

Vol 46 (1917) Feb (17), pp 46-7

NORTHERN RHODESIA.

A Tour from Kaloio Hill. 717 13

Shika's, *Sunday*.—We heard such varying accounts of the distance to this place that we did not feel sure of sleeping here to-night, but we found it a fairly easy journey, though we were delayed by crossing a river, as there was only a tiny bark canoe, which would barely hold two people. Ihina asked me to take her baby, as she was afraid. So was I, with only a bit of frail bark between us and the water, and that bit extremely warped and holey, but we got across. This is a fine village, much bigger than most I have seen, with well-built houses.

Monday.—The people seemed friendly yesterday afternoon, and came for medicine. In the evening we had a little meeting for breaking of bread; we had a hymn and Kasaka prayed, but he did not attempt to speak. Then we went to the village to try to get the folk up. We got to Mama ya Mulopo's shed, but she absolutely refused to come near us, so Miss

Yuill went on to hunt up others, and I stayed to try to persuade her. Not she! So I said, "Very well, I will read with you here then." She was simply wild; it was absurd of us to come and hunt them up like this. As long as we were on ordinary subjects she would answer, but the minute I got on to the subject she shut up at once. After some time I gave in, and began to chat and find out a bit of their history and tell a bit of ours, and we parted on better terms. Miss Yuill had had a good meeting with the girls and children, with the help of Chitoli and Ihina, while Kasaka took the men.

This morning we went to Chimurshi. The women were friendly, but had attention for everything but our message. The old woman at Shika's told me that they knew about the people at Kanyika's, and were determined not to be such fools as to follow their example. We then came on to Kanyika's, but the people were in camp about three-quarters of an hour away. They looked very unhappy; one woman had lost her baby four days before, and her poor eyes were red with weeping. Many of the children were ailing, with shocking coughs. Msona ran to meet us with great delight, and the school-children looked bonny. We talked a while, but only two seemed keen to listen—Nyakayola, who had just lost her baby, and Mpundi (one of Kanyika's wives), who lost hers some months ago. Kasaka, too, found the men indifferent; one professing Christian did not even pretend to listen, and Kanyika's attention wandered all the time. Nsona told Kasaka that they are drinking *udoka*, though not much, I believe. That visit made us feel very sad; they looked so hopeless, as though they had lost something and got nothing in return.

Tuesday morning we reached Katambi's, and just before dinner I discovered the Christian woman there, a sweet-faced girl of about twenty. She did not know a great deal, but listened most intently to all I said. When I enquired if she had anything to ask, she said, "My husband has another wife; ought I to leave him?" I advised her for the time being to remain and to try to win him to the faith. We had an enthusiastic meeting in the evening. Kasaka took the men, and Ihina spoke very nicely to the women, I following. A big crowd of them listened splendidly, even the elder women staying a long time.

Wednesday.—We set off for Katola's, which is in the middle of the bush. Most of the people were absent, and, though we sent a man to tell them, none of the believers came back to the village. They say there are no believing women there.

Thursday night we camped in the bush and were in great dread of being turned out by army ants.

Friday.—We are now down in what, I suppose, is the Kabompo valley. There are crowds of women, but they speak a lot of Kaonde.

Monday (Sept. 25th).—Each night here we have really felt God's power. There has been

—AMERICA.

47

no excitement, but the people have listened earnestly, and when the gospel meeting was over the professing Christians stayed behind asking questions. I do not know what we should have done without Kasaka and Chitoli, for the women find it very hard to understand us. Muhino was still wearing a horn and also a bracelet. Kasaka had a talk with him about it, and yesterday he brought both to us, so we said we would put them by till night, when he could burn them. After the gospel address he did so, though it was evidently a big effort. He said in a low voice that he now wished to believe, and therefore was throwing his fetishes in the fire; Kasaka repeated what he had said, and then spoke very simply. After several hymns, five women came forward and said they wanted to believe. One was Nyakalunga, who had been much interested the night before and is intelligent. The others were very ignorant, but seemed in earnest. While we were at breakfast an elder came saying he wanted to believe. He said he had given up all his fetishes at the time when a false god appeared in the Kasempa district, but Kasaka went and found one, which he brought here to be burned to-night. If the people were willing to give up their fetishes for this false god, we must be careful to make it plain that our gospel is very different.

Tuesday.—Monday night meeting was much smaller than any of the others. Mayoka, Nyakalunga's husband, threw in his fetishes. After the meeting most of the people stayed on, the men talking with Kasaka and we with the women. They are very keen on the wife question, and yelled out to Mayoka that he must put away his other wife. He was mad; the way he growled at those women! He and Nyakalunga must have some fights, for she has tongue enough for three. About six women said they wanted to believe, so Chitoli took them to her hut to talk things over with them.

Wednesday.—Last night we had about the same sized meeting; apparently only professing believers came. The others gradually went off and left half a dozen or so keen ones. Two of these are quite old women. I do not know how many are true believers, but a dozen have at least a sound head knowledge of the gospel.

May Fisher.

Clark
Clark

Articles from *Echoes of Service* (1917)

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

Vol. 46 (1917) March, Pt 2, pp 92-3

11120
NORTHERN RHODESIA.

Kaleñe Hill, Dec. 11th.—I am finding the work here more and more fascinating every day, and the people are *most* interesting. The tiniest of the orphans, whom Mrs. Fisher mentioned as being found by the path, after lying there for three days, was allotted to me to look after when I arrived. For a long time he was nothing but skin and bone, but he is really getting fat at last, and I begin to see in him a budding missionary! His name is Toby.

Last Monday the child of one of the Christians died. The mother was the first girl in all the Lunda country not to go through the usual heathen performances

1917]

AMER

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before marriage, and naturally the eyes of the natives have been on her ever since and on her baby, and they probably expected the evil spirits to avenge themselves on her or the child. We hope they will not put the death down to her neglecting to go through the usual forms of fetish worship. It seems an awful thing to have happened. About a fortnight ago a poor, lonely, forsaken woman died. She came here with her baby for treatment, when Miss Fisher and Miss Yuill returned from their trip in September. The baby was a mere skeleton, and died the very night they brought it in. It was the last of several children, all of whom had died in the same way. I do not think I have ever seen such a look of heart-rending misery on any one's face as there was on that poor woman's. All the time she was here she never smiled, but just crawled about, getting thinner every day, and too far gone to take the glorious gospel into her poor sorrowful heart. On the last afternoon Mrs. Last went and spoke to her about better things, and she just acquiesced in a hazy way. She died that evening, all alone, with no relatives near. *Mary Kathleen Marks.*

Articles from *Echoes of Service* (1917)

Page C1

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

Vol. 46 (1917) May pp. 147 + pⁿ 2 (pp. 157-8)

Note: p. 147 (A7)

N. Rhodesia: Kabompa.—Mr. Hansen—
“The work is going on steadily, and we feel sure that the Lord is blessing us. About forty people profess to be saved and attend our prayer-meetings, and their lives lead us to think that their profession is real.”

p. 157

NORTHERN RHODESIA.

Kaleñe Hill, Feb. 11th.—Miss Fisher and I had a grand time on a short itinerating trip a few weeks ago. We went first to a group of villages where a native Christian had preached a few months before and two or three people had professed conversion, but our visit to that district was a great disappointment on the whole, the head-man definitely rejecting the gospel. After two or three days we went south, keeping about thirty miles from Kaleñe Hill. We passed through villages where the people had never heard the gospel before, and they listened with tremendous interest.

The way God led us was simply marvellous. For two days we had no one in our caravan who knew the way, and the paths were so overgrown as to be barely distinguishable. When we came to places where they met we would stand and pray about it, and then be quite sure which was the right one, though it might be the most overgrown. The first day we got to the village for which we were making by the most direct route possible. The second day God did not give us such perfect assurance, but He led us just the same. We stopped at two villages for meetings, sending our men ahead to the village at which we intended to sleep, just keeping back our two cycle boys. When we were at least an hour behind the caravan

ICA. 7 1 7 3 8 a 157

we were told that the village to which we had sent it was a very long distance off. It was raining hard, and we had climbed hills and felt very tired, and we did not know whom to believe, as the natives seldom tell the truth about distances. As it was, we had altered our course because we had been told that the village to which we first intended going was miles and miles away, though we have since discovered that it was quite near. However, God allowed even the natives' lies to bring about His glory. We prayed that our boys might stop by some stream and wait for us, so that we could have our lunch and then go on to our destination. After sixteen miles' travelling we came upon them in the woods. They had heard of the distance, and had decided to wait, but while sitting there they had heard voices, showing the nearness of a village just off our path, of the existence of which we did not know. We went back to it and camped for the night.

We discovered that one of our ulcer patients, who had returned with his little brother from a long stay on the hill, lived there, and had told what he had heard. The people said that they were all coming to the hill to hear the gospel, and certainly they were most keen, and the ground was all ready prepared for our visit. That night we had a grand camp-fire meeting, most of the inhabitants of two villages, a few minutes' walk apart, being present. They listened intently, and afterwards, when one of our cycle boys told the story of his conversion, they seemed to drink in every word, though he stammers painfully. Then, apart from any suggestion of ours, they began to discuss the advisability of believing this wonderful story and giving up their fetishes and spirit worship, but after a long talk they put it off till the morrow. Early next morning a still larger number of people gathered for another meeting before we left them. Some of them had been thinking over the matter during the night, and had brought their fetish horns, and after Miss Fisher's address, Sachinvura, the head-man (his name means Father of Plenty), went into the village, with some others, and returned literally bowed down with his horns, fetish-sticks (on which hunting trophies are hung, as offerings to the spirits), and even his fetish trees pulled up by the roots. Some of the people laughed as he came up, but with set face he went to the fire, threw the trees and sticks on to it, and poked his horns far in. Others followed, including Sinjeka, the old head-man of the

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Articles from *Echoes of Service* (1917)

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

Vol. 46 Continued from p 157
May Vol. 46 (1917)
158

7 1 7 3 8 6 7 1 7 3 9
AFRICA—MISCELLANEOUS. [MAY, PART II.]

burning of fetishes

other village, and his nephew and heir, a fine, keen-faced man. One young man threw his horns in, jumping away from the fire for fear of something happening to him. Then a snake-charm tied round his ankle was pointed out, and it took some time for him to part with that, but at last he threw it in. Others pulled small horns and medicines out of their hair, and cut off more from neck and ankles. All the time Sachinvura was sitting near the fire, giving it vigorous pokes, so that everything should be well burned. A woman very fearfully threw two divining rattles in, and one rolled out, so the people cried, "See, the fire refuses it," but it was soon put on again and burnt.

There was no excitement, and we ourselves only felt the awful solemnity and responsibility of it all. When the fetishes were all on the fire, Miss Fisher went on to tell them what must follow, and warned them that Satan would do his best to tempt them now. We promised to pray for them by name every day, and they were pleased to give in their names. There were ten men and nine women, and we feel at least a dozen are really in earnest, among them the ulcer patient, who said he had put his fetishes down before, though we did not know he took any particular interest when at the hill. His name means a handle, and we hope he will remember what he learnt, and be a handle for them by which they may be able to catch hold of the Words of God. Mrs. Fisher and one of the keenest young men in fellowship hope to go there for two or three days next week.

I would like to thank all those who have written me letters of sympathy, and I do appreciate it and their prayers, but I am sure they will understand that, with language study, schools and medical work, I shall not be able to answer all the letters I have received. I have decided to stay here for the present at least.

Mary Kathleen Marks.

Miss Arnot has sent us an interesting account of her visit with Miss Bryde to Bunkeya before her breakdown in health. She did not intend it for publication, and it is of course not recent information, but some details are of special interest, and we venture to give them. One of Mwenda's most important wives (whom he inherited) remembered Mr. Arnot, and called her after him, Bibi Munani. She is a professing Christian. These important wives have to be provided with seats when they visit the missionaries, as they do not sit on the ground like ordinary folk.

The work at Bunkeya is very interesting and well organized, and during their month's stay

the sisters were able to help in the school in the afternoons, while in the morning Miss Bryde helped in the infant school, and Miss Arnot instructed the pupil-teachers, who were intelligent and very nice, and one knew a little French and English. In the evening the people came for a talk and Bible-reading, with prayer and hymns. Mwenda himself did so once or twice, but the audience was mostly composed of women and children. Women's prayer-meetings were also held and were well attended, though there are very few Christians. Miss Arnot asks prayer for this huge heathen village, with a number [more large villages within a few miles' radius, one of which she visited on her last Sunday at Bunkeya, telling the gospel for the first time in Chi-Luba.

On their return to Koni both sisters suffered from fever, and on their way to Kaleñe Hill Miss Arnot had much rheumatism, which made her anxious to arrive as soon as possible. The carriers at first would only travel slowly, acting on instructions Dr. Fisher had previously given, but after it was explained to them that Miss Arnot must get to the doctor quickly they did their best to hurry, and completed the journey in record time for ladies. The day after her arrival Miss Arnot was taken so ill that Dr. Fisher said she would have died if she had still been on the road. When she wrote, two months later, she was getting stronger daily, and was able to take the orphans in school. They number twelve, varying from quite little ones up to ten or eleven years.

She describes a Sunday at Kaleñe Hill. Breaking of bread, at 8.0 a.m., was followed by a crowded gospel meeting of 400 men and women, and a meeting of 150 women and children. Miss Fisher spoke to the patients in the hospital and round the dispensary. Then followed Sunday-school. Miss Arnot says, "You would see a collection of boys among the rocks here under one native Christian, a group of girls there under a Christian woman, while the workers take their classes in school-rooms and other buildings."

Articles from *Echoes of Service* (1917)

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

Vol. 46, July 1917, pp. 211-2 and p. 219
P. 71
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11752
NORTHERN RHODESIA.

Kabompo, March 23rd.—I am very grateful to the Lord for His continued support, also to those who, in spite of many difficulties caused by this great war, still minister to the needs of those who are holding forth the word of life to a people who are sitting in great darkness and in the shadow of death. It is very blessed to know that their ministrations are not in vain, but that, as a result of them, it has pleased the Lord to call many out of the darkness of heathenism into His marvellous light. I have had much pleasure lately in seeing in some of the Christians here a keen desire to preach the gospel to the people in the vil-

46 (1917) 7 1 7 5
212 AFI

lages, as a result of which several have professed to believe in the Lord Jesus Christ.

I spent a day at Njonjolo's this week preaching the gospel. About eighty people, I think, heard the Word, and doubtless many more would have been there had it not rained almost the whole day. Only a few bricks remain to show the place where the late Mr. Arnot built his house, and where it was his purpose, had he lived, to open a station. We hope, if the Lord will, to commence an out-school there some day.

I have been here nearly a year now, and I can truly raise my Ebenezer to the Lord, for He has been my helper indeed, and the grace and blessing of the past gives me much confidence for the future. *Thos. Hansen.*

11724
N. Rhodesia: Kalehe Hill. Miss Fisher.
"We have ninety-six scholars in the adult school, and it is splendid to see how enthusiastic they are, with scarcely an exception. We have four natives helping, for Miss Marks and I certainly could not manage them all, and these boys really teach very well, which is an answer to prayer, for often native teachers are lazy and cannot keep order. Mother has over 120 on the books of the infant-school, with an average attendance of 105, and some of the children are learning to read and write very quickly. So many scholars means that a large number of them must live on the hill, as their villages are some distance off. We were counting up last week, and found that, including patients, 150 people have to be fed each day. That means over 150 pounds of meal, besides meat for the patients, grain, vegetables, salt, etc., daily. Salt here costs over 6d. a pound. It is wonderful how the food comes in; the people have never yet had to go hungry, and in many instances their food has been brought from places over a hundred miles away. We are longing to be able to open out-schools, so as to do away with the necessity of having so many boarders."

Vol. 46 (1917), July Part 2 pp. 228-9 + 231

71756
NORTHERN RHODESIA.

Kaleŋe Hill, April 16th.—We closed school on Friday week, so as to give us time for all the many preparations for Mrs. Fisher's and Miss Arnot's departure. We had a very nice farewell meeting specially for those in fellowship and the professing Christians. Mrs. Fisher gave her parting messages and injunctions, and Miss Arnot said a few words in English, which Mr. Singleton Fisher interpreted. Then followed a very nice prayer-meeting. One man prayed for a very strong train and a very strong boat—which was very practical. *Kan*

Kasaka—one of our finest Christians, who has been staying some months at Kanyika's village, where such grand work has been going on, and where Mr. Singleton Fisher spent some weeks with him earlier in the year—returned on Saturday full of good news about the Christians in that district, specially about the women, who seem very keen. Kanyika himself, the head-man, has given up beer at last, so we feel more encouraged about him, especially as he will naturally have a big influence over the others.

N. Rhodesia: Kaleŋe Hill.—Mr. W. S. Fisher—"I spent February with Kasaka, a native Christian, in the Kanyika district, where so many people professed faith about a year ago. A lot of them had got very slack indeed, but they are, I think, much brighter now. One man especially is a great encouragement, as he has a great hunger for the Word of God and is a consistent and respected Christian. We hope the Lord will, in answer to our prayers, raise up in him a shepherd for the Christians in that district."

1917]

AFRICA

They do need our prayers more than ever, now that Kasaka has left them. Two of the Christians, very ungifted but keen, are spending some weeks at a village about forty miles from here, through which Miss Fisher and I passed during our short itinerating trip in January. Several professed conversion then and threw their fetishes away, including the two head-men of two villages. Since then Mrs. Fisher visited them for a day or two, and found two or three really in earnest. The other day we heard from the two who are there now that seven more have professed: four women and three men.

We had an extremely interesting visit last week from Kanonesa, the chief of the tribe—a very "big" man indeed (though small in body). He lives in Portuguese territory at present, but is coming over the border to build, and probably a lot of people with him. This ought to open up the way to reaching more people with the gospel, and will make the responsibility greater. He will probably build twenty or thirty miles from here.

M. Kathleen Marks.

Vol. 46 (1917) Aug (PAD) p. 237 + Sep + Oct + 1) pp 277 + 278 + 9

Africa.—Miss Isherwood writes that things are settling down somewhat at Kalunda, *Lundaland*, since the imposition of the hut-tax. The people have been scattered all over the country, trying to sell commodities to obtain the 6s. required. This has made the attendance at meetings smaller, but there is evidence that the Lord is working in many hearts. The Portuguese officials are just and considerate towards the natives. We hear also of the baptism of a mother and her twin sons. Another of her sons is already in fellowship, and is a keen worker and evangelist. Mrs. Suckling writes from the Kabompo Mission Station, saying that about 200 boys are in the School, and that numbers are increasing to such an extent that some will have to be refused. The gospel meetings have been attended by about 300 people. There are two women in fellowship, and it is hoped that others will be added soon.

NORTHERN RHODESIA.

Kabompo, June.—Thomas Chinyama, one of the boys who came with me from Kaleŋe Hill in the first instance, was married at Kayungu to a Christian girl named Chivivi. Native marriages are rather curious, in that the principal parties often know very little of each other, and this one was no exception. The negotiations are carried on between the boy's friends and the relatives of the girl. The latter may or may not ask the lady if she is agreeable. In this case, as both her parents are Christians, they did so, and found that she was quite willing to marry the boy. The next step was to discover what the maternal uncle would require as compensation for the loss of his cherished niece. This is always the most important part of a native wedding, and, though it may savour to us of bartering for a wife, it has some very beneficial influences on the married life of the natives, which I hope to explain in some future letter. As some

women are married five or six or more times, and as at each event the uncle and, if they are not Christians, other relatives, have to be compensated, it will be understood that a marriageable niece is a very valuable asset. In this case, as both the parties were Christians and an early divorce with a succeeding marriage was not to be looked for, the uncle, who is not a Christian, was out to get all he could, and at first demanded cloth to the value of £5. The girl herself, however, put a stop to this by declaring that, if they were going to try to sell her as a slave, she would not get married at all, in which case the uncle, of course, would have got nothing. The threat was quite sufficient, and the uncle agreed to half the original amount demanded. There was a pleasant little ceremony in the school-house, the wedding approximating as nearly as possible to a European one. The bride had been shown a picture of an English bride wearing a veil. She, not to be outdone, arranged a light grey cloth over her head to look like a veil, but it was so effective that her face could not be seen. A great feast was provided afterwards by the boy and the girl's relatives, and all the visitors had a very good time. I am thankful to say that the newly-married couple are living very happily together. Contrary to native custom, they show their mutual affection.

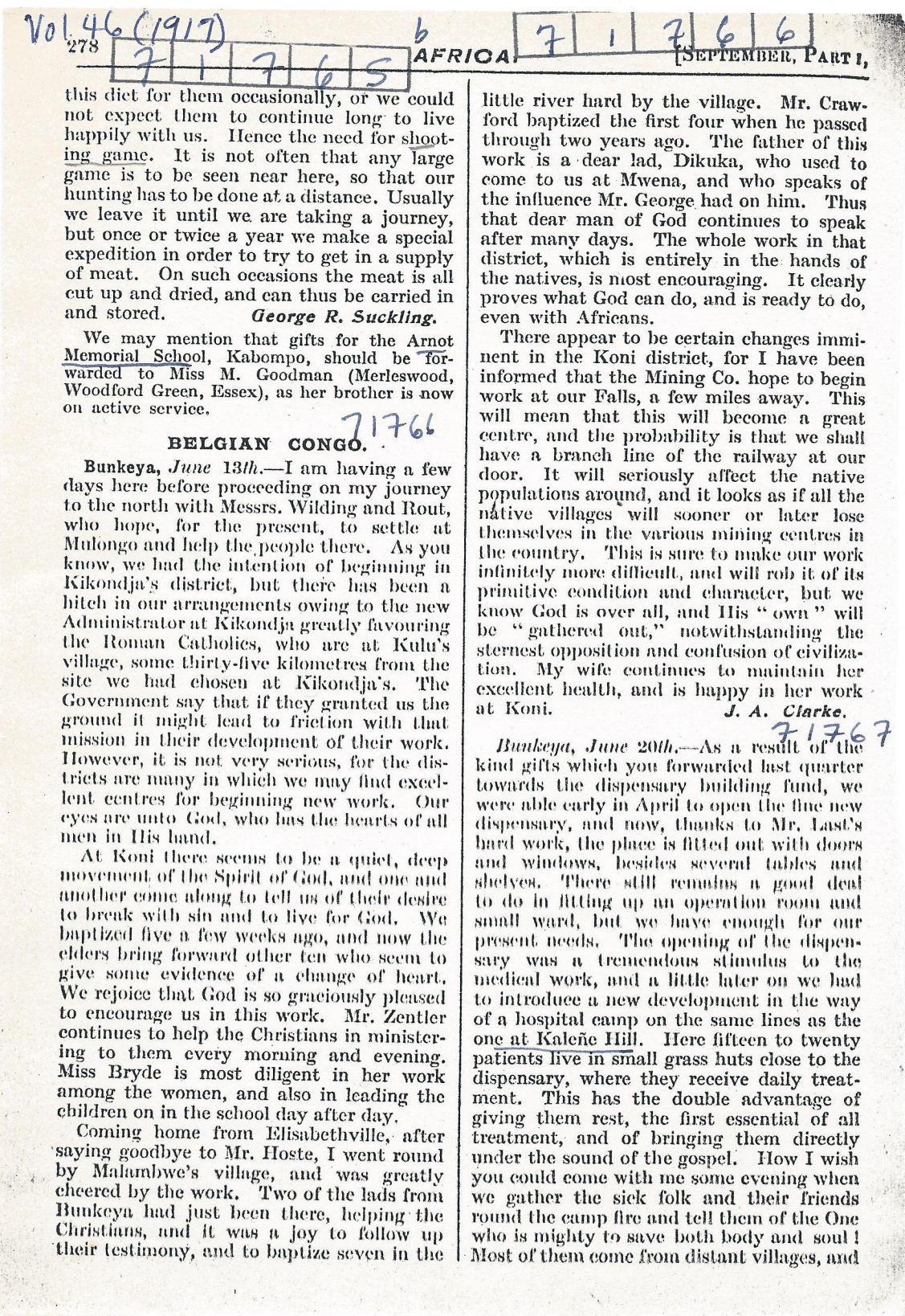
I want to explain the need and the difficulty of supplying a suitable relish for the unpalatable mush that forms the staple food of the natives. The need would be apparent to any who had tasted the mush, but the supply varies with different peoples. Some tribes that keep cattle eat their mush with sour milk, but all prefer to have meat or fish. The lives of the village boys and often of their elders are largely occupied in meeting their needs in this respect, various devices being adopted for catching fish, birds, rats, moles, and even antelope. When none of these can be secured, certain kinds of caterpillars and slugs and some of the ant species are considered luxuries. When even this is impossible recourse must be had to leaves. The leaves of the manioc plant, and certain other kinds which they specially cultivate, are stewed (with salt if procurable—sometimes they can get a kind of vegetable salt), and the stew is used in place of meat. It is, of course, impossible for us to allow the boys in the school to spend their time looking for relish for their food. An effort must be made to supply it for them. Generally they have to be content with leaves grown on the place, but we are naturally anxious to vary

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Articles from *Echoes of Service* (1917)

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

Vol. 46 (1917), Sept Pt 1 (cont'd) pp 278-9



this diet for them occasionally, or we could not expect them to continue long to live happily with us. Hence the need for shooting game. It is not often that any large game is to be seen near here, so that our hunting has to be done at a distance. Usually we leave it until we are taking a journey, but once or twice a year we make a special expedition in order to try to get in a supply of meat. On such occasions the meat is all cut up and dried, and can thus be carried in and stored.

George R. Suckling.

We may mention that gifts for the Arnot Memorial School, Kabompo, should be forwarded to Miss M. Goodman (Merleswood, Woodford Green, Essex), as her brother is now on active service.

BELGIAN CONGO.

Bunkeya, June 13th.—I am having a few days here before proceeding on my journey to the north with Messrs. Wilding and Rout, who hope, for the present, to settle at Mulongo and help the people there. As you know, we had the intention of beginning in Kikondja's district, but there has been a hitch in our arrangements owing to the new Administrator at Kikondja greatly favouring the Roman Catholics, who are at Kuli's village, some thirty-five kilometres from the site we had chosen at Kikondja's. The Government say that if they granted us the ground it might lead to friction with that mission in their development of their work. However, it is not very serious, for the districts are many in which we may find excellent centres for beginning new work. Our eyes are unto God, who has the hearts of all men in His hand.

At Koni there seems to be a quiet, deep movement of the Spirit of God, and one and another come along to tell us of their desire to break with sin and to live for God. We baptized five a few weeks ago, and now the elders bring forward other ten who seem to give some evidence of a change of heart. We rejoice that God is so graciously pleased to encourage us in this work. Mr. Zentler continues to help the Christians in ministering to them every morning and evening. Miss Bryde is most diligent in her work among the women, and also in leading the children on in the school day after day.

Coming home from Elisabethville, after saying goodbye to Mr. Hoste, I went round by Malumbwe's village, and was greatly cheered by the work. Two of the lads from Bunkeya had just been there, helping the Christians, and it was a joy to follow up their testimony, and to baptize seven in the

little river hard by the village. Mr. Crawford baptized the first four when he passed through two years ago. The father of this work is a dear lad, Dikuka, who used to come to us at Mwena, and who speaks of the influence Mr. George had on him. Thus that dear man of God continues to speak after many days. The whole work in that district, which is entirely in the hands of the natives, is most encouraging. It clearly proves what God can do, and is ready to do, even with Africans.

There appear to be certain changes imminent in the Koni district, for I have been informed that the Mining Co. hope to begin work at our Falls, a few miles away. This will mean that this will become a great centre, and the probability is that we shall have a branch line of the railway at our door. It will seriously affect the native populations around, and it looks as if all the native villages will sooner or later lose themselves in the various mining centres in the country. This is sure to make our work infinitely more difficult, and will rob it of its primitive condition and character, but we know God is over all, and His "own" will be "gathered out," notwithstanding the sternest opposition and confusion of civilization. My wife continues to maintain her excellent health, and is happy in her work at Koni.

J. A. Clarke.

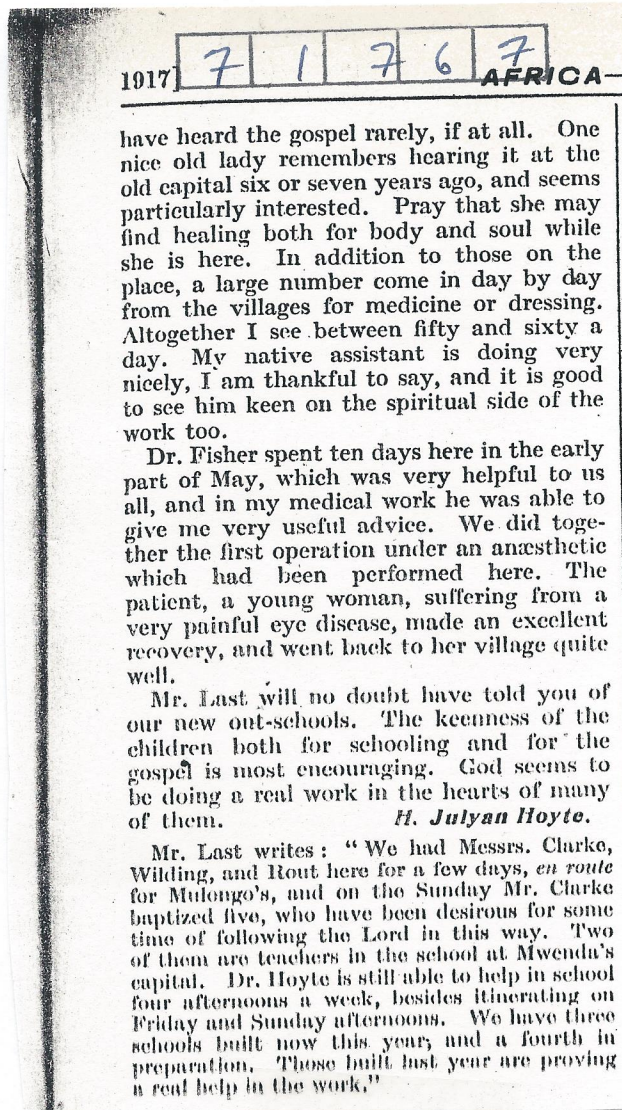
Bunkeya, June 20th.—As a result of the kind gifts which you forwarded last quarter towards the dispensary building fund, we were able early in April to open the fine new dispensary, and now, thanks to Mr. Last's hard work, the place is fitted out with doors and windows, besides several tables and shelves. There still remains a good deal to do in fitting up an operation room and small ward, but we have enough for our present needs. The opening of the dispensary was a tremendous stimulus to the medical work, and a little later on we had to introduce a new development in the way of a hospital camp on the same lines as the one at Kalefe Hill. Here fifteen to twenty patients live in small grass huts close to the dispensary, where they receive daily treatment. This has the double advantage of giving them rest, the first essential of all treatment, and of bringing them directly under the sound of the gospel. How I wish you could come with me some evening when we gather the sick folk and their friends round the camp fire and tell them of the One who is mighty to save both body and soul! Most of them come from distant villages, and

Articles from *Echoes of Service* (1917)

Page F3

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

Vol. 46 (1917) Sept Pt 1 (cont'd), p. 279



Articles from *Echoes of Service* (1917)

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

Vol. 46(1917) Oct 1, pp 308-9

1917]

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cal days for the Lord's work in Central Africa, and one cannot but feel that, unless new labourers are forthcoming, to set free those specially gifted to devote more time to the work of leading on our native churches to take up their responsibility to help on this great work now, we shall never have a strong godly, and united testimony for God in these countries.

Besides the spiritual care of these lambs, we must not forget the care of their bodies, and one longs to see in each country—Bié, Chokweland, Lwenaland, Lundaland, Lubaland, and Vembaland—a central hospital, worked by two doctors and two nurses at least, who would train native Christians as nurses and dispensers, to be sent out, when qualified, to open local dispensaries under the supervision of the doctors. Without this help, many isolated Christians will, in times of sickness, be tempted to adopt fetish remedies and other sinful practices, and thus mar their testimony for God.

Walter Fisher.

Kaleñe Hill.—Here is a brief history of Kanwandi's conversion. Before he ever heard the gospel (though he was living near Kavungu and might have heard had he wanted to) he had an extraordinary dream. He was walking in a narrow native track, when he came upon a white man standing on the right side of the path and a black man on the left. The white man handed him some books, and told him to choose, but he could make nothing of them, and handed them back. Then the black man handed him some books, which were red all over, and, as he could not understand that, he handed them back, too, and went on his way. Presently he came to a smooth, clear path, beautifully hoed, thirty or forty feet wide, and while he was marvelling at this huge path he heard steps behind him, and the black man he had seen before caught him up, and said, "Come with me, and I will show you where all wicked people go." They walked along the path, and Kanwandi felt himself being propelled along like the rapids of a river, and utterly unable to stop himself. Presently the path ended, and there before him was a huge fire, heaped and burning, and in the fire multitudes of people, without a stitch of clothing, and all crying out their crimes against each other, and reviling and cursing, and with such anguish on their faces. (As Kanwandi described it his eyes filled with tears.) Then the black man said, "That is where wicked people go, and that is where you are going." "No, no," cried Kanwandi, "I won't go there," and he turned away from the fire and started to retrace his steps. Then he saw three A-Lunda men dashing headlong down the path, with wide, glaring eyes, reviling and singing their wickedest fetish dance songs until they reached the fire, when he saw them hurl themselves in. Filled with horror, he hurried away from the spot, the cries

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NORTHERN RHODESIA.

Kaleñe Hill, June 14th.—During the last six months we have continued to see much of the Lord's blessing on the medical and school work here, and to hear of souls being saved in several outlying districts, partly through the testimony of patients saved while here, during the terrible epidemic of the last two years, and partly through those of our little church who have gone out voluntarily preaching the glorious gospel. Twenty-one names were given us this week, by the Christians, of those in this immediate neighbourhood who have professed conversion for some time, and whose lives commend their profession. Possibly the majority of these will be baptized shortly. They also speak very highly of others who have more recently taken their stand on the Lord's side, and who, they think, should be kept waiting a while longer.

While the work is growing, the workers are fewer. We greatly miss the help of Miss Yuill, now Mrs. Suckling, and sharing the important work of her husband at Chitokoloki, and also the assistance of our second daughter, since her marriage.

The scattered believers, from forty to a hundred miles away, need pastoral care, and we are crying to God to raise up pastors to visit them constantly and instruct them, as we long to see them gathered together, breaking bread locally and helping one another to spread the gospel. We thank God for Kasaba, who is being greatly blessed in pastoral work, but the need of others is very great.

Last month a fortnight's visit to Bunkeya and Koni gave me much joy in seeing how greatly the work has been blessed since our visit two years and a half ago, but the blessing is resulting in our fellow-labourers being overworked in their efforts to meet the growing needs of the work. These are very criti-

Area

P 309
cont'd

Articles from *Echoes of Service* (1917)

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

Vol 46 Oct 1, p 309 (cont'd)

Oct 1 II (p 323 p 4)

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7	1	7	7	6
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 809

of those in the fire still ringing in his ears, until he came at last to the place where his old path was, only now he saw that it wound up a steep hill. As he entered it, the black man said, "If you walk here, you can't revile, you can't be angry, you can't steal, and you can't have more than one wife; look back at the fire." "No, no, no!" said Kanwandi, "I won't look back at the fire." "If you walk here," said the other again, "you can't do those things, and you must tell every one you meet what you have seen and heard. Look back at the fire." "No," answered Kanwandi, "I choose to walk here."

When he awoke he told all in the village about his dream, and they took him immediately to the river, and washed him, for fear of evil results. From that day he gave up the four sins mentioned, and told every one about his dream. Soon afterwards he left his village, and went to live in that of his wife's, at Musokantanda, many miles away. He had heard that the white man preached about Nzambi, the Creator Spirit, and one day he thought he would like to hear what he had to say about Him, so he travelled here. The doctor was away, but he heard Mrs. Fisher speak, and was astonished to hear her tell exactly the same as his dream. Without saying a word to any one he left the place, and added God to his own gospel. One day, when he was preaching, some one said, "It is all very well for you to tell us to believe, but have you gone yourself and given your sins over to the white man?" (Very unorthodox!) If that were the right thing to do he would do it, so he came here to "believe." The strange thing is that no one here knew about his dream until Singleton discovered it the other day.

He is in fellowship, but is suffering from dropsy, and suffers a great deal, getting weaker in body every day. He lives in the patients' camp, and has been instrumental in the conversion of several of the ulcer patients, for whom he evidently feels a great responsibility. He takes it as his service from God to pray, and he knows the names of nearly all the Kanyika people, and prays for them, as well as for the patients. It is only lately that we have discovered what he does, for he is so quiet about it, and never to the fore. His face is wonderful and just radiant when he is talking about spiritual things, and learns the marvellous things in the Epistles about predestination, etc. He cannot read, and when he cannot get to meetings he manages to waylay someone, and ask what it was about, and Singleton reads and prays with him nearly every day.

Mary Kathleen Marks.

Mr. Singleton Fisher writes that Masumba, a lad from whose leg Dr. Hoyte removed dead bone, has at last professed conversion. He says he has been hardening his heart, but now he wants to believe.

NORTHERN RHODESIA.

Kaleñe Hill, July 5th.—The work here has been very interesting indeed of late, especially in the hospital camp. Every one of the men patients has professed conversion except the latest arrival, who has not been here long. We believe this is chiefly owing to Kamwandi. He suffers much, but is very patient and seems full of gratitude and love to the Lord. It is wonderful to see his emaciated face light up with holy joy when one talks about spiritual things to him. He is not strong enough to be baptized, but joins us at the Lord's table.

I hope in August and September to take a long trip, visiting all the hitherto unevangelized villages in this division of

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British territory. There are perhaps forty or more villages as yet untouched in the British part of our parish. When these are evangelized, if the Lord carries, my father and I want to systematically evangelize the rest of our parish in the Congo and in Angola. The whole district, I should think, contains about 22,000 square miles and a population of about 22,000, so the only way to reach all is by long itinerating trips. *W. Singleton Fisher.*

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Kaleñe Hill, July 9th.—The school has been most encouraging this term, and quite a number, at one time and another, have come forward confessing their sins, several being the children of Christians in fellowship. A small orphan has at last come to say he wants to follow the Lord. He was a hard little thing with a terrible temper, and, though very delicate, seemed determined not to give in.

About ten days ago a woman in fellowship went out, with two younger Christians, to visit Ntambu's village. Ntambu himself, a fine old man, was converted while here some months ago for an operation. He had many powerful fetishes, and when he was converted he gave them away, but now he is collecting them again, so that he may burn them and thus prevent any one else from using them. The Christian woman sent back yesterday an urgent message for much prayer, for the people there seem to be hardened. She says many are listening to the Words, but are afraid to believe, as it is so hard to be a Christian. *May R. Fisher.*

Vol. 46 Oct pt 2 p 324 (contd)
+178

Kalene Hill, July 9th.—The others are sure to have told you about the grand times we are having just now, and how very much in earnest some of the new converts are. We are praying very specially for a real breaking down amongst the older Christians, because these new converts will never grow as they should unless the older ones are very keen. Each case of conversion is most interesting, and several seem to have grasped the meaning of the work of Christ wonderfully well.

A boy who is living and working here came the other day "to believe," and confessed his sins in detail. Some, including several thefts, were so bad that Mr. Fisher suggested his returning to his village to confess to those he had wronged, and offer repayment. We are much interested in that village, for, more than a year ago, Mr. Fisher had a meeting there,

and months afterwards we heard that an old man, hearing the gospel then for the first time, believed it, and ever since has been talking over the little he heard, and living a consistent life. This news we had from an ulcer patient, who was here for months, made a profession and recently returned to the village. Yesterday the new convert returned, having confessed everything. In some cases they refused to let him repay them, but in others he had to pay heavily. For instance, he had stolen fifty dried mice (used for food), and for that he had to pay a gun. He and his brother, a school-boy, who has also recently professed conversion, had been saving up salt out of their daily rations to be able to pay back some of the salt he had stolen. His proceedings must have caused a great deal of astonishment in the village, and he brought back the news that two young men came to him and wanted to believe too. Directly he got there the old man called him and asked him to tell him all that he had heard about the gospel at the hill.

He also brought the sad tidings that the ulcer patient had already given up his profession and was joining in fetish dances. He was very glib while here, and for a long time we did not trust his profession, though he remembered better than any one what was said at the meetings, and could talk by the hour. We hope he may not be a hindrance to those in the village who are seeking the light. Another ulcer patient, says the new convert, is "just praying all the time." He was very shy, and found it difficult to remember what he heard, but is a real Christian and loved to hear about God and the Lord Jesus Christ, and we feel sure he will be a blessing there. His own village is very much farther away, but he is staying at Chiseno for the time. We do ask prayer for that district, which is not very far from the one where the people threw away their fetishes when Miss Fisher and I were there last January.

Mary Kathleen Marks.

ANGOLA. 71782

Kalunda, July 10th.—The responsibility of our growing assembly (about fifty in number) rests heavily upon Mr. and Mrs. Cunningham, but they are cheered by the godly walk and testimony of the Christians, and also by the steady increase of enquirers. It is encouraging to note the love and care the Christians have one for another. When visiting some sick sister

one hears quite casually that so-and-so brought her the firewood, some one else a basket of meal, etc., all of which is duly appreciated by the sick one and, we may be sure, will be duly rewarded by Him who delights to see even the "cup of cold water" given in His name. Procuring the cold water is not such a simple matter here as at home; it means toil, and only those who are prompted by the Spirit of Christ are willing for this. Doing good and expecting nothing in return is utterly foreign to the nature of the heathen, and I suppose it is the same with civilized nature also.

You will be interested to hear of our first out-school, placed within easy walking distance of the station, so that converts may be able to come here for instruction and further help. A grass school-room has been erected in the midst of a group of eight or nine villages. The head-man of the district is quite friendly, and attends the meetings regularly. He is an old man, and we hope he will be saved soon. Two of the Christian young men go there each Sunday, after the breaking-of-bread service here, and have quite a large audience as they preach the gospel. Each Thursday Mrs. Cunningham goes for the women's meetings, and also to instruct in Scripture knowledge and reading as many children as she is able to teach. Several have confessed Christ already, and come here to the meetings under the care of a dear old Christian "grannie," who lives in that district and is quite capable of mothering these young Christians. *Ethel Isherwood*

Articles from *Echoes of Service* (1917)

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

Vol 46, Nov 1917 P + 1 pp. 338-40

NORTHERN RHODESIA. 3a

Kabompo, July 25th.—I have often emphasized that the work here is not so much on behalf of a tribe as of a district in which several tribes are represented. Consequently, though our energies have been more particularly turned towards the A-Lunda, we have sought to remember the other tribes as well. Though we have mostly A-Lunda near us, the Va-Lwena are very numerous across the Zambesi and away out west, right up to the district discovered by Mr. Rogers, and which we hope will soon be opened up by Mr. Figg. The first year I was here I visited the Kashiji

River (a tributary of the Lungevungu), and found a large number of Lwena, especially in a district about thirty to forty miles from here, and in one village the headman, Chidila, and his people seemed much interested. I have not been able to visit them again, but the native Christians have been there twice. On the last occasion there seemed quite an awakening, and Chidila and several of his people professed conversion. They sought to show the reality of their profession by burning their fetishes, and even suggested burning those of their fellow-villagers, but the Christians wisely discouraged these iconoclastic tendencies, and urged them rather to put right what was wrong in their own lives, and to seek to win their friends by godly behaviour and quiet testimony.

The report of so much interest encouraged us all, and a fortnight ago Mr. Hansen went to visit the village. He found the headman apparently very sincere, and anxious to know the way of life more perfectly. He was exercised about the number of his wives, and seemed willing to send away all but one. He and his people had begun to build a small shelter in which meetings could be held. Altogether, Mr. Hansen was very pleased with what he saw and heard, and returned here convinced that we ought to do our utmost for these people.

Now, Chidila himself, his younger brother and some of his people have come here for a few days' instruction, and we are all most thankful to see their earnest anxiety to know the truth. There is always the danger that the burning of fetishes and the putting away of wives may be looked upon as works of righteousness by which to merit salvation, so we have been trying to urge the importance of first turning in simple faith to Christ. The question of polygamy is a most involved one here. Though a man may now have only three or four wives, he may have had ten or fifteen in the course of his life, and it is often quite impossible for him to recover his really first wife, who may herself have been married three or four times since she left him. In view of these complications, we have advised Chidila to postpone the question for the time being. We believe that, if his conversion is real, his conduct will be regulated in due course.

These people are very anxious for a resident native teacher, but at present, much as we should like to open an out-station there, we are too understaffed here to allow of it. We are arranging, however, for regular visits on the part both of the native

340 Vol. 46 (1917) 7 1 7 8 5 6 AFR

Christians and of ourselves, and we shall value prayer that a real work of grace may be manifested among these people. We are receiving Chidila's son and one or two other little boys from the village into the school here, in the hope that later on they will be able to teach others there.

71786 G. R. Stukling.

Mr. Hansen writes: "The school was closed during May, so I took the opportunity of going to the villages to preach the gospel, two native brethren accompanying me. They were very zealous in preaching, and proved a great help. We had the pleasure of proclaiming the good news to many who had never heard it before. Many professed to believe in the Lord Jesus, and wherever we went the people were most importunate in their request for teachers to be sent to them. There are many places in which we should like to open out-schools had we the teachers to put into them. The whole country seems to be waiting for teachers, and our prayer is that the Lord will send forth labourers into these fields, which appear to us to be so ready for harvesting."