

THE RAILWAYS TASK IN NIGERIA

CONTROLLED by a statutory Corporation established in 1955, the Nigerian Railway plays a vital role in Nigeria's transport. The route mileage is 1,780 and the railway affords travellers an unrivalled means of seeing examples of all the scenic variety of Nigeria.

The Corporation has embarked on an ambitious development scheme, costing over £40 million, which will provide new and modern stock and machinery, improve track, services and facilities, and extend the railway for 400 miles to the fertile, but undeveloped, districts of north-east Nigeria.



Trainees at the Traffic School, Ebuta Metta, where traffic and commercial staff receive basic and, later, higher trainings.

Freight traffic which has increased five-fold during the last 25 years, yields about 85% of the railway's operating revenue. Principal local products carried include groundnuts, coal, cotton, tin, columbite, palm produce, hides, skins and foodstuffs; there is a return loading from the ports of imported goods.

Improvements are continually being made in passenger services and long-distance trains run between Lagos and Kano (700 miles), Lagos and Jos (735 miles), Port Harcourt and Lagos (1,130 miles), Port Harcourt and Kano (708 miles); local trains connect various towns all over the system.

The introduction of diesel-electric traction represents a most important aspect of railway development in Nigeria, resulting in substantial economies and improvements in transit times.

The over-riding task of the Nigerian Railway Corporation in the future will be to do its utmost to help to establish Nigeria as a strong and united country. With the improved stock and better training facilities already available, Nigerian Railwaymen are confident that they will continue to serve Nigeria faithfully and efficiently.

NIGERIAN RAILWAY CORPORATION

THE MISSIONS AT WORK

Anglican Call for Teachers

By the Rev. JOHN TAYLOR
Africa Secretary, Church Missionary Society

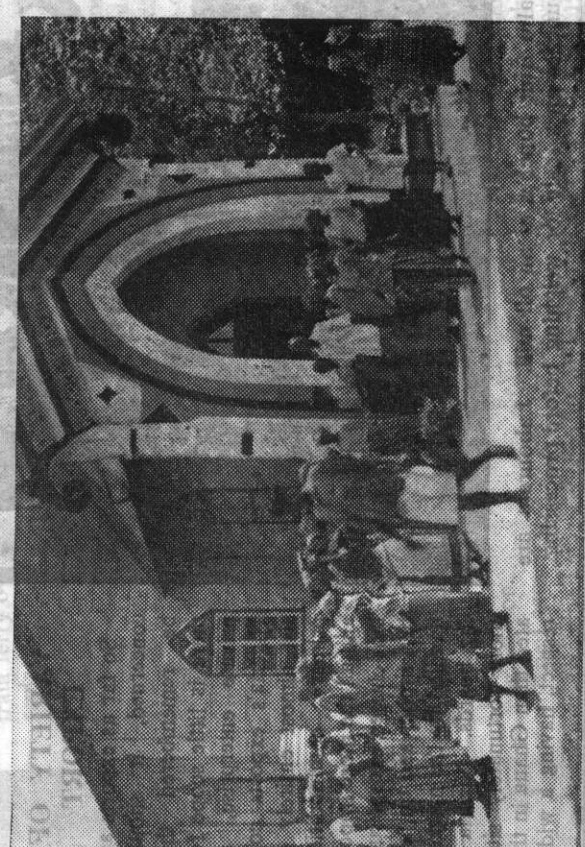
THREE scenes from the genesis of the Anglican Church in Nigeria seem to be prophetic. On Christmas Day, 1842, at Badagry, on the long lagoon west of Lagos, Henry Townsend of the Church Missionary Society and Thomas Birch Freeman of the Wesleyan Mission conducted joint services for the members of their parties and the immigrants from Sierra Leone. Both were there to investigate the possibility of responding to the call for teachers that had come from Abeokuta, 80 miles inland.

UNUSUAL PARTNERSHIP

Not for nearly four years was Townsend able to return to Abeokuta to set up the first permanent mission. Thereafter, through the exceptionally unbroken service of some of the pioneers—Townsend spent 21 of his 40 years service at Abeokuta, the Hinderers 17 years at Ibadan and Gollimer as many on the coast—the Anglican Church spread eastwards across Yoruba country. But from that beginning the story has shown an unusual degree of partnership between the Protestant Churches in Nigeria. As early as 1876, their representatives met in conference in the Gaboon and set in motion the process of cooperation that led on to the Church Union Committee set up in 1928 and the Christian Council of Nigeria in 1930.

IN THE MUSLIM NORTH

The third of these premonitory moments from the past occurred in the great Muslim camp at Bida, from which the warrior Sumo Zaki maintained Filani rule along the Niger. There Crowther, a few weeks after receiving his plot of land at Onitsha, confronted the emir and won not only his respect



Coming out of a Methodist village church after a group communion service in Eastern Nigeria.

Christian and of these the majority are Southerners. Yet in the Federation as a whole neither the Christian nor the Muslim community can dominate or dispense with the other. It is supremely important that the Church, true to Crowther's vision, should see the relationship not as conflict but as contact—perhaps the first opportunity for real meeting that has occurred in the history of Nigeria.



The C.M.S. church building at Okrika, centre to right. Left: A warden holds a Bible class at Bishop Phillips Hall, Owo, Western Nigeria.

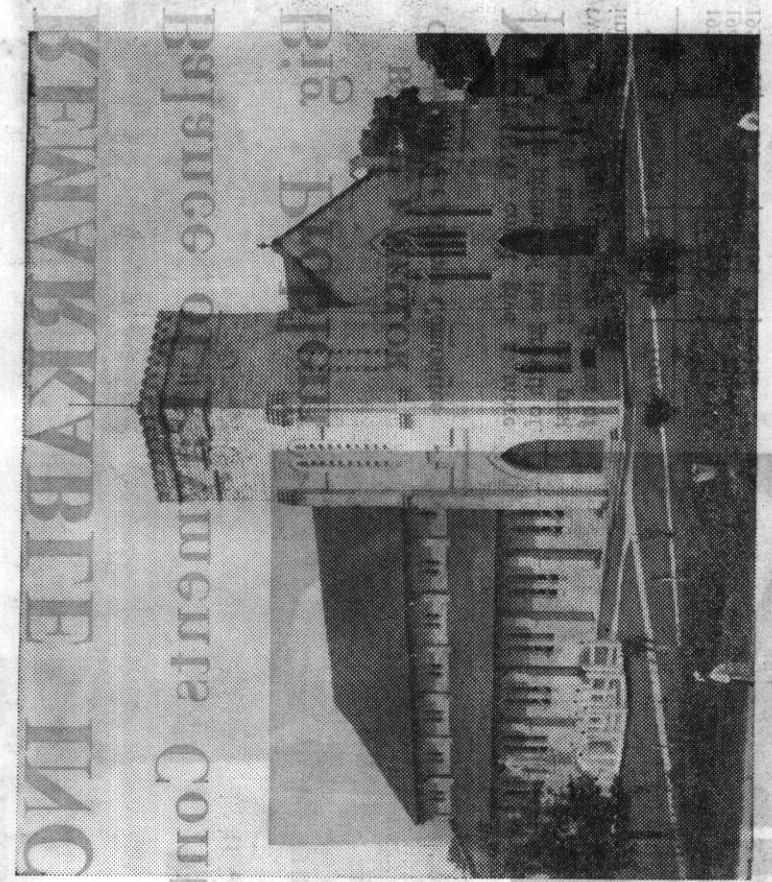
Free Churches' Medical Care

By L. B. GREAVES
Secretary, Conference of Missionaries Society in Great Britain and Ireland

THE "Nonconformist Missions"—in a country where there is no Established Church and where the aim of every mission is to make way for an indigenous Church that shall be at the same time African and universal, both words are increasingly misleading. They provide, however, a heading under which to note a few major contributions to the total Christian witness in Nigeria, selected from many that equally deserve mention.

Of the societies thus classified, two from Great Britain—Methodist (1842) and Presbyterian (1846)—have been at work for well over 100 years. Next in seniority is the Qua Iboe Mission (1887), from which has grown the Qua Iboe Church, "a Church of the soil of Africa having no denominational ties of any sort nor organic affiliations overseas". Churches of this kind have also been brought into being through the work of other interdenominational societies, notably the Sudan Interior Mission (1893) and Sudan United Mission (1904). Both these internationally-supported bodies have given such outstanding service in the largely Muslim North that, without compromising their Christian position in any way, the Premier of the region was to say to them: "The differences in our religions need be no bar to our continuing to work together for the good of our people."

All missions have made notable contributions to the medical services of the country. They have shown a particular concern for lepers. The settlements at Iru (Presbyterian) and Uzuakoli (Methodist) have been important centres of research in the use of modern drugs. The Sudan Interior Mission carries the main weight of the leprosy service in the North. Blindness and contagious eye diseases are very prevalent; the S.I.M. has an eye hospital and a school for the blind at Kano of the highest quality. African child mortality is appalling; the Methodist hospital at Ilesha has undertaken paediatric research. The training of nurses with



The C.M.S. church building at Okrika, centre to right. Left: A warden holds a Bible class at Bishop Phillips Hall, Owo, Western Nigeria.

the requisite qualities of compassion, sense of vocation, and day-to-day reliability in work is basic to the country's medical development. Anglicans, Methodists and Presbyterians combine with the Government to give such training at the Queen Elizabeth Hospital at Umuahia.

In 1945, Walter Elliot, Creech Jones, and Julian Huxley were among the signatories to this statement: "Save for the Churches, now largely Africanized, no one so far has seriously tackled on the grand-scale the sheer hard work of West-African education." Every mission and church has played its part. There is an increasing tendency for them to unite in secondary schools; in the training of teachers and ministers; in specialized enterprises like the Inter-Mission Agricultural Training Centre at Asaba. The Seventh-Day Adventists have begun work on a post-secondary college at Ilesha-Remo. The Baptists (United States) have announced their intention to build a university college in the Western Province, work to begin in 1962.

In 1958, delegates to the first All-Africa Church Conference assembled at Ibadan as guests of the Christian Council of Nigeria. They came from nearly all territories in Africa and from a great variety of churches; two-thirds of them were Africans. Through its Continuation Committee, a Christian African personality (to borrow Dr. Nkrumah's words) will have a chance of making its proper impact and letting the world know of it through the voices of Africa's own sons. The chairman of that committee is, very appropriately, Sir Francis Ibiham, the present Principal of the Hope Waddell Institute whose name commemorates the first Presbyterian missionary to Calabar.