

Articles from *Echoes of Service* (1915)

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about missionary schools in the Beloved Strip (including the NWP) and educational policies

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NORTHERN RHODESIA.

A Year of Changes.

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Kalene Hill, Sept. 30th. Seasons of radical changes amongst primitive people are always times of anxiety. During the last eighteen months we have had an experience of this, the result of the levying of a 10s. hut-tax by the B.S.A. Co. In February last year a visit round our district gave one much pleasure, as nearly every one was busy cultivating, and all were cheerful and hopeful. Within a week all was changed! The hut-tax was announced, and they were told it was due in four months and must be paid, or defaulters must leave the country. All cultivating ceased, and numbers prepared to flee, selling their fields if possible. It was hopeless to attempt to converse on spiritual things in the villages; the tax alone occupied the thoughts of the people. Finally two-thirds of our villages were deserted. The Government then made certain concessions to encourage the remainder to pay, with some success. Many were the superstitions connected

with the tax, which slowly disappeared when it was found that no terrible calamities befell those who were foolish enough to pay. Favourable reports reaching the deserters, by no means happy in their retreats, slowly village after village returned, so that only a third of those who fled are still absent, and these may come in yet. The latest group to return has been Ibala and his people. Their final decision was hastened by an accident; a son of the chief fell from a tree and broke both his legs. Several deaths had led them to suspect witchcraft on the part of local natives, and this accident confirmed their suspicions, as from their point of view no one could fall and hurt himself without being bewitched. They succeeded in making basket-splints and brought him here, and the bright little chap is already walking and in school.

Everything now looks brighter. For several months village work has not only been possible but profitable, the hateful subject of tax no longer cropping up in our conversations. Hundreds of acres of wood have been cut down and burnt, ready for the rains we are daily expecting. Over a hundred scholars, some grown-up men, are coming to school, and not a few manifest ability and keenness. Mr. Sawyer has had no difficulty in getting all material and workmen for the hospital, so that the roof is now up, and one of the wards, which will accommodate twelve beds, will probably be ready in a few months. The medical work continues to grow, so that the hospital will be more than welcome when finished. Our hope is that a nurse will be forthcoming, for that department is too heavy now for Mrs. Fisher with all her other responsibilities.

Our Sunday services are very encouraging, owing to increased numbers and a revival in interest shown by most. Munjungu, who was put away last year from the Lord's table, has come back to us a truly repentant man, and gives us much joy. Lastly, we have had the joy of baptizing two native believers, both of whom have professed conversion for some time. The first, Mama-a-maweji (whose baptism has already been mentioned in *Echoes*) came here years ago with her three little children, friendless, homeless and destitute. Her two eldest children had died of infantile paralysis, her eldest living child was crippled with it, and the same complaint had left her weak in both her legs. She and her relatives accused the innocent husband of being a wizard, and to save himself he wisely fled.

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Naturally a disagreeable and discontented woman, her faith in the Lord Jesus has decidedly transformed her, although, as with all of us, there is still room for improvement. The most encouraging sign about her is that, unknown to us, she had been quietly testifying of the Lord Jesus to her relatives living near here, and some are exercised in consequence about their sins. The other is Ikasha, a young man who has worked for some years for Mr. Sawyer. With him, too, there has been a decided change in character, but his delight to converse with the other Christians on the things of God commends him most in their eyes. Their baptism is a new testimony and is already bearing fruit. God willing, we trust not many months will pass before we are able to record many others witnessing publicly of their salvation. We commend them all to the prayers of our praying friends.

Walter Fisher.

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NORTHERN RHODESIA. *P. 72*
Pioneer Days.
 Chitokoloko, November.—I have been to Mongo to see the Resident Magistrate, who was anxious to ask me about our aims and plans. He greatly admired Mr. Arnot, and expressed his entire sympathy and willingness to assist us. As he is the senior administrative official throughout the whole district, his friendship is of value. The local official, in whose sub-district our work chiefly lies, is also extremely friendly and has always attended our meetings when passing through. While in Mongo I took the opportunity of seeing Liwanika, the Paramount Chief of the Barotse and a sort of suzerain of their district. He expressed his deep sorrow at hearing of Mr. Arnot's

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death, and assured me of his approval of our carrying on missionary work in any part of his territory. Though the Lord's work has sometimes to be carried on in the face of official opposition, we are thankful that here it is not so, and, under God, we undoubtedly owe this very largely to the esteem in which Mr. Arnot was held.

On the station our time has been chiefly occupied with building. I am now in my new house, which, though not yet mosquito-proof, is well off the ground-level and comfortable and airy. I have made a vegetable garden down by the Zambesi, and we have been very thankful for the fresh green food thus provided. I have also had the ground prepared for a good deal of native cultivation when the rains come; they are already long overdue.

A friend in Johannesburg sent us plenty of slates and pencils for our school, but we are dependent on the Barotse traders for transport up the river, and these things, despatched on June 2nd, only reached here on Nov. 4th, though the river transport ought not to take more than six weeks. Until the slates came we could not do much at school, but we hope to settle down more seriously to it now, and have enlarged the school-room to make space for writing-tables. We have applications from members of three different tribes, but nearly all the scholars have to be boarders, as the villages are so scattered. We are glad of signs of definite interest on the part of some of the boys, a few of whom have expressed a desire to be converted. One of these is the eldest son of the Chief Shinde.

This district is certainly a difficult one. We might have secured a larger immediate population by going further north, but that would have meant entirely neglecting the Kabompo valley, for which Mr. Arnot made such efforts. We could not be thus disloyal to him, so we are content to look upon this place as a centre from which we can reach out to all points of the compass. I firmly believe the district as a whole is full of promise, but the villages are certainly very scattered. The people are increasingly coming in contact with whites and their ways. Some have already been to the farms and mines of Southern Rhodesia. Things are thus very unsettled, and a strongly aggressive evangelization of the whole district is needed immediately, while the hearts of the people are open to all the new influences and before they are hardened by the evil.

George R. Suckling.
 Chitokoloko, Balovale, vit Mongo.

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Vol 44 (1915), April (P+Z), pp. 157-8

NORTHERN RHODESIA.

Progress in Lundaland.—*G. R. Suckling.*

Chitokoloki, Jan. 26th.—On my way to Kaleñe Hill I spent five days at Kalunda and had a very happy time. These included a Sunday, so that I was able to see some of the work there. Although it was wet, most encouraging numbers attended the meetings, and it was specially cheering to see the number of old men, many of them head-men of the surrounding villages, who seemed truly interested in what they were hearing week by week. There are a good number of Lunda folk in fellowship at Kalunda and we had a happy time round the Lord's table. Great progress has been made by Mr. Cunningham in translation, and Mr. Rea is kept at very high pressure printing from Mr. Cunningham's manuscript. The Gospel by Mark was practically finished when I was there and was being eagerly looked forward to. John's Gospel was awaiting the printer and the translation of the Acts was nearly completed. Mr. Rea's two assistants specially interested me as indicating what may be expected of the A-Lunda if ever the need arises to teach them the simpler forms of skilled labour. Though for some time now instruction has been given to a few A-Lunda in carpentry, I think this is the first time

course specially glad about my two boys. They have been a very great help to me here, and I am hoping that their being received into fellowship will deepen their sense of responsibility and their willingness for self-sacrifice. I feared they would not venture back with me after visiting their relatives, but they have returned most willingly. We had a good journey back here, though food was very scarce, and had some good opportunities for preaching. Mr. Cunningham's new hymn book was in great demand and, on the path and in the camp, it was seldom one could get away from very familiar strains.

Since my return, two young fellows, who have been living here since I first came and who were two of my carriers on the journey, have come to profess conversion. They were able to give a good account of themselves and certainly seemed to have grasped the main facts of the gospel; I hope and pray that they are really converted. Mwon-dela continues to be a great help and encouragement, and he seems to be a real blessing to the natives. It is a cause for much

thankfulness that, except for a slight foot trouble, he and those with him were all kept well while I was away. Owing to the death here last year, the place has a bad name up north and many are afraid to come down here. Certainly, there seems to be a lot of sickness about, and of course, folk at Kaleñe and Kalunda can scarcely imagine what the mosquitoes are like here, but God takes care of us. I hear that in a village about thirty miles south of here, having between one and two hundred inhabitants, sixteen people died in one month. The cause is so far unknown, but

[APRIL, PART II,

the Government doctor is coming up from Mongu to investigate.
G. R. Suckling.

they have been taught anything to do with printing.

At Kaleñe Hill, it was a great privilege to renew old acquaintance with so many whites, and to come once more under the motherly care of Mrs. Fisher. As at Kalunda, I noticed very great progress since I was last at the place. The large schools, both at Kalunda and at Kaleñe, with their good arrangements and equipment, made me blush for what we call a school at Chitokoloki. I was specially glad to find a number of the boys that were in the school when I was at Kaleñe have stuck to it and, under the good and regular teaching they now get, have made great progress, so that some are able to act as pupil teachers. Best of all, a number of them seem really to have accepted the Lord Jesus as their Saviour. The profession they made two years ago has been upheld by a consistent life, and two of them, together with the two boys who have been with me at Chitokoloki, were accepted by the church for baptism. How our hearts were gladdened to see these four young fellows, aged probably from fifteen to eighteen years, thus obeying the Lord! Three others were baptized at the same time, one of them being a Ka-Lunda woman, and our hearts overflowed with joy at these tokens of God's blessing in the Lunda work. On the first Sunday of the new year we were able to welcome these believers to the Lord's table. I am of

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Africa.—The letters with further tidings of blessing in *Bié* will be read with interest. We would draw special attention to the last paragraph of Mrs. Anton's letter (*Katanga*). Mr. Suckling writes that Dr. Fisher, having visited *Chitokoloki* (*South Lundaland*) is satisfied with the locality, and thinks the work there full of promise. The mosquitoes, however, are extremely bad, being worse and much larger than those that used to worry the workers at *Kazombo*. Every day they have to be scraped from the walls, and the effect on the appearance

is bad. A good deal of work will be required to make Mr. Suckling's house strong and substantial, but it is important to secure a good dwelling, as there is considerably greater danger of sickness than farther north. Mr. Rogers hopes to build a small brick house in the dry season.

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NORTHERN RHODESIA.

Some Strange Remarks.

Kalene Hill, Feb. 13th.—During the new year holidays Miss Hoyte and I spent a week near the village of *Kalene*, the headman. We did not see much of the women in the day-time, as this is the cultivating season, but in the evenings we would get a good big crowd of them, and children besides. They listened well, and some of them were really very intelligent and seemed interested. Certainly the evening seems the best time to have meetings, when the work is over and the babies are asleep, and the women are really free to listen. After the meeting they used to stay a long time chatting and asking questions about us, the number of our brothers and sisters, etc. Once one of us said that she had two sisters who had died and are now in heaven. The women were surprised and exclaimed, "Then white people die too? We thought it was only we blacks who died."

The other day in the village we had been talking about heaven, and one girl was greatly interested and asked all sorts of questions. Finally she enquired, "Can people marry in heaven?" "No," we replied. "Oh, well! if you can't marry in heaven it can't be much of a place," she said, and entirely lost interest in the subject.

We have just received copies of Mr. Cunningham's translation of *Mark*. They have sold splendidly. Most of the scholars who can read have bought copies, and are reading them in their villages. The *Gospel of John* is being printed, and *Acts* will soon be ready, so that before long we shall have three books of the Bible in the *Lunda* language.

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We were hearing the other day about *Nyakutana*, who was one of the very first who came here to school and the most intelligent girl we have had. She left a long time ago, and we see hardly anything of her, and no one thought she was particularly interested in the gospel. She is a slave, and now Miss Hoyte has been told that she is longing to come to the meetings and to school, but her owners will not allow her to do so, and threaten to beat her if she disobeys.

My brother *Singleton* came back a fortnight ago from a visit to *Kalunda*. He returned by an unusual route, and passed through a large number of villages where few of the inhabitants had ever heard the gospel. He had meetings in practically all the villages, and he says the people listened very well and many seemed interested.

Mother and my sister *Katolo* have been spending a few days at a group of villages about ten miles away. Mother has not been able to get away from the station till this week. Ever since my father left on his present journey she has been extremely busy, as there are many patients on the place, children attending school, etc., and as food was scarce she found it hard to provide for them all. *May Fisher.*

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Mr. Suckling—"As we are, by the mercy of God, getting a number of A-Lunda in fellowship now at the different stations, we feel the need of giving them the Epistles as soon as possible, and I am attempting to translate 1 Thessalonians. Our great difficulty is the absence of abstract words, such as peace, holiness, righteousness, mercy and grace, which seem to have no exact equivalent in the language. Another difficulty is that Lunda knows very little of the compound sentence, and then only in a very simple form, and it is often very difficult to split up an involved sentence for translation, and yet preserve the balance of meaning."

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N. Rhodesia: *Kalene Hill*.—*Mr. Sawyer* writes that those baptized at the beginning of the year seem to be going on well. A few weeks before writing he and his wife spent some days at a small group of villages where the people were most willing to listen to the gospel. In the evening Mrs. Sawyer would gather the women round a nice fire in the camp and speak to them, while her husband visited the village to speak to the men. The hospital is finished, and Mr. Sawyer was seeing to the making of bedsteads.

Miss May Fisher—"A few days ago a young couple, both professing Christians, lost their only child, a few days old. There was none of the customary wailing and firing of guns, for, as the father said to mother, 'We cannot do any of these things; if we did we should never see our child again.' At the graveside the father himself spoke, telling how good God had been to him, in saving him from slavery and bringing him here to hear the gospel, and now that He had taken his child from him he and his wife were going to follow Him with all their hearts, for they knew that they would see their little one again."

Miss Yuill.—"Six weeks ago I began to assist in the school, and have quite a big class of boys for reading and writing, which is a great help to me in learning the language. The sisters have been doing a lot of village work lately, going out for a week-end or more. I like this work, for one seems to get so near the women in their own villages. It struck me at first as rather funny to hear them constantly interrupting in our meetings, asking questions, and giving their opinions on the subject; but it shows they are listening and understand a little of what is said. Some time ago I was out with Miss Hoyte for a week-end, and one evening, at our meeting round the camp fire, she was speaking of the Lord's coming, and told the women that they would not go to meet Him because they were sinners. This statement every one indignantly denied, but when she enumerated some of their pet sins they had no more to say, except one poor old woman, who kept on till the end of the meeting telling us she had no sin. It made one so sad."

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July

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NORTHERN RHODESIA.
 Native Christians Spreading the Gospel.
 Kaleñe Hill, *March 29th.*—I brought our young son here for a couple of months' change, and hoped to meet Dr. Fisher on his return from his long trip to the south and south-west portion of the Lunda and Lovale lands. (Dr. Fisher reached Kaleñe Hill, April 5th.) I should have liked to go with him, as it has long been a wish of mine to take a trip to the most southern extremity of our tribe (the Va-Lovale), but as I could not go myself I was pleased to see two of our native Christians volunteer to accompany him—one a Christian of old standing and tried faithfulness and the other a very hopeful young man. Besides these, a Christian couple, who speak Lunda as well as Lwena, went for a time to Kalunda and did some itinerating in that district. At the same time Miss Ing took a short trip to the north of Kavungu, and two Christian women and one man accompanied her and gave her most acceptable help. Thus at the same time no less than seven of our native assembly were doing gospel work in the regions beyond. I should value prayer for all these efforts put forth by the natives themselves.

At Kavungu professions of conversion take place weekly, but not all by any means are born again. Some, perhaps, know too little when they make such a profession, and after a time may fall away. Others, who have been longer under our teaching, and of whom we entertain great hopes, may find some temptation too strong for them and fall. Such cases are very disappointing. In this category there were recently a young man and woman. The mischief was chiefly brought about through the young man being forced by relatives to marry a girl whom he had never seen, with a threat that, if he married anybody else, she would be bewitched and die. We need much patience and grace to deal with all these cases. There are numbers of unbaptized believers who seem to go on all right, but experience teaches us not to be too quick in receiving them into church fellowship, although we thank God for all His grace manifested in them.

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F. Schindler.
 A Populous District without the Gospel.
 I am just back after a very interesting tour, lasting eleven weeks and a half. It was undertaken partly at Messrs. Rogers' and Suckling's request to visit Chitokoloki, and partly to see certain districts south and west, reported to contain large communities of Va-Lwena hitherto unevangelized.

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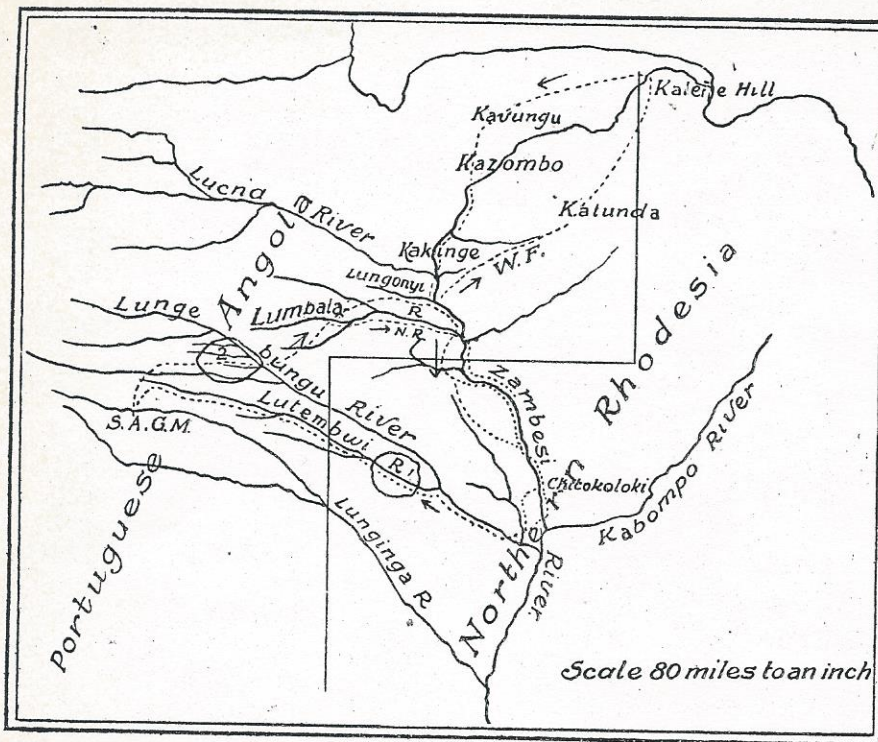
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MAP ILLUSTRATING DR. FISHER'S JOURNEY.

The dotted line shows Dr. Fisher's route. (1) Good centre for out-station. (2) Very populous district of Va-Lwena.

Chitokoloki is on the Zambesi, about twenty-five miles north of the mouth of the Kabompo, and of Njonjola, which latter place has proved too unhealthy for European occupation. Chitokoloki is a pretty place, with a lovely view of the Zambesi, and when more of the bush around has been cleared it will be comparatively healthy. It is a good centre for reaching the villages on both sides of the river, and it is encouraging in these early days to see so many coming daily to school, some of them four miles. The Sunday services are well attended, some coming nearly seven miles fairly regularly. Lunda people predominate, but Lwena villages are also not scarce.

The whole country lying west of the Zambesi, south of the Lwena river and north of the Lungebungu, consists mostly of flat, sandy plains, and rivers are few and far between, but wherever they are to be found, such as the Kaoluji, Lumbala, and Lungonya, (conspicuous on maps by their absence) visited by us, villages are present, though not numerous.

South of the Lungebungu the population is greater. One good centre for an out-station we found, in British territory, on the Lutembwi, about sixty miles west of Chitokoloki. The populous district about which so many reports had reached us is in Portuguese territory, about 250 miles west of Chitokoloki and 180 to 200 miles s.w. of Kazombo and Kavungu. The people are crowded on several parallel tributaries of the Lungebungu and Luio, which all flow N.E., and are only separated from one another by narrow strips of rich land from five to fifteen miles in width. It is certainly the most populous centre we have seen; but owing to the character of the soil, and native methods of cultivation, it is impossible for such crowds to remain long there. Soon they must scatter for new fields. It is most important therefore that we should seek to enter that field as soon as possible. But where are the labourers? Many can help us in prayer that both white and native helpers may soon be forthcoming. It was very little we could do during a passing visit,

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but we trust that the messages left by Mr. Rogers, Sachilombo, Kasungulu and myself will prepare the hearts of many for future seed-sowing.

Our mercies have been many. In a journey of some 900 miles, at the most inclement time of the year, we and our carriers have been preserved from all accidents and severe sickness, in spite of mosquitoes, swollen rivers, flooded plains, and sometimes intense heat in the dry spells, and not for a single day were our men short of food.

Kaleñe Hill, April 10th. *Walter Fisher.*

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Vol 44 (1915), Aug, Pt II (p. 319)

N. Rhodesia.—Mr. W. Lammond — "On Sunday three more lads came from a village seven miles off, where we have an out-school, to tell me of their desire to become Christians. We had a visit, too, from a young man whom we had lost sight of, as he had gone to live farther north, but he tells us he has been seeking to follow the Lord all the time. He has lately moved to Mbereshi, and came for a letter of introduction to the friends there, as he wishes for baptism and fellowship with them. The schools are going on, and we have very good reports from them. By way of experiment we have opened a school at a village where Mr. Sims had hoped to build, and the teacher tells me he has over ninety on the roll. He holds meetings, of course, as well."

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Mr. B. H. Sims writes from Kalene Hill, where he was on a visit, "There are 170 scholars in the day-school, and, now that Mrs. Last and Miss Fisher have left, our sisters find their hands very full indeed. Dr. Fisher reckons there were 500 adults and children at the large gospel meeting yesterday (Sunday) morning. Afterwards at the Lwena meeting, which I had the joy of taking, I counted eighty-two, most of whom had doubtless been in the large Lunda meeting."

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Sept (1915), pt II, pp 356-7

NORTHERN RHODESIA.

Progressive School Work (*Lundaland*).

Chitokoloki, June 21st.—Mr. Rogers' house is going up apace, and the Lunda work is developing slowly. We have a class

for Va-Lwena now in school, and a special gospel meeting for them on Sundays, in addition to the week-night meetings Mr. Rogers has for his work boys, who are mostly Va-Lwena. While there is work to be given there is no difficulty in getting Va-Lwena round us, though their villages are mostly a long way off.

Four of the boys in my Lunda school have progressed very rapidly, and are now able to read and write in their own language. I have therefore begun an English class for them. In the ordinary way one would wait awhile before doing so, but I am anxious to get them on, as they seem specially sharp, and I hope that later they will be able to teach others. They are all professing Christians. Some say that to teach English should be our chief educational aim out here, so that the native Christians from all the stations should have a *lingua franca* in which to talk together, and also that they may have the English Bible put into their hands. The chief difficulty lies in the length of time required for the natives to master the language sufficiently to talk of spiritual things and to read the Bible intelligently. Many of the adult (though not necessarily old) Christians would find it absolutely impossible to do so. Therefore preaching and translation work in the native languages seem essential. On the other hand, the native languages not only have much smaller vocabularies, but, I think it will be agreed, much less adaptability than English for expressing spiritual truths, so that I often wonder whether some of the most familiar truths to English Christians are not quite hidden from even intelligent African believers. It is possible that these young Christian boys, by commencing thus early to learn English, may acquire a fair knowledge of it. Only a few will get on really well, so our native schools and translation work will not be effected, but, if these few really acquire a good working knowledge of English, I believe the results will fully justify our trouble. There is the danger that a slight knowledge of English may lead them to go and work for other white men, and thus our labour may be in vain. Please pray that it may not be so with these boys, but that what knowledge of English they may obtain may be for their real good and the blessing of others.

George Suckling.

Editor's Comment

We may remark that, even if possible, it would be inadvisable to attempt to make English a *lingua franca* for the native Christians

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of all the stations, as a number of these are in Portuguese or Belgian territory, and the respective Governments would naturally desire the natives, if they learn a European language at all, to acquire Portuguese or French.

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"I HAVE GIVEN THEM THY WORD."

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Echoes of Service.

"From you sounded out the word of the Lord."

The Missionary's Relation to the Native Church.

By E. C. ADAMS and E. B. BROMLEY.

Having long felt the importance of the leading truth set forth in the following paper, we are glad to find it unfolded by two brethren who are themselves missionaries in the specially modern sense of the word. Having been written in India, and with Indian work and churches in mind, it has some distinct local references; but we do not think these need prevent its general usefulness. The same needs arise wherever the gospel is preached, and the same truths and principles apply; even if with variations. Therefore we commend the paper to our readers, particularly to workers in other lands, for prayerful consideration. [Editors.]

The missionary is not a permanency in the divine intention. We make this an opening statement to give emphasis to a simple fact that is largely overlooked. The Lord's commission is perfectly clear. His missionary servant is to go into all the world and preach the gospel to every creature (Mark xvi. 15); he is to make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever Christ has commanded (Matt. xxviii. 19, 20). This commission is to be fulfilled in continuation of the work of the Divine Missionary, the Son of God ("As My Father hath sent Me, even so send I you"—John xx. 21), who Himself summarized His work in those simple words: "I have manifested Thy Name to the men whom Thou gavest Me out of the world; I have given unto them the words which Thou gavest Me" (John xvii. 6, 8).

The missionary is favoured with apostolic precedent. In the record of the first great missionary tour we read, "The Word of the Lord was published throughout all the region" (Acts xiii. 49); they "made many disciples" (ch. xiv. 21, margin), confirmed the souls of the disciples and encouraged them to continue in the faith (v. 22), "appointed for them elders in every

church," "commended them to the Lord on whom they had believed" (v. 23), passed on to other places (v. 24), and thus completed the work for which they had been commended to the grace of God (v. 26). There is no suggestion here of the missionary making himself a permanent necessity to a particular locality or church. We need to note for ourselves that this apostolic example of the missionary's work—an example which is undoubtedly intended by the Spirit of God as a model—shows a completion to the work, a completion found in the continued presence of the missionaries being rendered unnecessary, setting them free for similar work on virgin soil.

It is a striking fact that the Master Missionary, come from heaven to earth to initiate a work of world-wide scope to be carried on through many centuries, found three years long enough for His public work, and at its close gave utterance to these remarkable words: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Advocate will not come to you; but if I go, I will send Him to you. And when He has come, He will convict the world in respect of sin and of righteousness and of judgment" (John xvi. 7-8). Thus the Master Missionary did His work and passed on; likewise was it with the great apostle, and thus should it be with us. As missionaries we do not belong to the *permanent* essentials for local witness—which are the Spirit of God, as our Lord states above, the Sacred Writings which make wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15), and the Church, the pillar and mainstay of the truth (1 Tim. iii. 15).

The error of the missionary's making his mission a permanent institution is a serious one, fraught with great evils, though the example of the great, long-standing Missions around us makes it exceedingly difficult to revert successfully to the Scriptural conditions, and it is an error from which few of us are free. Hence it behoves us to remind ourselves afresh, in the light of God's Word, as to what our responsibilities as missionaries primarily are, and as to what they are not. In brief, then, our work is to preach

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the gospel in regions where Christ is not known; to make disciples; to gather these disciples into assemblies; to commit the doctrine to faithful men, such as will be able to teach others also (2 Tim. ii. 2); and by after visits, as the Lord shall open the way, to perfect that which is lacking in their faith (1 Thess. iii. 10). And it is specially to be noted that all this is work in the spiritual sphere, not in temporalities.

Brethren, we have to acknowledge that our measure reaches not to the measure of the great apostle, and that in much our ideals and methods fall far short of the spiritual pattern, even as our spiritual capacity is much less than what it should be, according to the resources which are ours in Christ. Yet the responsibility is ours to see that, in its guiding principles and limited measure, our missionary work conforms to these lines, as revealed in the Word of God.

Coming now to the things for which the missionary is *not* responsible, we would first emphasize the point that it is *not material* but *spiritual* blessings which he is privileged to bestow, under the terms of his Commission. Present conditions are such that there is need for much insistence upon this point. Great harm has been wrought by an attitude giving encouragement to the idea that "godliness is a way of *gain*"—a conception which the Word of God associates with a "corrupt mind" (1 Tim. vi. 5). The fundamental work of the missionary is to make disciples by the giving of the inestimable spiritual riches of the Word of God. He has the privilege indeed of "making many rich" (2 Cor. vi. 10), but it is by the bestowal of the treasure of the gospel. Material possessions, social status, intellectual eminence—these are things not to be fostered, but to be counted loss for the excellency of the knowledge of Christ Jesus our Lord (Phil. iii. 8). It is not necessary here to enter into the question as to how far it is justifiable for the child of God to enjoy success in the things of this world, it is sufficient to state emphatically that it is no part of the missionary's functions to promote these things, and that to do so in any degree is to vitiate his work, which is spiritual in its essence. Our work is to hold forth the Word of Life (Phil. ii. 16), and proclaim that as the only good worth seeking.

This subject is so wide that we will deal with it under various aspects, the first of which will naturally be that of *material help*. Did not our Lord heal the sick, feed the hungry, and provide for the needs of His followers? Yes, but we must carefully

note the conditions under which He did so. He used the opportunities which came to Him to reveal the compassionate heart of God, and by the exercise of discriminate miraculous powers to demonstrate His Messiahship. But these gracious deeds were never wrought but in cases of such need that He alone was able, under the existing circumstances, to meet it, or as a means of reaching the hearts of men to secure access for His Word. Very significant in the sixth of John are the pains which He took to remove the false impressions occasioned in the minds of the multitude by His unusual act of feeding them, which act had been dictated by the special circumstances. In early apostolic days the needs of the poor were met by special collective funds in the hands of special officers (Acts vi. 2-6), which arrangement was continued when the early churches were organized (1 Tim. iii. 18-21). The Word of God is explicit in its teaching that the relieving of distress is primarily a *family* responsibility (1 Tim. v. 4 and 8), and it is a very serious matter for a believing relative, who has ability to do so, to refuse this responsibility; such an one denies the faith and is worse than an infidel. The really deserving poor, without believing relatives of means, become a proper charge upon the *church*. This plainly defines the responsibility of the missionary. He has the duty and the privilege of bestowing private benefaction with surplus means, but *not* to the usurping of the responsibility of relatives and of the native church. (Defaulting relatives should be firmly dealt with by the church on the basis of 1 Tim. v. 8.) Unquestionably it is a mistake for him to allow himself to be the sole treasurer and disburser of the funds of the native church. This is the duty of its elders, and in all legitimate cases for private help he should avoid action which tends to divert the eyes of the recipients from God to himself.

Closely related with this topic is that of *money*, which calls for special remark. It is unfortunate that under modern conditions it is scarcely possible for the missionary to avoid handling that which Christ calls "the mammon of unrighteousness," and often he must do so in large quantities. It is necessary, but an evil. Our Lord appears never to have kept money on His person nor to have handled it avoidedly. These hints from Scripture should be very suggestive to the missionary in a land where he is looked upon as having a goodly store of rupees at his disposal, and the true mission-

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ary will be none the less helpful to the Indian Church by being himself scantily possessed of this commodity. And whilst himself an example therein, the responsibility attaching to the possession of means and the right use thereof should be constantly inculcated upon the Indian believers, who should be expected to give at least a tithe to the Lord, and the firstfruits of their produce. But upon this we shall have further remarks to make later on.

(To be concluded.)

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"I HAVE GIVEN THEM MY WORD."

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Echoes of Service.

"From you sounded out the word of the Lord."

The Missionary's Relation to the Native Church.

(Concluded from page 385.)

AFTER material help and money comes the question of *employment*. The mission should not be an employment bureau. With the deep sense of need of the assistance of Indian helpers felt by most missionaries, this becomes a very difficult question when reduced to practical politics. But so long as the mission, as a foreign mission, employs paid agents, so long will there be a great hindrance to an intelligent and adequate sense of responsibility to God, of obedience to and dependence upon Him, on the part both of such agents and of the Indian church where they work. We look in vain in the New Testament for a precedent to the condition of things prevalent amongst us. It is not to be condemned wholesale, for blessing does attend it. But at least it is not ideal, and a better system should be aimed at. Where responsible bodies of believers are found, work in their locality should be carried on in co-operation with them, with the definite aim that they will, when the Lord enables them, assume eventually the sole responsibility, spiritual and financial, of that work. Where pioneering conditions obtain in a work, there mission-paid agents may be regarded as justifiable; but, as the Lord blesses the work in the outgathering of souls and establishment of assemblies, their continuance in the same locality becomes questionable, unless those assemblies assume the responsibility for their support. Such helpers should be encouraged to take up an attitude of looking entirely to the Lord to supply their needs. Especially is it to be deprecated that Indian workers should receive their support directly from countries outside India. There are cogent reasons, arising out of wide differences of national habits and conditions, for the European missionary

foregoing, with the Apostle Paul (1 Cor. ix. 12 and 15; 2 Cor. xi. 7-9), his right to be supported by those to whom he ministers in the gospel. But to the Indian brother, working amongst his own countrymen, such reasons do not apply, and, if the Scriptural order of 1 Cor. ix. 8-14 be followed, undoubtedly greater usefulness to the Church will be the result.

Again, the Lord imposes no obligation whatever upon His missionary servant to provide *secular education*. The great scholar of the early Church subjected his pre-eminent intellectual attainments to the stern discipline of the Cross, as is abundantly manifest by his language, and it is not without significance that he did not include schools amongst the methods of missionary work followed by himself and his associates. Hence the missionary must refuse to have this responsibility saddled upon him by the Christian community. That schools can be a very useful gospel agency goes without saying, and all will agree as to the desirability of all converts and their children being taught to read the Scriptures. But with this all responsibility ceases, and higher education is only justified as a means of bringing the Word of God to souls. In these remarks we do not wish to deprecate education for Indian Christians; we only wish, as missionaries, justly to repudiate responsibility for it.

Leaving now temporalities, we come to that for which the missionary is not responsible in spiritual things. He must not monopolise the work and functions of the Church; this is an unwarrantable spiritual usurpation. The Church is God's, not his, and the Lord has fully provided in His own incomparable way for its needs. Each gift from our ascended Lord to a member of that church is to be recognized and given full scope for exercise: they are given "unto the perfecting of the saints, for the work of ministration, for the edifying of the body of Christ" (Eph. iv. 12). Hence the great wrong done to the Indian church by any missionary who presumes to supersede any gifts by the intrusion of his own. His necessary part is to foster all existing gift and seek the development of new gift, until

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the individual assembly shall stand complete in all requisite gift for assembly life and responsibility, rendering unnecessary the continued help and presence of the foreign missionary. Evangelists, pastors, teachers—all these the missionary must look to the Lord to grant to the assembly, together with the gifts and graces enumerated in the Epistles (Rom. xii. 6-13; 2 Pet. i. 5-7), and, as gifts hitherto supplied by the missionary are graciously given of God, he must be prepared willingly to relinquish the exercise of the duties attaching to such gifts in favour of the new holders. This, of course, includes the administration of the ordinances of the assembly—baptism and the Lord's supper, as also of the private business and discipline of the assembly. Self-abnegation is required on the part of the missionary, self-sacrifice on the part of the assembly, in learning to do without both the missionary's gift and his money.

This last word brings us to one of the essentials for the self-support and independence of the Indian Church—practical obedience to the principle enunciated by our Lord: "It is more blessed to give than to receive" (Acts xx. 35).

Contented acquiescence by the church in the condition of things by which the Mission is always the bountiful giver and itself the willing recipient is the negation of spiritual backbone, and the missionary must lead the way in the removal of this incubus by conforming his attitude to this principle. Indiscriminate benefactions, the giving of feasts, clothes, etc. (especially in return for attending meetings, learning Scripture and such other things as bring their own proper spiritual reward) may easily retard the establishment of this important principle.

In bringing this paper to a close, reference may be made to two recent developments in the Godavari which are, we trust, movements in the right direction. One large assembly, of thirty years' growth, dissatisfied with the condition of things obtaining, has decided, upon its own initiative, to assume its proper responsibilities. Quite amongst themselves an oversight was formed, and the regular working of assembly life arranged for, with the prompt result that the attendances rapidly reached high-water mark, a new earnestness was aroused, and a spirit of giving awakened. A church, in which our previous appeals for contributions towards the cost of their school had brought no response, presented us with 20 rupees towards this object shortly after the formation of the oversight, and now

voluntarily proposes to tax its produce systematically to secure the regular annual continuance of this contribution. Then, in Narsapur we have lately placed the Christians' school under the management of a committee, largely elective, of local brethren of repute, with the Manager of the Mission Schools as Chairman and sole European member. In this case no definite financial responsibility has been assumed by the church, but we have good hopes this will soon follow. This innovation is likely to be adopted shortly in other centres where suitable conditions obtain, and good success is anticipated from it. It may also be mentioned that the mission teachers are now under a new system, whereby the mission only pays them a comparatively small fixed allowance, and leaves the greater part of their income to be won by them in the form of a Government grant, whilst the people benefiting by the school are encouraged to contribute towards the allowance.

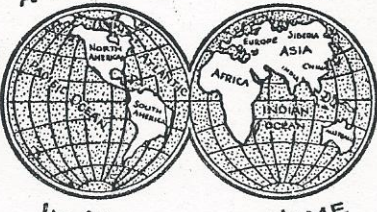
In conclusion, we may be permitted to remark that, whilst we put forth these views of ways and means, which we firmly believe to be conducive to the placing of the European missionaries and the Indian Christians upon a better mutual relation, we do not fail to realize that it is also essential for us to be endued with a warm love and deep sympathy for our Indian brethren and sisters with their many difficulties and limitations, and we earnestly desire for ourselves a true appreciation of all that the grace of God has wrought in them, that with greater Christ-likeness of mind and spirit we may unceasingly seek their highest good.

E. CHAS. ADAMS.
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NORTHERN RHODESIA.

Interested Village Hearers (*Lundaland*).

Kaleñe Hill, *Sept. 5th.*—I left here on Monday, Aug. 23rd, and a day or two later reached a village, where I pitched my camp and had a very encouraging though small meeting. I had been there two or three times before. I explained afresh to them that the soul goes elsewhere after death, and is not born again. People here think that when a person dies, the next child born, of

whichever sex, is the dead person returned. After I had finished, the old men went over it all, and one rather intelligent man explained to the others how Christ gathered everybody's sins together and made them His crime against God, and died to pay it—rather well put, I thought. I stayed there a full day and then went on.

On Saturday I reached Kadyanshindwa's and slept there. I prayed much before the meeting, so we had a fine time, the people, who had never heard the gospel before, taking it in wonderfully and being keenly interested, though I am afraid not really concerned as yet. They wanted me to stay, but I had not time. That night I had a meeting with Muruka's people, who listened well, but did not seem much impressed. On Monday I cycled along to a couple of villages about four miles further and had a big meeting, with a rather intelligent audience. Again I heard the same old cry, "Why cannot you come more often? Then we might believe." It goes to one's heart, and one wishes one could spend all one's time amongst the villages, but then what about station work? I generally discourage the women from coming, as they talk and laugh and disturb the meetings, but this time they behaved well. Next day I went over the ground I had covered in the previous meetings, and found the people had listened well, especially one woman, who answered all my questions without a mistake. After the meeting the women went away, but the men stayed, evidently having something on their minds. After a little nudging the head man spoke up, "We have listened to your words, and they seem true, and we would like to follow them, but how can we without an instructor?" I invited the young men to come and work for us and live on the station, which some said they would do.

On Wednesday I left, and early next day reached Nyamuswila's. The people were out cultivating, and I was going to pass by and have a meeting in another village, but Muruka, who had come with me, would not hear of it. He said this was his mother's village, and I must tell them the gospel too. I willingly sat down, and it was not long before we got ten to fifteen men together, and I began to tell them the Good News. They listened intently, and old Muruka, the head man who had followed, backed me up. I almost think the old chap converted, though he had only heard the gospel three times. Suddenly the men all turned their attention to a bird of prey which was flying round,

saying, "Here comes the thief! Shoot him!" It was useless to go on, so I got up and shot the bird, and then the men went on listening as if nothing had happened. They were very much impressed by the new idea that a man is not born a second time on to the earth, and they also wanted me to stay longer. I went on to Ntana's village, and had intended just to lunch, have a meeting and go on, but the people, stirred up by Muruka, pressed me to stay the night, saying that most of the men were some distance away and would not be in until evening. I remained and had a good meeting. At the end, as I was urging the people to stop worshipping the spirits and to worship God, who loves them (which they own the spirits do not), Muruka broke in and said he would do so.

On Friday Muruka returned to his village, giving me to understand that, when his house was finished, he would come, with the other headman, Madyata, and five young men, to stay at or near Kaleñe, so as to hear the gospel more clearly. I reached Mapanda's, a large village, and after lunching, and sending on my carriers to camp at the next village, I had a good, long talk with the people, and they understood very well. One always begins by speaking of the creation, the fall, the flood and man's subsequent increase and departure from God, and then goes on to tell how all men are condemned in God's sight, of the books of judgment, and finally of the Lord Jesus' death to save us. An old, old woman seemed to be drinking it all in and nudged a young woman beside her to listen more carefully. They, too, wanted me to stay, but I went on to Kanyani's, where I slept and had a meeting; the people were a little less interested. I had told my father I would be home on Saturday, and I arrived about 6.0 p.m.

Singleton Fisher.

Dr. Fisher writes, "We have twenty in-patients, and the difficulty is to find meat, so I may go out and try to get a head or two of eland, which are now only about ten miles from here. The medical and surgical work have grown immensely this year, as well as the school. Many of the scholars come from out-lying districts, and have to be kept as boarders, which has meant a big item in finding food for them. Last term there were over forty to be fed daily. We have put up a large dormitory."

Mr. and Mrs. G. W. Sims, Mr. Wilding, Mrs. Crawford and Miss Bryde travelled together by rail from Mafeking to Ndola, where Mr. and Mrs. Sims awaited their carriers for Kaleba, the others going further by train.

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Angola: Bité.—Mrs. Gammon—"On our way to the conference at Chilonda we slept at Vongula's out-school. It was such a nice, clean village. The house and the space outside were all swept up, and the people gave us a hearty welcome. The teacher brought us a present of a live sheep and a basket of potatoes. (We shall give him a return present of a coat and vest.) We had a nice meeting in the evening. Mr. Gammon spoke, and at the close all the people recited from memory Psalms ciii., cxxi., i. and part of cxix. Just before reaching this out-school Mr. Gammon rescued a woman and two children. Her husband died, and the villagers where he was wanted to make her pay a large sum, which she was unable to do. Mr. Gammon gave them a small piece of money, and took the woman and her children to Chilonda, but one child was very ill and died shortly after reaching the station. We are now settled at Kapango, and each morning I have a class in school of fourteen or fifteen Chokwe children, and an afternoon class of fifteen to eighteen women. My husband is busy with out-school work."

Lundaland.—Miss Manders—"Mrs. Cunningham, Mr. Rea and I went to the conference at Kazombo, with over twenty of the native Christians from Kalunda, and we had a truly happy time. I think all the native Christians, both A-Lwena and A-Lunda, were refreshed. The two tribes seemed to enjoy fellowship with each other and got on well together. Since our return, school has been in full swing again, and also the translation and printing work. We are using the Gospels of Mark and John in school now, and by the new year we expect Luke and Acts will be printed. Matthew is being translated. All the Christians in fellowship are growing in grace."

Miss Yull.—"Mrs. Fisher wanted Miss Kulo and me to have a change before school began again, so Mrs. Cunningham very kindly offered to have us at Kalunda. We travelled down with Miss Ing, who had been staying at Kalele Hill. The journey took us five days, and was very pleasant. We were out of camp every morning by six, and were able to walk some distance in the cool of the morning. We stopped about 10.0 for lunch, and went on again till about 3.30, when we camped for the night. We had about twenty-five boys with us, and they listened exceedingly well every evening at the gospel meeting. On arrival I had the pleasure of meeting for the first time Mr. and Mrs. Hornby, who were here for a few days on their way to visit Mr. Rogers. Kalunda is the prettiest station I have yet seen; the soil is bright red, and in the wet season the hill is a mass of flowers. They have a splendid work going on, about 300 being on the school register, so Mrs. Cunningham and Miss Manders have their hands very full, but Mr. Rea is a great help to them. Some of the young men in the meeting are really splendid, and bear very good testimonies. They have been greatly encouraged during the last three weeks by a number coming forward and saying they want

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to put down the old life and to take the Lord Jesus as their Saviour."
Mr. Rea. "Quite a number of women have lately professed conversion, and in my class of boys a few have also said they believe. Two men in fellowship had ten days' village work last month. They said on their return that many heard the gospel, but few wanted it."