly establish His kingdom. But He will not send His legions of angels (to effect that). He does not compel any human being. He will win the victory first in the soul of the individual man, and then through him in the souls of others. Intensely slow does this way seem to us. It is only when our eyes are opened that we see God's plan with His Creation.

Individual redemption is the starting point. Personal salvation is the first step towards the salvation of the world. But we ask again, "Is it not a hopeless task? Can God's kingdom really conquer all?" We have the answer in Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."



# Constitution of the Natal Missionary Conference

## I. OBJECTS.

1. To further Christian Missions in Natal and other parts of South-East Africa.
2. To encourage fraternal intercourse and co-operation amongst Ministers, Missionaries, and others interested in Mission work belonging to the various denominations.
3. To disseminate information among the public generally with a view to arousing a sympathetic understanding of missionary operations.
4. To further the education and general advancement of the Bantu.
5. To collect Missionary statistics.
6. To obtain papers on subjects relating to Missionary work.
7. To consider all questions that may bear, through legislation or otherwise, upon the religious, economic, social, and educational interests of the Bantu.
8. To examine into the methods of Missionary work with the object of securing, as far as practicable, uniformity of action in dealing with Native customs, needs, and development.
9. To co-operate with Joint Councils, Missionary Conferences, and other bodies working for Native benefit.

## II. MEMBERSHIP.

1. (a) The Conference shall consist of Ministers, Missionaries, and others connected with any Christian communion or society.

(b.) New members shall ordinarily be admitted by vote of the majority of the Conference on nomination by a member or members (present).

(c.) Otherwise applications for membership may be made to the Executive through the Secretary, the Executive to have the power to admit such to membership.

2. All members shall be entitled to speak and vote at any meeting of the Conference.

3. (a.) An Annual subscription, payable in advance, shall be paid by each member, as follows:—Gentlemen, 7/6; Ladies, 5/-; Bantu Members, 2/6.

b. Any member failing to pay the subscriptions for two consecutive Conferences shall be deemed to have forfeited the right of membership.

4. Corresponding members may be admitted by the vote of the Conference in the usual way, or by Executive action.

### III. MEETINGS.

1. An annual meeting shall be held at the time and place appointed by the Executive.

2. During its session Conference shall be opened each day with the reading of scripture and prayer, (devotional exercises), and each adjournment shall be accompanied with prayer.

3. The meetings of the Conference shall be presided over by the President, or, in his absence, by a Vice-President.

4. The order of proceedings shall be arranged by the Executive.

5. Subjects for discussion shall not be introduced without notice, except by permission of the Conference.

6. Sittings shall be held with open doors unless the Conference, in any special case, decide otherwise.

7. A report of the proceedings shall be prepared by the Secretary, and printed, if funds permit.

8. A Balance Sheet shall be prepared and printed with the Report of Proceedings.

### IV. OFFICERS.

1. The officers shall consist of a President, a European



Vice-President, a Bantu Vice-President, and a Secretary-Treasurer, chosen at each Conference for the ensuing Conference, and to take office at the close of the Conference at which they are elected.

2. The Executive shall consist of the four officers, together with the retiring President and Vice-Presidents, and one lady member.

3. A Nominating Committee of five shall be chosen early in each Conference to present nominations, two names to be presented for each of the four vacancies.

(b.) Other nominations may be made by members.

(c.) Voting shall be by ballot.

4. In the event of the President and Vice-Presidents being absent, Conference shall elect a new President at the beginning of the Conference.

5. Four shall constitute a quorum for meetings of the Executive.

## Emeritus Roll

Rev. N. Braatvedt, Durban.  
Rev. John Bruce, M.A., Scotland.  
Mrs. S. Ransom, U.S.A.  
Rev. David Russell.  
Miss L. Graham, Bulwer.

## Active Roll

Abraham, Rev. R. L., Groutville.  
Atchison, Rev. S. and Mrs., Harding.  
Allen, Miss Grace, Greenville M.S., Redoubt, Pondoland.  
Rev. Astrup, Johs. D.D., Kranskop

Ballentine, Rev. T. R., 342, Musgrave Rd., Durban.  
Barker, Miss Marion, Pisgah M.S., Harding.  
Brittenden, Miss R. L., Inanda Seminary, Phoenix.  
Brueckner, Dr. K. R., Adams.  
Botterell, Miss Inez, Dumisa.

Caluza, Rev. F. M., 47 Sidney Rd., Durban.  
Carter, Miss Minnie E., Inanda Seminary, Phoenix.

Cawston, Dr. F. G., 14 Britannia Buildings, Durban.  
Christofersen, Rev. A. F., Esperanza.  
Clarke, Miss Anna, Adams M.S.  
Clarke, Miss E. F., 43 North Ridge Rd., Durban.  
Clulow, Rev. W. H. P., Cricket St., Kimberly.  
Cotton, Rev. H., 32 Lancaster Rd., Durban.  
Cragg, Rev. A. W. and Mrs., Indaleni M.S. Richmond.

Dahle, Rev. S., Umpumulo M.S., Mapumulo.  
Dear, Miss I. S., Pisgah M.S., Harding.  
Dewar, Rev. James, 188 Loop St., Maritzburg.  
Dube, Mr. Charles, C/o F. Janisch Esq., Felixton.  
Dube, Rev. John, Ohlange, Phœnix.

Elgquist, Mrs. A. E., Umpumulo M.S., Mapumulo.

Ferguson, Mr. A. N. Mansfield M.S., Izingolweni.  
Ferguson-Davie, Right Rev. and Mrs., Fort Hare.  
Feyling, Rev. L. O., Durban North.  
Forrest, Miss L. M., Polela Institution, Bulwer.  
Fridolv, Rev. C., Bethel M.S., Inyoni Rail.  
Frost, Miss C. E., Adams M.S.

Gale, Dr. G. W., Gordon Memorial, Pomeroy.  
Gibbs, Rev. E. S., Izingolweni.  
Graham, Miss L., Bulwer.  
Githens, Rev. O. B., Adams M.S.  
Goddard, Rev. Frank, Ikwezi M.S., Harding.

Haldorsen, Rev. M. C., Empangeni.  
Haley, Rev. J. W., Fairview M.S., Umzumbe.  
Halland, Mrs. A. W., Izotsha.  
Hallendorf, Rev. K., Rorkesdrift.  
Harris, Rev. E. A. M. and Mrs., Durban North.  
Hartman, Miss A., Itemba M.S., Enqabeni.

Hawkins, Rev. John and Mrs., Lansdowne M.S., Somkele.  
Hellgren, Miss T., Box 88, Dundee.  
Hertslet, Dr. L. E. and Mrs., Ikwezi M.S., Harding.  
Hitchcock, Miss G., 95 Windermere Rd., Durban.  
Hitchcock, Miss M., 95 Windermere Rd., Durban.

Johanson, Rev. K. J., 12 Hartley Rd., Overport, Durban.  
Jonsson, Miss I., 353 McDonald Rd., Durban.  
Jonsson, Miss S., Box 88, Dundee.



Kempe, Rev. A. R., Box 88, Dundee.  
 Keyes, Mrs. A. K., Mseleni, Zululand.  
 Kingon, Dr. J. R. L., Dundee.  
 Krook, Miss H., Umpumulo M.S., Mapumulo.  
 Laight, Rev. Brandon, Christ Church, Addington, Durban.  
 Larsen, Miss E., Kwa Mondi, Eshowe, Zululand.  
 Lea, Rev. Allen, 217 Montpelier Rd. Durban.  
 Lee, Ven. Archdeacon A. W. and Mrs., St. Augustine's,  
 Zululand.  
 Leisegang, Rev. T. M., Mapumulo.  
 Lowe, Sister M., Ethelbert Home, Malvern.  
 Lovell, Rev. Ormond E., 86 Beatrice St., Durban.  
 Mahon, Mr. A., Draycott Rail.  
 Maggs, Miss E., Malvern.  
 Makanya, Mr. H. M. S. and Mrs., Imbumbulu M.S.,  
 Amanzimtoti.  
 Makanya, Miss Violet Sibusisiwe, Imbumbulu M.S.,  
 Amanzimtoti.  
 Malcolm, Mr. D. McK., Box 395, Maritzburg.  
 Matibela, Mr. A. F., 48 Cathedral Rd., Durban.  
 Matthews, Mr. Z. K., Adams M.S.  
 Mpanza, Rev. M. J., Box 1570, Durban.  
 Metcalf, Rev. J., Private Bag, Glenn Ann, Estcourt.  
 McCord, Dr. J. B., McCord Rd., Durban.  
 Ngcobo, Rev. R. M., P.O. Umtwalumi.  
 Nhlapo, Rev. S., St. Faith's Mission, Durban.  
 Nicholls, Rev. A., Edendale, Via Maritzburg.  
 Nduli, Rev. N. M., 86 Beatrice St., Durban.  
 Nyembezi, Rev. I. M., Indaleni M.S., Richmond.  
 O'Hanlon, Miss K., C/o Mrs. W. L. Neithardt, Clairwood.  
 Pamla, Rev. N., Illing Street Native School, Ladysmith.  
 Phipson, Mr. C. A. and Mrs., 17 Phipson Rd., Scottville,  
 Maritzburg.  
 Rice, Rev. N. L., Mapumulo.  
 Ringland, Miss A., 95 Windermere Rd., Durban.  
 Robinson, Rev. Canon, 420 Prince Alfred St., P. M. Burg.  
 Rodseth, Rev. P. A., Kwa Mondi, Via Eshowe.  
 Sandberg, Nurse A., P. O. Ceza, Zululand.

Sundstrom, Rev. J., Applesboch, via Dalton.  
Scogings, Rev. F., St. Faith's Mission, Durban.  
Sililo, Rev. M., New Scotland, Maritzburg.  
Sililo, Rev. T., Adams M. S.  
Skarin, Miss A., P.O. Ceza, Zululand.  
Skavang, Miss M., Eshowe, Zululand.  
Skinner, Miss M., Mapumulo.  
Steele, Rev. E. H., Umlazi M.S. Reunion.  
Stick, Rev. H. A. and Mrs., Adams M.S.  
Stromme, Rev. P. R., Eotimati M. S., Mapumulo.  
Suter, Rev. F., Dumisa.

Taylor, Dr. A. B., McCord Rd., Durban.  
Taylor, Rev. J. D., 19 Eleanor St., Fairview, Jo'burg.  
Titlesta.l, Rev. L. M., 150 Bellevue Rd., Durban.  
Walbridge, Miss M. E., Inanda Seminary, Phoenix  
Watson, Rev. G., 273 Davenport Rd., Durban.  
Witt, Rev. O. E. and Mrs., P.O. Rockmount, Estcourt.

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## Drive for New Members

All members are invited to co-operate with the Executive in an attempt to build up the numerical strength of the Conference. We need new members in order to increase our scope and influence. Members may help in the following ways:

By speaking about the Conference and its aims to any who may be interested.

By lending or giving copies of the Annual Report to friends and colleagues who may be likely to join the Conference.

By distributing copies of the Blank Forms enclosed with this report.

By seeking, as opportunity is found, to induce missionaries and others to take an active interest in the Conference

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Report prepared by—

O. E. LOVELL,  
Hon. Secretary-Treasurer,

P.O. Box 428, Durban.



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