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BUILDING A NATIVE CHURCH  
AMONG THE ZULU TRIBE OF SOUTH AFRICA

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## TABLE OF CONTENTS

<u>Chapter</u>	<u>Page</u>
I - INTRODUCTION . . . . .	1
A. Statement of the Problem . . . . .	2
B. Delimitation of the Problem . . . . .	3
C. Sources . . . . .	4
D. Method of Procedure . . . . .	4
II - HISTORY OF THE INDIGENOUS CHURCH MOVEMENT .	5
A. Zulu People and Their Habits . . . . .	6
1. Name . . . . .	6
2. Nature . . . . .	7
a. General . . . . .	7
b. Morals . . . . .	8
c. Superstitions . . . . .	9
3. Communal Life . . . . .	9
a. Kraal Life . . . . .	10
b. Government . . . . .	11
c. Marriage . . . . .	11
d. Health . . . . .	12
e. The Witch Doctor . . . . .	12
4. Development . . . . .	14
a. Inventions . . . . .	14
b. Churches . . . . .	15
c. Education . . . . .	15
d. Zulu Leadership . . . . .	15
e. Race Relations . . . . .	16
B. Origin of the Movement . . . . .	17
1. First Missionary . . . . .	18
2. Permanent Missions . . . . .	18
a. The American Board . . . . .	18
b. The Free Methodist Board . . . . .	19
C. Development of the Native Churches . . . . .	20
1. General . . . . .	20
2. The American Board . . . . .	21
3. The Free Methodist Board . . . . .	22
4. The Separatist Churches . . . . .	23
III - THE SELF-SUPPORT OF THE NATIVE CHURCH . . . .	26

Gift of Author - April 1942

22726

<u>Chapter</u>	<u>Page</u>
A. What is Meant by Self-Support . . . . .	27
B. The Progress of Self-Support . . . . .	28
1. By the American Board . . . . .	29
a. In the Churches . . . . .	29
b. In Education . . . . .	29
c. In Medical Work . . . . .	30
2. By the Free Methodist Board . . . . .	31
a. In the Churches . . . . .	31
b. In Educational and Medical Work . . . . .	33
3. General . . . . .	34
C. The Conditions Influencing Self-Support . . . . .	35
1. The Spiritual Life of the Church . . . . .	35
2. Economic . . . . .	35
3. Social . . . . .	37
4. The Mistake of Missions . . . . .	38
D. The Methods in Achieving Self-Support . . . . .	41
1. Education in the Principles of Chris- tian Giving . . . . .	42
2. Organization of the Church Finance . . . . .	43
3. Education for Increasing Earning Capacity . . . . .	44
a. Agricultural . . . . .	44
b. Industrial . . . . .	46
4. Inspiration for Giving . . . . .	47
E. Summary . . . . .	47
 IV - THE SELF-PROPAGATION OF THE NATIVE CHURCH . . . . .	 49
A. Through Evangelism . . . . .	50
1. Explanation of the Term . . . . .	50
2. Necessity for Evangelism . . . . .	51
3. Methods and Their Success . . . . .	53
a. Of St. Paul . . . . .	53
b. Of the Church Today . . . . .	54
B. Through Education . . . . .	56
1. Of Leadership . . . . .	56
a. The Need . . . . .	56
b. The Kind of Training . . . . .	58
2. Of the Laity . . . . .	61
C. Through Medical Missions . . . . .	64
D. Through Utilization of Native Culture . . . . .	66
1. The neglect of the Mission Church . . . . .	66
2. The Usable Values of Native Culture . . . . .	67
E. Summary . . . . .	69

Gift of Author April 1942

22726

<u>Chapter</u>	<u>Page</u>
V - THE SELF-GOVERNMENT OF THE NATIVE CHURCH . .	71
A. The Transfer from Home Church to Native Church . . . . .	73
1. Policy of St. Paul . . . . .	73
2. Present Status . . . . .	74
B. Native Leadership . . . . .	76
1. The Necessity for Developing Native Leadership . . . . .	76
2. Examples of Leadership . . . . .	77
a. Favorable . . . . .	77
b. Unfavorable . . . . .	79
C. Missionary Cooperation . . . . .	80
D. Summary . . . . .	83
VI - SUMMARY . . . . .	85
BIBLIOGRAPHY . . . . .	89
A. Books . . . . .	90
B. Pamphlets . . . . .	92
C. Periodicals . . . . .	93
D. Letters . . . . .	94

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## CHAPTER I

### INTRODUCTION

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### INTRODUCTION

#### A. Statement of the Problem

A vital subject everywhere in Christian Missions today is the Indigenous Church. Among the Zulu people, various missionaries are in different stages of the building of a native church. Due to the foresight and understanding of their leaders, some mission churches are practically indigenous; that is, they have developed naturally in their own country and are not a hybrid product of Western Christianity being thrust upon them. Some missions find their work at the present time in the state of transfer from the home church to the native church. Then there are places just beginning to see the necessity of allowing Christianity to become indigenous to the people to whom the Gospel is taken and are awakening to the problem.

The term "native church" implies a self-governing, self-propagating and self-supporting church.

"Indigenous means native born. The church possesses as inherent in itself everything which is essential to the existence of a church, and is able to multiply itself without any reference to any external authority."<sup>1</sup>

. . . . .

1. Allen, Roland: "Essentials of an Indigenous Church," Chinese Recorder, August, 1925, p. 496.

This is, as it should be, the first aim of missions to establish a strong, self-supporting and self-propagating church. In some instances, because of missionaries not being willing to give over the authority of the mission church to the natives when they desired it and were ready for it, native churches have broken from the mission church and formed separatist churches of their own. There are an amazing number of these churches in South Africa.

The problem is very real. There are missionaries on both sides of it -- for and against native control. As "there are two sides to a story" always, so there are reasons for positions on both sides of this problem. It is the purpose of this study to investigate the situation and, as far as possible, to discover the best method for building a native church among the Zulu tribe of South Africa.

#### B. Delimitation of the Problem

In order to make a thorough study of the native church among South African peoples, it is necessary to limit it to a particular group. The tribe chosen is the Zulu tribe, living in the Eastern part of South Africa, centering mainly in Natal and Zululand. Information is largely drawn from the work of the American Board and the

work of the Free Methodist Board in the area. The delimitation will necessarily give special emphasis to the method of procedure.

### C. Sources

The sources are varied relating to this subject. Information has been gained from interviews with missionaries from the field, letters from missionaries, magazine articles, reports of various commissions of investigation, the Madras report, Board reports of their work among the Zulu people, and other works as well as background material.

### D. Method of Procedure

Just naturally, the subject of a native church revolves around the three "selfs": self-support, self-propagation, and self-government. It is the purpose of the second chapter to acquaint the reader with Zulu people, the origin of the indigenous church movement among them, and a survey of its development at the present time. The third, fourth, and fifth chapters deal with the three "selfs" respectively. The last chapter is a summary of the study, in which the results are evaluated and recommendations given concerning building a native church among the Zulu people.



## CHAPTER II

### HISTORY OF THE INDIGENOUS CHURCH MOVEMENT

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INDIGENOUS CHURCH MOVEMENT

A. Zulu People and Their Habits

1. Name

The very name of the Zulu people, "Amazulu," marks them as unusual people. "Amazulu" means "People of Heaven." Concerning the origin of the name, the story is that Chaka, the great Zulu chieftain and warrior who had conquered many people and lands, was trying to think of a good-sounding name for his mighty tribe. At that moment a low rumble of thunder was heard. He decided on "Amazulu."

"Amazulu. Because I am great, I am even as this cloud that has thundered, that is irresistible. I, too, look upon the tribes and they tremble. If I fall upon any, they die ..... Zulu. Amazulu."<sup>1</sup>

By his own greatness as a warrior and his cruel methods, Chaka trained the Zulu men to be great warriors also. If they returned to him without carrying out his orders, they were killed on the spot. Consequently, one Zulu was equal to ten of his enemies.

. . . . .

1. Mofolo: "Chaka," p. 125.

## 2. Nature

### a. General

Sixty years ago, the nature of the Zulu was described as follows:

"Simple as he is, the Zulu is not a baby; but he is really a very reasonable being, with strong convictions and very conservative ideas, rarely asserting himself or putting forward his opinion in opposition to those in authority, patient and enduring under lawful authority, but when roused he is as obstinate as a mule, and straight to his object he rushes like 'a bull at a gate.'"<sup>1</sup>

Today, the Zulus possess much the same characteristics. Dr. James McCord, a recently retired doctor of the American Board among the Zulus, describes them practically the same as the former:

"The Zulus are a fine, upstanding race. In physique, intellect and character, they lead all the native races of Negro Africa ..... In warfare the Zulu has proved himself a terrible fighter. In peace, he is by nature very much of a gentleman -- according to Zulu standards."<sup>2</sup>

Generally speaking, they are a pastoral people, moving from place to place because of spirit worship. If there is an epidemic in a certain place, they move away so that the spirits may not be further angered. However, the Christians who have broken away from spirit worship, do not move very often.

Because of their trait of courage, they make a good type of Christian in that they stand true. They are

. . . . .

1. Jenkinson: Amazulu, p. 207.

2. McCord, Dr. James: The House That Jim Built, pp. 12-13.

likewise to be commended for being very sociable. If they kill an ox, the people come for miles around to share it.

b. Morals

The native idea of right and wrong is known as the unwritten law of the land -- the custom thought out by the wisest through succeeding generations and gradually adopted by the nation. For breaking this law, the offender used to be punished by death. Now, with the British protectorate over them, punishment is not so severe. However, the Zulu is law-abiding, even when the law seems pointless to him. He has an innate sense of authority and respect for elders.

Drinking is very common, especially of the home-brewed beer, which is used at home and on all social occasions among non-Christians. This causes much looseness of morals in itself, and with the introduction of the white man's liquor, the situation is intensified.

Conditions at the diamond and gold mines, where the men are herded together without their families, are very degrading.

"Cut off from home and family, and from the sanctions of the tribe, they face alone -- a though closely crowded in mine compounds -- the vilest temptations of the old life and of the new."<sup>1</sup>

. . . . .

1. Ross, Dr. Emory: Out of Africa, p. 184.

They work a number of months by contract and then return home, often carrying diseases, both in the moral and the physical life, with them. The mining companies are making an effort to improve these conditions.

### c. Superstitions

The Zulu's whole life is saturated with the supernatural.

"He is linked up to the spirit of his fathers; dreams, visions and second sight are part of his system of things. Both good and bad agencies surround him and may be evoked by those familiar with them; before an impi\* goes to war, it must be doctored to get strength and protection from the former; when misfortune happens the agent of the latter must be discovered and the cord snapped between the spirit and himself."<sup>1</sup>

He has a vague idea of a Being above all the spirits, concerning whom he knows nothing, and consequently does not worship. Instead, his attention is directed to the unseen influences around him which he believes affect his life. His fears outweigh his hopes, and the result is witchcraft with its suspicions, fears, smelling out and murders, when they can be carried out.

### 3. Communal Life

Among Zulu people, as well as other African

. . . . .

1. Evans, Maurice S.: Black and White in South East Africa, p. 40.

\*An "impi" is a brigade of warriors.

peoples, the tribe is everything and the individual of little account.

"Every person, every family has its place, but it really lives in the life of the tribe. The tribe owns the land. More than the land, the tribe owns the people! It is for the tribe in the person of the chief to decide in the event of death to whom the small amount of material possessions of the departed shall be assigned and responsibility for wife and children."<sup>1</sup>

Individual initiative is lost, but at the same time, the confidence of the individual is built up. He always has the tribe behind him in life as well as in death, when his spirit will be given due honor and worship.

#### a. Kraal Life

The center of life, agricultural and pastoral, is the kraal, which is a collection of huts arranged in a circle around a cattle pen. The most common type of hut is the beehive shape consisting of a thatched framework of sticks, with a low, semi-circular hole for the entrance. A man's wives can be counted by the number of huts in the kraal, for each wife occupies a hut with her children. Certain cattle are allotted to each wife for her use. As cattle are the great source and measure of Zulu wealth, they are the central interest of Zulu life. Outside the kraal are

. . . . .

1. American Board of Commissioners of Foreign Missions, "Africa's Answer," pp. 4-5.

the gardens, where maize, millet, pumpkins and potatoes are grown. Upon the father rests the responsibility for the behavior of every member of the kraal.

#### b. Government

A certain number of kraals in one district make up another unit, and over them is a headman recognized by the chief of the tribe. He is responsible to the chief for the conduct of his district. Above these is the chief to whom the whole tribe looks. Today, they do not have the power they formerly had under the native regime. In some places, organized tribal life has been broken down, while many of the smaller tribes still continue to look to the chief. Although the Zulus are now under European rule with European magistrates, much of their own political system has been retained.

#### c. Marriage

Marriage among Zulu people is primarily an affair of property, a payment of so much cattle by the bridegroom to the father of the bride, the amount varying with the rank, looks and working capacity of the bride. This custom of paying cattle for a wife is called "lobala." In

Christian marriages, this is not always required although some feel that the lobala is a protection for the wife. If she is mistreated, her family can return the cattle and take her home. Also, if the husband has to pay for his wife, he is not so likely to divorce her.

Polygamy is common, the first wife having precedence over the others. Just naturally evils and trouble follow with this practice. "Polygamy was from the beginning a problem of the first magnitude."<sup>1</sup>

#### d. Health

Even today, the Zulus have retained a splendid physique. They are used for police boys all over South Africa. In comparison with others, the Zulus are better nourished as they live in a good part of the country where cattle do well. Their custom of scanty clothing, exposing their bodies to the sun, protects them from susceptibility to many diseases. Many of the Christians wear light weight clothing.

#### e. The Witch Doctor

The witch doctor has a very great influence for

. . . . .

1. Taylor, James Dexter: The American Board Mission in South Africa, p. 20.



evil on the social and religious life of the people because of the belief that all disease is caused by witchcraft. Formerly, when he "smelled out" someone as being guilty of bewitching a sick man, that person was ruthlessly killed. Law forbids such killings today, but occasionally it is done nevertheless. Their function now is to diagnose a disease, the witchcraft that produced it, and give medicines consisting of every describable substance as bird claws, ground bark, grass and insects to cast out the disease. Often the flesh is cut and some of the medicine put in. Fetishes and charms are obtained from the witch doctor for various purposes; some are to keep away evil spirits, others to give success in hunting or a particular enterprise.

"That any of his patients recover shows what nature can do if she has half a chance, and what a rugged constitution the Zulu has."<sup>1</sup>

This belief in witchcraft and the witch doctors who foster it are the greatest obstacles to the advance of the gospel and the uplift of the people.

Communal life, although having many evils, has much in essence that should be retained.

"African tribal life is nearer to essential Christianity than is Western civilization in that the spiritual and

. . . . .

1. McCord, op. cit., p. 21.

moral sanctions are woven into every part of a man's life. Community life is a function of religion in Africa."<sup>1</sup>

#### 4. Developments

##### a. Inventions

With the coming of modern methods of travel, industry and life among African people, they have been forced to make great changes in their way of living. Much has been for the best, while some have proved curses to them, as they have been to the European. Merle Davis says: "The native is in a dark wood. The old trail is lost and the new not yet found."<sup>2</sup>

As native life, coming in contact with the church during the past twenty-five years, has become more and more modernized, the church's problems are coming to be less those of breaking old social customs and more those of protecting the people from the impact of harmful new customs. The basic problems of the church, drink, lust, selfishness, inertia, have not changed much with the years.

. . . . .

1. American Board of Commissioners for Foreign Missions; Africa's Answer, p. 5. (Quoted from Basil Mathews; Consider Africa.)
2. Davis, Merle: Modern Industry and the African, p. 359.

b. Churches

Following the message of Christ has come the uplift of the people. The development of the church will be discussed more fully in the next sections.

c. Education

Education was first brought to the Zulus by missionaries. Grammar schools, secondary schools, Bible schools, industrial and agricultural schools, and training in nursing and medicine have been established among them. As a result, the people have developed along these lines. The government has since assisted in the work of education giving grants to mission schools and establishing day schools of their own, oftentimes taught by Zulu teachers. However, the percentage of illiteracy is still very high.

d. Zulu Leadership

Native leaders are developing rapidly. The present faculty of Adams College, formerly Amanzimtati Institute of the American Board, is over half native. A number have come to America to study in higher education and returned to be leaders among their own people. Many Zulu teachers have taken positions of real leadership in their communities.

Also, in politics there are outstanding native leaders. Trained nurses care for their people in the hospitals and assist the doctors. Because of race prejudice, the field of medicine has been quite closed to natives. Dr. James McCord tried to interest the medical profession of South Africa in training young Africans in medicine, but his proposals were opposed. He began to give medical education to a few men even though the doors were still closed against them for their future. Now, the government has made provision for the training of native Medical Aids, who, subsidized by the government, will be allocated for health work in the native areas. It is hoped that there will be continual progress in the training of native doctors.

Regarding native leadership in the church, the following is quoted from the American Board:

"One great development has been in the line of training teachers, pastors, agriculturists and lay workers to carry on the work of the church and to share in its intelligent service."<sup>1</sup>

This mission is now developing a plan by which native leaders and missionaries will share responsibility for mission administration.

#### e. Race Relations

At present, European domination of the Zulu

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1. American Board, etc., op. cit., p. 40.

people is a barrier to the development of the native people. The ratio of Africans to Europeans is five to one. Many of the white race have the feeling that the intelligence and ability of the African is below par, so consequently their policy is to expect them always to be subservient to them. It is true, their opportunities for development have not been comparable to the European. At the present, it is generally held that the Africans as a race are not prepared to carry on alone and uphold civilized standards.

But as one says:

"(One) should see that no artificial barrier to advancement is placed in the brother's way, and that whatever is likely to make for his welfare and efficiency is done for him."<sup>1</sup>

The primary motive of the white man, except the missionary, has been a selfish determination to have the things which Africa has hidden within her territory, rather than Africa's growth and well-being. The future of Africa will depend largely upon the solution of these race relationship problems.

#### B. Origin of the Movement

"The white man who goes as a missionary must take care that he brings no white men's religion, but the love

. . . . .

1. Willoughby, Rev. W. C.: Race Problems in the New Africa, p. 230.

of the Great Chief -- Africa's as well as America's. He must interpret Him in all simplicity and humility to the African. He must take, at the same time, every precaution to draw out from the heart of Africa these riches of love, harmony, rhythm, joy and service which will be Africa's contribution to the tribe of the Great Chief."<sup>1</sup>

## 1. First Missionary

Although traders and explorers early contacted the Zulus, the first mission effort was not until 1835 when Captain Gardiner went to them. He was given a hospitable reception, but had difficulty in negotiating with the chief to allow him to start missionary work. The venture proved a failure and he soon left the field.

## 2. Permanent Missions

### a. The American Board

About six months after Captain Gardiner arrived among the Zulus, Dr. Adams, Mr. Grout and Mr. Champion of the American Board came to Natal to begin work. Three other families who had gone North into the interior of Africa returned and joined these workers among the Zulus. On the outbreak of war, the missionaries were forced to retreat.

. . . . .

1. American Board, etc., op. cit., p. 8.

After three attempts, they were finally able to stay. To establish a self-supporting, self-governing and self-propagating church was the aim and policy of the American Board from the beginning.

"It was the ideal of the American Board from the beginning to 'devolve' upon the native churches responsibility for the direction of their own work."<sup>1</sup>

This was so clearly and consistently followed that an eminent European authority on missions has called it the American policy, and he added that it was now universally admitted and proven to be the ideal policy.<sup>2</sup>

#### b. The Free Methodist Board

Fifty years after the American Board, the Free Methodist Board began work among the Zulus with the Kelleys, Shemelds and Mr. Agnew. They, also, hoped a self-supporting and self-propagating work would soon develop, but a wrong beginning was made. To them, the people seemed too poor to support themselves, so they were tempted to give to them. Later the leaders realized that this was a very harmful policy which pauperized the natives, making them dependent on an overseas gospel. A change was not so easy to bring about, but it was begun and is making progress.

. . . . .

1. American Board, etc., op. cit., p. 15.
2. Cf. Taylor, James D.: The American Board Mission in South Africa, p. 23.

In the last fifteen years, there has been a definite effort to develop native churches.

### C. Development of the Native Churches

#### 1. General

"The pioneer stage of mission effort is past in the older centres; practically the entire South African mission field is in the educational stage; and we are rapidly entering the third stage of missionary development, when the African Christians themselves will gradually assume more and more responsibility and the self-propagation, self-government, and self-support of the younger churches among the African people become definite objectives."<sup>1</sup>

Here and there the goal of establishing an African Christian church has already been attained. Self-support is usually first reached, then self-propagation to a considerable degree, with self-government being the hardest to achieve.

"Missions in Africa have been generally conservative in the matter of sharing governing responsibility with the indigenous churches."<sup>2</sup>

The missionaries have feared the dangers of immaturity, inexperience, mistakes and reversion among the Africans, which are very real.

There are many denominations at work now among

. . . . .

1. Farup, J. E.: "Training the African Ministry," South African Outlook, December, 1939, p. 264.
2. Ross, Dr. Emory: Out of Africa, p. 147.



the Zulus, but we cite the progress of the first two as representative of the problem.

## 2. The American Board

It has already been stated that the American Board consistently carried out their policy of self-support, self-control, and self-propagation.

"The organization and polity of the native churches developed gradually in response to local conditions. While based in general on the Congregational model, as little as possible of organization and polity has been imported from abroad, the desire being that an African Church should develop its own institutions under African conditions."<sup>1</sup>

Now, all the Zulu churches connected with the mission have their own Zulu pastors, support their own pastors, and for the most part handle their own affairs. There are two missionaries at the mission who are set aside for the supervision of the Zulu churches. Their function is to help and advise rather than to control. Each church has out-stations, some with pastors, but most without. The men of the central churches go out to the out-stations to preach every Sunday morning, and many of these out-stations develop into full-fledged churches. Although their goal is to have the Zulu churches ultimately entirely on their

. . . . .

1. Taylor, James D., op. cit., p. 23.

own and not dependent on the missionaries in any way, they do not feel that the time for such a state of affairs has come yet and probably will not come for a long time.

"The Zulus themselves do not want it now. It should be a case of evolution and training over an extended period."<sup>1</sup>

### 3. The Free Methodist Board

The work of the Free Methodist Board, which at first was thought of by the Zulus as "the work of the missionaries," is rapidly reaching its objective of establishing a strong, native church among them. All of the churches are now self-supporting. That is, the older churches are 100% self-supporting and the newer ones are supported by the former, as a missionary project, until it is no longer necessary. For many years the people have been paying for their own church properties as well as the salaries of the pastors. The Mission Board pays the missionaries' support and a little help on the native teachers' in the public schools.

Strong native preachers have been ordained and placed in charge of most of the churches. Miss Helen I. Root says,

. . . . .

1. Letter from Dr. James McCord of the American Board, February 22, 1942.

"When we visited this field in 1937 we were impressed with the calibre of the African leadership, and the spiritual life of the church."<sup>1</sup>

They also feel that the Zulus have not yet come to the place where they can be completely self-governing, although some would like to be. They still need the supervision and cooperation of the missionaries who should wisely keep themselves in the background.

#### 4. The Separatist Churches

The story is told that a white man said to an African, "I wonder why God honored the Anglo-Saxons in choosing them to bring the gospel to the Africans?" The African replied, "Because He saw that the Anglo-Saxon had such a superiority complex, so offensive to the natives, that indigenous churches would soon spring up."

It is sad but true that there is truth in this story. True, in that over three hundred Separatist Churches are in existence in South Africa now. Sad, because many missionaries have been controllers rather than co-operators. Most of these churches are unstable, factious, with low moral standards, making a caricature of religion. Nevertheless,

. . . . .

1. Johnson, H. F.: Handbook of Free Methodist Missions, p. 14.

"A few have developed into stable, well-disciplined organizations, wielding a powerful influence among the Bantu\*."<sup>1</sup>

"Debarred generally from normal growth into political and economic responsibility, the Native South African finds an outlet in religion for personal and organizational self-expression. He sets up his own churches ..... In establishing them he feels he makes advance on at least five emotional fronts. He creates something. He controls it. It helps to satisfy his soul's aspiration for a better life ..... He registers protest against white domination. And he gets revenge by excluding whites from something of his."<sup>2</sup>

The Separatist movement becomes a way of escape for many at fault in life and discipline. Relaxed strictness in the moral standard frequently follows and often-times an inclusion of heathen practices.

The first Separatist Church was begun in 1884 when Rev. Tile broke away from the Wesleyan Church. From the point of view of an African Separatist, Rev. Mzimba says that the aim of the movement was:

"To plant a self-supporting, self-governing and self-propagating Church which would produce a truly African type of Christianity suited to the genius and needs of the race, and not a black copy of any European Church."<sup>3</sup>

No doubt, the intentions and aims of some of the Separatist Churches were worthy, but in most instances secessions have been led by Church officers who have been

. . . . .

1. Taylor, op. cit., p. 73.

2. Ross, Dr. Emory: Out of Africa, p. 188.

3. Taylor, op. cit., p. 89.

\*The Zulu are one of the Bantu peoples.

unable to cooperate smoothly with their European Superintendents.

It has been necessary to only speak briefly on the points of the Native Church development here. Now they will be taken up in more detail.

### CHAPTER III

#### THE SELF-SUPPORT OF THE NATIVE CHURCH

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##### A. What is Meant by Self-Support

"It is reasonable to consider a congregation as financially independent when it is paying fully for its own pastoral service and local church activities; when it regularly supports the general work of its church body; when it takes responsibility for the evangelization of its neighborhood and when it assists in the missionary program of its church."<sup>1</sup>

This is a fine explanation of what is meant by self-support. The ideal is not that the native church should take over the cost of the foreign missionary staff in its district, but that it should become strong enough in faith, knowledge and enterprise to christianize its own district without foreign assistance.

The young native churches cannot be expected to do more than the home churches do. Much of the educational and medical work at home is taken care of by privately endowed and state-supported institutions, relieving the church of most of the cost of the education and medical care of its members. It is unreasonable to expect the native churches to assume the responsibility of supporting

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1. Davis, J. Merle: The Economic Basis of the Church, "The Madras Series," Vol, V, p. 388.

all their schools and hospitals without assistance either from the government, from abroad or until their native Christian community has developed financial strength and public spirit to endow its own institutions. As it has taken the West hundreds of years to develop along these economic, social and religious lines, so it will take time for the Zulu people to develop.

#### B. The Progress of Self-Support

"Native leadership and self-support is rapidly replacing Africa's dependence on foreign men and money,"<sup>1</sup>

says Dr. J. C. Wengatz.

At an International Missions Conference in Canada in 1895, these reasons were given for urging self-support on mission fields:

1. For their own spiritual life and growth.
2. For the spread of the gospel by their own countrymen.
3. That gifts of sending countries might be used for the still further spread of the gospel among unevangelized countries.<sup>2</sup>

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1. Wengatz, Dr. J. C.: "Returning to Africa," (a small folder.)
2. Christoferson, Arthur F.: The First One Hundred Years of the American Board Mission in South Africa, p. 63.



1. By the American Board

a. In the Churches

Among the Zulu people, the American Board has made the greatest development in self-support. They early felt that it was an essential of healthful church life, which is true. Starting from the first to teach it as a principle, with rising and lowering tides of success, "By 1895 the churches were self-supporting,"<sup>1</sup> except for a contribution of about five hundred dollars a year from the Mission's evangelistic fund. This amount of aid is still given by the Mission each year from the income from the glebes (land Reserves). Other aid from the same source has also been given for the erection and repair of church buildings and manses, usually on the dollar for dollar basis.

b. In Education

The first true realization of self-support was in connection with the day schools. By 1860, two of them were self-supporting.

At the present time, an experiment is being made in turning over primary and intermediate schools to the

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1. Christoferson, op. cit., p. 64.

government. The buildings erected by the Mission are rented by the government. From the rental, loans are made to build other school buildings in needy areas. As the administrators of the Natal Education Department have been sympathetic with the religious aims of the Mission, they feel there has been little or no loss of opportunity for the exercise of religious influence through the schools. Thirteen schools have already been handed over to government control in this way, and the experiment is proving a success on the whole. "It is a natural step in the process of ultimate assumption by the government of full responsibility for primary education."<sup>1</sup>

"For many years, it had been planned that Adams College should become an indigenous institution, controlled and supported by the people of South Africa."<sup>2</sup>

A climax was reached in 1935 when a local Advisory Board including natives was formed. Interest immediately quickened with the result that a campaign was formed to provide new buildings, clear off old debts and relieve the American Board of some of its financial burden. The support comes now from the African public and government grants.

#### c. In Medical Work

The medical work has been carried on from the

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1. Taylor, Rev. J. D.: One Hundred Years of the American Board Mission in South Africa, p. 43.
2. Christoferson, op. cit., p. 104.

beginning on a practically self-supporting basis.

"From the beginning the Zulu has paid for his medicine and the hospital has never been supported from America, except the salaries of the American doctors and one American nurse. Even this last measure of support has been withdrawn during this last depression and the hospital is now carried on by local support in gifts and fees and carries the full responsibility for all its expenses. Recently a Board of European South Africans has been organized which, in cooperation with the American Board, will carry on increasing financial responsibility for the hospital."<sup>1</sup>

This quotation refers to the McCord Zulu Hospital at Durban. The support of the Bridgman Memorial Hospital at Johannesburg is entirely local. Doornfontein clinic is also self-supporting except for the salary of Miss Ruth Cowles, a nurse, and her native nurse.

## 2. By the Free Methodist Board

### a. In the Churches

The unwise beginning made by the Free Methodist Board in the matter of finance has already been cited. They became aware of their mistake and tried to change to a policy of self-support. However, it was much more difficult to correct the error than it would have been to have created the proper attitude in the first place.

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1. American Board of Commissioners for Foreign Missions: Africa's Answer, p. 29.

Since they began to teach self-support, the work has been self-supporting and the people feel it is their own work.

A report from 1926 says:

"It is interesting to watch the intellectual as well as spiritual development of the native Christians ..... They are advancing on the line of self-support. Several large, well-built churches have been erected this year."<sup>1</sup>

At the present time, the oldest churches are self-supporting, as well as assisting the newer churches to become so. In all of these churches the pastors are supported by their own people.

At first, the evangelists were paid from one to two pounds a month by the Mission. The unfortunate element in this was that most of the money was used to buy cattle and to distribute gifts among the people instead of the people supporting them. Only naturally, the native church felt no responsibility to assist in the evangelists' support, but rather were inclined to beg from them. Rev. J. W. Haley observed that when the evangelist went to school the whole community went to school, and when he went out evangelizing the whole community went, so that he was spending no more time in the Lord's work than those who were not paid. Under these conditions there was no prospect of the Board ever being relieved of the financial support of the

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1. Burritt, Carrie Turrell: The Story of Fifty Years, pp. 34-35.

native church, but the burden increased with every convert made.

Fortunately, when the government ordered that only persons holding a certain certificate could teach, all the evangelists of one area were ruled out, because they did not qualify. The Mission faced the problem squarely and decided to change its policy even if a loss of membership resulted. They explained to the evangelists that they could not teach and that for preaching they ought not to be paid because they had as much time for their gardens as others. The change was tactfully made, new men have been appointed since, and today the Mission is almost free of this burden, with much greater results in the work.

"With the change has come a great zeal and desire to work for Christ ..... The true spirit of the African Church has been discovered. Needless to say the work is spreading as it never did before. Our experience in the Union is quite similar and today, the pastors supported by their own people are saying that the missionaries made a mistake as they should have taught them this policy of self-support from the beginning."<sup>1</sup>

#### b. In Educational and Medical Work

Two of the most outstanding schools, Edwaleni Training School and Fair View Girl's School, by 1918 had

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1. Haley, J. W.: The Financial Organization of the Indigenous Church, p. 2.

been placed in the A grade and received the highest money grants from the government.<sup>1</sup> Edwaleni Training School, which is one of the outstanding educational institutions of the province, receives large grants-in-aid from the government at the present time. The Mission Board pays the salaries of the missionaries who teach and also pays a little toward the support of the native teachers in the public schools.

A young man who has just recently finished his medical training is the only doctor on the field so medical work is limited except for the clinics conducted by him and the missionary nurses on a partially self-supporting basis.

### 3. General

Among the Zulu people there are a number of self-supporting churches and the rest well on the way. "The Zulus give liberally of their earthly goods, completely putting to shame the average American churchman,"<sup>2</sup> one missionary says. By nature, the African has a beautiful spirit of self-sacrifice and devotion to his God. When he is taught to give, successful results follow.

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1. Burritt, Carrie T., op. cit., p. 51.

2. Kimball, Luella C., from a personal letter, March, 1942.

## C. The Conditions Influencing Self-Support

### 1. The Spiritual Life of the Church

The first and greatest need of a church that it might become self-supporting is spiritual life. When the people really have Christ in their hearts, giving for His work is spontaneous -- they want to do it. To the African, giving is a vital part of his religion.

"The only fit dynamic of any method is the constant cultivation of the presence of Christ and the co-working of the Holy Spirit ..... the work that we are prosecuting is distinctly and emphatically a work of God's Spirit. If we fail to recognize that, the work of the Mission will decline even if we have a full treasury. The Spirit's presence will make the work prosper, even with a depleted one."<sup>1</sup>

### 2. Economic

It is impossible to discuss the self-support of the native church without considering its economic and social environment. They are all intertwined. For the church to become self-supporting, it must be adjusted to the economy of the people. Dr. Goodsell says:

"Successful mission work in the next few decades will not be possible unless increasing attention is given theoretically and practically to this matter of helping the younger churches to adjust themselves happily and

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1. Clark, Charles A.: The Nevins Plan for Mission Work, p. 39.

effectively to their economic environment."<sup>1</sup>

This is a new field as recognized by missions. In the past there has been little recognition of the resources of the natives and how to use them. However, progress is being made in this direction today.

Dr. J. Merle Davis is making a real contribution to missions in this field by studying the economic and social conditions of various countries and how to adapt the native church to these conditions so that it will be indigenous. In 1932, he conducted an investigation of this sort in Africa.

Since the main occupation of Zulu people is farming, agriculture must be developed to enable them to better support themselves and the church. When they accept Christ, their standard of life is raised so that more is required of them. They, in turn, need more to meet their needs.

Industry has called about one million Zulus to the cities like Johannesburg, Durban, Petermeritzburg and Bloomfountain. Here they work in the mines or in the homes of Europeans, receiving larger wages than they have ever been accustomed to, but a low living wage in comparison

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1. Goodsell, Dr.: "South African Outlook," Sept. 9, 1941, p. 177.



to Europeans. The difficulty for the church is that many of these workers become detached from the home church and do not become a part of the church in the mining area. Often the church of their denomination does not have work there and no provision has been made for a Union Church to care for the interests of the members of the several denominations. This is a hindrance to the support of the church.

The life of the church is dependent upon its adjustment to the economic changes affecting its people.

### 3. Social

As well as being adjusted to the economic conditions of the people, the church must be fitted to the people's way of life. Christianity is an expensive way of life since it introduces education, better clothing, better homes and travel.

"No sooner did the women of Africa begin to see the possibilities of this abundant life in Christ than they began to look at their own lives in a new way and to wish for the physical signs of a spiritual quickening, cleanliness, health, books, neat and attractive clothes and homes, and variety of diet. That meant domestic science and simple gardening for girls and women, courses in home-making, child care and child guidance."<sup>1</sup>

The cost of the Christian way of life must not

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1. American Board, op. cit., p. 14.

exceed the possibilities of the Zulus, but must be simplified to meet native realities. If it is detached from their lives, it is not really native. Mabel Shaw in her Girl's School in Northern Rhodesia is doing a fine work in this respect. Instead of the girls' being trained to keep a European home, as they are in most schools, they are taught means of health and cleanliness in their native manner of life. The girls sleep on the floor, go barefoot and learn to cook on a brazier or stone. In this way they are taught the Christian way of life as a part of their own lives. It is within their own capacity for support.

#### 4. The Mistake of Missions

Most missions have been subsidizing the work on the field with foreign money. After the gospel has been preached, converts won and more teachers needed, the easiest thing for the missionary to do is to ask the Home Board for financial assistance. He is accustomed to seeing the home church have money for its church projects. When the native church has very little or none, he concludes that the people are too poor to support the work of the Lord.

"In Africa primitive peoples live practically without money on a system of barter. As soon as the missionary begins to pay money, he upsets the balance of Native society and renders of little value the commodity of which they have most -- time."<sup>1</sup>

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1. Haley, J. W.: The Strategy of Missions, Section IX, p. 1.

Usually the money has come when asked for, and the self-support of the native church is retarded. Years pass before the church becomes strong enough to carry its load alone. "By the time the crutch has done its work, it has become second nature to the lame limb."<sup>1</sup>

Paying the evangelists tends to make the church feel that the preaching of the gospel is the work of the evangelists alone. Often, the fastest way to evangelize has seemed to hire evangelists, but when this is done the probability of the native church taking on its own financial support is "set back on the dim horizon of bare possibilities."<sup>2</sup>

The beautiful African spirit of sharing is being destroyed by the coming of money and individualism. If the evangelists gave freely of their time and received gifts of food from their own people, they would maintain their dignity and authority as servants of Christ, and not be as hirelings.

Then again, some of the foreign-built churches, schools, hospitals and institutions have required so much for maintenance that it has been above the capacity of the Zulus to support them. Thus, missions have created the

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1. Willoughby, Rev. W. C.: Race Problems in the New Africa, p. 273.
2. Haley, op. cit., p. 1 of Section IV.

necessity for foreign subsidy.

Another serious aspect of the use of foreign money in the field of the younger churches has been the growth of the "mission compound mind."

"The role of the missionary as employer and dispenser of funds has created an unhealthy dependence with a consequent weakening of morale on the part of many workers in mission employ ..... (He) escapes only with difficulty the development of the mentality of a manager of men and material affairs."<sup>1</sup>

The Zulu, so receiving from the missionary, unintentionally places himself as an inferior. This "dependence mentality" is very difficult to overcome, especially on older fields.

These practices are not consistent with the development of an indigenous church.

"It is as futile to expect a church to develop more than a flabby, uncertain life on the basis of a generation of external self-support, as to expect a strong man or woman to result from a similar course of treatment."<sup>2</sup>

By supplying what the Zulus cannot supply, the proper impulse is checked in them to supply what they can supply.

It is well to see how Paul dealt with the finance of the infant churches.

"(He) treated the subject as though he had nothing to

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1. Davis, J. Merle: The Economic Basis of the Church, pp. 33, 34-35.
2. Ibid, p. 128.

do with it: we treat it as if our converts had nothing to do with it.

1. He did not seek financial help himself.
2. He took no financial help to those to whom he preached.
3. He did not administer church funds."<sup>1</sup>

The mistake of missions is evident. The task now is to change as rapidly as possible with the least possible friction to a policy of self-support. Many missions have undertaken by yearly diminishing grants-in-aid to bring self-support.

"The missionaries and their activities are the legitimate burden of the sending church, but if the indigenous church must also be borne, it is evident that we shall not evangelize the world speedily."<sup>2</sup>

#### D. The Methods in Achieving Self-Support

Upon investigation of the financial situation in many places, it is found that three-fourths of the church are dependent on the Missionary Board and one-fourth of the members giving. There is no attempt at organization of the people for finances, no teaching, no education, and no membership campaign. Surely with patience and effort something can be done.

"Grappling with difficulties is the missionary's vocation, but he seldom needs more tact and determination

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1. Allen, Roland: St. Paul's Missionary Methods, p. 71.
2. Haley, J. W., op. cit., Section XII, p. 2.

than when he sets himself to encourage a native church to stand on its own feet without support."<sup>1</sup>

European benevolence, it has been noted, may easily damage a young African church. Christianity's gift should be the character, knowledge and skill which will enable the Zulu people to develop their own Christian civilization. To teach them how to build their own churches and schools and to run them is far more helpful than to do these things for them.

#### 1. Education in the Principles of Christian Giving

The place to begin in achieving self-support with a group of new Christians is to teach them the principles of Christian giving and stewardship. Then they will give and give fully. The pastor should teach the obligations and privileges of the new life in God. When tithing is taught from the beginning, the people respond, but it is very difficult to introduce it some time later.

One missionary, recently coming into an area where the Christian/people were not tithing, tried to find out the reason for it and spoke to several of the leaders. They assured him that when the people "fully understood"

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1. Willoughby, Rev. W. C.: Race Problems in the New Africa, p. 273.

they would tithe, but meanwhile the leaders themselves were not willing to take the lead. Therefore, it is important to begin right.

Christian giving should be taught in the Sunday Schools, young people's meetings, conferences, discussions and in literature as well as from the pulpit.

## 2. Organization of the Church Finance

Too often the responsibility for the church finance rests with the pastor. What is needed is a finance committee working with the pastor which will canvass the entire membership of the church concerning the matter of giving. This committee should faithfully report on their work. They can deal courageously with the better-placed members. Usually the pastor is afraid to press the matter of finance with them for fear of losing them from his congregation.

The "ticket system" has worked very well where it has been tried. Each inquirer is expected to accept a ticket and pay a certain amount agreed upon monthly, so helping the group from the time he joins. This is continued after he is admitted to church membership. The tickets have been used for pastoral support in some instances and a general offering taken for incidentals.

When annual "harvest offerings" are taken, they

are very successful. The people bring their offering of grain, produce or whatever they may have.

In the Free Methodist Mission at one of the stations, a number of years ago, the Women's Missionary Society decided they would have a Lord's Garden and use the funds to send a missionary to the "new country." Some said they couldn't do it and it would be a shame to start. But they decided to do it anyway. The venture was a success, and they have been supporting their missionary who was sent to the new field for several years. Others have taken up this means of supporting the work so that what is raised is a substantial supplement to other means of support. Even recently, in a time of famine, a group planned a Lord's Garden. "Yes," said they, "If the Lord will help us get the seed and give us rain, we must do this."<sup>1</sup>

### 3. Education for Increasing Earning Capacity

#### a. Agriculture

As a large percentage of the Zulu people make their living by agriculture, they need to be taught better methods in farming and grazing to increase their earning capacity.

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1. DeMille, Lela A.: Famine in Hlengweland, The Missionary Tidings, Feb. 1942, p. 44.



"It is a psychological law as well as a well-known fact that new ideas and practices are most effectively introduced to a people through schools."<sup>1</sup>

For about twenty years, agriculture has been given in Natal as a school subject in all grades. The agricultural department of Adams College has been mentioned. A two year's course is given at the South African Native College at Fort Hare, and there are other schools which do the same. Gardening, seed selection, care of trees, care of animals, dairying and breeding are some of the subjects taught.

"The following new practices have taken root and are gaining more ground: winter ploughing, manuring, seed selection, deeper tillage, harrowing, planting in rows, better cultivation, buying implements and machinery, cooperatively preparing silage to feed cattle in winter."<sup>2</sup>

Some of the schools train demonstrators who go out to show the people improved ways of doing things.

A number of agricultural shows have been held which stimulate progress. The Zulus can see what others of their own group have been able to do using the new ideas given them.

Visual education is most promising as a means of teaching by pictures new methods of agriculture. An experiment was conducted in Tanganyika Territory showing educational

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1. Taylor, Rev. J. D.: Christianity and the Natives of South Africa, p. 39<sup>1</sup>
2. Ibid, pp. 43-44.

films made by African casts. They were enthusiastically received by the people. This is just a beginning in a field of education which offers splendid opportunities.

Because of agricultural education, marvelous results have followed. One man, who was only getting three bags of mealies from his land, was enabled to get fifteen. Many are able to sell grain whereas formerly they always had to buy.

The missionary and pastor must be trained in these things in order to demonstrate them to the people on their own land. In Canton, China, a rural church pastor gave each Sunday School child two eggs every Easter with the understanding that the proceeds would be given to the Lord. A stranger, visiting one of the little girls, was taken out to look at her charge. She said, "These are not my hens; these are the Lord's hens. I'm the steward."<sup>1</sup>

#### b. Industrial

Usually the same school gives industrial training as well as agricultural. Substantial grants are received from the government to carry on this work. The boys are taught carpentry, cabinet-making, masonry, leather work, weaving, tailoring and home industries. The girls learn

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1. Davis, J. Merle, from a personal interview with the writer.

both hand sewing and machine sewing, grass work, knitting, crocheting, cookery, canning, leatherwork, art painting, weaving and clay work. This training enables them to support themselves and, in turn, to support the church. Along with such training, they take academic work as well.

#### 4. Inspiration for Giving

The average Zulu's life is a tribal life. His first interests are the wishes and welfare of the Chief and the tribe. His own personal needs are secondary. To the Chief and the needs of the tribe he heartily gives his goods, time and first thought. If he is made to feel that he is God's child and belongs to Him, when he becomes a Christian, his heart is opened and he responds to his duty to God as he by nature serves his chief. With this inspirational approach, self-support comes naturally and spontaneously.

"The development of a self-propagating, evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life."<sup>1</sup>

#### E. Summary

The first consideration of this chapter was the

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1. International Missionary Council, The Relation Between the Younger and the Older Churches, the Jerusalem Meeting, Vol. 3, p. 168.

definition of self-support. A study was made of the progress of the American Board and the Free Methodist Board among the Zulus in this respect with a statement concerning all the churches in general. On the mission field, the economic and social forces determine the direction and control the development of the infant church to an extraordinary degree. Unless the church from the beginning seeks to adapt itself to its cultural and economic environment, it will very likely remain an alien enterprise and outside stimulus and assistance will become a permanent necessity. The problem concerns the spiritual and psychological factors as well as the economic and social. Various ways to achieve self-support are: educating the people in the principles of Christian giving, organizing the church finance, increasing their earning capacity through agricultural and industrial education and inspiring them to give because of their spiritual relationship to God.

## CHAPTER IV

### THE SELF-PROPAGATION OF THE NATIVE CHURCH

## CHAPTER IV

### THE SELF-PROPAGATION OF THE NATIVE CHURCH

"Into Africa went the Christ twenty centuries ago, when his own folk sought to slay him.

Out of Africa came the Christ, sheltered and safe, to live his mission and die his death, that the world might be saved.

Into Africa may he go again, proclaimed by eager and impelling disciples.

Out of Africa -- may Christ come, with a continent following after."<sup>1</sup>

#### A. Through Evangelism

##### 1. Explanation of the term

The term "evangelism" in its general meaning covers the thought of this entire chapter, as Dr. Yoshimune Abe has expressed it:

"So evangelism also must include the transmission and extension of the Christian tradition through preaching, through literature, religious and general education, and in works of mercy, as well as in the individual testimony of the believer."<sup>2</sup>

However, in this section it is dealt with in the

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1. Ross, Dr. Emory: "Out of Africa," p. 197.
2. Mott, John R.: "What is Evangelism?," Madras Series, Vol. 3, p. 46.

specific sense of the last -- the testimony of the believers -- as defined by E. W. Wallace:

"My conception of evangelism is the presentation of God as He is revealed in Jesus Christ in such a way that His grace may win men to complete trust in Him and commitment of life to Him. Its aim is to effect a change of life so that a man becomes actually a new creature, living a life of such character that he may truly be said to have passed from death into life and to have already entered upon eternal life in this world."<sup>1</sup>

Professor D. Jabavu, a South African, tells what he understands evangelism to mean:

"To me evangelism means the preachment of the Gospel by word and deed in such a way as to convince others. If the preachment leaves men unconvinced or unconvinced of sin, it has failed. If it succeeds, it has done its duty."<sup>2</sup>

## 2. Necessity for Evangelism

Evangelism is necessary for growth in church life. If the indigehous church is deprived of this God-given task, the divine life implanted in it will inevitably be killed. As Christian giving is important in developing spiritual life, so is Christian witness bearing; therefore, the entire church membership should be won for evangelism. They should be taught from the beginning that it is the work of every Christian "to seek and to save that which is lost." Dr. R. E. Speer has expressed himself concerning

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1. Mott, op. cit., pp. 46-47.
2. Ibid, p. 50.

this point:

"This self-propagating character must be given to the native Church on the Mission field from the first hour of its existence. Before there is a Church organization, before there is a baptized believer, the principles of propagandism must be planted in the first inquirers. They must be taught that the work of spreading Christianity is the duty of every Christian. It is not the duty of the official Christians only, far less of those who are supported by such work."<sup>1</sup>

When paid evangelists are employed to preach the gospel, there is a tendency for the church to feel irresponsible in the matter of evangelism. Missions are coming more and more to realize that the task of evangelizing must be undertaken by the natives themselves.

"Africa can never be evangelized, in any sense that is worthy of the term, except by Africans ..... The fundamental obligation of the Christian Church is to plant churches which shall strike their roots deep in the soil of Bantu life and supply the need of each succeeding generation."<sup>2</sup>

Unless the native church attacks the heathenism surrounding it with the gospel, it will succumb to it. So, the missionary must insist that every member, no matter how meager his education, shall give of his time, effort and means to the evangelization of his neighbors; thus, self-propagation is secured from the start. If we cannot hope for Christians of today being willing to

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1. Clark, Charles Allen: The Nevius Plan for Mission Work, p. 118.
2. Willoughby, Rev. W. C.: Race Problems in the New Africa, p. 269.



personally witness to their neighbors, "at what stage in the work will they be able or willing to take over the full responsibility for the Church?"<sup>1</sup> No missionary-sending church would want to keep subsidizing a work perpetually. However, if the vitalizing power of the Holy Spirit is present in the church, it will only be natural for all the true followers of Christ to carry the gospel to others.

### 3. Methods and Their Success

#### a. Of St. Paul

St. Paul is the best example of one who established self-supporting churches. Part of his success lay in the fact that he encouraged them to be self-governing from the beginning, which will be considered in the next chapter.

Regarding his message,

"St. Paul gave his hearers a perfectly clear definite understanding of what was required of them. To enjoy the hope set before them they must be prepared for a complete break with the past. .... The one essential condition of life was Faith in our Lord Jesus Christ. .... It was the condition of a new birth. It resulted in a new creation .... He preached that in times past God had been long-suffering, and that now He called upon all men everywhere to repent, because the day of judgment was at hand."<sup>2</sup>

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1. Clark, op. cit., p. 52.
2. Allen, Roland: St. Paul's Missionary Methods, pp. 97-98, 99, 100, 101.

By the preaching of the Word of God, which he believed was the "power of God unto salvation," Paul expected his hearers to be moved. He not only expected to make converts but others expected it also; hence, this was one reason for the great opposition to his preaching.

He always contrived to bring his hearers to a point of decision. He did not scatter seeds; he planted. He kept the moral issue clearly before them that they must not only make a choice, but act upon it.

"Repentance and Faith are the keynotes of his preaching. He strove always to bring men to make that act of spiritual surrender by which they renounce the past and turn to Christ. In repentance they confess their past wrongdoing; in faith they find forgiveness as members of Christ's body."<sup>1</sup>

His converts became missionaries with apparently no exhortation to missionary zeal. The Spirit of Jesus is the missionary spirit, so naturally when they received His Spirit they began to bring others to Him.

It is also noteworthy that Paul was careful not to lose touch with his converts. By one means or another he was in constant communication with them, as in visits, letters or word sent through others.

#### b. Of the Church Today

From 1885-1895, the American Board experienced

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1. Allen, op. cit., p. 106.

a great revival among the Zulus. According to their plan of evangelism, a special meeting of the sincere Christians was held the evening before a kraal meeting, to plead for the Spirit's presence. The next morning they had another meeting of this type.

The public meeting was at noon to which everyone was invited. After the sermon, invitations were given for inquirers to rise or come forward for prayer or assistance.

"Such activity is responsible for the great increase in church membership amounting to 155% for the decade."<sup>1</sup>

All the stations within Natal by 1911 were developed by native preachers without European residents. In Portuguese East Africa, "Zulu workers from Natal have proved as effective as the missionaries."<sup>2</sup>

Self-propagation has made progress among the Zulus of the Free Methodist Board. "Scores have been beaten up and sent to jail for preaching by the Portuguese government."<sup>3</sup> Still they go forward in telling the gospel story.

The churches are trying to make "follow-up" contacts with the members who go to the mines to work. As a man leaves they give him a church letter to present to the

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1. Christoferson, op. cit., p. 65.
2. Moreira, E.: Portuguese East Africa, p. 43.
3. Haley, A. E., from a personal interview.

new church at the mines. Many new converts are won among the mine workers through services, distribution of tracts and personal testimony of fellow-Christians.

However, today there is much less emphasis placed on the doctrine of the wrath of God and judgment at hand than there was by Paul. This type of preaching moved people. The "good news" is told too often nowadays with very little good expected to come of it. "Our idea of 'sowing the seed' seems to be rather like scattering wheat out of a balloon."<sup>1</sup> Certainly a closer following of Paul's methods would bring greater results. As to the testimony of new converts, modern missionaries, dreading the mistakes they may make and allowing them to think that only ministers may preach, quench their spirit of evangelism and self-propagation.

## B. Through Education

"Education and missionaries have always travelled together."<sup>2</sup>

### 1. Of Leadership

#### a. The Need

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1. Allen, Roland, op. cit., p. 103.
2. Christoferson, op. cit., p. 29.

It is true that missions have stressed education among the Zulus. However, there needs to be more emphasis upon education definitely in preparation for leadership.

"The greatest need in Africa today is for trained African leadership: 'The evangelization of Africa will be accomplished through Africans.' Churches are so organized that responsibility for their supervision and development rests with native leadership. Hence the problem of training an adequate native ministry and the desirability of well-equipped union centers for such work."<sup>1</sup>

There is probably no other point in this study of the native church which is so important as the training of native leadership. When the leadership continues to be foreign, Christianity at its best can only be passive among a people. If Christianity is to become "indigenous" among the Zulus, it is to the summoning and training of this leadership that mission policy is most wisely directed.

"It is from radiant spirits that other spirits become radiant. In every land where continuing lights have been lit it has been by spirits who themselves have been kindled by God in Christ."<sup>2</sup>

All have the goal, but it will never be reached until tenfold more emphasis is placed upon the training of the Zulu ministry than in the past.

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1. The American Board, "Africa," (a small folder).
2. Latourette, K. S.: Indigenous Christianity in the Light of History, International Review of Missions, October, 1940, p. 440.

Everyone agrees that qualified Africans are by far the best evangelists and teachers for Africans for they really get down to the needs of the people.

"It is an African phenomenon in spiritual movements in Africa that the initial impetus comes not through European activity but through African."<sup>1</sup>

The sending of American Negroes to Africa as missionaries and Christian workers is developing rather slowly, but is proving worthwhile. Since 1922 the post at Galangue has been staffed by an all-Negro staff from America and its accomplishments have been remarkable. Within fourteen years the total Christian community in the Galangue field was estimated at a thousand. Also, outstations have been established with Christian leaders trained at Galangue. Dr. Emory Ross says, in reflecting upon African experience:

"The feeling grows that new, qualified, American Negro missionaries are not only needed in Africa, but that they have within them potentialities of unusual, in some ways unique, value for Africa and the church."<sup>2</sup>

#### b. The Kind of Training

The Zulu ministry needs to be adequately trained in order

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1. International Missionary Council, "Evangelism," Madras Series, Vol. 3, p. 261.
2. Ross, Dr. Emory: Out of Africa, p. 166.

1. to command the respect of teachers and intellectuals;
2. to understand the historical foundations of Christianity;
3. to guide the church in its organization, economic development and extension.

Training in the Bible itself is of the greatest importance.

"The Bible is the text book in your work and ought so to be; and if you succeed in getting its main truths thoroughly anchored in the minds of your pupils in the right order and proportion, and in enabling them to handle these truths in a clear, connected and proper way, you will have accomplished the chief end of all theological training."<sup>1</sup>

Both Adams College and Edwaleni Boys' Training School were founded with the purpose of training young men for the ministry. They have spread out to include other branches of work so that Edwaleni has class work in Bible along with its other work, but because of government requirements, Bible cannot be extensively taught. Adams College has a theological department which now takes its place along with the other departments.

Various missionaries and leaders conduct special classes for evangelists as night classes. One missionary tells of two young men who ride bicycles thirty miles round trip in order to attend a Bible class. Others work ten hours

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1. Christoferson, op. cit., p. 45.

a day in a coal mine, but come out to study the Gospel of John.

Just a theological training is not enough, especially for a rural leader. He needs to be trained in business management of a household, financial managements, agriculture, health, the family and the home. Often the young men are drawn from rural homes to receive their training in boarding schools detached from home where they are taught how to live in urban surroundings. However, they do not receive practical instruction in how to live better in a native community. When they go out as pastors of rural communities they are not equipped to face the problems that are before them because they have not been given the tools to work with in building a native church. In order to train others, they must be trained in these necessary things themselves.

Dr. L. K. Anderson, a Presbyterian missionary from Africa, has a plan of building an ideal Christian community if he is able to return to Africa. When missionaries live in mission stations they are not able to share a communal life with the people, so he would have the missionary gather around him the most promising leaders with their families. Together they would build a community somewhat on the African style, with their homes grouped in a circle. He would train them in the Bible, evangelism, habits of



cleanliness, homemaking and agriculture, so that these leaders could go out one by one and establish other ideal communities. This sort of practical Christianity is very much needed and will do much in bringing the Zulus to Christ as well as helping them to extend His kingdom themselves.

## 2. Of the Laity

Many churches require a candidate for baptism to be able to read at least portions of the Bible before he can be baptized. At the very outset education is necessary.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"<sup>1</sup>

When education was largely left to the missionary, the main text book was the Bible. It became almost as well known as in America, so much so that Africa was called the "Bible belt." However, the complete Zulu Bible was not published until 1924 after approximately fifty years of work.<sup>2</sup>

Dr. C. A. Clark, writing concerning the splendid growth of the Korean Church, says he believes that the

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1. Romans 10:14.

2. Christoferson, op. cit., p. 99.

greatest secret of their successes is the universal use of the Bible in every part of the work.<sup>1</sup> Their principle of self-propagation is that

"every believer becomes a teacher, and at the same time a learner from someone better versed in the knowledge of the Bible than he."<sup>2</sup>

Special Bible Classes are held varying in duration from six days to ten weeks. The learners pay their own expenses while attending the classes. Upon reaching home, they are urged to re-teach what they have learned, organizing Bible Classes whenever they can. This system could very well be adopted among the Zulus.

Before there can be native leaders, there must be native Christians.

"The roots of an indigenous church are in the first converts. The training of the first converts is the important matter."<sup>3</sup>

Referring to St. Paul again:

"He seems to have left his newly founded churches with a simple system of Gospel teaching, two sacraments, a tradition of the main facts of the death and resurrection, and the Old Testament."<sup>4</sup>

Concerning his method, he taught the simplest elements in

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1. Clark, Dr. C. A.: The Nevius Plan for Mission Work, p. 19.
  2. Davis, Merle: The Economic Basis of the Church, p. 234.
  3. Allen, Roland: St. Paul's Missionary Methods, p. 111.
  4. Ibid, p. 121.

the simplest form to the many. He gave them the means by which they could gain for themselves further knowledge. With this foundation, their own meditation upon these fundamental truths and their sharing with each other what they discovered, he was sure his converts should really master the most important things.

When every Christian is trained himself, then he can go out and win others. If the roots of the indigenous church are firmly grounded in the Bible, then successful results are inevitable.

Next to Bible training, other types of training are needed for the laity, as education in better methods of agriculture, homemaking, health and cleanliness, and industrial work. It is not necessary to go into these here, as they have previously been mentioned. The new method of showing slides or moving pictures is very effective as one way of teaching these things to the people. Since the African women are the guardians of tradition and conservatism, progress can only be achieved by the equal enlightenment of the sexes.

Distributing tracts and gospels is a way in which every Christian can be a worker. These are available in the Zulu language as well as about one hundred Christian publications. As literacy increases among the Zulus, the demand for more Christian literature increases.

In conclusion, the laity can be educated to spread the Gospel through Bible training, personal testimony, and by learning better ways of living.

"To educate the members of the future indigenous churches so that they may take their rightful place in the conduct of the church is a very vital part of the program of missionary work. Literary, professional, and industrial training all have their place in the creating of an intelligent church. Much has been accomplished in the way of strengthening lay leadership, but there is much work ahead in this line."<sup>1</sup>

### C. Through Medical Missions

Jesus set the example of ministering to the physical needs of people as well as the spiritual. Many have heard the gospel and have become converted while they were receiving treatment for their bodies.

"Medical Missions are not merely auxiliary to the evangel, they belong to its very substance since they show forth the love of God, the same love that sent His Son to be the Savior of the World."<sup>2</sup>

Among the Zulus, the work of medical missions is twofold:

1. It relieves suffering, and
2. It combats superstition and opens the way for the gospel.

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1. Rowland, Henry Hosie: Native Churches in Foreign Fields, p. 150.
2. International Missionary Council, Madras Series, V. 3, p. 95.

"The Christian hospital is the surest nemesis of the medicine man, and the surest release from fear for his victims."<sup>1</sup>

The Report of the Madras Conference makes a strong point of the responsibility and opportunity of the church in medical missions.

"The ministry of health and healing should, from the outset, be integrated in the life of the indigenous churches."<sup>2</sup>

The native church must be made to feel a sense of responsibility to carry on this work. By educating the Christian community, by challenging the young people to Christian medical service, by cooperating in providing for all forms of medical service and training, by visiting the sick and praying for them, and by bringing patients to the hospital, the Zulus can be made to feel this responsibility.

Some hospitals begin with a chapel service in the morning. Often operations are preceded by a prayer by the nurses and doctors. The evangelist and Christians work with the patients in the wards. Tracts and Christian literature are distributed among the patients. Follow-up work among discharged patients oftentimes results in strong churches being established in their communities. When these opportunities are used for Christian witnessing,

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1. Presbyterian Board of Foreign Missions, "Why Medical Missions?" (a pamphlet), p. 6.
2. Ibid, p. 15.

medical missions play a very definite part in the self-propagation of the native church.

#### D. Through Utilization of Native Culture

##### 1. The Neglect of the Mission Church

"The western church has made the mistake of girding the eastern David in Saul's armor and putting Saul's sword into his hands. Under these difficult conditions the church ..... has made a brave showing, but it is reasonable to expect that it will give a better account of itself by using its own equipment."<sup>1</sup>

In order that the church may be truly native, it must be indigenous to the soil, filled with the native spirit and become a permanent part of the native life. The western church, by reason of its foreign subsidy, has not been obliged to adjust itself to the indigenous standards of Africa, as western business has, and so has made few adaptations to the culture and economy of its new environment. Most of the missionaries have proceeded with the assumption that their particular form of church government and organization was suited to every age and circumstance. In aesthetic appreciation and expression, most of them have brought to the field their accustomed type; in music, ritual, architecture, and other matters not enough expression has

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1. Davis, Merle: The Economic Basis of the Church, p. 83.

been given to the Zulus for native expression. Some have thought that everything native was heathenish.

For these reasons, missions can do much more in seeking to understand native culture and how to use it.

A native African leader, writing on the subject, says:

"As things are now, we are like a seedling taken out of its bed, its roots cut off and then planted in another bed; it stood all right in the cool weather of the morning but withered with the hot sun. We have no root to support us, how can we stand, how can we grow?"<sup>1</sup>

"The modern missionary who ignores the inheritance of Native society is much in the position of the physician who prescribes for a patient without a knowledge of the functioning of the circulatory, alimentary and nervous systems."<sup>2</sup>

Western missionaries must keep in mind that Christianity will never be native to the Zulus until it is expressed in the native way, just as their own national churches emerged from Germanic and Celtic soil.

## 2. The Usable Values of Native Culture

There is much of value in native culture, and the church must be built upon some of these inherited institutions and values that have made the people what they have become.

"The communal sense and kinship obligations, the religious

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1. Amu, E.: Position of Christianity in Modern Africa, International Review of Missions, October 1940, p. 479.
2. Davis, Merle: Modern Industry and the African, p. 375.

nature of all the major experiences of life, the imminence and reality of the unseen world, the fundamental respect for oneself and for others, the sacrificial element in human relationships, the essential unity and rhythm of the life of the tribe, the responsibility of preparing youth for the duties of citizenship and adult life, these are some of the materials that cannot be lightly thrown aside in the task of building the new structure of Christian society."<sup>1</sup>

If infant baptism could become a part of the native ceremony for naming a child on the eighth day of its birth, Christian meaning would be given to the ceremony and, at the same time, it would be a part of their life. Also, if confirmation could find a place in the "initiation ceremonies" for boys and girls when they reach adolescence it would mean more as these rites are considered very vital in preparation for life. There has been some progress in using the Christian approach to sex education at this time. The Christian worker can make use of tribal history and the underlying truths of their native religion in his teaching and preaching. There are some Zulu hymns put to Zulu tunes and accents, but much more development is possible along this line. Harvest time is always a time of rejoicing and merrymaking among the Zulus. This is another opportunity for a native festival to be given Christian significance by having a harvest service, when the people

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1. Davis, op. cit., p. 375.



bring their thanks and gifts to the Heavenly Father. A dedicatory service for ploughing and planting is similarly a way to bring God into their daily lives. An agricultural demonstrator present at this service can guide the people in their choice of seeds and ways of planting. It is well to make use of native architecture as far as possible, so that the people feel it is really their own, rather than building expensive churches which may later be deserted.

Experience has proved that the congregations that have developed in the most purely indigenous atmosphere seem to be the most healthy. If these potential values of native culture are abandoned by the church, the christianization of Africa would not only be delayed and the loss prove irreparable to the African, but "the wider world community would also share in this loss."<sup>1</sup>

#### E. Summary

The church will never be native among the Zulus until it is self-propagating. In its general sense, evangelism is self-propagation. However, here evangelism was considered in its specific sense of preaching the Word. Various methods of evangelism were suggested such as the early plan of the American Board, the method of St. Paul,

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1. Davis, op. cit., p. 375.

and the practice of making "follow-up" contacts with the members who go to the mines to work, and their results evaluated. Education, of the laity and particularly of the native leadership, is very essential to church extension. The kind of training needed and how to accomplish it through Bible study, theological work, studies in evangelism, agriculture, business management, health, the family and the home were discussed. Through medical missions the gospel can be preached in word and in action. The missionary must struggle to disassociate his message and the Christian way of life from his own culture and help the Zulu to make use of his own culture that Christianity may become indigenous to him. Unless the church takes root in native soil, it cannot grow there.

## CHAPTER V

### THE SELF-GOVERNMENT OF THE NATIVE CHURCH

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Self-government is usually the last step before the church becomes truly native. Less progress has been made among the Zulus in this respect than in any other which would contribute towards its becoming indigenous.

"Self-government must, however, wait upon self-support; for while relying on outside funds neither an individual nor an institution can be free from outside control."<sup>1</sup>

Very few churches are self-governing at the present time, yet the ultimate goal is for them to become so. As the churches are ready for the task of self-government, they should be allowed to take over. With the coming of the gospel, the position of the individual is raised, and Old Testament stories of Moses delivering his people and of Joseph influence them to want independence.

"We cannot call a church truly indigenous if it is controlled from outside its own nationality. Of course, this is the real battle-ground. This is where there have been, and still are, the most misunderstandings and the largest lack of trust on both sides."<sup>2</sup>

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1. Willoughby, Rev. W. C.: Race Problems in the New Africa, p. 273.
2. International Missionary Council, The Jerusalem Meeting, Vol. 3, p. 38.

## A. The Transfer from Home Church to Native Church

### 1. Policy of St. Paul

St. Paul's policy in establishing self-governing churches is worthy of study and imitation. How did he do it? For one thing, he lived his life among the people to whom he was ministering as though he would have no successor but that everything depended on the people themselves. He prepared the people in two ways to get along without him.

(1). He associated them with himself in all that he did so that they would thoroughly understand the nature of the work. He let them manage their own church funds. He taught them the requirements for baptism that they might decide among themselves who should belong to their group and baptize them. When ministers were appointed, he saw to it that they were the real choice of the whole congregation and not just his own selection. He did not administer discipline himself, but called the attention of the congregation to their duty in this respect and tried to persuade them to act when it was necessary.

(2). He trained them for his retirement by retiring: morally, by leaving things more and more in their hands; physically, by going away on missionary tours for longer and longer periods of time.

With the missionary away, the problem arises as to who will administer the sacraments. Roland Allen says that a church cannot be native until someone is appointed of the group to administer the Lord's Supper. Someone from the outside would make the church dependent on the outside and not be native.<sup>1</sup> Paul trained his converts in the meaning of these essential elements and how to administer them.

The fact that most of the people to whom Paul ministered were educated people and familiar with the Jewish type of church organization, while the Zulus are not, must not be overlooked. Still, his principles can be applied, allowing more time for the Zulus to learn and become prepared to be left alone.

## 2. Present Status

"Ability to govern is acquired by governing, not in schools."<sup>2</sup>

The competent acceptance of Christian responsibilities and church leadership by many Zulus proves that missions must more rapidly prepare them for and transfer to them the leadership of the church. If this can be done

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1. Cf. Allen, Roland: Essentials of an Indigenous Church, Chinese Recorder, Oct. 1925, pp. 491-496.
2. Haley, J. W., from a personal letter.

now and they voluntarily accept the leadership for their church, before the tides of nationalism and racialism sweep the continent, then bitter experiences of some other countries will have been avoided.

Missions to a degree are trying to transfer the government of the church to the natives as rapidly as they are ready for it. Some missions, who have been a considerable time among the Zulus, have been able to transfer to them a great amount of self-government, while others, perhaps with fewer years of work, are only beginning to allow the Zulus power of self-government. Thus, when no board has completely arrived and others are at varying points of progress, these different phases of the problem must be kept in mind while studying it.

The American Board adopted "The New Plan" in 1919.

"It was a document combining features of Methodist and Presbyterian procedure with the democratic policy of our own churches ..... 'The New Plan' called for the assessing of each church for pastoral support of the whole group in proportion to the size of the membership. The income is paid to a central fund administered by a representative committee called Umlomo, which means 'The Mouth of the Churches.' This body fixed apportionments and stipends, assigns ministers, and transfers them, always subject to confirmation by the Assembly and after consultation with the churches concerned."<sup>1</sup>

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1. American Board of Commissioners for Foreign Missions, Africa's Answer, p. 16.

In the Free Methodist work, the quarterly conference is the governing body, which is composed almost exclusively of natives.

Zulus in their tribal life govern with great authority. When they are trained to fully understand Christian principles, their authority is greater among the people than that of the missionary. Most missionaries feel that the natives will not be able to entirely govern themselves for at least thirty-five years yet, and perhaps fifty. Still, continual progress has to be made if it is to eventually come. If the transfer is made too soon, pitiful results follow.

"Missions must retain the oversight until 'we' not they deem it safe in the interest of Christ's Kingdom to turn the work over wholly into their hands."<sup>1</sup>

#### B. Native Leadership

##### 1. The Necessity for Developing Native Leadership

"The hope of a great African church in the future, indigenous and self-supporting, must, of course, depend on the training of a body of men able to lead that church and upon Christian men and women able to enter into all walks of life and lead their own people."<sup>2</sup>

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1. Taylor, James Dexter: The American Board Mission in South Africa, p. 23.
2. American Board, op. cit., p. 38.



Without spiritually mature and trained leadership among the native Christians themselves, an indigenous church is impossible. Someone asks,

"What is all the struggle about in playing football only to get the ball to a goal post? Why don't they just carry it out the night before and place it between the posts?"

This is similar to thinking that the church can be taken like a football in one's arms to the native field -- the goal. In this way all the struggle essential for the development of the native church has largely been missed. Proper opportunity must be given to the native church for development and growth through struggle, by letting representatives of the churches have a greater share in the organization of the church. The necessity for developing native leaders is all the more urgent during war conditions when foreign workers and money are cut off.

## 2. Examples of Leadership

### a. Favorable

For those who are afraid the Zulus will never be able to maintain a self-governing church, an incident that happened many years ago in Madagascar proves they can. Ten years after the church was begun, the missionaries withdrew during a period of great persecution. For

twenty-five years, without financial help or any missionary guidance whatsoever, the church increased ten times in membership. They had been given the New Testament before the missionaries left; with it and their experience in Christ the native leaders, although inferior in culture to the early disciples, were able to extend the church and to govern it themselves.

At present, there are some outstanding Zulu leaders in the churches, in education, in politics and in youth work. Rev. John Dube, son of a Zulu chieftain, studied in America, was a pastor in Africa, founded Ohlanguue Institute, founded and edited the largest native newspaper in Natal and was the first president of the Bantu National Congress. In 1935, he received a medal from King George V for his service to his race. Albert Luthuli, a former teacher at Adams Mission Station, has been appointed chief of his community. Miss Makanya, after service in Africa and study in America, built up the Bantu Youth League, which is very active in Christian training for the youth and leadership of the native people.

Such leaders are remarkable examples of the increasing capacity of the Zulu to make good in positions of great responsibility.

b. Unfavorable

One of the most difficult problems is in attempting to give control of money matters over to the Zulus. Their communal way of life obligates them to "loan" anything, in their possession, whether their own or not, to help a fellow member in need.

"The Zulu is honest, but he will borrow money entrusted to him and then he will not be able to replace it. This is not stealing; it is simply unfortunate."<sup>1</sup>

One church which decided to save money for a church building fund got a box of very good wood which could not be broken into and put a lock on it, only the pastor and a couple of the elders having a key to it. Into this box the people put their offerings each meeting. When the special service came in which the box was opened, they found nothing inside except "I.O.U." slips. The pastor had borrowed about five hundred francs himself.

Another missionary says,

"It seems impossible for a native to keep books straight, and you can't tell whether he is 'eating' the money or just making arithmetical blunders."<sup>2</sup>

Only recently have Zulus been given charge of church funds by missions. When a treasurer is elected, the members witness his election as they were accustomed

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1. McCord, Dr. J. B., from a personal letter to the writer.
2. Ryff, Rev. Frederick J., from a personal letter to the writer.

to witness all deals before they were Christians. The assembled people hear his promise and he is responsible to the church as he otherwise would have been to the tribe. Through careful teaching and thorough dealing with the Zulus in this respect, surely the problem can eventually be worked out.

### C. Missionary Cooperation

At a time when native leaders are demanding more autonomy and the missionary's authority must decrease, feelings are likely to be hurt on both sides.

Some missionaries say that the money cannot be handed over to the natives because they would waste it. Rev. A. E. Haley says it is like a child eating porridge. At first, he will "slop it around," but soon he will get along with it. However, missions are often very loathe to let the child try to take care of himself, even when he is old enough.

"As the time draws near for the final step that will make the church fully supporting and as a result, 100% self-governing, the tendency is to postpone that consummation from year to year, and as a consequence what was originally scheduled to take place in five years is indefinitely delayed for ten years."<sup>1</sup>

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1. Kvall, Robert B.: The Indigenous Church Ideal, World Dominion, April 1939, p. 196.

A man of experience in Africa says:

"He (the missionary) can hardly begin too soon to let the Church feel its own feet, though he must expect tumbles and childish wails of woe."<sup>1</sup>

What could be more sad than a missionary ignoring an African's development? One native of outstanding ability, who had splendidly prepared himself for service and had received a high degree studying in America, returned home. In a meeting with the missionaries to talk over the work and offer his assistance, all they asked him to do was some servile labor, moving chairs from one room to another. One wonders how such a thing could happen. This quotation is partly explanatory:

"There is usually a wide cultural difference between the missionaries and most of the Africans they meet. This strengthens the foreigner's instinctive feeling that his wisdom is superior to that of the African. When there is added to that a general outward black deference to white (at least in the latter's presence) which is compounded of innate politeness, some awe, a defense mechanism and some degree of flattery, it becomes difficult for a white missionary really to cooperate with present-day Africans."<sup>2</sup>

The Separatist movements among the natives indicate the inability of some missionaries to get over this hurdle of transfer. To those interested in establishing the Christian Church in Africa, this movement is a distress

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1. Willoughby, Rev. W. C.: Race Problems in the New Africa, p. 271.
2. Ross, Emory: Out of Africa, p. 175.

signal showing the desire of the Africans for a truly African church, and indicating the urgent need for better cooperation on the part of missionaries and mission boards with the people that these schisms need not arise.

The time has come when missionaries must seek to cooperate with the Zulus rather than trying to maintain domination over them.

"Where the policy is to govern them there is no end of friction but where it is rather to guide them there is a great bond of affection and brotherly love."<sup>1</sup>

The vital function of the missionary is to play his part in the team-work of founding and building the Christian Church in Africa.

An African, writing concerning better cooperation between missionaries and the natives, suggests that the missionaries become more intimate and friendly with them in visiting in their homes and eating with them. He has noted that often, when the missionary is making his rounds of the distant points, instead of staying in the natives' homes he stays in an isolated mission house or the isolated district commissioner's bungalow.

Better cooperation on the part of mission boards in facing the common task before them is another way of helping to solve the problem, both at home and on the

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1. Haley, J. W.: Life in Mazambique and South Africa, p. 81.

field. United efforts in publishing literature, on discipline and church policy, and avoiding overlapping in the work would do much in increasing the progress of the church.

This is no time to withdraw mission effort, but, as one missionary suggests, to

"Send twice as many missionaries more, as we have at present, that we may accomplish that which is set forth here; then withdraw them when the time is ripe, but not before."<sup>1</sup>

"The only hope for the establishment of the Christian Church in Africa lies in the birth of living churches all over the country, which will gradually take over and carry on with increasing power and efficiency that which the older churches of foreign countries have begun."<sup>2</sup>

#### D. Summary

The last step in a church becoming truly native is when it achieves self-government. This chapter sought to indicate the problems involved in this step. To transfer authority is difficult for missionaries to do even though it has been their ultimate goal, and it is difficult for the Zulus when they are ready to take over the task of governing their own church and the missionary is unwilling to grant them the opportunity. St. Paul's policy was cited

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1. Ryff, Rev. F. J., from a personal letter to the writer.
2. Peill and Rowlands: Church Planting, p. 3.

because of his success in this respect. Although the common feeling among missionaries is that the Zulus will not be able to completely govern themselves for thirty-five or fifty years yet, there must be continual progress along this line if self-government is to be eventually achieved. It can only come as native leaders are trained to take over the work of the missionaries. Examples of present-day leaders among the Zulus were given, showing that with careful training they can accept places of great responsibility. Handling of money matters is one of the most difficult things for a native to do accurately. The urgent need of today is for better cooperation between missionaries and Zulus that, together, a self-governed Zulu church may be established.



## CHAPTER VI

### SUMMARY

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### SUMMARY

How to build an indigenous church, one which is self-supporting, self-propagating and self-governing among the Zulu tribe of South Africa, was the study of this thesis. It was necessary to acquaint the reader with the character and customs of the Zulu people, the present-day changes affecting them, the beginning of missionary work among them and the progress made in the development of a native church. The mistake of the Free Methodist Board in giving money to the natives was mentioned and the great improvement after it was corrected.

In order for the church to become self-supporting, it must seek to adapt itself to the surrounding economic and social forces which control its development to an extraordinary degree. If once a "dependence mentality" is created among the new converts, the task of overcoming it is very great; also, the Zulus are relieved of sacrificial giving and effort which otherwise they would be called upon to put forth. Methods suggested for achieving self-support were educating the people in the principles of Christian giving, organizing the church finance,

increasing their earning capacity through agricultural and industrial education and inspiring them to give because of their spiritual relationship to God.

One of the hindrances to the church's becoming self-propagating is paying evangelists, which tends to make the members shift the responsibility for evangelism to the evangelists. Everyone must be made to feel from the start that personal witnessing is his task. The weight of the problem of self-propagation lies in the training of native leadership. Today, when outside influences are threatening the Christian Church in every land, it is necessary that it become well-rooted in the native soil of the Zulus if it is to propagate itself there. The best training is a thorough knowledge of the Bible, and next to that, training in evangelism, theology, agriculture, business management, health, and the care of the home are necessary. If infant baptism could become a part of the native ceremony for naming a child on the eighth day after its birth, and confirmation could become a part of the initiation ceremony for an adolescent youth, as well as making use of other opportunities to add Christian meaning to usable native practices, they would have much more meaning to the Zulus.

Self-government is usually the last step before the church becomes truly native, because it is the hardest to achieve. Although this is the ultimate goal of missionary effort, sometimes, when the Zulus are ready to take

over, the missionary finds it hard to relinquish his authority. Various missions are at different stages in allowing self-government to their people. The American Board has probably gone the farthest in this respect. There are splendid examples of Zulu leadership today along many lines which are indications of promise for their future in being able to have a self-governing church. While the matter of natives handling money is still very difficult for them to do satisfactorily, it is expected that, with thorough training, they will be able to care for their church funds eventually. Missionaries are in agreement that it will, no doubt, be thirty-five or fifty years yet before the native church will be able to completely govern itself; however, there must be continual progress toward the goal if it is to be reached. In the meantime, the best of co-operation between natives and missionaries will hasten the establishment of a truly native church among the Zulus.

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