

Articles from *Echoes of Service* (1907-1913) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 36 (Sept. 1907), p. 335 and Vol. 37 (March 1908) p 37

Sept 1907] Vol. 36 70770 AFR

p.335 CENTRAL AFRICA.

Sorrows and Joys at Kaleñe Hill.

Kaleñe Hill, May 1st.—We have now a white man staying here, who was passing by and got fever badly. He seems to enjoy our Bible-readings, and we trust he is truly a soul won for Jesus. Our earnest prayer is that this spot may prove the spiritual birth-place of many more persons, both white and black.

It is not so difficult now to buy native food as it was a few months back, and, if this continues, building expenses will be considerably less this year than last.

24th.—We operated on a poor man for cataract yesterday. He is very old and very weak, and at the most will probably not live more than a year or so, but our hope is that he may have his heart opened, and we know our merciful God saves those who cannot serve Him, because He loves souls.

We have our sorrows and our joys—two put out of fellowship because they have fallen into open sin, and two others apparently broken down through conviction of sin.

Walter Fisher.

Postage to the Lovale Country is now a penny the half-ounce.

Kaleñe Hill, May 24th.—Lately there have been quite a number of ex-slaves added to the camp at the foot of our hill, and there are well over thirty there now. One man and his two wives ran away about a fortnight ago, having stolen almost a bale of cloth, as well as other things. They are now living in the woods, being afraid to go anywhere lest they get caught. The man, whose name means "A little bird from the coast," beats one of his wives within an inch of her life, and she did not want to go with him, but he said he would shoot her if she did not.

I am teaching some of the boys English, and two of them are reading now, one very well indeed. He has been promoted to an English hymn-book on Sunday morning, and is quite proud of himself.

Eileen Darling.

March 1908] 70821 BRIEF

Vol. 37 CENTRAL AFRICA. p. 119

Kaleñe Hill, Dec. 22nd.—I am enjoying a change here, after having a touch of black-water fever. The place has improved since I was here in June last. On the Lord's-day, besides the meeting for breaking of bread, there are gospel preaching and Sunday-school. There are also three gospel meetings held during the week, and two converts' and enquirers' classes. Mrs. Fisher has a morning school of small children, for teaching English, daily, Miss Darling a Lwena school three afternoons a week, and Mr. Sawyer an English school, three afternoons a week also. Then twice a week they seek to reach the villages around with the gospel. There are five natives in fellowship here, two women and three men, and there are also a fair number of professed enquirers. The few Va-Lunda people living on the place seem to be getting an intelligent hold of the gospel. For all this one thanks God.

Will O. Edwards.

Koni Hill, Dec. 23rd.—My wife and I have just returned from Mwenda's, where it was our joy to help in the work for five weeks. We had very interesting meetings in the compounds and in the large school, and were pleased to see so many listening quietly to the gospel. The three women who profess to have left the old paths did not miss a single meeting; Kitauika's wife seems the brightest. One night about 100 women had a "free fight" some distance from us, so Mr. Last went off and was able to get some of them to the meeting.

We would like to see a few sisters always in this village, as only they can get close enough to these women to influence them for God. We would gladly be there oftener, but there is so much to be done among the women here. Therefore we cry to God to fit and send forth workers of experience to labour in this needy field. James Anton.

Page B

**Articles from *Echoes of Service* (1907-1913) about
missionary schools in the Beloved Strip (including the NWP) and educational policies**

Vol. 37 (Dec) 454

Vol. 37 (1908)

454

7 0 8 9 0 6

AFRICA

7 0 8 9 1
7 0 8 9 2

At Kavungu we were permitted to baptize two believers, both of whom had long resisted the gospel. One, Sadi, at the river-side, with fetish horns under his arm, gave a splendid testimony thus: "The words of God I heard years ago, but said they were worthless, and Satan was true, and I trusted in these things; now I know that God's words are true, Jesus died to save me, and these are false and worthless." He then committed them to the flames, and was baptized.

At Kazombo last Lord's-day we baptized two men and one woman, all of whom commend themselves to our fellow-workers there. Since we were there, in March of last year, one has had to be removed from fellowship, but nine others have been baptized. There are many enquiring after the way of life, and some appear to be truly converted and are desiring baptism. On the other hand, many have gone back.

Very much grace and help are needed at the present time, and the need for fellow-labourers is very great. How we would like to see another doctor come! We were besieged for medicines while in Lovale-land, and several are following us to Kaleŋe Hill for operative treatment.

I trust these few items may encourage those who have been praying for us to see that God is hearing their prayers, and that they will pray more than ever, and that others, too, will be stirred up, not only to pray, but to come and, having learnt the language, preach and teach Jesus Christ and Him crucified. *Walter Fisher.*

Letters from Junior Workers.

Kaleŋe Hill, Sept. 17th.—Kaleŋe is a beautiful place, and so far the climate has been delightful. God's help, ever since my leaving England, has been indeed wonderful—more than I asked or thought, and I do thank Him over and over again.

We feel the language to be the chief consideration now, the longing to talk freely to the people seems to increase every week. They are so attractive, and, for the most part, bright and ready to talk. Of course they seem to me to speak at a terrible rate, but doubtless they think the same about us.

We go to the village as often as possible to talk with the women, or listen to them talking together, which I begin to find very helpful. Then there are a good many patients on the place (*with their families*), and they are always ready for a chat.

Miss Smith and I were very glad to be able to begin work in the English school for natives almost at once. We have not yet very many scholars, but some, especially the elder boys, are most anxious to learn English. Of course we shall begin a Sunday-school as soon as we know enough of the language to talk sense to the scholars.

Dr. and Mrs. Fisher have been away visiting the other stations, and we were very glad to welcome them back last Saturday, and to see Mrs. Fisher looking a little stronger. *Winifred M. Hoyte.*

Kaleŋe Hill, Sept. 15th.—Dr. and Mrs. Fisher returned from their visit to Lovale-land last Saturday morning about 7.30. They are greatly cheered and encouraged by what they have seen of the Lord's work down there. They have brought back with them a young native chief who is anxious to learn English. He seems a very bright young fellow. The doctor tells me he has made a profession and done away with all his fetishes. I pray that his being here may prove a great blessing to his soul.

Last Sunday we had a very large number at the gospel meeting—I should say close on a hundred and twenty. In the afternoon I went with the Christian boys to quite a newly-built village. We had a nice time with the people, and I was able to tell of the Lord Jesus Christ and His love. *Ernest Sawyer.*

Johnston Falls, Sept. 5th.—The work here seems to be in a good condition; nearly all the people in the village attend the gospel meetings, and they listen as though they were really anxious to hear and understand the things of God. Several have made profession since we arrived—three on Sunday last. These have much to fight against, and need our prayers; one can only understand their many sins and difficulties when one is in the midst of them. I had read and heard of them when at home, but I did not understand them as they really are.

Our station here seems to be situated in a very healthy spot, and we are surrounded on every hand by villages, in all of which there is an open ear for the gospel. Many of the people from these villages come up to the Sunday morning gospel meeting, which is very encouraging, and we are laying hold of God that He will, in the riches of His grace, come in and save many of the old people who have for years heard the Word. *Albert B. Shapland.*

Vol. 38 (June 1909) p. 7

70946

ICA. Vol. 38 (1909) [JUNE,

A Visit to Kaleñe.

En route for Koni, Feb. 21st.—I have thoroughly enjoyed my change and rest, and I have been away much longer than I expected when I left Koni. Dr. and Mrs. Fisher were so kind and made me feel so at home that I was quite sorry to leave when the time came, and I shall never forget the great kindness of all the workers at Kaleñe. The meetings I thoroughly enjoyed, and it was most helpful and encouraging to know that there is hearty full fellowship between the workers at Kaleñe and Koni. The times spent around the Lord's Table on a Sunday morning were very precious indeed. Mr. Sawyer was busy all day with one thing and another and had his time well filled, but I think he would not be happy if not doing anything. He was also taking some of the meetings in Lunda the latter part of my stay there.

It was most interesting to see some of the doctor's surgical and medical work; he has been most successful in a number of operations, the patients recovering splendidly.

This work is proving a great help in winning the confidence of the very superstitious Lunda people; the patients and their friends hear the gospel, and I believe that some have gone back truly saved. At any rate there will always be an opening for the gospel in all the villages from which these people come. The school work is well in hand, being carried on by the ladies, and some of the Lunda children are proving very sharp. Miss Darling teaches the Lwena school, and some of the scholars who have been taught for some time are able to read and write quite well.

On Sundays at the meeting for breaking of bread Lwena and English were used while I was there; Chi-Luba also was spoken. Any addresses given were interpreted into the other languages, so that all might get the benefit.

A gospel meeting is held in the Lunda dialect and a good number of people are present, having been called by the Christian boys the previous day. Following on this there is Sunday-school, in which quite a mixture of languages is used. They very kindly asked me to take a class in Chi-Luba, as there are some fifteen living there who understand it.

The trip to Kavungu and Kazombo was most enjoyable, and I count it a great privilege to have had the opportunity of travelling with Dr. Fisher; it does one good to be in his company; he helps one in many ways. Going to Kavungu the doctor had meetings

70947

1909]

AFRICA.—

round the camp fires with the Lunda people, and coming back with the Lwena carriers. The men at these times have nothing to do, and I believe many begin to be interested in the gospel when on journeys.

Percy B. Last.

A Chief's Visit.

Johnston Falls, Feb. 21st.—We recently had a very exciting time here. On Friday, the 12th, Mr. Lyons, Magistrate for our district, arrived here and told us that he was bringing old Kazembe, the big chief of this district, to visit all the smaller chiefs, and that he would arrive here on the morrow. About 1.0 p.m. on Saturday we heard drums beating, etc., and on going to the door we saw that Kazembe was nearing the village. I had never seen anything like it before; drums were being beaten, bells ringing, flags flying, people shouting, etc., and Kazembe himself being carried in a hammock. On his arrival he was given a chair on the verandah, and all the chiefs and people for miles around gathered. Mr. Lyons had a good deal to talk over with them, and there was no opportunity to have a meeting that day, but on Sunday morning we had the largest gospel meeting that has ever been held at Johnston Falls. Over seven hundred people were gathered, and our school would not hold half of them, so we had to have our meeting outside. Old Kazembe came, with all his elders, etc., and at least twelve other chiefs from surrounding villages, with their elders, besides all the people from our own village; and although the meeting was out of doors there was such quietness and attention that you could have heard a pin drop as Mr. Campbell told out the story of the cross. We thank God for such an opportunity, for it is seed sown, and we trust it will spring up and bear fruit to His praise and glory. We had another good gospel meeting this morning; our school was not large enough, and some had to sit outside. Albert E. Shapland.

Page D

**Articles from *Echoes of Service* (1907-1913) about
missionary schools in the Beloved Strip (including the NWP) and educational policies**

Nov. 1909, p. 432 (Vol. 38)

432 Vol. 38 (1909) AFRICA. 1710 1711 NOVEMBER,

Once more we begin our work to which God has called us. Pray, pray, pray for us and for yourselves, that we may go on to be workers together for God in this land of Africa.

Archibald M'Kinnon.

Mr. Arnot's Visit to the Interior.

Kaleñe might be more easily located by friends at home if it were called "Zambesi Source Station." There can be little question as to the healthiness of the site, judging by the appearance of the missionaries and the way they are able to keep at their work all day long.

Dr. Fisher was anxious to arrange a conference of the workers in the Lovale-Lunda field, and Kalunda was fixed upon as the most suitable place of meeting. We left Kaleñe on June 2nd, and a pleasant six-days' journey through forest, hourly crossing streams and rivers, with lovely waterfalls and mountain scenery, brought us to our destination. We found Mr. Cunningham suffering from neuritis and Mrs. Cunningham bravely nursing him and attending to the school and station work at the same time. When Messrs. Hornby and Higgins arrived we had our first meeting. At Mr. Cunningham's request, Dr. Fisher read Psalm xc., bringing us all into a very real and deep sense of God's presence, so that Bible study, prayer and praise occupied most of the time we spent together, while even the difficulties and perplexities of the work were turned to good account. We were mercifully preserved from attempting to lay down wooden rules for the guidance of the many young converts entrusted to our care. I am sure that God intends the guiding principles of His Word, studied in communion with His Holy Spirit, to be sufficient for His servants even in such outlandish places.

Dr. Fisher and I then went on to Kavungu, where we met with some of those recently converted, who seemed to be very real. Larger numbers had destroyed their fetishes and idols—things that had cost them much—so that the recent revival has struck a fatal blow at idolatry in these countries, and greatly increases the responsibility of the Lord's servants to put into their hands the true Word of God.

I hastened back to Kaleñe with carriers to enable Mrs. Fisher to join her husband at Kazombo for two months' stay. Miss Smith accompanied her as far as Kalunda, where she remained to help Mrs. Cunningham, whose husband, I am glad to say, recovered considerably under Dr. Fisher's treatment and was able to be about again.

By August 1st I was fairly on my way along the Congo Free State border, keeping on the British side of it as much as possible. When but a short distance from Kaleñe one was quite in the wilds, the country being unexplored. It would be absurd to speak of the value of any message I was able to convey to the dark Va-Lunda in the many scattered villages, although I had a fairly good interpreter, but I was enabled to pray in their midst and to understand a little of the meaning of Psalm vi. 6. After travelling for over two hundred miles I came to Kansanshi mining camp, where thirty Europeans and about a thousand native men are employed. Several sites for mission stations might be found along the route from Kaleñe, and at Kansanshi also is an open door. When leaving I met the Commissioner from Kasempa, who again pressed that district upon me and spoke of the large population in the Kavompo valley. Strange that the officials should be taking up the Macedonian cry! They confess that they have been influenced by what they have seen and heard of the work in the Lovale-Lunda districts.

From Kansanshi my route deviated from the usual one for two hundred miles, and for several days we had no trail to follow save game paths. In one district we passed I should say a gun had seldom been heard, if ever, for the wild animals were so tame that one herd followed me for some distance, attracted by my white shirt, and even the jackals stood but a few yards from us, not a bit afraid. At last I found a man who knew the way to Kalufuta mission station, but nothing would persuade him to go with me; he could not leave his fields, his wife would not let him go, etc. I knew that a little pressure would have overcome these difficulties, but lifting my heart to the True Guide, I pushed on with my compass in hand. Soon a fine waterbuck sprang up beside the path, and I shot it for the day's rations. While my men were cutting up the meat the unwilling guide came along; he had heard the shot, and the prospect of sharing the spoil with my men was too much for him, so he led the way for two days until I was able to employ another man.

On reaching Broken Hill I was cheered by an invitation to conduct a service for Europeans before taking train for the south. I had tried in vain to bring this about on my way north, and been obliged to content myself with visiting all and leaving a few of Bishop Ryle's tracts.

F. S. Arnot.

*Box 915, Johannesburg,
Sept. 15th.*

Articles from *Echoes of Service* (1907-1913) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Page ~~D~~ E

Vol. 39 (April 1910), p. 136

Vol. 39 (1910)

7 1 0 3 2

7 1 0 3 3

136

AFRICA.

7 1 0 3 4 APRIL 1910

cheered and encouraged by the evident interest the Christians take. Some forty attend—about equal numbers of men and women—of whom a dozen or so are in fellowship, and several others are applicants for baptism. For the last two meetings I took 1 Thess. i. as my subject, and the believers seemed to be helped. I would ask prayer for this effort. The teaching of converts, especially where they have not the Bible translated into their own language, must of necessity be given a prominent place. It is to these converts that we must look for the spread of the gospel. European workers, even if ten times more numerous than at present, could only pay periodical visits to these scattered villages and hamlets. Only to-day a young man came to speak about baptism, who years ago as a boy lived close to Kavungu, and heard the gospel from our lips, but, to use his own expression, he shook the words out of his ears. He now lives six miles out, and through the testimony given by a native Christian in a village in that district he became interested and has now for over a year been a regular attendant at the meetings.

Much to my regret I have not yet been able to take up translation work. I have my hands full. There are a lot of repairs to be done, and I am continually interviewed by natives who come with their difficulties, spiritual and otherwise. It would not do to refuse to give time and attention to such, and their coming shows that they have confidence in us. Then there are the meetings to be conducted, and Mr. Hornby and I hope to pay periodical visits to Kazombo. We would plead with our fellow-believers in the homelands that they would not fail to remember the work here in their prayers, and that they would cry to the Lord of the harvest to trust forth labourers to gather in His sheaves.

Fritz Schindler.

Short Letters from the Lunda Country.

Kalene Hill, Dec. 14th.—A few weeks ago three believers were received into fellowship (two of whom, a woman and one of my boys) had been baptized on the previous Friday, while the third, also a boy of mine, had been previously baptized in Bibé. Lately another boy has professed to trust in the Lord Jesus Christ, and seems very bright. He came here last August asking for work, and now he does not want to go away, being anxious to hear more about the

Word of God. Will you pray that he may be kept close to the Lord?

Ernest Sawyer.
71633

Kalene Hill, Dec. 16th.—We have now six big boys learning English, most of whom show real interest. We only admit those who can read and write their own language and seem really intelligent, for it is hopeless to try to teach dull ones. Four of those who are learning are Christians, and we hope that before a great while they may be able to read the Bible intelligently.

The Lunda school fluctuates very much, and is going through rather a bad time now, on account of the extreme irregularity of the villagers: but we are glad to have about a dozen children on the place on whom we can depend. The other day, in the half-hour's interval between schools, the oxen paid the school-house a visit and made a good meal off exercise-books and our two Lunda primers. They broke two slates and disposed of another somehow. We don't think they ate it, as none have seemed indisposed since, but I suppose that must remain a mystery.

Winifred Hoyte.

Kalunda Hill, Dec. 21st.—The work goes on very steadily, and several give us joy. A few who were bright have had to leave the district, but we seek to follow them with our prayers. A Lunda boy, who decided for the Lord some fifteen months ago, desires baptism, and we are very happy about this. He has from the beginning given us joy. The enemy tried hard in many ways to entrap him, but he has been kept. He climbed the hill two or three nights a week to attend meetings for believers—a dangerous business, as we have very frequent visits from lions and leopards, so I suggested his coming in the daytime, which he has since done.

Our meetings are fairly well attended, and one or two are apparently exercised about their salvation. Two of our Christian boys have, after a time of prayer, decided to stay on here during our absence, and this decision gave us both much joy. One of them, Muyeke, is in fellowship, and came here with me nearly five years ago. Kacana has been a Christian for some years, and his wife was converted here through Lupanjika, who was looking after our place nearly two years ago. They have been waiting some months for baptism, his elder causing the delay. The Lord will sustain and cheer them.

Hugh Cunningham.

Vol. 39 (1910, June), p. 236

Altered Plans. 71043
Kansanshi, March 27th.—It seemed as we journeyed along wrong for me to think of leaving Mr. Bailey at once, he being a complete stranger to Africa among a tribe as yet unaccustomed to missionaries; so, as he urged me, I have remained and am trying to transcribe the dialect. It is very like Luba, and we have been able to have a short gospel service each day, singing Luba hymns. Kansanshi proper—the copper mine—is really fourteen miles from where

VICA. 7 1 0 4 4 JUNE.
we have pitched, and Mr. Bailey will go in once a fortnight to hold a service with the miners, who have warmly welcomed him. The Kansanshi mines will be joined to the railhead at the Star of the Congo mine in June, so I shall return that way, and expect to visit Koni Hill, probably after Mr. Anton's arrival.
An old native thoughtfully remarked that now only the Ba-Samba tribe remain without a missionary. This is far from the mark, but the Ba-Samba cover a vast area north of Kansanshi. **F. S. Arnot.**
Mr. Bailey is linked with workers of the South Africa General Mission, who were glad of Mr. Arnot's help, during his visit to the interior last year, in selecting a spot for him to begin work. Mr. Bailey was warmly welcomed at Johannesburg and helped on his journey after a godly sort. Mr. Arnot's experience must render him a very efficient helper to one who is beginning work in a new district, and though friends in the Lovale and Lunda countries will feel the disappointment, we are sure they will rejoice that simple gospel work should be begun in that district. It had been Mrs. Arnot's purpose to accompany her husband, but at the last her way was not open to do so.

Articles from *Echoes of Service* (1907-1913) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol 39 (Sept 1910), pp 335-6

p. 336

CENTRAL AFRICA.

"There remaineth much land to be possessed."
F. S. Arnot.

On Feb. 23rd I left Johannesburg in company with Mr. Bailey, the pioneer missionary of the forward movement of the South Africa General Mission, in which the late Mr. T. B. Miller took such a deep

personal interest. He had decided to go among the Va-Kaonda tribe, who occupy a central position in North-west Rhodesia, and who are practically surrounded by uncivilized tribes. By March 3rd we began our journey of 200 miles from Broken Hill. It was certainly the worst time of the year to travel. The rains being very late and heavy, the rivers were unfordable and the valleys flooded, but Mr. Bailey had seen a good deal of rough life in America, and was quite at home in the tent. The people seemed to warm up to the fact that a missionary had come to live among them, and by the time we arrived at the Lunga river we were thoroughly advertised as the people who had come *at last* to teach the Va-Kaonda. Several spoke of Mr. Clarke's passing through their villages some years ago.

Mr. Bailey was prepared to stand by the result of my explorations last year, and allowed me to guide him to near Miamba's village, within fourteen miles of the Kansanshi copper-mine. The chief Miamba used to be one of Msidi's headmen, and lived in the Garenganze before the Belgian occupation, so he was no stranger to me. A young man turned up seeking employment, and saying he had heard of Jesus when Mr. Clarke passed by, and he wanted to hear the rest of the story. He is now Mr. Bailey's cook and general servant. Another man wished to saw and build, saying that Mr. Anton had taught him years before when he lived in the Garenganze, so he is Mr. Bailey's carpenter and thatcher *pro tem*. The Va-Kaonda came round with such hearty good will that we soon had some clearing the ground, others making bricks, cutting timber, etc., and a daily service in Chi-Laba (which is really the language of the Va-Kaonda), when we sang Mr. Crawford's hymns and read his and Mr. Clarke's translations of Scripture. From the first week or so Mr. Bailey had a class of promising boys learning to read. Words fail to describe the joy of this pioneer work, or my gratitude for being allowed to help in it. The Sunday before I left we had the privilege of baptizing a native commended by Mr. Sawyer and other friends at Kaleñe Hill. Mr. Bailey baptized and I did my best to explain the strange procedure to the crowd of men and women standing around—the old self, the old fetishes, the old sins, the old life put away and buried, and on the other hand, the new life in Jesus, the new conversation, etc.

We were three months together in this happy service, and now I am at Kasempa, on my way to visit Liwanyika, the King of the Barotse. I am seeing as much as I can of the tribes between the great Kavombo and Zambesi rivers. The country is little known for over three hundred miles, and I may have difficulty in procuring guides.

Shall we yet see the hearts of God's children moved with the pity and compassion of Christ for the tribes that yet remain as sheep without any shepherd?

Permanent Address:
Box 915, Johannesburg.

F. S. Arnot.

Vol 39 (Dec 1910), p 469

7 1 0 9 5

AFRICA.

[DECEMBER,

The many open doors and opportunities for work at Tu-chia-wo-pu—far more, Mrs. Christensen says, than she can take advantage of alone—so impressed me, that a great desire to stay on amongst those people took possession of me, and after much waiting on God, I spoke to Mr. and Mrs. Christensen, who expressed their willingness to have me with them. Mr. Stephen and Mr. and Mrs. Barnett see no reason why I should not go; so, God willing, I shall return there with Mr. and Mrs. Christensen.

Mr. Stephen and Mr. Christensen left us a week ago for a trip among the Mongols, and we do not expect them back for about a month.

Florence H. Merrington.

A Warm Welcome.—Many Changes.

Nanchang, Oct. 9th.—I have been overwhelmed with the lovingkindness of all the dear friends, and it seems almost too good to be true that I am once again privileged to return here. These days are very busy, so many natives from all parts of the city coming to see me; and the Bible-women and school-matron have so much to tell me of the way the Lord has led them since we last met. It is a great joy to find them so happy in Him.

On my way I was led to pray very specially that prayer might have a very prominent place in the work here, and on my arrival I found that Miss Dunphy had also been exercised in the matter, and had begun a daily prayer-meeting with the women. I believe it will mean greater blessing in the work.

I was afraid I should have forgotten much of the language, but I feel as if I had only been away for the summer, things come so naturally, and I am sure it is indeed in answer to prayer.

There are many changes in this city that are strange to one who lived here in the early days of the work under great difficulties—electric light, foreign houses, more freedom for women to walk in the streets, and, oh! the joy of seeing so many missionaries in this great, needy city! Truly the lonely days are in the past.

Nellie Warr.

• CENTRAL AFRICA.

"Sheep without a Shepherd."

Kaleñe Hill. Sept. 9th.—Miss Hoyte and I returned the day before yesterday from Kavungu. We came back *via* Kalunda, and we were sorry we could only spend twenty-four hours there. We sent round

Vol 39 (1910) p. 469

1910]

AFRICA--

to the villages as soon as we arrived to let the people know, and some of them were up the hill before breakfast the following morning. We had a meeting with them before we left. They are looking forward to Mr. and Mrs. Cunningham's return. It is very difficult for the Christians to go on steadily alone, for they are so young in Christ, and so ignorant. They do need our prayers.

While we were in Lovale-land we paid Kazombo a visit, and spent nearly a week there with Miss Lindley. There, too, the people are begging for workers. We had a nice large meeting the Sunday we were there, the largest of the kind I have been in since I came to Africa; twenty-six of us broke bread. The meeting was conducted entirely by the natives, as there was no white man there.

The Kavungu meeting has increased much since I was there last, three years ago, and some are asking for baptism now. In both Kavungu and Kazombo it is nice to see quite a number of really old men and women gathering round the Lord's table.

How the people are longing for Mrs. Schindler's return! There never has been and never can be another like her, according to the Kavungu people! She certainly is a great loss to the work there, as well as to each on the station individually.

Eileen Darling.

Handwritten notes: a vertical line with 'x' and '2' written next to it.

Vol. 40 (Sept 1911) p 355

7 1 1 6 5
1911
Sept 1911 (Vol. 40)

ASIA-AFRICA.

7 1 1 6 6
7 1 1 6 7 a
355

miles each, through country that is seldom visited by a missionary, because workers are few and far between. Twice did the colporteur accompany me, and God in rich grace constrained the people to listen and buy Gospels. Often they said to us, "You come so seldom that we forget it all before you return a second time." Oh! pray that God may stir up the Indian Christians to proclaim the gospel to their fellow-countrymen. In the heart of the jungle I came across a forest-guard, who told me a sad tale. He was in a Christian college for about eight years, but when he showed a desire to become a Christian his relatives treated him so badly that he drew back from confessing Christ.

At present I am on the hills, superintending the building of a Rest Home for the Lord's servants, and have also many opportunities of service in both English and Kanarese. About two hundred years ago, when the Mohammedan Tippu Sultan oppressed the Kanarese people, some of them fled to the hills. Their descendants are now called the Badagas, and live around us here. The Basle Mission are doing a good work amongst them.

James Stewart.

CENTRAL AFRICA.

A Larger School.

Kaleñe Hill, June 21st. — We miss Miss Darling much, and were afraid her school for Va-Lwena, which she had taught alone for a long time, would have to drop. However, Kanganjo, a Christian up here for a while from Kazombo, has undertaken it, and the scholars (all grown-up men and women), are delighted that they can still learn. Just now in the Lunda school we have a larger and more regular attendance than ever before, which is a real joy. This is owing to Mrs. Fisher's having taken in a number of children as boarders. The Christian women in the work-people's camp look after these children (for whom we give rations), and so far the plan seems to be answering happily. The elder children have work to do about the place, but the little ones just play about and indulge in their special joy, *i.e.*, to haunt the kitchen. We have fifty-two names on the school-roll now, which is very good for this place, the population being scattered, and education, as such, being of no value at all in the eyes of the people.

With more of us at the station we are able to visit the villages more frequently,

and this helps us to get in touch with the people. We have had a "wizard" here lately. He had been cruelly treated and knocked about, but the people near here are afraid to kill witches and wizards now, because the Government interferes.

Winifred M. Hoyte.

Mr. Sawyer writes, "We cannot speak of definite conversions among the Va-Lunda, but we rejoice that there is an interest shown in the gospel, which we trust will grow into a saving knowledge of the Son of God. A few weeks ago we had the joy of baptizing one believer, and others are asking for baptism, but these are people of other tribes."

Articles from *Echoes of Service* (1907-1913) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 40 (Nov 1911), pp 4+3-4

CENTRAL AFRICA.

Return to the Lunda Country.—Dr. Fisher.
Kaleñe Hill, Aug. 7th.—Arriving at Cape Town on April 11th, we were kindly met by several brethren, who saw us off a few hours

7 1 1 1 8 3 a
-AFRICA. 413

Vol. 40 (1911 Nov)

afterwards on our long railway journey to Mikola. This journey was made comparatively easy by the officials allowing us to occupy our two compartments all the way, instead of changing three or four times during the eight days in the train. We proved the Lord's goodness in this and in various other unforeseen experiences. At Kimberley some of our brethren in Christ came to the station to wish us God-speed. At Buluwayo and Livingstone we met with many old acquaintances, most of whom had been at Kaleñe Hill at one time or another. Some of these were extremely kind, providing us with fresh butter, vegetables, etc. from their farms. In fact, the desire evinced even by strangers to assist us on our journey was most surprising, and in it all we could see God's hand. A Belgian gentleman of influence, who travelled with us from Waterloo, asked the officials to pass all our goods through at Mikola without putting them in bond. This they did, and we were thus saved much trouble, if not expense. This gentleman's wife seemed very pleased to accept my daughter's French Testament as a little souvenir of the journey. On the train we had some interesting talks with fellow-passengers. Drink is a terrible evil out here, and it made our hearts ache to hear men confess its awful power over them. One poor man had been a Christian worker, but gave way to drink and has since been consumed by a strong craving for intoxicants. Another told us he intended to live far away in the bush, to try to escape from the liquor. One longed to stay a while and tell of God's power, but a few words in passing and a sympathetic hand-shake were all we could do, and now to pray for them. Missionaries are much needed by the white settlers out here.

The different members of our party (Mr. Brinke, Mr. Suckling, my wife, daughter, son and self) have been kept from illness of all kinds on the journey and since our arrival. Our fellow-workers, including Mr. Schindler and Baby Sawyer, the latter a new addition to our forces, came out to meet us, and a little nearer the station crowds of natives. The Christians sang hymns of welcome, others fired off guns, and all clapped and sang different songs. It was delightfully "homey" and cheerful; a quiet welcome in Africa would mean some sadness hidden away for the time being.

Since our return we have noticed a great improvement in the school-work—U-Lwena, U-Lunda and English—for classes are held in all three languages. Miss Hoyte and

Sch

Vol. 40 (1911) Nov.

414 7 1 1 1 8 3 AFRI

Miss Darling had worked hard with scholars. We are also delighted to find how the trouble taken with the children is influencing the parents, gaining an entrance to their hearts and a warm welcome to the villages. While Miss Darling has worked especially amongst the U-Lwena-speaking people attached to our compound, also translating for them, Miss Hoyte has taken up the A-Lunda mothers and children, visiting them in their homes and ministering to their sick, as well as teaching them. Mr. and Mrs. Sawyer's compound is peopled by A-Lunda, although the former teaches carpentry to some of the Va-Lwena Christians. Mr. Sawyer having been the only white man on the station for more than a year, he and his wife have had a busy time and many exercises both of faith and patience. The Sunday meetings and school work have kept up well.

This year the country is very much upset because a census has been taken, and the natives fear that the hut-tax will soon follow. Since our return several chiefs have come to protest, and none have commenced new fields, so determined are they to go elsewhere rather than pay the tax.

To-day we hear that the oldest chief, now seven miles away, is coming near us to build, which will be an improvement, as we can then visit his people more frequently and have their children at school. During the term just concluded we tried boarding the little ones from a distance, and the experiment has worked very well.

I have been away five and a half weeks, as Miss Darling's health needed an immediate change, and it was necessary for me to take her to Livingstone; we trust that she has now been some time in Ireland and is benefiting by her stay there. I had the joy of meeting Mr. Last at Sakania, and Mr. and Mrs. Cunningham, Mr. and Mrs. Mowat, Miss Manders and Mr. Rea at Livingstone, and of travelling with them as far as Broken Hill, where their carriers were to meet them.

Since my return we have had two serious operations, and in answer to prayer the patients are getting on very well.

Walter Fisher.

tax

Vol. 41 (July 1912), pp 274-5

(1912)
ICA.

Vol. 41
[JULY, 1912]

274

Our sister, Miss Dodds, is obliged to leave Tazmalt on account of her health, and thus we are left without a helper. We ask prayer that the Lord may sustain my wife and supply all our needs. **John Griffiths.**

CENTRAL AFRICA.

A Glimpse of African Character.—G. R. Suckling.

Kaleñe Hill, May 5th.—It is now just a year since we reached here, and as one looks back there can be no doubt about our having had the blessing of God with us. I have had excellent health and all necessary provision has been made. I have been greatly helped with the language, so that I am now able to take a share in the gospel work and to visit the villages. There has been plenty of manual work in connection with the garden and the people.

Have you ever thought of the natives of Africa as being of a very dull type, differing but little the one from the other? I confess that is what I expected to find, but I have found the very opposite. There is a delightful amount of character and individuality in almost every one, both as to countenance and character. They have plenty of humour, some wit, and—among themselves—great conversational powers, as we, alas! find out when they are working—or should be—for us.

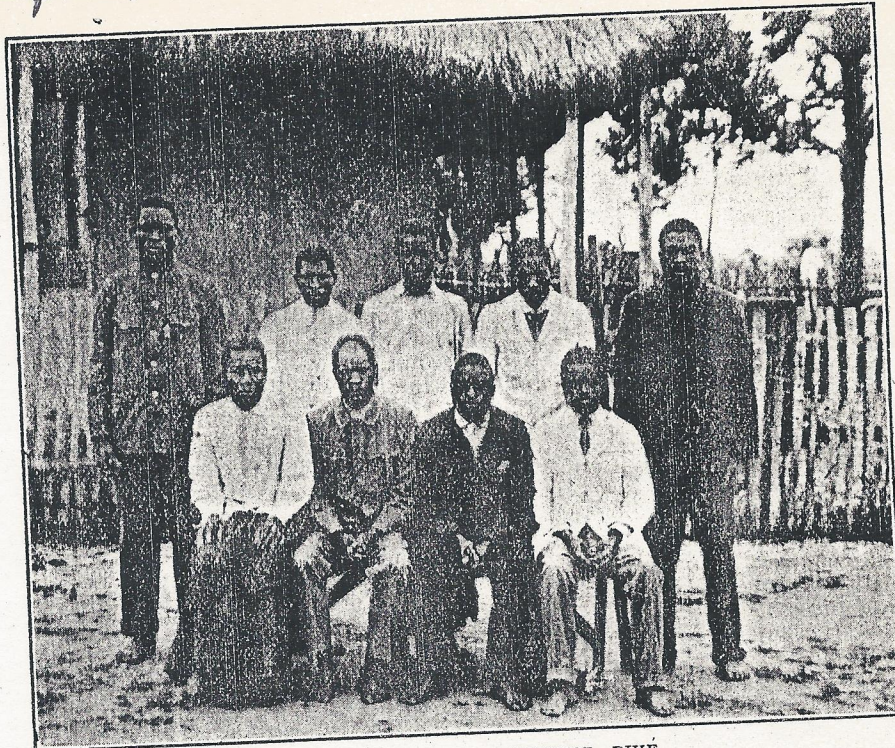
But when one is able to stay in their villages, one sees them at their best. To begin with, there are enough children to satisfy any Children's Special Service missionary, and with large wondering eyes they gather round to see the *Mundele* and the marvellous things he has brought with him. As everything is unpacked, it is gazed upon and criticised. Woe to the unfortunate youngster who has wrongly guessed about the contents of any package! He can expect no mercy in the sarcasms of his friends. And the older folk, too, are all so eager to see, so eager to have everything explained. Before long a market has to be formed, to which they bring meal, potatoes, beans, eggs, poultry, etc.

One is carefully watched in all one does, the evening meal being a source of special attraction. Then, as the darkness deepens, we all gather round the camp fire. What a picture it would be for a skilled pencil to draw! There is thick darkness all round, while the flickering blaze of the fire gives occasional glimpses of the dark-skinned faces, to which the white eye-balls and glistening teeth are a great contrast. How they chatter as they settle down; but soon

Vol. 41, July 1912, pp. 274-5 (cont'd)

Vol. 41
1912] p. 275

AFRICA. 7 1 2 5 0 a 275



TEACHERS IN OHWALONDO DISTRICT, BIHE.

Standing (left to right): Vitangayala (Samuwewe), Sapasa (Ocisala), Bongo (Muelo), Sanjimba (Sakuayala), Hama (Sakatetula); sitting—Sacilombe (Ohanda), Ndasiala, Buta, Esuvi. The words in parenthesis are the names of the districts where the brethren in question work; the others help in the school at Ohwalondo. Sacilombe, the eldest, was the last converted, and began the alphabet when the others were already in the primer, but he quickly learned to read, and from the first evinced a readiness to help. When Hosi went inland last year he took the responsibility of the Ohanda school. He and Ndasiala came from Savisete, a village where over twenty persons professed conversion, but the headman went back and many followed him. Ndasiala stood firm, resisting much temptation. Buta, the youngest of the group, professed conversion in 1900, before any of the others. He is a promising young man. These two help in the afternoon school, and Esuvi assists in the morning. These four are not paid for their work.

all is quiet, and I read the first verse of a hymn (from Mr. Cunningham's collection). Then we pray. Hands cover the eyes, and heads are bowed as I begin to pray. But I have to stop, as some think I am reading out another hymn and begin repeating my words. Then briefly but earnestly we pray to the great Father of spirits, that in the great darkness that surrounds us He will shed forth His holy light.

Now for the address. But some have ventured to open their eyes, and the head-man apparently imagines it is necessary to remain bowed throughout all the ceremonies, so he is beckoning to the children to put up their hands again. We enlighten him and proceed, only disturbed by the fervent remonstrances

directed against any little unfortunate who happens to whisper.

We talk to them about death and the hereafter. What happens to the *life* of a man when his body is put in the grave? "Oh, he is born again, and so we call the next child that is born to his relatives by his name, because he has been born again. If the dead man had lost a finger, the baby would be born without one." They believe they have proof of this latter theory, and so their creed is built up. We try to tell them of the Scripture: "It is appointed unto man once to die, and after that the judgment." "The hour is coming in the which all that are in the graves shall hear His voice." And we urge them to believe,

Page ^{K3} ~~13~~

Articles from *Echoes of Service* (1907-1913) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 41 (1912)^{July}, pp 276-7

Vol. 41 (1912) July
276

7	1	2	5	0	6	AFRICA-
---	---	---	---	---	---	---------

we call upon them in God's name to repent. Again we pray to the God of heaven to speak home to these hard hearts. But as they get up, having listened so well and attentively, how little influenced they seem by the words they have heard!

Pray for them. They are steeped in superstition and prejudice, and only the power of God's Holy Spirit can deliver them.

George R. Suckling.

leper man received the saviour

Vol 41 p. 467
Dec 1912 7/29/12

CENTRAL AFRICA.

Prayer for Authorities and Subjects Answered.
Dr. Fisher.

Kaleño III, Sept. 20th.—We are rejoicing in the way in which God has answered our prayers. For months every one has been quite unsettled, the chief cause being a hut-tax which was about to be imposed, and which the natives considered an impossible one. Ten months ago the District Commissioner was advised not to come, being told all would flee into the bush. Three days ago representatives of all the surrounding villages met him at his request, over nine hundred people presenting themselves and bringing abundance of food for his large police force, messengers and carriers. He told us afterwards that they listened patiently while he explained to them the five demands of the Government: (1) Give

Vol 41 (1912)

468

7	1	2	9	AFRICA-
---	---	---	---	---------

up killing one another, (2) Give up burning witches, (3). Abandon slavery, (4) Build together in large villages, (5) Pay a 10s. hut-tax. His reception, he says, surpassed his greatest expectations. In fact, during years in Rhodesia, he has never had a better reception, and he believes they will do their best to meet his requirements. Ibala, whom he advised the natives to make their paramount chief, has been here to-day, and is delighted, both with the words of the Administration and his new position. We trust that the country will now become more settled, and the work of seeking to preach the gospel be helped rather than hindered.

Walter Fisher.

Articles from *Echoes of Service* (1907-1913) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Page 2

Vol. 42 (1913) Sept. 1913 pp 235-6

CENTRAL AFRICA.

Difficulties in the Way of Word Hearers.—G. Suckling.

Kaleño Hill, June 15th.—As soon as our "spring term" was over I set out once more in the direction of the village of the Lunda chief, Musokantanda, whom I visited last September. I was away eighteen days, and found very real interest in some villages where they had simply a vague idea that

42(1913)
336

7 1 3 6 5 6

AFRICA.

Vol. 42
[SEPTEMBER
1913]

we preach the Words of God, and none as to what the message was, but appeared really anxious to know. I spent nearly a week at Musokantanda's, visiting all the villages in the neighbourhood, and then made a circuitous journey back, sleeping at different villages in order to be able to have meetings in the evening. I was travelling most of the time in Belgian Congo, and found the villages very scattered and mostly very small.

Before I went away ^{from a local town} the long-feared exodus of the people of this neighbourhood began. The arrival of a number of white men in connection with the Boundary Commission led the people to imagine the hut-tax was to be immediately imposed, and consequently the inhabitants of several villages crossed the borders into either Belgian or Portuguese territory. Though the tax is imposed in the former, so much higher prices are paid for labour that it is not felt to be a burden there. Moreover, there rubber is plentiful, whereas here there is practically none except what is smuggled across the border. At one time we feared that nearly the whole population of this district would leave us, but great efforts were made by all concerned, the officials made several concessions, and we are glad to record that, in answer to prayer, it seems likely that a considerable proportion of the people will remain.

Pray for those who have gone away. Time after time they heard the message of salvation. Ibala, the former chief of the district, who was one of the first to leave, took with him a number of young people in whom we were specially interested, many of them having lived on the hill for long periods. We have heard lately that Ibala has killed one of his nephews on a charge of witchcraft. I am told by the boys here that such an execution would be attended by an extraordinary display of cruelty. One thinks of the boys who lived here under the sound of God's Word watching such a scene; one hopes they did no more than watch, and prays for them.

Probably each worker has a side of the work that makes its special appeal, and personally I would seek your prayers on behalf of these Lunda boys. We have a good number living on the hill, and many seem really interested in the gospel. Some profess to be converted, and we pray that their profession may prove to be real. Many dangers beset their paths. At home one often mourned to see one here and another there being allured into "those

dark paths where so many lose their way and perish." Think of what it must be out here, where every boy, almost in infancy, is made to walk therein. Think, too, of the opposition he may expect if he shows any desire to cease propitiating the spirits and to put his trust in the finished work of Christ. Strange as it may seem among an utterly barbarous people, family ties are extremely strong. Not that there is any great display of affection; a boy who had not seen his mother for a month or two would pass her by with, probably, just a verbal greeting. On the other hand, I believe the opposition of an elder sister would have a far greater influence on a boy here than at home. As is, I am told, the case with all the Bantu tribes, out here a boy's maternal uncle is the one who has the most authority over him. Except in the case of the biggest chiefs, it is not the son, but the nephew, that inherits. I suppose this is partly due to the extreme frequency of divorce, in which case the children stay with the mother and are thus under the influence of her brother, in whose village she usually lives.

Just now we have here a boy who is heir to his uncle's village, the uncle being a nephew of Musokantanda. The lad has made a profession of conversion and is anxious to marry a Christian girl. His elder sister has shown much opposition, and his uncle and other relatives are trying to persuade him to go back to his village and marry the girls there that they have ready for him. It is impossible to describe the influence such opposition has upon a young boy; to oppose their wishes means to make a clean cut from all that formerly he lived for, to lay himself open to the reproach of those nearest to him, and to make himself the supposed cause of all the disasters that occur in the village, owing to his refusal to worship the spirits. Will you pray for this boy, whose name is Museli ("the place where the sun rises")? He is making some progress in school and shows great adaptability in carpentry, etc.

Pray for us also. Here, as elsewhere, sin stalks about "naked and unashamed." Remember our own need of constant cleansing from the defilement—aye, and deliverance, too, from its insidious power.

George Suckling.