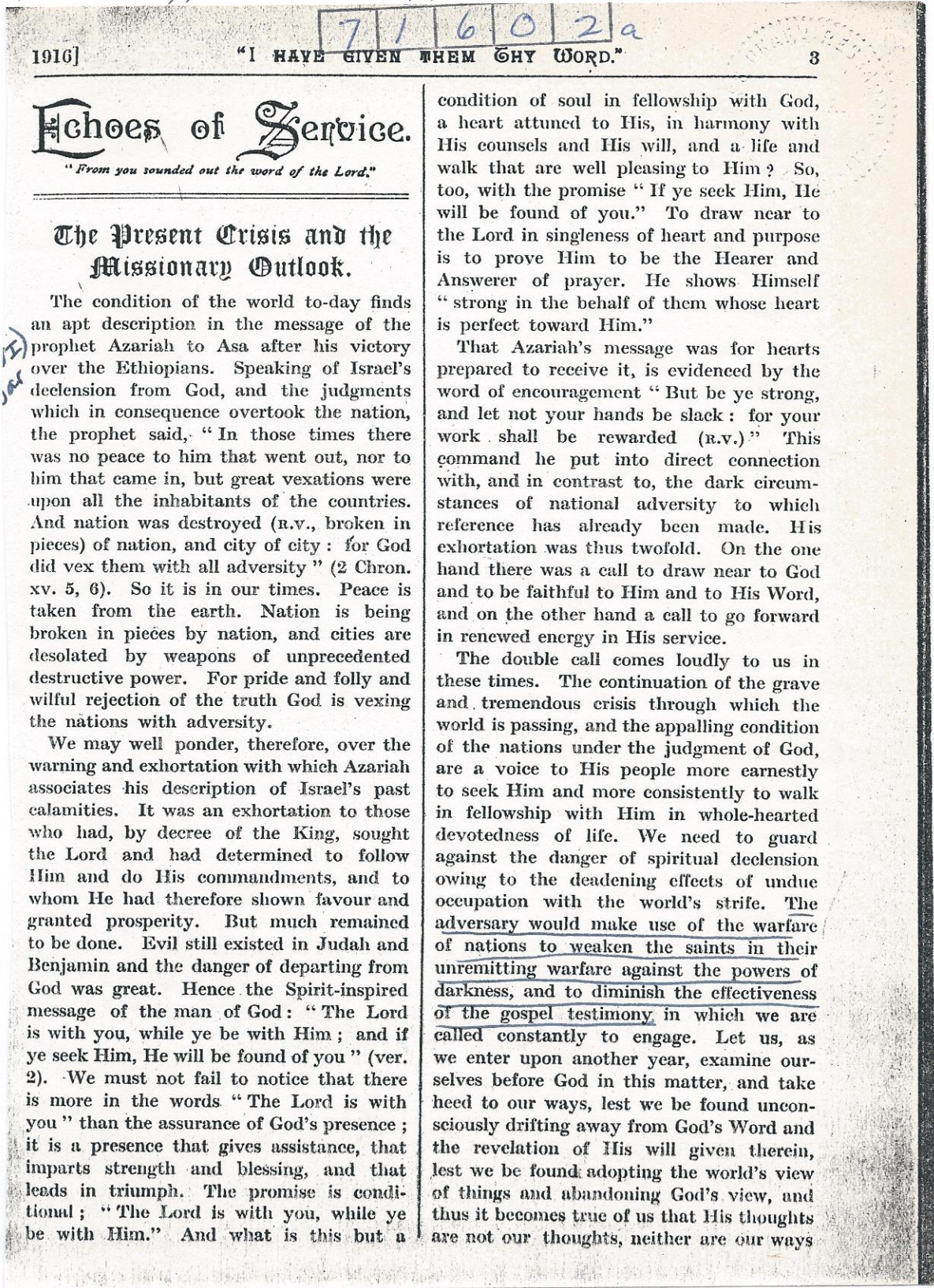


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"I HAVE GIVEN THEM MY WORD."

3

Echoes of Service.

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

The Present Crisis and the Missionary Outlook.

JW
The condition of the world to-day finds an apt description in the message of the prophet Azariah to Asa after his victory over the Ethiopians. Speaking of Israel's declension from God, and the judgments which in consequence overtook the nation, the prophet said, "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed (r.v., broken in pieces) of nation, and city of city: for God did vex them with all adversity" (2 Chron. xv. 5, 6). So it is in our times. Peace is taken from the earth. Nation is being broken in pieces by nation, and cities are desolated by weapons of unprecedented destructive power. For pride and folly and wilful rejection of the truth God is vexing the nations with adversity.

We may well ponder, therefore, over the warning and exhortation with which Azariah associates his description of Israel's past calamities. It was an exhortation to those who had, by decree of the King, sought the Lord and had determined to follow Him and do His commandments, and to whom He had therefore shown favour and granted prosperity. But much remained to be done. Evil still existed in Judah and Benjamin and the danger of departing from God was great. Hence the Spirit-inspired message of the man of God: "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you" (ver. 2). We must not fail to notice that there is more in the words "The Lord is with you" than the assurance of God's presence; it is a presence that gives assistance, that imparts strength and blessing, and that leads in triumph. The promise is conditional; "The Lord is with you, while ye be with Him." And what is this but a

condition of soul in fellowship with God, a heart attuned to His, in harmony with His counsels and His will, and a life and walk that are well pleasing to Him? So, too, with the promise "If ye seek Him, He will be found of you." To draw near to the Lord in singleness of heart and purpose is to prove Him to be the Hearer and Answerer of prayer. He shows Himself "strong in the behalf of them whose heart is perfect toward Him."

That Azariah's message was for hearts prepared to receive it, is evidenced by the word of encouragement "But be ye strong, and let not your hands be slack: for your work shall be rewarded (r.v.)." This command he put into direct connection with, and in contrast to, the dark circumstances of national adversity to which reference has already been made. His exhortation was thus twofold. On the one hand there was a call to draw near to God and to be faithful to Him and to His Word, and on the other hand a call to go forward in renewed energy in His service.

The double call comes loudly to us in these times. The continuation of the grave and tremendous crisis through which the world is passing, and the appalling condition of the nations under the judgment of God, are a voice to His people more earnestly to seek Him and more consistently to walk in fellowship with Him in whole-hearted devotedness of life. We need to guard against the danger of spiritual declension owing to the deadening effects of undue occupation with the world's strife. The adversary would make use of the warfare of nations to weaken the saints in their unremitting warfare against the powers of darkness, and to diminish the effectiveness of the gospel testimony in which we are called constantly to engage. Let us, as we enter upon another year, examine ourselves before God in this matter, and take heed to our ways, lest we be found unconsciously drifting away from God's Word and the revelation of His will given therein, lest we be found adopting the world's view of things and abandoning God's view, and thus it becomes true of us that His thoughts are not our thoughts, neither are our ways

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OUR PRESENT CRISIS.

[JANUARY, PART I,

His ways. The Evil One is ever aiming to get the saints to identify themselves with the world. His efforts are subtle and deadly, and he is as busy in using the world's strife as he is in using its pleasures. Oh! that we might get low before the Lord at this time, and do as Asa and his people did, "enter into a covenant to seek the Lord God with all our heart and with all our soul" (ver. 12).

Some may perhaps be tempted to depression and despondency owing to the solemn and distressing events of these times and the dark national outlook, and thus be fearing that service for the Lord in the mission field must receive a serious set back, that the work cannot go on as it has done, that funds will fail for the maintenance of His servants. The feeling perhaps lurks in the hearts of some that it is advisable to discourage the going forth of fresh labourers, and that, as the war has necessitated a retrenchment in most departments of life, there must be a retrenchment likewise in missionary effort. Is such a thought inspired by the teaching of Scripture, or is it born of unbelief? Did not our Lord say, "Lo, I am with you alway, even unto the end of the age?" We may trust Him to fulfil His promise. Let us recognize that it is His will for the gospel to be preached to every creature, and that the testimony is to go on until the end comes. The work is His, and He will maintain it. But ours is the responsibility to be in whole-hearted sympathy with Him about it. God, who "willeth that all men should be saved, and come to the knowledge of the truth," has not permitted a world-wide war with a view to the diminution of gospel labours. Nay, national disturbance and calamity have frequently been the very times in which the Church has been roused to greater effort. "There was a great persecution against the church which was at Jerusalem; and they were all scattered abroad. . . . Therefore they that were scattered abroad went everywhere preaching the Word" (Acts viii. 1, 4). Two words stand out prominently here—persecution and preaching.

God has other ways of stirring up His people besides persecution. The great European wars of a hundred years ago were accompanied by a drawing near to God on the part of Christians in this country, and by a consequent renewal of missionary activity. The widely opened doors in other lands were entered, and the fruits of the labours of His servants in the

early part of last century are being reaped to-day. Europe is again convulsed from end to end with war. It may be the Lord is calling His people to still greater effort for the spread of the gospel. Let us beware lest, by drifting into ways inconsistent with our heavenly calling, we hinder the Spirit of the Lord from using us as His instruments in the furtherance of His great designs. Let us beware lest by our unbelief we miss the opportunities He is presenting to us. May we give ear to His word through Azariah, "Be ye strong, and let not your hands be weak; for your work shall be rewarded"! Let us seek grace to "be strong in the Lord and in the power of His might," to "be strong in faith, giving glory to God," and to "be strong in the grace that is in Christ Jesus." Our Master and Lord is calling us to go forward with Him, calling us to devote ourselves and our all to His service, calling us to enter more than ever into His thoughts about the perishing for whom He died, the lost whom He came to save. He points us ever to His cross, the evidence of His love to us and to those who have not heard of it. He points us also to His return and to our reward—"your work shall be rewarded." Let us have respect unto the recompense of the reward. Whether we go to the mission field ourselves or assist those who go—and let us be sure that we are where He would have us be, and are doing what He would have us do—if we are in fellowship with Him, our work shall be rewarded. At the critical moment of the battle of Waterloo, when reinforcements were appearing for Wellington's army, and Napoleon had finally flung his Imperial Guard against the impenetrable ranks of the British, Wellington seized the opportunity to issue his famous order, "Let the whole line advance." Leading his army he swept on to victory. The Church has a mightier warfare to wage. The forces of darkness are gathering together in dense array. May we hear the call of our great and glorious Leader to advance, and we shall see greater triumphs of the gospel than ever.

W. E. VINE.

NOTES AND COMMENTS.

Europe.—Our brethren in Paris have had the joy of receiving among them three brethren from Switzerland, including a brother of Mr. S. Squire of Lausanne. They are engaged in business and seem likely to stay in Paris. After an address by Mr. Edmond Squire on a Lord's-day afternoon, one of some French refugees

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to the neglected villages north-west of Kavungu. Before going they cut some planks from trunks of trees to sell for salt and beads, with which to buy their food for the road. May the Lord reward them by allowing them to see fruit from their service, and abundantly bless them in their own souls!

Fritz Schindler.

NORTHERN RHODESIA.

THE WORK NEAR THE KABOMPO.—G. R. Suckling.

When Mr. Arnot's fatal illness compelled him to return to Johannesburg, he was comforted with the reflection that his desire had been granted him—he had definitely secured the Kabompo Valley for the preaching of the gospel. But the position was very serious. There were only two young men there, whose combined ages did not total fifty years, and they seemed cut off from outside help, though it will be seen that God wonderfully raised up aid in the persons of young native Christians.

The site ultimately chosen for the building of the mission station was on the high, well-wooded banks of the Zambesi, twenty-five miles north of the Kabompo mouth. When we first arrived there, the whole neighbourhood, men, women and children, flocked out to welcome us, and from the first a friendly, eager spirit has been manifested by the people. The district is under the control of the Rhodesian Government and is now fairly settled and peaceful. The people have lost their former fear of the white man and are willing and anxious to come in contact with him.

The first few days were very busy ones, building temporary shelters from the rain, so that our little meetings had to be held in the evenings. Our first daylight meeting was around an open grave. Several of the boys from the school at Kaleñe Hill had journeyed over country a distance of 250 miles to meet us at the Kabompo. The one who at Kaleñe had been my personal boy, about seventeen years of age, was the eldest of them, and he had brought with him his girl-wife. Just after our arrival at the new station, he became seriously ill, and within a week had passed away. But, before going, he had said, "I am going to God's country," and so, to the amazement of the natives, we were able to stand round his grave and sing a song of triumph. It was strange news indeed for them to learn that this young man, a member of their own tribe, had through death passed to the life immortal, to the land of glory and of rest.

God undoubtedly used this seeming trial for the furtherance of the work. I felt I ought to send back all the Kaleñe Hill boys to their own homes, but two of them refused to go, saying that they wished to stay and help with God's work. They stayed on and were a great help and cheer, and, at the end of the year, when we visited Kaleñe Hill, we had the joy of baptizing them and two of their relatives, and of receiving them at the Lord's Table. They then again, with another young Christian boy, left their villages and friends at Kaleñe and returned with me to the Kabompo. Another native Christian, trained under the influence of Mr. Schindler and other workers, voluntarily offered to come and help us, and so a little assembly was formed of those who had left home and friends for the sake of the gospel. They helped, without remuneration, in the school and the meetings, and out of their wages of 10s. a month as cook, gardener, etc., they were in the habit of each bringing sixpence or a shilling every week to the Lord's table. God has blessed their sacrifice and their devoted service, and He is using them, we believe, to the salvation of others.

We have seen how God has gathered together a few workers for that needy field. Let us now consider what its needs and possibilities are. If a line could be drawn round the mission station there, halving the distances between it and any other mission station, north, south, east and west, it would enclose an area of 30,000 square miles, that is, about the size of Ireland. In this district: (1) There is no other mission station or out-school. (2) No missionary had ever attempted permanent work. (3) There was no native that could read and write. (4) The vast majority of the natives had never heard a word of the gospel, nor the voice of a white man speaking in their own language. (5) Seven different tribes are represented, four of which were previously quite untouched by missionary work. The numerically predominant tribes are the Lunda and Lovale (Lwena), the former being chiefly on the east of the Zambesi and the latter on the west. The work is thus intimately linked with that in the more northerly stations, where work is carried on amongst the same two tribes.

The building and development of the station is being gradually completed on ground leased from the Rhodesian Government. Dr. Fisher has visited the district and has approved the selection of the site, stating that he considered the district most

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hopeful from a missionary point of view. The site is on the edge of a great forest, and much work has been necessary to clear the ground and to build the two houses now completed thereon. A good vegetable garden and a promising orchard make the question of commissariat much easier, and some acres of ground have already been brought under cultivation for the production of native foods. A gospel meeting is held every day for the people working on the place, and also on Sundays, when men and women attend from the villages round, some of them six or seven miles away. Itinerations are undertaken as often as possible, and on such occasions we frequently have the privilege of taking the gospel into villages for the very first time. Speaking broadly, Mr. Rogers attends to the Lwena part of the work and I to the Lunda, though we also have members of other tribes in the school and working on the place.

In the Barotse Valley there is a national school carried on under the control of the Government, at which two hundred boys are always in residence, and where, for a period of five years, under the direction of two white masters, they are educated, fed and clothed free of charge, but the education is purely secular. The Government proposed opening in our district an out-school in connection with this national school, and would have sent a trained native to be in charge. He would be under no direct supervision, would be visited but seldom, and would almost certainly have a very bad influence on the neighbourhood. To prevent this, and to secure the religious basis of the education to be introduced into the district, we offered to open a school ourselves if the Government would not open a rival one. To this they agreed, and a small commencement was made, with about twenty-five scholars, but the school-room was very rough and there was very poor accommodation for the boys. Still, four of them, within a year, learned to read and write satisfactorily in their own language, and others made very good progress. The usual programme was: 9.0 to 11.0 a.m., English class for those who could read and write in their own language; 1.0 to 2.30 p.m., senior native school (Lunda and Lwena); 2.30 to 4.0 p.m. junior native school (Lunda only). When the boys are not actually in school, they are usefully employed about the place—gardening, clearing away the undergrowth, fetching water and wood, etc. Thus they are kept under the daily sound of the gospel, the

influence of the missionaries and the discipline of the mission station, in preference to their being allowed back day by day to the darkness and heathenism of their villages. Mr. Crawford wrote in *Thinking Black*: "The mission school only has them for two hours as against the long reactionary remainder of the day and night in heathendom." It is to prevent this daily retrograde lapse that we seek to keep the boys on the station throughout the day and night. No one who is acquainted with the village life of African children, and who believes in the power of the gospel, can doubt the gracious possibilities of thus seeking to save them from the one, and of bringing them under the influence of the other. Already a number of the local boys in the school have professed conversion, and, although we cannot yet tell how real their profession is, we do rejoice in their manifest interest and, in some cases, in very marked changes in their lives.

Of course we look upon these first efforts in school teaching as but the germ of greater things. The need is vast and there is no limit to the possibilities of service here. There is some likelihood that in this district, for which Mr. Arnot worked and prayed and died, a combined school and meeting-room, with suitable house accommodation for the scholars, will be built as a memorial to him, and this will meet a great need.

Some friends are also helping in the support of boys in the school. Each boy received involves an annual minimum expenditure of £2. The sum is small (2d. a day) in comparison with the benefit accruing to the lad so maintained, and we are hopeful that many of the Lord's people may be constrained to follow the example of those who, either individually or jointly with others, are desirous of supporting a boy. In the interest already aroused in this matter I see a bright prospect of considerably widening the scope of service. Thus many numbers of otherwise hopeless heathen lads be snatched as brands from the burning and join with the great host who "shall come from the east and from the west, and sit down in the Kingdom of Heaven."

We hope that this paper will enable friends to grasp the situation in the Kabompo district and to pray more intelligently for it. While seeking your prayers for the general welfare of the work, we would suggest the bringing of the following subjects specially before the Lord: The upholding and strengthening of the native Christians; the sending out of more workers, especially,

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if it please God, of a married couple (there is at present no one who can attend to the needs of the women of the district); the development and extension of the school work. I am hoping, God willing, to leave England again in January to return to the Kabompo. G. R. Suckling.

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-AFRICA. FEBRUARY, PART I,

NORTHERN RHODESIA.

A Year's Retrospect. 71612

Kalehe Hill, Nov. 6th.—Thirteen months have passed by since we sent a general survey of the work here. There has been much to encourage us. Twelve have been baptized and received into fellowship, and others are coming forward, some of whom we hope soon to baptize. The desire for instruction in reading and writing has been increasing all the year, and the last two terms it has been impossible to receive all who desire to come from distant places. We have 150 scholars, half of whom are boarders. Our second daughter takes charge of this important work since Mrs. Last left us. We hope it may be possible to have pupil-teachers trained sufficiently to undertake out-schools in outlying districts. This will be a new development, and much prayer is necessary for the wisdom needed in undertaking it, especially in the choosing of teachers, as, if good work is to be accomplished, men with a love for souls are a necessity.

The medical work has grown rapidly, and major operations are now not uncommon. The results, from a medical point of view, are most encouraging, especially as we can record that, through God's mercy, we have never had a fatal operation case. We have now thirty in-patients, and the out-patient department takes up several hours of hard work daily.

Our eldest son has been much encouraged in itineration east of the station, and is now away visiting villages to the west.

Miss Yuill, who arrived here in December last, is getting on with the language and doing her utmost to help in every way.

It has been our joy to welcome several of our fellow-workers here during the year for rest and change, and for medical and dental treatment, and their visits help us to keep in touch with their work in their needy fields.

Walter Fisher.

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NORTHERN RHODESIA.

Itinerating from Kaleñe Hill (*Lundaland*).
(*Extracts from a Home Diary.*)

Nov. 6th.—After about an hour's walking we crossed the Lofwa, and about forty-five minutes later a tributary, after which we arrived at Chiteka's village. While I was lunching, a neighbouring headman went round collecting hearers, and before I had finished he had about eight men together, with whom I proceeded to hold a meeting. They listened intelligently, and were greatly shocked at Adam and Eve's indiscretion. About 5.0 I reached Kapidio's, and after dinner went up to the village for a meeting, taking several logs to make a nice fire. It was rather difficult to get on with what I wanted to say, as the headman kept on stopping me and going over what I had said for the benefit of the women, who were sitting outside. He was rather self-confident and did not seem to think there was much wrong with himself, although he took great care to impress on the women what a bad lot they were.

7th (*Sunday*).—We had a quiet little meeting for breaking of bread this afternoon. Choma read most of John xiv. and wanted it explained. Sapa wanted John vi. explained. As soon as it was dark we went up to the village and had quite an interesting meeting. I went over briefly what I said last night, and then tackled the previous existence question, Sapa and Choma backing me up well. They are both very clever talkers and they make a great impression. They seem to be developing a love for soul-seeking. To-morrow they are to go in different directions, each with another boy, to tell the gospel. I want to get the translation work finished to send to Mr. Cunningham when I get fairly near Kalunda.

14th.—I set to at the translation, and finished all I had of Acts. After dinner we had a good meeting by moonlight, and impressed on the people the near coming of our Lord and the necessity of believing now. All along they have been listening very attentively, and to-night was no exception.

15th.—We pitched camp at Chinyemba's, where there is a clump of seven villages, all within twenty minutes' walk. Sapa and I had a meeting at one of these. An old man on the outskirts of the village had evidently been lying in the ashes for warmth, as his body was white with them. I thought he would be out of earshot, as he seemed deaf when I spoke to him, and my meeting was about twenty yards away. When we had finished, Sapa asked him what he had heard, and he said gladly, "*Wa tu fuchila*" ("He pays our debts for us.") That was all, but surely that was enough. Thank God! We got back to camp at 6.30, and after dinner gathered the people and had a good

crowd of men and a few women. They listened very well and freely discussed the state of affairs, but they always shirk the responsibility by saying that they hear so seldom; why does not some white man build among them, etc.?

16th.—Sapa and Choma went off together in one direction, and Buraya and I in another, to get the people together for a big meeting. I had a good one with Muchika's people, and a fairly good one in the evening, after which I went round to see the people who did not come. The people of one village, who come from near Kaleñe Hill, professed great pleasure at seeing me.

18th.—Choma went to see the old man mentioned above and take him a bit of

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fowl and salt. He cannot walk, but Choma says he is very happy indeed. I am quite sure he is saved. At midday we got the loads tied up, and the boys went off to Makanka's. I stayed behind, having "meetings" in six villages. It is tiring work telling the gospel over and over again the same day, for it is such a strain to fix the people's attention.

20th.—I believe Makanka's people are really stirred up about the gospel, and I hear his verdict has gone forth that there is to be no more spirit worship.

W. Singleton Fisher.

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travel note: ✓

N. Rhodesia.—Mr. Suckling has reached S. Africa, and was joined, en route for the Kabompo Station, by Mr. Thomas Hanson, commended from Johannesburg.

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NORTHERN RHODESIA.

A Victory.—Miss Yuill. 71643

Kaleñe Hill, March 13th.—We have been exceedingly busy in the medical work. We have had numbers of people coming from villages all round the hill with bad, ulcerated legs. These live in huts, but our hospital has been well used for pneumonia cases and others. The work has been so heavy lately that we feel we could do with three or four more nurses. You will understand what an expense it has been to feed all these people and give them medicine, but they have heard the gospel every day since their arrival here, and we pray that many of them may return to their villages with the Lord Jesus as their Saviour. A number are really interested.

There seems to be quite an awakening in these days, numbers of women coming "to believe." The richest woman in the district, who was prayed for for years and told Mrs. Fisher some time ago that she wanted to follow the Lord Jesus, really seemed to be changed, and one day Mrs. Fisher suggested that she should now bring up all her fetishes and have them burned. For about a fortnight she stopped coming to the meetings, and we could see something was wrong, but we continued to pray that she might have strength to come right out for the Master and bring up all her fetishes, which really seemed to be the last hindrance. On Sunday, just after the meetings were over, she brought them and said she had finished with them now. We all feel so happy about her, and pray that she may be the means of bringing her husband, who seems very much hardened indeed, and her

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family. Another woman, who has been a great sinner, came some time ago and told us she, too, wanted to believe, and a few days afterwards brought all her fetishes. We think she is really the Lord's.

We have now about twenty orphans on the place, and a number of them are little tots who need quite a lot of attention. Miss Katolo Fisher has a tiny baby of about three months to mother; it came to us in a dying condition, but under her watchful care is thriving beautifully. I have charge of another, a fine, chubby child nearly six months old. Agnes Yuill.

The following have booked passage for Cape Town, sailing June 17th:—Dr. and Miss Fisher, returning to Kaleñe Hill; Miss Mary Kathleen Marks, commended from Cholmeley Hall, Highgate, proceeding in the first instance to Kaleñe Hill; Miss Ethel Isherwood, commended from Manchester, proceeding to Kalunda, and Miss Margaret Gibson, commended from Buffalo, U.S.A., and expecting to join her sister, Mrs. Mowat, at Kazombo.

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AVERAGE GATHERING AT SUNDAY MORNING GOSPEL MEETING AT KASAI, 1914.
The photo from which this is taken was sent us by our departed brother, Mr. Taylor.
It is good to know that the attendance has since largely increased.

28th.—Yesterday we had the joy of hearing three more confess their desire to follow the Lord Jesus. They come from a near village. Please pray much for them.

Fred Offord.

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NORTHERN RHODESIA.

Results of a Convert's Testimony (Lundaland).

Kaloko Hill, March 20th.—One of two professing Christians, not yet baptized, who live at a village forty-eight miles away, went out on his own initiative preaching the gospel in the surrounding villages. He spent two days at one called Kanyika's, and as a result all but one of the men present and one woman pulled up their fetish sticks, collected their fetish horns and made a bonfire of them. They immediately sent to us for a teacher to tell them more, as the one used to their conversion was himself very ignorant. Just then we had no one to send, but a fortnight ago I was on a visit to the first-named village, and six of them, accompanied by two women, came in sixteen miles to see me. At their request I again told them the gospel story, and three of them were much interested, but genuinely distressed because they said they thought it was very hard not to be allowed to get drunk occasionally. They seemed, however, really keen, and appeared to grasp the fact that they were sinners, but they

said, "Christ has died to save us; has He not?" Since I returned home we have twice collected those in fellowship to pray about and discuss the matter, and two, Kasaka and Sampa (the former a man of about thirty-five and a keen evangelist, the latter a clever young fellow of seventeen), have offered to go there and spend three months in the village. The other native Christians then said they would like to help with meal to feed them, cloth to dress them and money to help to pay their tax. We hope that they will be able to evangelize the outlying district and tell the gospel to the people I visited in September. They are to start to-morrow, if Kasaka's wife, who is ill, is better, and should arrive in three days, it being sixty-four miles' journey.

W. Singleton Fisher.

Mrs. Fisher writes, "Two black ladies are sitting gazing at me, waiting for the elements to abate; the thunder has been terrific. These two have come, as one (the redeemed slave-mother of an old work-boy of ours) wants a newly recovered niece of hers to live with her. The whole family was scattered a generation back by slavery, and now they are finding one another again. This new girl's father (who is also the owner of her and her mother) sent me a polite message, saying the girl is no slave and can stay as long as she likes with her aunt. Of course he really means the aunt to redeem her with calico. At our mid-day gospel meeting

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we had at least 250 adults, who listened well to the message. About twenty-five men were perfect strangers, passing through the district looking for work. One of our girl patients, with a broken leg and horrible sores, appears to be taking quite an interest in the gospel, and has begun to thank God for her food, quite on her own initiative. She is a pretty little woman, but very ill."

Busy Days and Difficult Cases.

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Kaleñe Hill, March 24th.—When one first gets out here there is so little one can do that one is glad to get hold of any odd jobs, but as one learns a little of the way work goes on, and picks up a few phrases of the language, one finds more and more to do each week, and the difficulty is no longer *what* to do, but *how* to do it all in the all too brief hours between sunrise and sunset. Most of our work, medical and otherwise, has to be got through before dark, and it is certainly true here that "the night cometh when no man can work."

Early each morning the dispensary presents a busy scene; there are men from the neighbouring village waiting to have their sore legs dressed, women who have brought up sick babies, a man from one of the villages who wants to borrow a hammock in order to bring up a sick wife, and each tries to impress you with the particular urgency of his or her case, so that it takes no little patience to sort them out and treat them one by one. In addition, there are seventy or eighty patients living on the place, some in the patients' camp and the more serious ones in the hospital, and each of these requires either medicine or dressing, so that, with an interval for lunch, we are kept busy until noon, when the dispensary closes and all the patients who are well enough, with their numerous friends, are gathered into the gospel meeting. It is cheering to see so many, some of them from villages a hundred miles away, brought within hearing of the gospel by this work.

A sad case occurred the other day. A young married woman, who had recently professed conversion, was brought up with what appeared to be a severe attack of malaria, but, after two or three days of fever, without any warning she developed an alarming complication, and, in spite of all we could do for her, she died in a few hours. We trust she is with the Lord. Her husband needs our prayers; he is a professing Christian, but was not running well. Please God this severe blow may be the means of his restoration.

A few weeks ago I was greatly helped of

the Lord in operating on a boy of fourteen, suffering from a cancer in the neck. The large size and dangerous situation of the tumour made its removal a difficult matter, but in answer to prayer he came through all right and is now doing well. Pray that his life, which we trust has been saved, may be spent to the glory of God. He is an only child; his father has been in fellowship for some years, and his mother recently made a profession and seems to have had a real change of heart.

It is often trying to deal with all these serious cases, with no consultant within two hundred miles, and one would sometimes sink under the burden of responsibility, were it not that we can bring them in prayer to Him who has the wisdom of a thousand consultants.

H. Juleyan Hoyte.

En route for the Kabompo.

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It has very greatly encouraged us that sufficient funds were already in hand before I left home to enable us to proceed with the building of the Arnot Memorial School as soon as I get back to the Kabompo. Moreover, the sympathy shown with regard to the support of boys in the school, and the practical steps taken to facilitate it, will enable us to gather as early as possible upwards of fifty boys in the school. We shall not wait for the new buildings to be completed, but shall re-open the school in our old school-hut. We hope in time to get each boy allocated to individual friends, so that they may follow him in prayer, though this cannot be done at once in all cases.

I have received encouraging news about the station, and learn that our boys were able to get away in good time to bring the boat down to Livingstone to meet us. The young Christian lads who, during my absence, went back to their homes at Kaleñe Hill have, I hear, again set out to rejoin us at the Kabompo. Best of all, Mr. Thomas Hansen, a brother in the meetings here, is being commended to return with me. He is a trained carpenter and has had considerable experience in missionary and native hospital work. We hope to reach Livingstone on March 4th, and to leave there two or three days later. If all goes well, we should reach the Kabompo early in April, when probably the rains will be over for the season. We shall thus be able to begin at once our preparations for building the school.

Please pray for us. We look forward to

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the prospect of gathering so many boys together for daily instruction, and we want to see each one truly converted to God. With so much building on hand, we shall also have a large number of men always about the place, and we seek your prayers that many of these work-people may be brought to know the Saviour. There will be, too, the regular gospel meetings and the visits to the villages, when the women-folk will also come under the sound of the gospel, and all these activities need to be sustained by prayer—consistent, persistent, and insistent.

Pray especially for Mr. Rogers, who is at present out on a long itineration among the Lovale villages to the west of us, in most of which the gospel has never before been proclaimed. We are not called to work in a parish, but in a whole country, and the forms of service must vary according to the differing needs. Chitokoloki is the name of the little stream beside which our station is built. It means "The thing that has been whitened," and I like to think that our station is a little spot of white in the blackness around. But, remember, it is only a spot, and the people in our immediate neighbourhood are very few compared with the thousands in the whole district. Hence the need of such journeys as Mr. Rogers', and of the stirring up of the native Christians to reach out into the regions beyond with the gospel. Already they have shown some interest in this direction, and we look for still further activity on their part. We look forward hopefully to the time when we shall be able to have little out-stations in all directions, about twenty to fifty miles away, manned by native Christians and regularly visited by the missionaries. For this reason, we have no desire to introduce the boys to higher education of either an academic or industrial nature. This would nearly always lead to their going into other districts, and, perhaps, to their forsaking their Christian profession. Our desire is rather to teach them just enough for them to be able to teach others, to live intelligent and godly lives, and, in some cases, to be able to earn their own living by rough carpentry or gardening work. They will then be able to teach and preach in their own villages without needing financial support from the missionary.

G. R. Suckling.

Johannesburg, Feb. 24th.

(This was not received in time for last number.)

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

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1166
NORTHERN RHODESIA.

Kalene Hill, Lundaland, June 2nd.—On Saturday my son Singleton reached home after visiting the villages where some natives have professed to be converted [see page 235]. He brought such a pathetic story of the needs of the women, that Dr. Hoyte and the girls were very keen on my coming right away on Monday, which I did, bringing with me a Christian woman. On Wednesday we slept at Chimivisha's village, and found the people mourning the death of a woman two days previously. Her tiny babe was lying on the bare ground, scorched by the sun by day and nearly killed by the cold at night. The head man could not get any of

his people to care for it, and had not even a goat from which to get milk, so asked me if I would try to bring it up. At first it did not even cry, but now it has a voice with which to complain. I never saw such an anti-Christian village as this one; all evening the older women busied themselves calling away the children and young people who gathered round our big fire. Some paid wailers came to have a look at us, so we made them sit down and taught them something of the gospel. Later on we went to the part of the village where the widower was sitting, and had a good time telling of the life to come; some listened, but others carried on conversation on other topics. At night they began drumming and singing, or rather shrieking in a fiendish manner, to frighten away the spirit of the dead, but I sent a message to the head man that the noise kept me awake, so they ceased, and we did not hear that the spirit had returned to worry the living. Next morning, when we were leaving, they brought out their diseased folk, and I treated ten tropical ulcers, some quite large.

We had a warm welcome from the women at Kanyika's, who have many questions to ask. This evening we had a large meeting, with about sixty adults, most of whom seemed interested, some keenly so. It seems strange that our Kalene Hill out-station work should begin so far off and not emanate directly from us whites, though at the very beginning it resulted from the medical work. A very important old lady stayed eight years ago at the Hill for medical treatment, and professed conversion; she was afterwards baptized, and is now with the Lord. While with us two or three of her slaves made a profession, and since then they have obtained their freedom. One of them came here preaching, quite on his own, and several people were deeply interested. He came over to us saying, "I have done my part, and must go back to look after my rice crop; it is for you now to send teachers."

After much prayer, two Christians in fellowship felt led to come, and have now been here two months. Some weeks ago they sent over to say, "Intoxicating beer is the trouble," so Singleton came over to see the professing Christians, and they have now given it up, and do not brew it any more. He had a fine time here, with the result that I came to deal specially with the women's difficulties, which are many and appalling beyond description. I never before even half realized the degradation of these people, and how much they need the

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power of God to raise them. This little group of professing Christians should never again be left without a shepherd, and, sad to say, I must go on Wednesday, and the evangelists have been asked to go elsewhere.

Sunday.—Some walked eight miles to a gospel meeting this morning. We felt the power of God, and a few seemed to take in what was said. The wee baby is looking a little better. Anna Fisher.

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⁷¹⁶⁶⁶
Kabompo, May 30th.—Five days ago I reached this place again after having accompanied Messrs. Lane and Figg on a trip to the south of the Lungwebungu river. You will remember that Mr. Arnot was taken ill just as he and his wife were on the point of setting out for the Lungwebungu river. His object was to explore a region which report said was very thickly populated with Va-Lwena. On his final illness at the Kabompo in 1914, he had regretfully to give up the idea of ever accomplishing this object, and almost his last talk with me was spent in discussion as to the best method for me to do this for him. In March, 1914, I accordingly set out, and eventually reached the desired goal and found that literally "the half had not been told" us, for on the Lumai river I discovered the thickest population I had yet seen in Africa. On my returning and informing Dr. Fisher of this great field, he decided to make an effort to get there himself, and thus give the advantage of his long experience in either confirming or revising my estimate. In a long journey, briefly described in *Echoes*, Dr. Fisher accompanied me to the district and, if anything, was more enthusiastic over the place than I was, and he felt that something must be done to begin work among the vast masses of unreached Va-Lwena there. But the great, and to us practically insuperable, difficulty was the lack of an experienced worker to take the lead and to superintend the development of a station. Meanwhile God had laid it on the mind of Mr. Figg, of Bié, to seek a fresh sphere of labour, and in December, in company with Mr. Lane, he arrived at Kaleñe Hill in the process of a prolonged tour of the various mission centres. When one realized that besides sixteen years of work in Africa, Mr. Figg had the great advantage of already knowing the Lwena language, it seemed to be manifestly God's leading, and Dr. Fisher at once laid the matter of the Lungwebungu field before him, which confirmed his and

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Mr. Lane's decision to pass through that district on their return journey to Bié.

So last March I accompanied them from Kazombo, on the 250 miles over muddy paths and water-logged plains, to the place which had so occupied our thoughts during the last two years. The journey itself was on a par with most other wet-season journeys in Africa, and we had a most pleasant time of fellowship together. We went over the six or seven little tributaries of the big Lungwebungu, on whose banks the Va-Lwena villages cluster, and both my companions were immensely struck with the vastness of the population and the unique advantages over most other places. Here are a series of rivers, only three to five miles from each other, each of which has a sufficient number of people on it to warrant a mission station to itself. At a rough estimate I should think that a central site could be easily found which would have well over 100,000 people within a ten-mile radius. But much definite help in prayer is necessary before a great centre like that can be successfully evangelized—prayer for workers, prayer for support, and above all, prayer that the Master may be closely followed in every successive step of the undertaking.

Of the trip itself little merits relation, in view of the many times itinerating trips in Africa have been described. One evening, on the Lwozee river, I was returning to camp when I passed through a large village. A large and particularly brilliant rainbow was spanning the sky, and I used it in relating the story of the Flood. After I had finished, as is common, a native commenced to repeat what I had been saying, and to my astonishment added some further details about the Lord Jesus. On inquiry it seemed that he had heard Dr. Fisher speak when we passed his village on the Lutembwe river, fifty miles to the south, last year, and some phrases had stuck in his memory, and now he was able to piece what I told him with the facts learned from Dr. Fisher, thus showing once again that the messages given on these tours are not allowed by God to fall to the ground, but really interest and prepare the way for further instruction.

Now back at this station once more, Messrs. Suckling and Hansen and I hope to proceed with the building of the Arnot Memorial School, and we are counting much on the unceasing prayer of God's children, our fellow-labourers, in the home country.

T. Lambert Rogers.

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A FURTHER ACCOUNT, 71667

It had been my purpose for some years to return to the further interior, and my intention was to visit the Chokwe tribe. I wrote last September of what a visit to the north of our existing stations of Mboma and Kasai had revealed. At the same time I felt that, should a healthy site in a well-populated region among the Va-Lwena be found, I should give it the precedence, having previously laboured among them, and having some knowledge of their language. When later, I joined with Mr. Lane on a more extended trip, visiting stations in Lovale, Lunda and Garenganze countries, we decided that on the return journey we would (D.V.) visit the well-populated and very needy district at the Lungwebungu river, which Dr. Fisher and Mr. Rogers had visited in the early months of last year, an account of which we had seen in *Echoes*. Getting back to Lovale about the end of February of this year, we were joined at Kazombo by Mr. Rogers from Kabompo, who very kindly offered to accompany us on the tramp of about two hundred miles.

We had the advantage of seeing the country at the worst season of the year, an important point when choosing a location for permanent settlement. While in the region of the Zambezi we had full wet-season times, and without doubt the journals of travellers along by this mighty African waterway during the months of February and March will abound with such notes as "swollen rivers," "swampy ground," "flooded plains," "splash, splash, splash," "water, water, water," etc. At length we arrived at the bunch of tributaries on the right bank of the Lungwebungu river between which we were to see a population the size of which is seldom met with in such a small area in Africa. Forty-five by fifteen miles would perhaps be the measurement of the country where the population is "thick." It is not easy to calculate the approximate number of people in a district in Africa when huts and villages are scattered in all directions about the forest and no census is taken.

We did not explore up and down the whole of the rivers, as, apart from getting a sight of the population, we wished to see if there were healthy locations for the establishing of a station. The river Luvwei seemed to us to be one of the healthiest, and about the centre of the district; so somewhere near this river we hope at a future date to fix upon a site, to pitch our tent. A

well-equipped station, with whole-hearted energetic workers, would probably meet the needs of the situation, as it would be hoped that outposts could be placed at the other rivers, which could, as the work grew, be worked by native Christians. We have already two stations, Kayungu and Kazombo, among the Lwena tribe, but the latter, the nearer of the two to this sphere, is about 200 miles E.N.E. About 110 miles north by west from the Luvwei river is Mboma, where our brethren are labouring among the A-Chokwe. Parting company later with Mr. Rogers, a few days' journey west of this centre, we for the north, and he for the east, it was with the prospect that some day in the near future we might be permitted to commence regular gospel work in this needy part. Since leaving there a safe journey has been granted through Chokweland to Bié, and now to England, and I hope after furlough to set out for the Lungwebungu river. Will friends kindly pray that the Lord's blessing may be experienced in every way, in preparation for this new field, and that this other corner, included in our Master's command "all the world," may be entered with the glad and uplifting tidings of the gospel of God's grace? F. Figg.

S. Molton, N. Devon, July 25th.

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school was to be re-opened, and within a week we had received 125 scholars and were having to refuse others. Of these 67 were Lunda, 45 Mambowe, and 13 Lovale. Doubtless some will not settle down, but we hope eventually to have a regular school of somewhere over 100 scholars. Several of our "boys" are young married men. We have not had the heart to refuse them schooling because they are married, but those who have their wives with them have to feed themselves. We have made special compounds for them, where each couple has a neat little hut.

Some of these young men and many of the younger boys professed conversion last year. Two slipped back to the mire, but they seem sincerely repentant. Of the rest the reports are extremely good and we have great hopes that they are really converted. Some of the older ones especially show many signs of grace, and some are asking for baptism.

A beginning has already been made on the building of the Arnot Memorial School. All three of us are working at it, and for the next two or three months it will take much of our time. As we are also all teaching in the school day by day, we are fully occupied.

The native Christians are a great help to us. Mwondela (who came down from Kavungu and Kazombo) seems to have won the respect of the people, and both he and the younger boys work zealously amongst the people on the place and in the villages. The nights are too cold now for us to have a big meeting in the evenings, but very often the boys go to the different compounds and gather a few round the fires to sing hymns and to hear a short message. We eagerly look forward to the time when these young Christians will be able to settle some distance away from the station and open out-schools. Thus, while we seek your prayers in regard to our present needs, we also ask that you should pray for the future extension of the work along the lines of God's will, that there may be no stagnation but steady progress, until the number of God's elect is fully accomplished and Christ comes for His own.

G. R. Suckling.
T. Lambert Rogers.
Thos. Hansen.

Kabompo, June 3rd.—Some have thought of us as working among the Va-Lovale (or Va-Lwena); some, as being entirely confined to the Va-Lunda. Neither idea is right. We feel that this station is more for a district than for a tribe. In the district, there are representatives of at least seven different tribes, of which the Lunda and the Lovale are the most numerous. So far, settled work has been carried on with a view to reaching the Lunda and Lovale people living in this district, within British territory, but as other letters in this number show, it has been found that by far the larger part of the Lovale tribe is situated on the tributaries of the Lungwebungu river, about 250 miles west. We all most earnestly hope and pray that this great opportunity may also be seized, and that ere long settled work may be opened there. To Mr. Arnot's large heart and open vision the Kabompo was but the threshold to a larger sphere.

In the meantime we have no thickly-populated areas round us, and are therefore most thankful for the opportunity of greatly enlarging our school work and thereby gathering together numbers of boys from all parts of the district. Much enthusiasm was shown as soon as it was known the

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NORTHERN RHODESIA.

Kalene Hill.—At one time we had nearly a hundred cases of tropical ulcers under treatment, and I still have thirty or so men and boys who need regular dressing. They are very difficult things to cure, and left to themselves will go on for months and years. First Dr. Fisher and then myself have been definitely led, I believe, of God, to discover the two or three things that will really touch them, and though it is still a long job the patients all do well in time. They have to rest their legs as much as possible, so they remain on the place, living in little grass huts, three to five in each. This plan is expensive, as we are obliged to provide them

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with food day by day, but they are kept for some weeks under the sound of the gospel. Every day there is a gospel service, and men and women have, thank God, been truly converted through this who, apart from medical treatment, would probably never have heard the gospel at all.

I should value special prayer for a young man who, as the result of an ulcer, got bone disease in his leg. I operated some months ago, and in answer to prayer his leg has done very well. He is much interested in the gospel, and listens keenly, but I think something is holding him back. It may be fear of the spirits, evil relatives, or some besetting sin, but in any case we know the power of Christ can remove it and give perfect soundness of soul, as well as of body.

June 18th.—We have had a certain amount of excitement this last week, caused by the presence of lions in the district. Last Monday night two of them came on the hill and made short work with one of the calves. The next night I sat up in a tree near the ox-pen; there was bright moonlight till about 2.0 a.m., and, everything being very quiet, I dozed off, waking up every ten minutes or so, but about 3.30 I was awakened by the cattle making a noise in the pen, and in the faint moonlight I could make out two forms slowly moving round it. I fired, but must have gone just above the mark, for they both made off quickly, and, as the tracks told us in the morning, walked past our houses. We have seen nothing of them since.

The medical work continues busy, and some days it takes me four hours to dress all the ulcerated legs. I would ask prayer for a young woman, who has been operated on for bone disease, and whose leg is doing well. She has made a profession of conversion. The old woman with cataract, whom I mentioned in a former letter, has not only had her sight partially restored, but has also professed conversion, and seems very bright.

God willing, I hope to leave here about the middle of July for Bunkeya.

H. Julian Hoyte.

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NORTHERN RHODESIA

Kalene Kill, Sept. 4th.—A week after my return my son Singleton started on a tour

south, with Mr. Vernon, of the S.A.G.M., hoping to go as far as the latter's station and thence travel west to Chitokoloki, his thought being that, while travelling through districts occupied by Va-Kaongle, he might pick up enough of their language to preach to those who often visit us here. *En route* he visited the three villages, Kanyika, Kacambi, and Katolo, where, as mentioned recently in *Echoes*, a wonderful work is going on, commenced through native effort. He was much encouraged by all he saw and, leaving the three native Christians, Munginga and his wife and Sasusu, to instruct them further in the things of God, he went on twenty-five miles farther to Samvula's village, where Muhoni, whose leg was amputated by Dr. Hoyte, has now succeeded to the position of headman. Although it was

late when they arrived, they had a big meeting after dark, and the next day, Aug. 15th, Singleton went out early in the evening to get the people of a village across the stream to attend. He says in his diary:

"We had a big crowd at the meeting, and they all listened very well. I think Muhoni has been telling them what he heard at the hill. When we had finished, a great discussion ensued, amongst the men on their side and the women on theirs, as to the advisability of their believing, with the result that six men and about eleven women (amongst whom I recognized one or two that I had 'rooted out') came where I was sitting and said they wished to believe. Three men brought their fetish sticks and a little horn and threw them in the fire, and one pretty girl came shyly forward and, covering her face with her cloth with one hand, threw her fetish stick in with the other. Muhoni himself said he wished to believe, and threw his stick into the fire. Then I noticed a charm round his neck and told him that must go too, or his profession would be nothing but a mouth one. That hit him very hard, as it was a valuable hunter's charm, and he himself is a great hunter and has shot three elephants in the course of his career. He said the charm was not really bad; it was only to make him invisible when hunting big game! He begged to be allowed to give it away, but I told him that would be tempting some one to the same sin of trusting in a charm instead of in God. He took it off and raised it in his hand to throw into the fire, but no—it was too much, could not he just give it away? No, I said, he must be ready to give up everything if he was to be a true believer. After several times raising his hand to throw and drawing it back again, he screwed up his courage and threw the charm in. The natives who were standing near jumped and ran to a safe distance, expecting something dreadful would happen. He wanted to bring another powerful fetish of his, but it concerned the welfare of the whole village, and as all were loud in their protests he did not bring it."

The Christians here are much stirred up about the believers there and their need of help. Munginga, when he returned, told us he was led by our Lord's words to Peter, to show his love for Him by feeding the lambs, to give up his work, for which he was getting very good pay, to go and try to help to feed these lambs. Another Christian, in his prayer after the breaking of bread yesterday, in pleading for these young converts, said, "The animal is caught, but not yet killed," his idiomatic way of expressing the great need for others to go and give them further instruction and encouragement. Now the school is closed for six weeks, Miss Yuill and my daughter May hope to go south with some Christians and spend a little while with them. Mrs. Fisher was planning to go

this week with others to a district to the west, where also God is working, but, as I have to go to Kavungu to see a few medical cases about which Miss Ing is anxious, this has to be put off. Never was there more to encourage us in this glorious work, and the need for prayer is greater than ever, that it may prove a work for eternity.

Walter Fisher.
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Kabompo, Sept. 6th.—The Arnot Memorial School Building has taken up most of our time since our arrival. It is now almost finished, and we shall be very glad to be able to devote our attention to other things. We want to have it finished before the rains begin, lest all our sun-dried bricks be washed away and our labour be in vain.

We are encouraged in the gospel work by quite a number of people expressing a desire to believe. In most cases their lives witness to the fact that the Holy Spirit is working in their hearts. Only last night, after the daily gospel meeting, a man helping in the building said that since he came here to work he has found out that he is a sinner, and that the Lord Jesus came to save him, adding that he desires to believe in Him and to walk in His way.

We still have a large number of pupils in the school, and doubtless could get many more if we had room for them. We have boys from five different tribes, three of which, however, speak the same language.

Our greatest need is, I think, some one to work among the women. About twenty attend the gospel meetings, but there is no one to take a definite interest in them.

Thomas Hansen.

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Christians to remain in a heathen village. Should such a one fall ill they bring him here and leave him, saying, "Let those take care of you to whom you are now related." This means he remains here until the end comes, and we have to bury him.

We set aside Fridays for going out to the villages, while the sisters go on Wednesdays. Most of the villagers give us a good hearing, and a few large districts are desiring schools, but at present we are unable to respond, as our hands are full. *W. Edwin Roberts.*

En route for Chitokoloki, Sept. 13th.—I have visited our brethren at Kaleñe Hill, Kavungu, Kazombo and Kalunda Hill, and much enjoyed seeing them and their work. In each place one addresses all kinds of meetings by interpretation—adults, children, Christians in fellowship and adherents on probation, and we spend the evenings among ourselves over the Word. The Lord's days are of course very full, with regular meetings as at home, while school occupies a good deal of the week, the object being to enable the natives to read the Bible for themselves.

Kaleñe is a great, rocky ridge, about 300 feet above a high plateau, covered, as far as the eye reaches, with forest, with a yellow place here and there. It is about 5000 feet above sea-level, and slightly lower than Kalunda. It seemed a hard journey from the rail-head. I had missed Dr. Fisher, which forced me on to my own feet, so to speak, and it was good to experience the daily guidance of God in novel and sometimes rather difficult circumstances. When I got over the crest of Kaleñe Hill a busy scene appeared. The children were pouring out of the school, and patients, women, workmen, etc., were buzzing about like a swarm of bees. There are so many buildings peppered about on the hill-top that I was continually losing my way. A stove is needed for the women's ward of the hospital, for it is often cold at night at 5000 feet high. The men's ward has been provided for. A dental chair is also needed for the surgery, for an ordinary cane-bottom one is inadequate. Dr. Fisher does not know I am writing of these things.

It is four or five days' journey to Kavungu, where Mr. and Mrs. Schindler have so long worked. They were passing through a time of trial, as their cattle were dying by the dozen, and a mere handful remained alive. I only heard of this accidentally, through reading, on the first evening, the last chapter of *Habukkuk*. I think our

brother must have nearly learned the lesson, for he seemed wonderfully cheerful. Miss Ing is carrying on good medical work, but a doctor would be a great boon. Dr. Fisher does heroic journeys, but if someone fell seriously ill, say at Kazombo, almost a week would elapse before he could reach the patient. It is unfair to a medical man to expect him to make these long, forced marches in Africa, with all that they entail.

I spent a most happy time with Mr. and Mrs. Mowat at Kazombo, where the work seems progressing. A local chief, who was brought up on the station, but had become a persecutor and blasphemer, is now coming to the meetings again. The journey from Kazombo to Kalunda was one of the worst I have had in Africa, but I was rewarded when I got there and met Mr. and Mrs. Cunningham and the sisters. There, as everywhere, in the midst of large districts of darkness, the gospel is proving its old power to save. The general experience is that it is those who have heard it over and over again who are most often reached by it. Many of the best converts were children in the Sunday-school. Villages are not evangelized by once hearing the gospel, any more than a rock is usually broken by one blow. It is steady, persevering work that tells, and the same applies to prayer and the sustaining of the work at home.

After visiting Chitokoloki, I hope to go down the Zambesi to Livingstone, a journey by boat of about three weeks, and then rejoin Mr. Crawford. *W. Hoste.*

SOUTH AFRICA.

Mansfield, Oct. 4th.—I have lately returned from the Transvaal, where my wife and I have had happy fellowship with several assemblies. We went there, at the invitation of some of the brethren, to attend the Fordsburg conference, where I had the pleasure of giving an address on our missionary work in Natal and relating some experiences concerning our recent visits to Pondoland. Invitations came from all the assemblies in Johannesburg and the adjoining gold-mining centres, either to preach the gospel or minister the Word, and my wife was able to meet the sisters in some of them, to press the claims of missions. A short visit to Pretoria enabled us to see something of the work carried on by Miss Larkton and the sisters Ferguson. The former has an interesting work among young native men who are desirous of learning to read. The Misses Ferguson, sisters of our brother F. Ferguson of New