

homes. Conditions have eliminated hunting and pastoral occupations. Bantu families are now more dependent on products of agricultural operations than on pastoral products, and still less on game hunting. The woman was the agriculturalist of the family and she appears to be still doing it alone while the man, unless he is engaged in the service of the European, does nothing. It is not, in my opinion, a matter of laziness on the part of the man or of making the woman a slave, but it is a matter of failing to adjust himself to changed conditions. Bantu men seem to be slow in changing old acquired attitudes.

This also explains why the African woman still has to fetch wood and chop it or carry water from the river while the man appears to idle about. Certain occupations have ever been labelled as womens' occupations. Our problem is to endeavour by training to change this unfortunate attitude in Bantu men. This makes urgent plans for providing mass elementary education for the Bantu in Natal because it is chiefly through education and the inculcation of religious principles in Bantu people that we can bring about a change in this attitude of Bantu men.

2.—The Attitude of Educated Bantu Men.

One must admit that even among the educated Bantu the woman bears physical work far in excess of her strength, but here the reason is in most cases the inadequate wages earned by the man. No doubt educated Bantu men would like to see their womenfolk engage in the finer arts of beautifying the home and making it more comfortable and attractive in a physical and spiritual sense, but alas! economics refuse the realisation of this dream.

The question, however, is not so much how much work women do, and how much work men do, but it is rather whether or not educated Bantu men in Natal regard the womenfolk as their social equals. I personally think that educated men accept women as their equals, but with certain reservations and exceptions. At times, it is true, even educated men show unnecessary despotism in dealing with their womenfolk and do not appear to take them into their confidence in management of home matters, yet Bantu women will do well not to be unduly impatient and not to compare their position

with that of the civilised western women. They must allow for the exercise of the casting vote by the traditionally appointed chairman of the board of control of home affairs—the man. They must bear in mind also that to the man a woman is still essentially a thing of beauty which the man in his chivalrous nature does not like to see embroiled in the rough and tumble of world affairs, and hence this casting vote may at times be cast with the good intention of protecting the woman from coming into contact with the unsympathetic world.

3.—The Influence of Polygamy.

I have no doubt in my mind that polygamy is to a very large degree responsible for the attitude of superiority and lordship of men over women. The man and his wives can never in such unions develop a really close friendship. In an effort not to be accused of partiality the man treats all women alike and tries to keep them somewhat at arm's length. The influence of polygamous men in this respect is spread unconsciously even to Christian men, especially those close to heathen surroundings.

4.—The Influence of the Unguided Interpretation of Biblical Injunctions.

It might seem strange, but nevertheless it is true that the Holy Book is sometimes quoted by men to justify their domineering attitude over women.

The 22nd verse of Ephesians 5 is quoted with glee: "Wives submit yourselves unto your husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church."

They do not read as far as verse 25 of the same chapter: "Husbands, love your wives even as Christ loved the Church and gave Himself for it." They do not read the words of Christ in other portions of Scripture as in the Gospel according to St. John 15, 15: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends."

If men take their pattern from Christ, sharing and friendship and not domineering should characterise their relations to their womenfolk.

5.—The Woman has an Honourable Status in Bantu Life.

The woman has an honourable though subordinate status in Bantu life. From what I have said in previous paragraphs it might be inferred that I support the view that the woman in Bantu life in Natal is a slave. I definitely do not share this extreme view. With all the shortcomings of men in their attitude towards women I must say that in a well ordered Bantu home even in olden days the woman was mistress of her house, exercising a definite influence in the ordering of kraal affairs, especially those concerning her house. To find the truth of this go to kraals of the aristocrat, where Bantu etiquette and culture may be seen at its best.

It is wonderful the amount of influence queen mothers exerted on their sons even with despotic Zulu kings.

In religious ceremonies we find the woman given an honourable part to play. While the kraal head acted as a priest of the family yet it was in the hut of the old lady of the kraal that the sacrificial meat and beer were kept.

I could quote more instances from the Zulu life to support my contention, but those I have quoted are enough. With Christian training the Bantu men in Natal may surpass in refinement the best of the aristocrat Zulu gentlemen of the old order. In as much as the aristocrat more or less set the fashion the Christian missionary in his effort to improve the status of Bantu women must endeavour to influence the aristocrat first. Here we see the need for endeavouring to bring Chiefs and their councillors under the influence of Christian training.

6.—The Legal Status of Bantu Women in Natal.

Hearing that D. G. Shepstone, Esq., was also addressing the conference on the same subject I took upon myself the liberty of assuming that he would deal with the legal aspect of the subject, as he is more qualified than I to deal with it. I decided to dwell more on the social aspect of the subject. I shall, however, say just a little on the legal aspect.

It would be idle to contend that the legal position of Bantu women in Natal is satisfactory—especially the

position of civilised women. The position may have been somewhat improved by the relevant sections of the Native Administration Act No. 38/1927 and those sections of the Code of Native Law in Natal (Law No. 16/1932) which have tempered original Bantu law, sections such as provide for the emancipation of unmarried women, widows or divorced women from kraal head control where necessary; but nevertheless in the main the law regards a native female as a perpetual minor with no independent power save as to her person as specially provided in the code.

In matters of owning property, defending herself against the world, etc., the Bantu women in Natal in many cases suffer great injustice at the hands of unsympathetic guardians.

Conditions have now changed. Provisions that worked well in olden days may not work well now. Let me give an example. It is no longer easy to secure the assistance of a guardian who might be living apart from his ward or who might himself be over-burdened with the affairs of his own home.

It might, however, be said that for the bulk of the Bantu women in Natal the legal status now obtaining is fairly adequate as a majority of Bantu women in Natal have not yet reached a stage of development to ensure that they shall use wisely a higher status; but for the cultured, educated woman and the detribalised woman the legal status obtaining is most unsatisfactory and requires urgent reform.

In conclusion let me say that while some reforms are necessary and urgent yet we should go slowly with reforms and measure each advance by the capacity of the women to bear responsibility. We must educate Bantu public opinion and not go too far ahead of it or there may be public revolt which would harm our cause.

THE NEED FOR A REVIVAL THROUGHOUT OUR FIELD, BEGINNING WITH OURSELVES.

Rev. M. K. M. Kuzwayo.

I am not a well educated person nor eloquent in speech, neither well up in Biblical knowledge. But since I was asked to speak on this subject, which is of vital

importance to all followers of our Lord Jesus Christ, I there and then accepted the invitation to speak. What I am to say on this subject will simply be the testimony of what I have heard and seen—Matthew 11, 4-5: “John the Baptist’s disciples whom he sent to Jesus to ask Him whether he was the Christ.” Also John the Evangelist’s testimony in 1 John 1: 1, where he says that “he tells of the things which we have heard and which we have seen with our eyes, which we have looked upon and our hands have handled.”

I.

The subject before us this afternoon is “The Need for a Revival throughout our whole Field, beginning with Ourselves.” The word “revive” means to recover from neglect, to regain strength, to re-awaken, to renew. “Revival” is like a large net which catches and brings in many fishes at a time. It is like the charging of a flat battery. It is like an overhauled car, of which the mechanic says “It is now in tip-top condition and as good as new.”

A revival is for the following:

- (1) Ministers of religion, teachers in Sunday Schools, Theological Seminaries,, Colleges, as well as primary schools;
- (2) Church members;
- (3) Back-sliders, and
- (4) All unconverted people.

We shall take David, the King of Israel, who was a believer and a worshipper of God from his early life. There came a time when this man of God was tempted and fell into sin; after the fall he needed a revival, or renewal of his former faith in God.

God sent his word by his messenger, which touched David’s heart and he saw the evil he had done and felt he needed a revival. He manifested his need by going to God and confessing his sin; thus he confessed, asked for pardon, restoration of lost joy, and also a clean heart and a renewal of his right spirit and the joy of God’s salvation. After his renewal he was ready to teach sinners God’s way and work for the conversion of sinners—that is how David was revived. We read in the Book of Revelation about seven Asiatic churches. “The Ephesian Church had lost its

former life, the Laodecian was lukewarm." It may be that some of our churches are the same. As witness of the need of a revival I will take a few evangelists. For an example, D. L. Moody, C. G. Finny, Gipsy Smith, and others. We learn from the books written by them on revivals they promoted, that ministers, individuals in the church, college and school leaders were revived to a great extent and were filled with joy and gladness; sins were confessed, wrongs between brethren were made right, as well as restitutions; those fallen in faith were awakened, not only as believers were stirred, but sinners touched by the Spirit of God and were converted through their preaching.

As an eye-witness at Lovedale Institution when Evangelist Dr. Somerville preached to the college boys and girls there was a great stirring up, many gave themselves to the Lord, forsaking their sins and promising to serve our Lord Jesus Christ in sincerity.

In our American Mission Stations at yearly conferences the late Rev. David Russell used to be invited to speak or preach the Word of God in those conferences, and his preaching had a wonderful effect upon all attending the conference. Believers' faith was renewed and sinners were converted. That was a revival.

At Mapumulo it was in 1896 that God sent His man, by the name of Elder Weavers, an evangelist who held a series of revival meetings which met with wonderful success. Church members were revived, their faith was renewed, they made restitution and their hearts got right with God. Sinners repented, and the whole community was in fear of God. Young men and young women were filled with the Holy Ghost—so much so that unbelievers were afraid to meet them on the road because they had heard them speak of the salvation and joy which they had received, and because they asked them to repent. And the men knelt with them on the road praying for their salvation. That was a revival.

II.

Every missionary, pastor, teacher should know the needs of his field, as a shepherd knows all his flock.

The Prophet Habakuk felt the need of a revival for his people, and he said, "Oh, Lord, revive Thy work in the midst of years."

In the promotion of a revival there is:

First: Personal need of a minister, namely spiritual strength, power of the Holy Ghost in his preachings, and intense desire to see souls saved. For Zacharia, in chapter 4, verse 6, said, "Not by might, nor by power: but by my spirit, saith the Lord of Hosts."

Second: The desire to regain lost power and strength. As Jacob desired for a blessing, and as blind Bartimaeus desired to see.

Third: Asking or pleading for a revival as Jacob pleaded for a blessing, and nothing stopped him. And as Bartimaeus pleaded for his eyesight, his request was so strong that even those who rebuked him could not stop him from crying out "Jesus, have mercy on me."

Fourth: Waiting for a revival. As Jacob waited for a blessing although it was delayed, yet he did not cease to plead. And as Bartimaeus waited on Jesus to open his eyes.

Fifth: Jacob's prayer was heard and answered, and he received what he wanted, and he rejoiced in God. So also with blind Bartimaeus. He at last received his eyesight and had the joy of seeing everybody and everything.

In Isaiah 40, verses 29-31, it reads thus: "He giveth power to the faint, and to them who have no might, he increased strength."

They that wait upon the Lord shall renew their strength. That is the only way by which we as ministers of God can regain or retain our spiritual strength, and see the fruits of our labours. Towns, missions, schools will be revived in the same way as in the case of ministers of religion and leaders of ecclesiastical societies, namely (a) by feeling the need; (b) by desiring to be revived like in the day of Pentecost where those disciples and other followers of our Lord Jesus Christ met in the upper chamber, pleading and praying to God, "the giver of all blessings," to send them a revival; (c) by believing that God always fulfils his promises; (d) by waiting for a revival as those disciples in the upper room, who waited for the promise of the Holy Ghost for ten days and, like Cornelius' household, who waited on Peter to tell them about the new doctrine, namely belief in Jesus Christ and sanctification by the Holy Spirit; (e) receiving the blessing of revival. The disciples who waited for the Holy Spirit received their

request, and were all filled with the Holy Ghost. Cornelius' household also received a wonderful blessing. They were baptised in the name of Jesus and received the Holy Spirit as their teacher and guide.

The world, too, needs a revival because there is no fear of God, but dishonour of the sabbath, disobedience to parents, strong drink and drunkenness, love of pleasure more than love of God, immorality and wars.

In order to awaken religious interest in those who have lost strength let each one of us ministers feel the need of a revival and ask God to send us a mighty revival in ourselves and throughout our field as well.

It will only be by earnest pleading and waiting on God. The factors of a revival are (1) God, the Maker and Creator of all mankind; (2) the messenger and evangelist, filled with the Holy Spirit; (3) the message, which is the Word of God; (4) power, the Holy Spirit, who carries or conveys the word to the hearts of the people; (5) the needy hearts and souls of individuals, as well as of the whole church or congregation; (6) willingness to receive; (7) waiting in faith.

Our Lord Jesus Christ, in Acts 1, 8, said, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth." And in Luke 24, 49, He said, "Tarry ye in the city; until ye be endued with the power from on High."

Let us ask God even in this Conference to fill all of us with His promise—the Holy Spirit—that as we go away from this conference we shall preach like Philip the Evangelist, who stirred up the whole of Samaria to receive the word of God and they gladly received it, and as Peter the Apostle, who converted by his preaching 3,000 on the day of Pentecost.

And Paul, in I Corinthians 2, 4-5, says, "And my speech and my preaching was not with enticing words or men's wisdom: but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God."

Let us all listen to the words of this hymn:—

“Revive Thy work, O Lord;
Now to Thy saints appear
O speak with power to every soul
And let Thy people hear.

Revive Thy work, O Lord;
Give Pentecostal showers
Be Thine the glory, Thine alone
The blessing, Lord, be ours.

Revive Thy work, O Lord!
While here to Thee we bow
Descend, O gracious Lord, descend,
O come and bless us now!”



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