

The

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“FAMILY AT PRAYER”

See Article on Pages Six and Seven

South Africa Issue

HIS issue of "Africa Christian Advocate" deals almost exclusively with the work that our branch of Methodism is carrying on in the Republic of South Africa.

Several articles will show that this work is in fact mostly directed to people who come into South Africa from the neighboring country of Mozambique, and is thus part of the Mozambique Conference. The important gold — and coal-mines in the Transvaal (the northern-most province of South Africa) demand a steady flow of African migrant laborers. Approximately one third of the labour force on these mines comes from Mozambique.

The reason for this concentration on Mozambique miners in the Transvaal is that there is already a very strong Methodist work among South Africans of all races. More than one million people in this country count themselves as Methodists belonging to the Methodist Church of South Africa.

Although working among "foreigners" we are all part of the community in this country, so much in the focus of world interest. This means that we are on the inside of the problems peculiar to South Africa. It is, however, our hope that we will always be part of the Christian answer to these problems!

The Editor

ILLUSTRATING A PRIMER

Cheryl Horton presents another angle of Art Work

"YOU do the pictures for the Primer, Cheryl." Well, someone had to do it. Our budget didn't allow a professional, so I did!

However, it wasn't quite so easy as those glib words make it sound, and I had to learn many things in the process. I had to become familiar with the culture and customs of the people who would use the book, procedure and techniques necessary for making

must be heeded. The houses must look familiar, even to the building of them, as can be seen in the accompanying illustration from one of the Primers. I, as a person from another culture am handicapped by not being familiar enough with the Tshwa culture. I sincerely hope that trained Vatswva artists will one day be serving their own people.

Making pictures suitable for printing was something new to me. I learned the hard way how heavily the lines should be linked to make clear pictures, and that solid blacks must be solid.

Much help in what Africans see in pictures was gotten from our colleague Mr. Hall Duncan, who is doing research in this field. Things in perspective, especially things made smaller in the distance, are difficult for many Africans to perceive. Folds may be interpreted as holes, and backgrounds may be distracting. The basic principle seems to be, simplify, simplify, simplify.

The "learning to draw" process is still going on, now with the considerable help of a commercial art scholarship from the Famous Artists' Schools. It is a slow, painstaking process, but the gradual improvement is very satisfying!

A picture can convey many things for which words are inadequate, and the Church can beneficially use many pictures to spread her message. Christian artists have an important part to play in Africa. For as long as I am needed, I am pleased to be able to "speak" to people with a pencil, or with pen and ink, in this most nearly universal language, pictures.

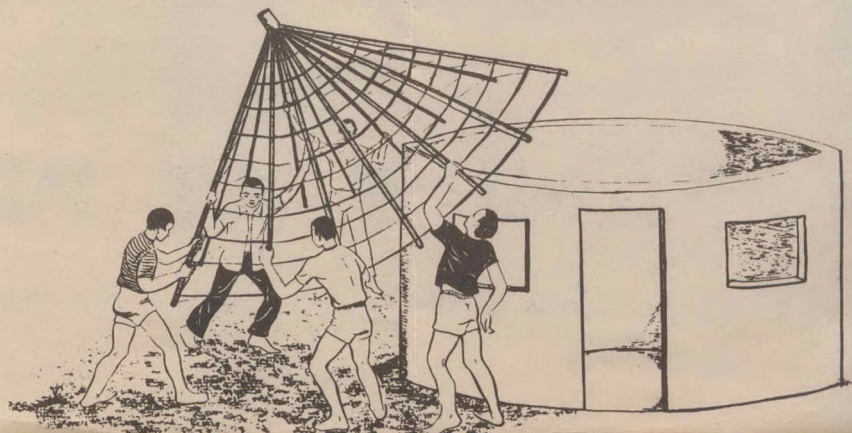


Cheryl Horton busy at her art work

printable pictures, what Africans see in pictures, and most of all, I had to learn to draw!

The correct culture and customs are very important to the people using the books. Comments such as, "That must be an old woman, because young women don't tie their scarves that way," and "He wouldn't hold the stick like that to kill a snake, or he'd get bitten,"

A good example of the instructive Primer illustrations



The Church In The Transvaal

By REV. B. A. PERSSON

JOHANNESBURG, the largest city South of the Sahara — Johannesburg with over 1,000,000 inhabitants and as modern as today — hardly seems to be a suitable field for mission work amongst the people of Africa. "Africa" usually conjures up jungles and wild animals. Yet Johannesburg is the geographical and administrative centre of the South African gold mines. Gold mines that produce half of the world's total gold production.

This necessitates an enormous labour force — supplied both from South Africa and the surrounding territories. A great proportion of the men in our church come to the Transvaal to work, leaving their wives at home. They take their change-of-membership letters with them. Their pastoral care is taken care of by the ministers who have been given appointments to work in the Transvaal. The men work under such unnatural conditions that they need help. Life can be lonely in a strange land, and temptations are many.

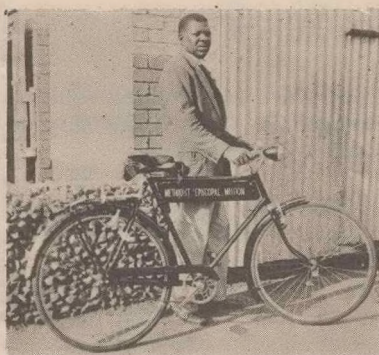
Our pastors have very large circuits. Rev. Enosse L. Machava has to cover an area which stretches 80 miles to the N. W. and more than 40 miles to the South of Johannesburg. In this area he has about 20 mine compounds, i.e. the mine dormitories where the men sleep. He tries to visit these men as often as he can. Those that are far away he can visit only once or twice a quarter. If it were not for the many laymen who work voluntarily he could not carry out all his responsibilities. Even so he is more fortunate than some of our other pastors. He is free to give all his time to his circuit.

On the East Rand circuit is Daniel Machava, who has a large circuit also, but he has other work all day. He can only do his pastoral

Rev. D. Machava conducting a service with mine workers



Rev. Daniel Machava a plumber's assistant and off duty a pastor



A Bicycle carries Rev D. Machava to his preaching points



Rev. D. Machava on the right, greets members of his Church



work in the evenings and during the week-ends. The only way that he could get into South Africa was as a gold miner. The control on immigration into the country from the surrounding territories is very strict. Though he is an ordained elder and a full member of Annual Conference he works all day as a plumber's assistant. When he gets off work he changes and from 5 p.m. he becomes the pastor. Though working under difficult conditions our pastors are doing a great work.

The opportunities in the Transvaal are unlimited. No restrictions have been put on our work by the mine managements. As a matter of fact, in nearly every case they go out of their way to help us. They let us use the halls and chapels, built by the mines, for our meetings. Also wherever we have enough members in one compound, they assign a room to them. Our men are then able to carry on with their morning and evening devotions, and also their church-related study programmes, without any outside interruptions.

This work in the mine compounds has been a very fruitful field. Many have come to the mines and there found a new life in Jesus Christ. Many who would otherwise never have been reached. Of the pastors training in Cambine, it is usual for more than half to be men who have been converted in the Transvaal. They have won through to a new life which has carried them right into the ministry.

Another aspect is that these men who have come from every part of Mocambique often return home taking with them what they have received while in the mines. The result has been that many new Christian groups have been started in areas to which our Church had not spread in the course of its normal growth. In this way the work in the Transvaal has proved invaluable in spreading the Gospel throughout Mocambique and strengthening the home church.

Feeling The Pulse

Thinking About Apartheid

THE EDITOR

THIS is the book that was handed to Senator Kennedy! A big sign in the bookstore drew my attention. There it was, a little book on "the principle of Apartheid," written by a Professor Emeritus at Rhodes University, H. F. Sampson. Inside the dust-cover it was printed: "This little book is a reasoned challenge to the "World Opinion" of western Liberalism, and should be read at once by anyone presuming to condemn the principle of Apartheid on social, moral or religious grounds."

Leafing through the book, I thought to myself, yes, this is one thing that is good in South Africa, this country of division: There is still some discussion going on on the difficult subject of living together. Even if there is increasingly less opportunity for people of different races to meet for open and free consultation, different opinions are still being expressed. Thus, it becomes necessary for the supporters of Apartheid to present a "reasoned challenge."

Turning naturally to the chapter on "The Bible", to find out how this scholar would argue his case on religious grounds, I was, however, rather disappointed. What the writer is attempting to do does not seem to be building a case for the doctrine of Apartheid as much as trying to

dis-prove what other Christian speakers in South Africa have said against Apartheid.

After stripping St. Paul's saying "There is neither Jew nor Greek, there is neither slave nor free . . . you are all one in Christ Jesus" — and some other Bible quotations — of all relevance in this case except in a 'spiritual' sense, the author goes on to his main positive argument to show that the Bible is actually on the side of Apartheid: The word 'race' is not being used in the Bible. "But there is another word used substantially with ethnical meaning, and that is 'nation'."

Quoting from Genesis 10:32 and 18:18 the writer concludes that "in effect the term 'nation' in the Bible was virtually synonymous with the modern term 'race' in reference to an ethnic division of mankind." Well, so far, so good. But, when this is taken to prove that 'nation' always means 'race' in the Bible, the argument is becoming rather — pardon me, Professor! — unscientific. As support for the doctrine of racial division, he quotes from Matthew 25:32: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from his goats." This shows how much can be "proven" by the

Word of the Bible, if you quote out of context!

Another book that recently came into my hands, is "The Meaning of Race" by Professor Phillip Tobias, Head of the Department of Anatomy at the Witwatersrand University, Johannesburg. This author points out the fallacy of always connecting race and culture — one of the important theories underlying racial separation. "It is easy to deny a subservient people the benefits of civilization and then to describe them as uncivilized." (Long ago) "the regions inhabited by the ancient Britons, the Scandinavians and the Germans were so wild and barbarous that the Greeks never knew of their existence But we should be quite wrong to attribute this backwardness of North-Western Europe to racial inferiority: accidents of geography and history are quite sufficient to account for it . . . so, too, with Africa: after having been the continent where . . . man first emerged . . . (and) started to differentiate himself from the other beasts by his cultural life, through tools of stone and bone; after having given these priceless gifts first to Asia and then to Europe, it is not to be expected that, with all the physical difficulties of life in Africa, the people of the continent should indefinitely retain a lead over the others."

But, Professor Tobias continues, ". . . just as North-western Europe

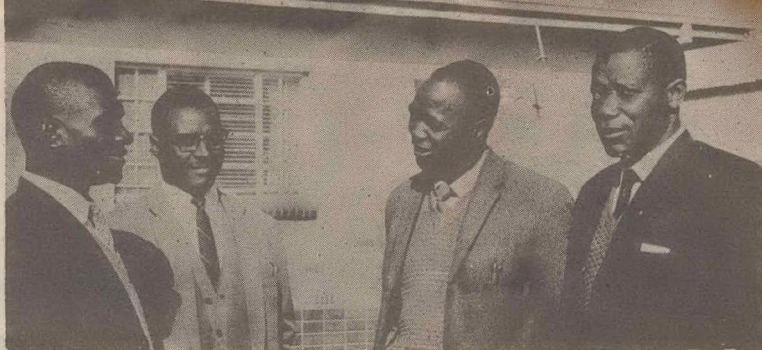
proved equal to the challenge of the new techniques when finally they reached that area, so have thousands of Africans already proved that their race sets no limits to their educability."

The worst of all in this matter of race-relations are all the clichés and glib notions that so easily are passed from one to another. We Christians, either in South Africa or elsewhere, must be on our guard against everything that goes counter to the message and the spirit of Jesus Christ. The sphere of race relations is a real testing ground of our Christian sincerity. In this connection, let us not forget that there are certain theologians (also overseas) who are still teaching that all colored peoples are in their less favored position because "their father, Ham" was cursed by his father, Noah. (See Gen. 9:25).

This doctrine is more widespread in Africa than one would like to believe, and a recent lecture on a certain type of criminals among the Colored people of Cape Town shed more light on the consequences of such a teaching. "The 'doctrine of Ham' is used by the more respectable colored people as an explanation of their lower position in society. But the "skollies" (delinquents) use it as an excuse: 'We are Ham. Thus we are incurable, and respectable life is despicable!'"

Let each one search his own heart on this matter. It is very easy to be generous on behalf of others, also when it comes to race-relations. It is also very easy to condemn, without being involved. When all is said and done, it becomes a matter of relationships between persons. As human beings we are apt to be suspicious of everyone who looks different and acts strangely. It is very urgent for us to learn that each one whom I meet is my neighbor, however he may look. Otherwise, we will all be very much like the old Quaker who said to his friend, "All the world is peculiar except thee and me, and sometimes I think thee is a little peculiar."

The A. C. A. * Oct.—Dec. 1966



Four of our Transvaal pastors in the Winter sun: (Left to right) Rev. Carlos Matsinye, Barberton, Rev. Juliao Mavie, West Rand, Rev. Enosse Machava, Johannesburg, and Rev. Afonso Chinhangue, Klerksdorp

Does Christianity Make A Difference

A short conversation with four of the pastors in the Transvaal District.

What is the greatest help that our Christian faith gives to our people in their living situation?

Carlos Matsinye: Christians keep away from strong drink and thus get a much better life. We know that drinking breeds trouble, and in all the traditional life drinking was an important part of the pattern. Christians also keep away from polygamy, which is real evil. Polygamy is, in fact a kind of slavery for women.

Juliao Mavie: Yes, and polygamy also destroys the economical foundation of the family. A man who looks for more wives will use all his money for that purpose.

But Christianity also gives our people something more, e.g. a better understanding of life, and of the eternal life. The old ones knew only partially, even if they did understand that life was not cut off by death.

Afonso Chinhangue: Christianity is a great help to our people in that it opens up the whole field of education. Thus, our people will live more hygienic lives. They will also know how to take better care of their families and children. Our grandparents lost so many children and they could do nothing to help them. . . .

What are you all hoping for, regarding the work of our Church here in the Transvaal?

Enosse Machava: Our real trouble is that many of the goldmines where we have our work are closing down. Where are we going to continue our work, when there are no more mines working? I believe we must spread our work also to the people of this country, i.e. to the "locations," and not only look after the men coming from Mozambique.

Chinhangue: Another thing, we need to establish many more classes where people can learn Portuguese. They need not pass any examination, they should learn to use our official language. And then, of course, we are just at the beginning of any kind of training for our lay people.

Matsinye: Yes, they must learn much more about our faith, so they can answer for themselves and begin to be leaders in the church. Another side of this problem is that we really need better trained pastors.

Machava: I agree very strongly, because poorly trained pastors will not be followed by the people. We must really go into the financial matter, as so many young men are afraid of entering the ministry because of the low pastoral salaries. I can see very well that it is impossible for pastor's sons to think of the ministry as a possible life vocation!

This can, of course, also be due to lack of understanding of the mission of the church. But the problems for young people feeling the call to the ministry in Africa are very great!



Left: Hall Duncan (middle) demonstrates an Ethiopian painting at a recent exposition presented by "Africa Art Project"

The Prodigal Son in an African version. Artist: Thabo, S. Africa



Glorifying God Through Art

After working as an artist for the Central Mission Press, HALL DUNCAN widened the scope of his work through "Africa Art Project", supported by the World Council of Christian Education. Here he tells the Editor of his work.

WHAT nationality is Christ to you? An American, a Swede, or what? Of course, most of us think of Christ from the historical point of view and try to imagine him as a Jew in Palestine. But, as a matter of fact, this is a rather new development in the world of art. The renaissance painters made Christ look like an Italian or a Spaniard

A most unusual thing happened a few weeks ago, while I was showing a filmstrip to a group of students at a Teacher's Training College in Uganda. This filmstrip shows art produced by artists throughout Africa for our experimental work. One of the pictures depicted Christ as an African. Immediately one of the leading theologians — a national of Uganda — seemed to protest against this. Fortunately, the artist, Mr. Simon Ntiro, was himself present, and he answered the objections, saying that he drew Christ as an African because he could only draw or paint Christ out

of his own experience. For him to attempt to make Him something else outside his own culture he found impossible.

A Sunday School poster from Congo-Brazzaville: "Christians help each other," painted by Michel Banda



Pictures for Sunday Schools

We have tackled the task of producing religious pictures for Africa during the last two years, mostly in connection with the new Curriculum for Sunday Schools. These are now being used mostly in Rhodesia and South Africa. Also in Uganda and Nigeria sets of pictures have been produced by local artists. It is our hope to incorporate the best of these pictures into international sets. We are also hoping to establish production centers in strategic parts of Africa, which will be able to produce pictures and posters that are more usable in specific areas. This is important, as we have found that some of the Sunday School pictures that we use are, in some areas, so far out of the culture of the local people that they do not respond to them for religious reasons at all. There is a great call for better training of Sunday School teachers in the field of using visual aids, so that they can help their students to overcome the barriers of different cultural patterns. This is where we hope our international sets of pictures will be a great help.

Symbols and gestures

Another field of tremendous importance is the use of religious symbols, both in gestures and art. Here we have not yet done any rigorous research, more than empirical observation. What little we are able to gather is that one must be very careful in the use of gestures, especially in rural Africa. Some years ago it was reported that one of our leading Methodist evangelists during a visit to the Congo, was using his hands to illustrate the trinity, and in doing so he reproduced a symbolic gesture which is used during the fertility rites of that particular tribal group

What research has been done in the field of symbols points towards the fact that semi — or non-literate persons tend to interpret graphic symbols not so much as being symbolic but as being representative of the real thing. This is where certain kinds of religious sym-



The well-known South-African artist Lucas Sithole with his drawing of "Family at prayer" (See cover!)

bols can convey an entirely wrong idea.

Artists all over Africa

One of the most hopeful things in the work of "Africa Art Project" is that we are now in contact with a great number of artists in many African countries, who are all trying to "glorify God through Art in Africa." This is, incidentally, the title of a filmstrip that we have just produced, giving examples of paintings and sculptures created by these artists. One of them is a former High Commissioner of Tanzania, who is now teaching art in Uganda. Another is Mr. Lucas Sithole who lives close to Johannes-

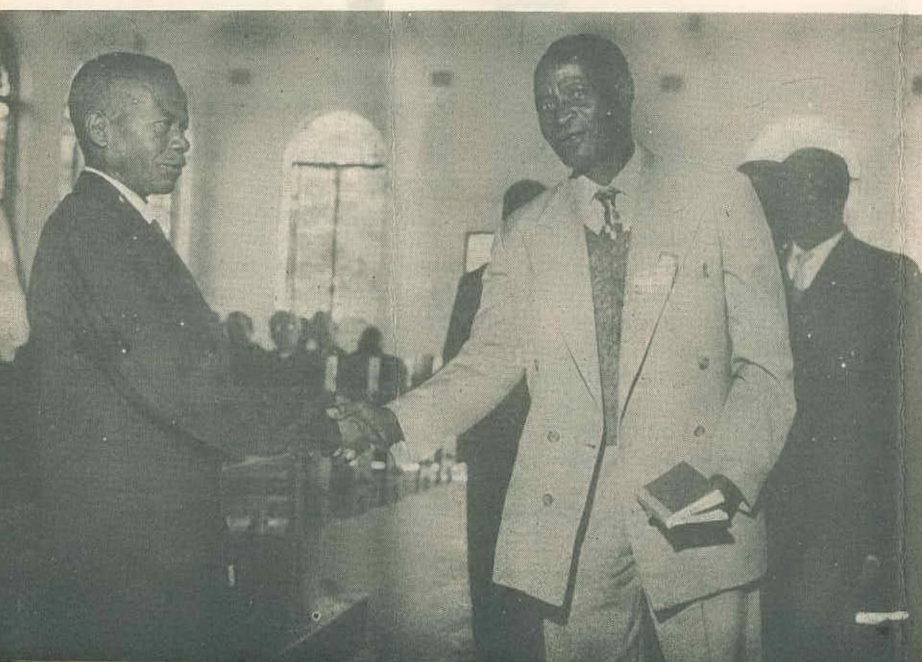
burg and is becoming well-known also outside of this continent. A third one lives in a mud-and-pole hut in Cameroun. He is largely untrained but has a great gift for art. And these are only a few of them all!

The purpose of this filmstrip is to demonstrate how art can communicate the Gospel to African people and to awaken interest for art among the churches of Africa. Also it helps artists to gain courage in understanding how they can serve their churches using their talents. And, of course, this is the great aim in all our work, in showing how God can be glorified through art also on this continent.



The President of the Conference, Rev. Jonah Kawadza, in the pulpit

And then a heartily felt "Thank you for good service" to Rev. Jonah Machiri (left), who retired with special recognition at the Annual Conference



Two missionaries from California, Mr. and Mrs. Bill Finster, at the Conference session together with Rev. Kajese. These three will be co-workers in an ambitious project of evangelism in Area "C"

Right: Bishop John Wesley Shungu from the Congo, after receiving the deportation order, converses with one of his former teachers at Old Umtali, Miss Mildred Taylor



Right Centre: "What do you mean, Mother? Another meeting? Well, I am off to sleep!"



Bottom Right: All four District Superintendents of the Rhodesia Conference: (left to right) Rev. N. Madzinga, Rev. and Mrs. Patron Nyamukapa, Rev. and Mrs. D. Chikosi, and Rev. and Mrs. O. Stine

Rhodesia Methodists At Conference

HAVING the Bishop declared a prohibited immigrant just as he was expected to come to lead the Annual Conference sessions, is a terrible blow. This is, however, exactly what happened in Rhodesia this year, as Bishop John Wesley Shungu was landing at Salisbury, on the eve of the Conference.

In this emergency, the Conference — meeting at Nyadiri — elected the Rev. Jonah Kawadza as president. Rev. Kawadza has been serving as the local leader of the Methodist Church since the Bishop of the area, Bishop Ralph Dodge, was deported from Rhodesia in 1964. It was felt that the election of Rev. Kawadza as president of the Conference marked a mile-stone in Church progress in Rhodesia.





Missionary children engaged in a Christmas drama during a missionary family retreat



Krugersdorp, South Africa,
August 1966

Dear Mary,

It was good to have such a newsy letter from you. Isn't airmail wonderful? For just 11c we can have news from home within four or five days!

You hoped I didn't mind your asking so many questions about a missionary wife's life. Of course I don't. We appreciate questions so much more than uncurious silence! But your questions about our diet, schooling for our children, medical care, and such, remind me that missionary life in this part of South Africa doesn't conform at all to the prevalent stereotypes. When I was on furlough, I often thought wistfully that it would be so much more glamorous if I could talk about strange foods, odd living habits, days spent in glorious struggles against superstition and ignorance.

But it's not like that here. All of us live in suburban areas. The mission houses are comfortable and modern. We cook with electricity, shop at supermarkets keep in touch with each other by phone. There are well-equipped hospitals close by, and our excellent doctors still cheerfully make house-calls! Our children attend public English-medium schools, and could continue through university level in this country if we should so choose. We never cease being thankful that we can keep our children at home during these precious growing-up years. Our colleagues on rural stations must teach their children at home (a time-consuming and often emotionally difficult task), and then send them far away to boarding school). Of course many of us are disappointed at the rigidly traditionalistic school system here, and are increasingly concerned about the possibility of our children absorbing the racial attitudes of South African society.

Yes, daily living is quite comfortable for us, and not very different from yours. So you may be surprised when I say that life for us missionary wives is peculiarly frustrating. You see, our mission work is almost entirely for and with men, the men who come from Mozambique to work in the South African mines,

What is it like to be a missionary wife in a church of men?

leaving their families at home. Women are not welcome inside the compounds where the workers are housed, and where most of the meetings take place. Besides, meetings and classes are held mostly at night when we must be home with our children.

So we feel rather "out of it." Although we, too, are commissioned to bear witness for our Lord, we must do it vicariously through our husbands. Our only direct contact with the church is at staff meetings, or occasional visits to Sunday worship services, and the annual visit to Mozambique for Conference. We struggle to learn the language of our church, but find ourselves forgetting it quickly from lack of use. Many of us are professionally trained in some area, but cannot use our talents as can our "sisters" on a rural station where classes and meetings are a few steps from home. For example, two wives here are nurses. Their skills would be at a premium in a mission hospital, but here there is no outlet for them.

Of course, while our children are small, we do what you do: we spend most of our time cooking, picking up, laundering, wiping noses, refereeing quarrels, chauffeuring children to and from nursery school, Scouts, and so forth.

Then, too, we find many avenues to service in our adopted community. Although our menfolk are away on Sundays, holding meetings in mine compounds, we and our children take part in local church activities. Like you, we may teach Sunday school, sing in the choir, help train teachers, attend women's fellowships. One of our number has even acted in a local theater group. We hope that these relationships with the South African white community will be mutually helpful. After all, at least one of the values of "foreign missions" is the enrichment deriving from fellowship across national, cultural and racial boundaries.

And we do find ways of serving our own mission. One wife, whose children are older, works at the mission press. Another is taking an art course by correspondence, and is on constant call to illustrate our publications. Some of us write lessons and magazine articles. One has served as assistant treasurer, and is also hostess for the Annex, where missionaries from other stations often spend their vacations. We all help entertain visiting firemen (alias bishops, board secretaries, and world tourists)!

In this way, each one of us tries to find her place, making her own decisions as to how best she fulfil her calling as a missionary wife. Most of us long to be able to serve some day in the midst of the African community, for we all feel cut off from the very people our mission is meant to serve. But meanwhile we must live as creatively as possible where circumstances have placed us.

Affectionately,
Martha McKnight

“Wherewithal shall a young man cleanse his way?”

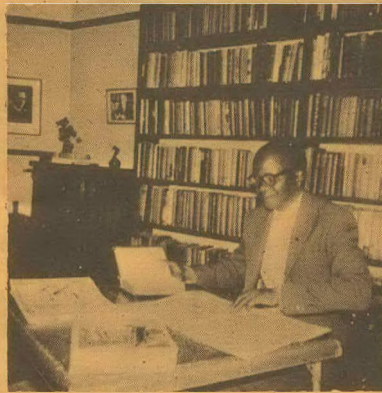
The Sunday School Program in the Transvaal mines has developed during the past 25 years under the leadership of **Mrs. Bess Persson**. Here she tells of the growth of this work.

“**W**HO was the young man who answered the questions in the lesson today?” asked the missionary teacher. “Timote Jotamu,” was the answer. We were beginning Sunday School work in the four big circuits of the Transvaal District, where over 2500 Methodist adherents were living in mine compounds. Each circuit had set aside one Sunday a month for learning to study the Bible. A crowd of men from about 15 compounds had gathered at the big circuit church for the Sunday School program, and this young man, Timote seemed to be the only one who knew how to study a lesson. We thought he must have studied at our Boys’ School. However, upon inquiry we learned that instead, he had a very outstanding Christian mother who taught the Word, not only to her family, but also to the little Methodist community in which she lived.

A very large percentage of our men were in the process of learning to read in the little night schools in our Methodist rooms in the compounds, being taught by the leaders of the groups, who had themselves learned in the same manner. So there were no leaders for our Sunday School.

In the circuit where the missionary lived, four evening classes were started, each class serving four or five compounds. All were invited to attend and they came in crowds even though it meant for some, a long walk after a day’s work in the mine.

That was some 25 years ago. Progress was slow until we began to distribute among the members of each class the Scripture portions



Rev. Salatiel Gwambe has recently arrived from Mozambique to become the leader of the Sunday School work in the Transvaal



Big crowds gather to the monthly Sunday School rally in each circuit

pertaining to lessons, and study, giving all who desired, an opportunity to take part in the class discussion. Soon marked progress and increased interest in individual study were shown, and gradually a

program of national leadership began to develop. Those with gifts of leadership, ability to teach and dedication to the task of helping others were noted. They became the leaders of the classes, setting the organizer free to start new classes in other circuits. After a time we were able to have, instead of one big Sunday Circuit meeting, several group meetings, using as group leaders, those trained in the weekly classes.

Leaders growing up

In one of the first classes organized was a man who stood head and shoulders above his fellows — tall, keen, and dedicated Alfabeto Chume. He never tired of walking long distances to extend this teaching program, and he made rapid progress in his own studies. Finishing quickly the studies in the Exhorters’ Course, he passed on into the Local Preachers’ Course, then went back to Mocambique and continued his studies in our Theological School at Cambine. For several years he has been a full member of the Annual Conference. Since then a goodly number who began their Bible study and leadership training in the Sunday School program in the Transvaal have been sent by their home circuits in Mocambique to our Training and Theological schools for further studies.

The great majority of the leaders in our Bible training program have had no formal education. They are indeed self-educated. They demonstrate the fact that we learn by doing. However, one of these who came to the Transvaal to work in the mines had spent some years at our Boys’ School at Cambine. He

was Finiasi Macuacue who became the leader of two of our classes. After several months, he told one of the classes how he had suffered while he was in school, when his Sunday School teacher had insisted on his giving the closing remarks on the Sunday School lesson one Sunday. He said: "I stood there trembling as I spoke, and look at me now. I've lost all of my fear of speaking in public since I have been in charge of this class." He was exhorting the timid ones in the class to take part in the lesson discussions. (Finiasi Macuacue finished his pastoral training at Cambine in June this Year).

For the past few years the program has been largely under the leadership of the Africans themselves. The planning of the work, preparation of lesson material and study helps have been in the hands of a Central committee composed chiefly of nationals.

Salatiel Gwambe, an ordained deacon in the Conference, has just arrived from Mocambique to head up our Central Committee. He "grew up" in this Bible training program, and gave two years of service to it before being appointed to pastoral work in which he has served the church for the past ten years.

The Psalmist's answer to the question: "Wherewithal shall a young man cleanse his way?" was: "By taking heed thereto according to Thy Word." We have witnessed the truth of it through the years in the lives of our miners, and have seen fulfilled God's own promise: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

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Carrying the books and materials for compound-visitor is part of African courtesy

Christian Education For Miners

by TED and MARTHA McKNIGHT, leaders of the Christian Education program in the Western Transvaal District

A PASTOR in America or northern Europe who is preparing to teach a church membership class or an adult study session can safely make certain assumptions. The members are thoroughly literate, have had a number of years of Sunday school training, and are aware of religious issues through newspapers, magazines, books and the mass media. Our African pastors can make none of these assumptions! Hence one of the main trusts in the ministry to the Mozambique migratory laborers in the South African mines is adult Christian education which begins with literacy, and includes the 3 R's, hygiene, agriculture, geography and history, as well as Bible study, and Christian doctrine. It is our conviction that some grasp of all these matters is essential to a more abundant Christian life for these men in today's world.

This program of Christian education is organized in some 90 mine compound classes reaching about 100 miles east and west of Johannesburg. Each compound class has its own teachers who call the

men together once or twice a week to study their lessons. Each group of three to five classes is visited once or twice a month by an examiner. Each circuit has a chief inspector who visits once a quarter to check up on the general health of the class and give what advice he can.

Danger and personal commitment

All of these local leaders are fellow mine laborers who are selected by the Quarterly Conferences. They often respond to their duties with noteworthy devotion and self-sacrifice. The examiners and inspectors must travel substantial distances from one compound to another, sometimes by bus, but generally by bicycle, and often late at night. They are not infrequently attacked by tsotsis (robbers) who are looking for a few pennies, or perhaps a bicycle. But they are willing to share what knowledge and help they can with their fellows, even at the risk of personal danger.

The missionary directors of Christian education, work with the

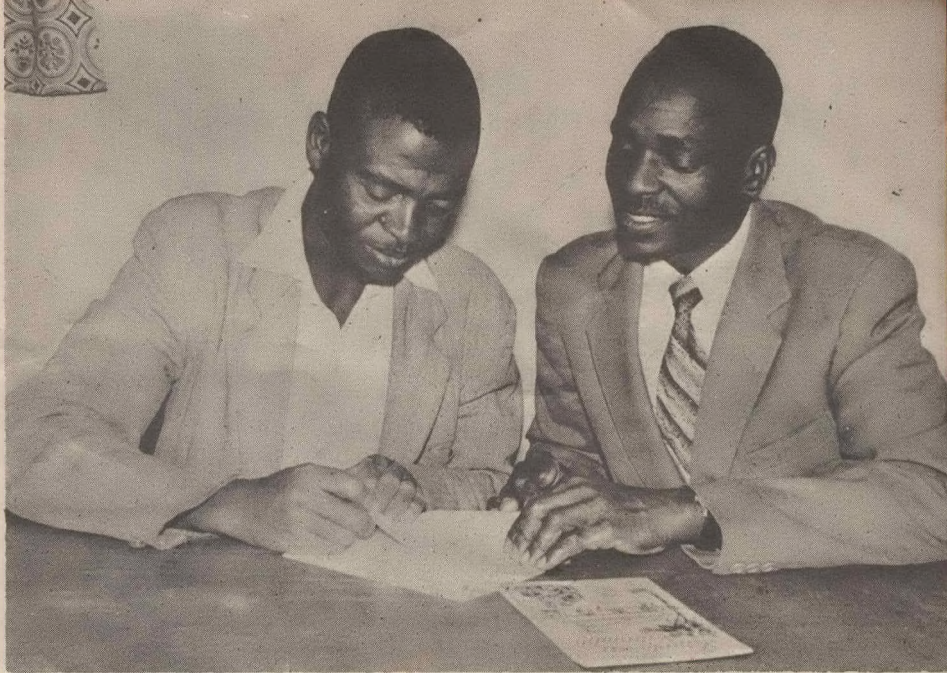
circuits in helping them organize the work, prepare the program materials, and train the leaders. Once a month they gather groups of local leaders by mission bus to hear reports on class procedure and to introduce new program material. The directors also try to fit into their schedules some visits to the classes themselves, where they can evaluate the program and generate enthusiasm.

A teapot for better understanding

One of the interesting methods that have been employed during the past two years to encourage study and building up an **esprit de corps** in the circuits has been to organize competitions on a particular unit of study. Last year the special study book was on geography; this year it has been on understanding the Bible. The study book becomes a special emphasis over and above the regular curriculum for the months of January through June. At the competitions in June the compound classes which display the best over-all comprehension of the material in the study book receive an engraved teapot (aluminum — not silver!). The two top contestants in each circuit are awarded the coveted first and second prizes of a wrist-watch and a brief-case. While this method has presented certain difficulties, it has proved a great stimulus to study.

Influence in Mozambique

As the men's contracts on the mines expire after twelve to eighteen months and they return to Mozambique for a period of rest, we must constantly seek out and train new class leaders and examiners. The church statistics for one year indicate that in that year 1,875 persons came into our Methodist compound rooms and 1,600 transferred out to go back home. Although this constant turnover makes it difficult to maintain an orderly program in the mine classes, it does result in new life for the church at home in Mozambique. These men carry their ideas, their



Those who know how to read, teach their fellows. Literacy-work is very important in the Transvaal

books and their enthusiasm back to their local congregations during their few months' rest period at home.

It is difficult to know how deeply we have touched these lives, but we

believe that God has opened the door to a great area of need among some of his people. The opportunity to serve them in his name is at hand, and we must not fail to meet it.

Singing is an integral part of all African life. The Christian education program also brings "the song of the month."



The Grass Curtain

WHEN over four hundred languages and dialects are spoken by a population not much larger than that of the United States of America, you immediately have a communications problem. This particular vexatious problem is spread over the thirty three countries comprising Africa today.

The thirty three countries divide into the four hundred languages more than ten times, and so we see that the problem is not just one of countries having different languages, but of each country itself being divided by language problems.

Add to the problem, differences in culture, traditions, and beliefs, associated and recognised by all the language groups, and the "grass curtain" grows. This is the curtain that has always caused, and still is causing a major communications barrier amongst the peoples of Africa. People who cannot speak intelligibly to each other will al-

Works and Production Manager Mr. E. Farrell, is a South African who brings order out of the many strange languages being processed



K. H. SLADE, the Manager of The Central Mission Press, on how to overcome the problems of communication.

Photos: the Editor



Mr. Bento Navess is a trained African Journalist and Literature Secretary for the S. E. Africa Conference, his home is in Mocambique



Correcting a galley of type in a foreign language is Mr. Edward Matongo of Rhodesia

ways have the greatest difficulty in working and living together. With most of Africa illiterate the spoken word is easily the most important means of communication. The grass curtain aids the cause of ignorance, fear, mistrust, and misunderstandings so common between African countries and amongst the people within those countries.

Christianity is making its effort to reduce the problem. It can adapt itself to all the differences, and offers a solution based on practical living and the inherent good in all men. But in Africa, Christianity is itself suspect. Not because of its teachings, beliefs and customs, but because of its historical roots stemming from a foreign country and its introduction to Africa by the West during the colonial era.

A Literate and reading church

One of the most urgent tasks of the Christian effort in Africa today is to make the Church a literate church. A literate church will be a reading church, and a reading church should become a thinking church, able to play a role of leadership in the Africa of today and tomorrow.

I am convinced that there is no better way of spreading the Christian message than by the printed word. In Johannesburg, South Africa, the Methodist Church has its largest printing and publishing house in Africa. Called The Central Mission Press, this establishment has been serving the Christian cause in Africa, south of the Sahara, for forty years.

Since its inception The Central Mission Press has been made aware of the language problem in Africa. The Methodist Church having spread its work and influence over six countries in Africa, south of the

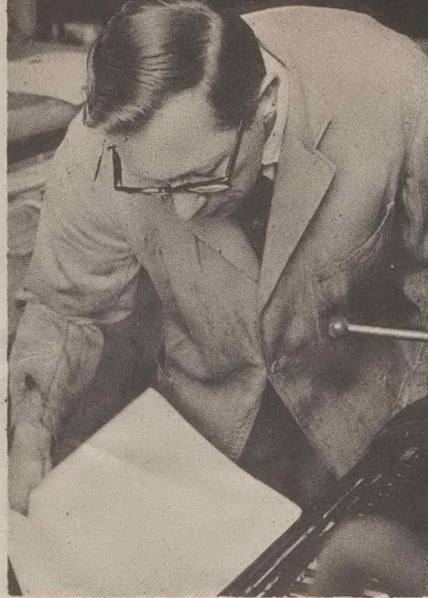
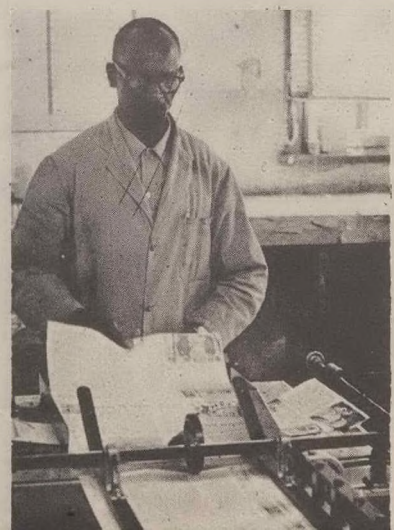
Sahara, it soon started sending manuscripts to the Press in up to fifteen different languages. This made for many technical problems.

Language problems overcome

Most of the problems were encountered in the composing department. Here special letters had to be designed and moulds made to take care of all the diacritical marks used in the writing of African languages to show pronunciation. To add to the confusion the orthographies of these languages are being constantly changed. This has meant revising and in many cases discarding the diacritical marks. Then we have the conservatives who refuse to change the orthography, the would-be intellectuals who confuse the orthographies, the purists who disagree amongst themselves on the changes, and the printer trying to satisfy them all. So, over the years we have collected what has been described as the largest selection of special alphabetical characters seen in a print shop for use with monotype composing equipment. The very latest orthographies have all but eliminated diacritical marks.

We insist on clearly typed clean manuscript being sent to the Press for publishing and printing. The need for this can be easily understood when it is realised that the staff of the Press very seldom know the language they are working with. On any one day at the Press at least

Folding sheets of the Africa Christian Advocate is a job in a strange language for Mr E. Machume



Missionary Ken Slade wishes he could read and understand what he is printing

nine different languages are being handled on the jobs being worked on. Sight reading these languages is easy enough, but the staff often wishes they could understand what they are reading so as to better design the layouts when they need to be sure of headings, sub headings, titles, sub titles, cross headings, introductions and so forth.

Let the Grass Curtain burn!

There is a staff of nine full and part time workers at the Press. It is interesting to note that all nine speak at least two languages and some speak four or five. Out of the nine workers six different languages are spoken as the main or home language. It is not surprising then that we have misunderstandings amongst ourselves at times. This is generally because of the wrong use of idiom, and confusing the meaning of words.

Grass fires are common in Africa. It takes only a spark in the dry season to ignite a ten to fifty mile roaring inferno consuming grass, bush, scrub, animal and insect life. The Christianity spark has already struck at the grass communication curtain. It has the power to consume it, destroy it, and break down the barrier to better communications and understanding in Africa.

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OUR COVER PICTURE

“Family at Prayer” An interesting drawing by the South African Artist Lucas Sithole. The work of Mr. Sithole is attracting world wide recognition.

Gbarnga
Ganta
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LIBERIA



EQUATOR

CONGO

CITIES AND MISSION CENTERS SHOWING PART OF THE METHODIST WORK IN AFRICA SOUTH OF THE SAHARA

LEOPOLDVILLE

• Katakomb
• Lodja
• Tunda
WemboNyama



LUANDA

• Quessua
• Malanga

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• Sandoa



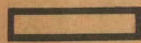

• Mulungwishi

ANGOLA

ELISABETHVILLE

ZAMBIA

MOZAMBIQUE

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

SALISBURY

• Nyadiri
• Mrewa

• Old Umtali
• Umtali
• Mutambara

RHODESIA

• Cambine
• Chicuque

AFRICA
SHOWING AREA COVERED BY LARGER MAP



Krugersdorp
JOHANNESBURG • Springs

LOURENÇO MARQUES

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