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Kazombo, Sept. 18th.—The old woman, Nyakambunda, who found asylum here when her relatives wanted to burn her as a witch, is still with us, and we now have several of her family as well, all under the sound of the gospel regularly.

Recently I spent part of a week in a district about nine miles from Kazombo. Our camp was in the village of a man who has professed to be a Christian, as has also his wife. We had some solemn meetings in the evenings, and I believe the Word of God was convicting hearts. During the daytime we visited several villages, and preached the gospel in each. One man, after listening attentively, said the words were good, but he and many more could not accept them, because we received witches as Christians when they responded to the gospel call. We tried to tell him of the matchless grace which reached out to the lowest, but that even those who esteemed themselves so much better must be saved through the same grace; or not at all. Another man conducted us with great pride to his hunting fetishes, on the top of which he had placed a small basket. He told us he smeared the basket with some of the blood of every animal he killed, to propitiate his god of hunting, and therefore was bound to succeed. The incident afforded an excellent opportunity of telling him of the precious blood of Christ.

We heard on Friday of the Hornby party's trial, and expect them here this week. We have plenty of native food, so we shall not starve for want of European provisions.

Gavin Henry Mowat.

Kalunda, Sept. 17th.—The Lord continues to bless His own Word, and one and twos have come forward lately, expressing a desire to know Him. A few have asked for baptism, and we hope to interview them on the 19th.

The out-school erected last May at a place called Chifumba is well filled twice a week. Mrs. Cunningham goes every Thursday, one or two young men in fellowship usually accompanying her. The gospel meetings on Thursday and Sunday are well attended, and a number have been saved.

The meetings on the hill are very encouraging; the old people attend very regularly, and we look to the Lord to save them. The sisters are cheered in their work among the women and children. The morning and afternoon schools are a very pleasing and encouraging feature of the work.

Hugh Cunningham.

N. RHODESIA. 71805

Kaleñe Hill, Sept. 24th.—Last July, while father was away, a Christian woman died. She and her husband had been slaves in Bié, and some years ago they came to Lovaleland and finally here to the Hill. She used to be about the most bad-tempered woman on the place, and had a perpetual scowl, but she developed into a Christian with a sweet, happy face, and one never heard a cross word from her. She said she learnt a lesson when one night she was giving her husband a good talking to. Her little boy woke up and looked at her. That helped her to realize what harm she might be doing him by her bad temper. She was ill and in terrible suffering for three days before she went home, but all the time her gentleness and patience were marvellous, and she was constantly thinking of others, and begging those who were with her to rest. Even when she was most distressed it soothed her at once to hear verses of the Psalms repeated, and she very literally rested on the Lord. A few hours before she went, her husband, to test her, said, "And what about me and the children if you die; will you leave us?" (They have eight children.) Her answer was, "It is in God's hands."

Her death has had a wonderful effect in that village. She and her husband and another couple were the only Christians there, and their lives were not easy, as the other people were hardened sinners, leading very wicked lives and hating the Christians for their uprightness. But since her death a large number of women have professed, women who were as bad as natives could be. Their very faces are different now, and only last week the elder Christians were exclaiming over the change in their lives. There has been a wonderful work, not only there, but in other villages as well, and also amongst the school-children. For over a month hardly a day passed but at least one would come for help on spiritual matters, some to say they wanted to follow the Lord, and others, who had professed before, to confess that they had back-slidden, and wanted to be restored.

On July 29th twelve were baptized, three men and nine women. Most of these are escaped slaves who have settled here for protection. Such radiant faces as there were that day! After the baptism the older Christians greeted the younger ones with the "welcome" greeting that is given to those who have arrived after a journey, and such a welcome it was too! We are

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

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hoping to have another baptism soon, this time mostly Lunda people. Several of these candidates for baptism have come every day from villages two or three miles away from the foot of the Hill, and that after a morning's work in the fields. One of these is an old woman, nearly crippled, and how she can do it is a marvel.

71806 May R. Fisher.
Miss Marks writes: "The last three or four weeks of school we prayed definitely for one scholar for every remaining day of the term, and we got it too, for several were converted just after school closed. There has been a real steady revival here, both amongst the unconverted and the Christians. The revival really began amongst the growing boys in the camp after the very sudden death of one of their school-fellows, and at the same time it was going on amongst the ulcer patients. Kamwandi has meetings with the latter every night now, and many of them can repeat what he tells them, and what they hear in the other meetings, as well as the lessons drawn from the Bible stories. As numbers come from unreached districts many miles away, it is very encouraging to see how those who were once the dullest are getting quick to learn."

71807 Samvula's Village, Sept. 17th.—I left home over a month ago and have been itinerating down the Lana and up the Kabompo. We have visited with the gospel thirty villages, most of which had not hitherto been reached. None that I know of has professed conversion, but we have been well listened to, and in only one or two villages have we met with opposition. The village where we are now camped is one we visited last year, where six men and eleven women professed, as did several others when Miss Yuill and my sister visited it a few months later. I fear most of them are not sincere, and probably just professed because the others did, but several seem to have been living consistent lives, although they have had no help for a year. This is a great encouragement, as the temptations are terrible. I have been here a week, trying to help them, and intend to leave this afternoon and go back to the Kabompo, visiting all the hitherto untouched villages in that part of our large parish. We hope to trace the Kabompo to its source, about a hundred miles from here, and reach home on Oct. 10th, God willing.

71808 W. Singleton Fisher.
Kabompo, Sept. 20th.—It seems most remarkable how wonderfully the whole African field is being opened up. Missionaries everywhere are being urged to open schools

and out-stations, and, though much of this may be due to a desire for education and civilization, undoubtedly, if the causes are weak, the effects are often wonderful, even from a spiritual point of view. One-man stations will have their special drawbacks, but better risk and daring than supineness in the face of the great needs and wonderful opportunities that confront us.

We are wondering how the work here is going to be developed. I wrote you some time back about the interest amongst the Va-Lovale in the Chinono-Kashiiji district. We have kept in touch with them since, the native Christians taking it in turns to visit them and stay a while. They are even seeking to teach reading while there, so that the Lovale translations of the Scriptures may become accessible to the people.

We are also urged to open work at the Government camp, twenty-two miles north of us, where the A-Lunda are building a school-room for themselves, as the Va-Lovale have done at Chidila's, without receiving pay from us. A further opportunity occurs thirty-five miles to the east, where the chief of the Mambunda, a nephew of the late Liwanika, is most anxious we should open an out-school. But we are very few and the native church is still very small, so, while we are doing the most we can for each place, we do not like to begin regular work there yet. Our present method is for two married Christians to spend three or four weeks at one of these centres, and by preaching and personal dealing seek to win souls and to build up those who profess to be converted, while at the same time, though with poor materials, to teach the rudiments of reading to as many as possible. We ourselves try to visit each centre as frequently as we can, though this entails a woeful amount of separation.

71809 G. R. Suckling.
Mr. Hansen writes: "We have recently been given permission to hold meetings at the residence of the Native Commissioner. There are always a number of prisoners there, besides a lot of messengers, police, and servants. There are many villages in the district too, which makes it a most desirable place for itinerating work. We regret that we can only visit it once a month, owing to the station being so poorly manned. We are earnestly praying that the Lord may soon send more workers to help us here."

71810 Kaleba, Sept. 26th.—The Government are taking to the border all men fit for service as scouts. Our native teachers have been called up and have gone to-day.

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NORTHERN RHODESIA

Kaleñe Hill, Oct. 5th.—A new epidemic is amongst us, just when we were rejoicing over the disappearance of our terrible ulcers. A virulent type of pneumonia is in the neighbourhood, numbers suddenly taken ill, and everywhere we hear of sudden deaths. Many severe cases have been brought here, and until seven days ago all were recovering. One of the Christian women, recently baptized, Nyachikoka, brought here ten days ago, this day last week we thought had passed the critical stage, but a few hours later she passed suddenly away. Three days ago Mukwakwa, a lad from a distant village and a professing Christian, had a relapse and died the following day. That afternoon, when the Christians assembled as usual for prayer, we had to tell them, not only of his sad death, but that Nyakayina, another Christian, baptized two months ago, was, we feared, dying, but at the same time we reminded them that nothing was impossible with God. To encourage them to count upon God, we gave them our experience of twenty-two years ago, when God raised up our eldest son in answer to prayer. We desired his life only on the condition that if spared it should be spent for God, and within an hour we saw unmistakable signs of returning health, and never doubted from that moment that he would live to serve God, as he is now, thank God, doing. This week, however, our loving Heavenly Father has answered our prayers in a different way; our sister fell asleep peacefully this morning, and we are just back from the graveside for the third time this week.

While at our little cemetery choosing a spot for the grave, ^{So wet} Sameta, who in July buried his wife (the first of our little assembly of Christians to be taken home), went and stood alongside her grave and with smiling face said, "Don't choose this spot." "Why?" we asked. "Because, if the Lord Jesus does not come soon, I want to be buried by my wife," was the reply. The experiences of this sad week have been a special help to the Christians. The Scriptures about death, which we have meditated upon together, have helped them to grasp the glorious fact that the One who has put their loved ones to sleep, is able to—and

will—raise them up again, perhaps very, very soon.

Thirteen women and three men will, God willing, be baptized and received into fellowship on Sunday week. Please pray for them and for us.

Walter Fisher.

Vol. 47 March 1918, pp. 70-73 (one long entry by Suckling)

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NORTHERN RHODESIA.

Kabompo, Sept. 10th.—The boys who were baptized last year had all been under the sound of the gospel long before the Arnot Memorial School was opened, so we want now to write about others. They, with one sad exception, have all gone on steadily, and a great deal of the blessing we have had in our midst and in the district is due, in God's mercy, to their activity and zeal. To mention all the scholars who have professed conversion would perhaps cause a suspicion of exaggeration, and of course a mere profession does not count for much, so it will be simpler to give a few details of individual cases.

Quite a number of boys about twelve to fifteen years of age really seem to be converted, and if they asked for baptism we would have no cause to refuse them, although while they think themselves too young we do not urge them to take the step. Most boys get married between fifteen and seventeen years of age, and it is usually more satisfactory if they are married before they are baptized, though we do not make any rule to that effect. We might mention Mashawu, Kabola, Mukila, Sakaumba, Sankubika, Kashongu, and Kamwandi, all of them, except Kashongu, being near relatives of the boys baptized last year. Most of them are now helping to teach in the native school, and are a great help there. Even when they have been in their villages for holidays we have not heard of their living contrary to their profession, except little Mashawu, who, on one occasion, was beguiled into joining a dance. Kabola is rather hot-tempered, and this is apt to stumble him, but we trust he will be delivered from this failing. In spite of his small size he is a brave, capable boy. Some time back he and several others were upset in the middle of the river, where crocodiles add to the ordinary danger of drowning, but Kabola struck out bravely for the bank, jumped into a small dug-out and paddled back to his companions in the middle of the stream, thereby saving their lives. Mukila is

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rather a lazy boy and not very responsive, but he seems really anxious to walk in the right ways of the Lord. Sakaumba is such a quiet, reserved sort of boy that it would be difficult for us to know much about him. During the last holidays, however, he was found to be suffering from what the natives thought was a goitre. His relatives urged him to go through the usual fetish performance, but he maintained that he was a Christian and would only receive medicine from the missionaries. He was therefore brought back here, and the trouble proved to be mumps, but we were glad of this opportunity for him to give so clear a testimony. Sankubika and Kamwandi have both been with us from the beginning of the work here, and seem to have been making steady progress right through. We have never had cause to doubt their sincerity since first they professed. They both take great interest in the youngsters they are teaching in school, and we hope they will one day settle down in charge of out-schools. Kashongu was with the late Mr. Rogers when he passed away, and on his return here he professed conversion. Since then he has gone on quietly. It must be remembered that out here, as at home, many who at their age seem real

young Christians, in after years run utterly, at any rate in their outward testimony, but please pray that these may be so apprehended of Christ that they may go on from strength to strength.

Of the older boys, Muhongi has been going on well, and is already fairly well instructed, so we hope he will soon be baptized. Another who has shown real signs of a change of heart is Kandela, one of the Mambowe boys, and an expert boat-boy. He was Mrs. Arnot's cook-boy

Women

when she spent six months at the mouth of the Kabompo with the late Mr. Arnot. It would seem that their prayers for him have been answered, and we hope soon to see him baptized. He is able to read now, and enjoys the portions of the New Testament that have already been printed in Lunda, though it is a foreign tongue to him. Sumbeya, too, a Kuluwema, seems to be maintaining a quiet, consistent Christian testimony. There are many others of whom we might write, some of whom have perhaps just as much right as these to be considered Christians, while there are others about whom, though we know of nothing definite against them, we do not feel quite so confident. Two of these are Kakondu and Muyengesha, both of them married men, who have asked for baptism.

Much might also be written about the women, for several have professed conversion, and some who had professed before we had a lady worker here and were then unable to obtain much definite instruction, are now seeking baptism. A class has been begun for married women in the afternoon school and a class for girls in the morning. The professing Christians are specially glad of the opportunity thus afforded of learning to read. Some of these women are the wives of the men baptized last year. Mbayita is the wife of a boy named Kachambilu, who also professes to be a Christian. We had not been down here long after our marriage, when Kachambilu appeared one evening with his wife. They are probably about sixteen or seventeen years of age, and until then had gone on quietly together. Now, however, Kachambilu had come to say that he did not know what to do

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with his wife, and he wanted my advice. He explained that she would not attend to her work, and spent her evenings with her relatives instead of giving him his food. Upon enquiry, we found matters rather involved by the fact that there was on the place another boy who had previously been her husband. He was now renewing his attentions, and her wandering affections were apparently returning to him. She was quite sure she could not live with Kachambilu, who, she said, was ill-treating her; though this apparently consisted in rather natural protests against being left without his food. We pointed out to Mbayita that unless she remained with him, who at present had the better claim to be her husband, she would not be allowed to stay on the station, and as she seemed in a rather rebellious mood, we suggested her waiting three days before making up her mind. Happily, the three days allowed calmer counsels to prevail. The former husband went off to find a wife elsewhere, and Mbayita settled down to her duty. Within a few days she was happy and smiling, and she soon began to take a greater interest in the meetings. When she came to profess conversion, we were encouraged to believe her by the very manifest change in her conduct, and she is now not only one of the most forward in school, but one of the most interested in the meetings.

At the time of writing the school is on holiday. We are taking the opportunity of a brief visit to the Sapuma Falls. On our way back we hope to visit the Lunda Chief, Shinde, and the Mambunda Chief, Chinyama. The former lives about fifty miles away from us, the latter, who is a nephew of the late Lewanika, about thirty-five. Two of the native Christians, Sayikumba and Chipoya, with Mukila and Kashonga and some younger boys, are spending their holidays amongst some Lovale villages on the Chinomo and Kashihi Rivers, about 20-25 miles to the west of us, across the Zambesi, where quite a remarkable opening has occurred. The first year I was here I went across to the Lovale side and found a good number of villages and considerable friendliness on the Chinomo. The headman of one village, Chidila, seemed specially interested, and whenever the native Christians visited the place they found a ready ear. Early this year two of them returned from a visit there, to say that Chidila and several of his people had professed conversion and had burnt their fetishes. Since then regular visits have been paid them, and on one occasion Chidila came over to us specially to ask for a native teacher. I went over to see them, and on that occasion Chidila brought out his divining basket and various medicine-horns and publicly burnt them. Nor was this due to a modern disregard for such things. He still feared them and the powers of darkness, but in spite of them he desired to turn to God from idols. As the people were much afraid of the results of such an action and were particularly concerned that the smoke, in which they thought the spirits would fly away, should not come near them, the

Chidila's class
two native Christians with me joined hands and deliberately walked to and fro in the smoke in order to show that such things had no terrors for the sons of light. The people agreed to build a school-room for themselves without receiving any pay from us. They set to work at once on this, and while I was there I marked out the site for them. When I returned a month later they had finished the building, and though, from their having built it without supervision, it lacked something of neatness, it was commodious inside, and with its thatched roof and mudded sides was far more convenient for meetings than the doubtful shade of a few trees. On this occasion I was met by two of the native Christians, Simon and Ikasha, who had been there a fortnight, and while preaching and teaching had sought to open up to some of them the mysteries of reading, Chidila himself, in spite of his age, being one of the most forward scholars. We feel that our native Christians are perhaps scarcely ready yet to settle down entirely by themselves to carry on out-station work, so we are trying to arrange for two of them to be there at a time, for a month or so, and then for other two to take their place. In this way they themselves are not deprived of necessary instruction, while the work at Chidila's is being cared for.

We have also been invited by the Native Commissioner of the district to hold a monthly service at his place, and it seems as if we shall have to do something out east as well. The Mambunda Chief referred to above, Chinyama, has repeatedly written to ask for a native teacher, and when we visit him now we shall have to go into the question. His relation to the Chiefs of the Barotse makes him the most powerful man up this way, and he has a large and increasing population around him. If they agree to put up a schoolroom we shall have to do our best to meet their needs. It would not be so difficult to send school-teachers, but with only thirteen natives in fellowship it is hard to keep all these places supplied with evangelists. In these outside schools no regular boarders will be received. They will be opened as God directs and opportunity occurs in districts where there is sufficient population to make a school worth while, and the only boarders received will be those who bring their own food. Though it will be necessary to have school teaching, we want these places to be out-posts of evangelism rather than of education. At present we have considerable difficulty in extending our work, as it seems impossible to get slates and other material necessary for school. There is also an increasing need of reading matter, and we shall be very glad when we can get a printing-press. Many are already able to read, and the number is constantly increasing, so we are anxious to provide them with gospel stories, illustrative anecdotes, simple expositions of portions of Scripture, and the like.

When some of the native Christians were out itinerating recently, the villagers took up a proverb against them to this effect: 'You come here and wound us, but you go away and leave

the wound to suppurate instead of staying to heal it." That is the difficulty. Itineration is good, but it must be followed up.

George R. Suckling.

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 NORTHERN RHODESIA. 71832 (p10)

Kaleñe Hill, Dec. 31st.—The medical work was very slack for a time owing to the fact that we had several deaths amongst the Christians within two or three weeks. The people round about were very scared, and said that the doctor was a wizard and that he killed people by magic and gave them to his spirit-serpent to eat. It was dangerous enough to come to meetings, because we told them to close their eyes, and then, when they were not looking, those on the platform pointed out their victims and sooner or later they would die. But it was far worse to become a Christian and be baptized, because the spirit-serpent had his power in the water, and gave the doctor special power over those he baptized. When these rumours were at their height we had a baptism, and sixteen were baptized in spite of threats and warnings. Strangely enough, one of the women baptized died quite suddenly immediately afterwards, which confirmed the worst of their suspicions. For weeks none of the raw natives came to the meetings or to the dispensary, but they are losing their fear again now, and the last two or three Sundays the meetings were as well attended as they used to be.

71833a Mary Kathleen Marks.

Kabompo, Dec. 28th.—Miss Manders has kindly joined us here. She has a wonderful enthusiasm for school work, and has already entered into the work here most thoroughly, and to its great advantage. I am very grateful that there is now another sister on the place to share with my wife the large opportunities of the women's work.

Miss Manders, my wife, and I went last week to visit our new out-school at the capital of the Mambunda chief, Chinyama. We were very pleased indeed with all that we saw. Quite a nice school-room has been built by the natives themselves, and about a hundred children had been gathered together, representing three different tribes—Mambunda, A-Lunda, and Va-Lwena. The ladies were encouraged to find five Lunda women who had professed conversion, and in all the villages round they were warmly welcomed. The chief is very interested, and had been a good help to the teachers. He was educated in the National school in the Barotse, and speaks a little English. We were amused to find that he had at-

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tempted to teach the children the tonic sol-fa, and to find one of the hymns written out on the blackboard with the full musical notation. I had some nice talks with him, and I think he is anxious to know the Saviour, but it will be a big step for him, so he is still thinking it over. The teacher in charge is Thomas Chinyama, the Christian native who married Chivivi, a Christian woman of Kavungu. Both of them seem to have taken their work very seriously, and to have created a very favourable impression in the district. I think the opportunity there would justify the opening of a mission station with a white missionary, but that cannot be done at present, so in the meantime we want to prepare the way for the one whom, we trust, the Lord will raise up to go there. When Thomas found that many of the older Mambunda could not understand Lunda, he transcribed some of Mr. Cunningham's Lunda hymns into Simbunda, so they too might be able to sing in their own tongue the wonderful words of life. He has even begun to transcribe the Gospel of John in the same way. G. R. Suckling.

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N. Rhodesia.—Mr. W. S. Fisher—"Mr. and Mrs. Gammon and their little daughter arrived recently at Kaleñe Hill, and we are getting him to give an account of the work in Chokweland at the prayer-meeting to-morrow. We try to have two prayer-meetings a week with the Christians, and at one of these to stir up interest in some foreign missionary work, so as to widen our outlook and sympathies. We also have a missionary prayer-meeting amongst ourselves every Wednesday night. We are being encouraged a great deal by the keenness of Ntambu, an important headman living about twenty miles south. He was a very ardent spirit-worshipper and a great hunter, and therefore an expert in fetishes. Now he has come out for Christ he is as full of zeal for Him as he was for his fetishes. He would like to be baptized, but he has three wives, all of them professing Christians, and none of whom we can advise him to divorce, as they have large families of young children dependent on him."

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N. RHODESIA. 71838

Kabompo, Jan. 10th. — Mr. Suckling and I have spent the past week at Chidila's, our first out-station, superintending the erection of a school building. The people themselves built one last year, but a mistake was made in putting it too near the chief's village, and many objected to having to go there in order to attend the meetings or school. So we decided to erect another building at our own expense about a mile away, with the river between it and the chief's village. Chidila himself seems to be going on steadily, and, although apparently about fifty years of age, is beginning to read and write fairly well. He is much interested in the meetings and attends all that are held. We pray that he may grow in grace and in the knowledge of the Lord Jesus Christ. We also look to the Lord to use the new building to the blessing of many who will there hear the Word of life.

We anticipate being very busy this year with buildings. All our dwelling-houses are in a more or less dilapidated condition through the depredations of the white ants. We intend this time to build on poles three feet from the ground, hoping by this means to keep the houses free from them.

Thomas Hansen.

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N. Rhodesia : Lundaland.—Mr. W. S. Fisher
 —“The work at Kaleñe Hill has been growing in a remarkable way during the last two years. We are situated right up in the n.w. corner of Northern Rhodesia, the Portuguese (Angola) boundary being about fourteen miles west of us, and the Belgian Congo boundary about ten to twenty miles north and east. The Lunda tribe, amongst which we work, is a large one, but is very scattered. We have three stations among the A-Lunda—Kabompo, at the southern extremity of the tribe, about 280 miles away, in British territory; Kalunda, about ninety miles s.w. of us in Angola, and Kaleñe. There

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are A-Lunda a hundred miles north and east of us too. My father has a large medical work, and natives come from long distances to be treated. They often stay here some time, and when they return to their villages they nearly always tell the gospel that they have heard here, whether they believe it or not. We try to reach the distant villages by itinerating. The native Christians also visit the villages, and as a result of their work six or seven young churches are springing up at distances ranging from twenty to seventy miles away. In the dry season we hope to visit some of these groups of believers and baptize some of those who desire it.”

Miss Fisher—“Do you remember my telling you of the little orphan who mended the kettle by putting a nail into the hole? He professed conversion some time ago, and went to my brother to tell him his sins. He confessed to having stolen some soap out of my room, and, as he said there was a little bit left, Singleton sent him to fetch it and made him give it back again. Soon afterwards I noticed a dirty tea-towel and asked why it had not been washed. ‘We had not any soap,’ was the reply; ‘Chineñe (the small orphan in question) has taken it.’ We found that Chineñe had finished the first piece, and, finding it was a meritorious act to restore what he had stolen, saw nothing wrong in taking another piece of my soap; he was giving it to me, not using it himself! He is such a happy little soul these days, though as delicate as ever, so different from the bad-tempered little boy he used to be.”

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to go there for years. You may have heard of the Samba country.

Mary Kathleen Marks.

Kabompo, April 15th.—You will have heard how the seemingly impossible has occurred in the development of two out-schools. God has wonderfully blessed the attempt, and already at both places there are those who profess to have found life in the Lord Jesus. At the Chinonu, amongst the Va-Lovale, Ndumba and Sayikumba have settled down to steady work. Chidila, the headman who first professed conversion, proved rather a difficulty owing to his hasty spirit and his many ties with the old life. Jealousies arose between different villages and threatened to break up the work before it was well begun. Consequently, as I have already written, we decided to build a schoolroom of our own in the district. A fine commodious building was erected and ground cleared for the "Mission Village." This enabled the work to be dissociated from any particular village and put it on a much more solid basis. The building was erected in January, and the two Christians stayed with their wives, to build huts for themselves and to teach and preach in the district. God has blessed their testimony, and we believe many have really sought and found the Lord. But their circumstances have been far from comfortable. The Chinonu River has come down in flood, and the mound on which the Mission Village is built is now an island. Such conditions are eminently suited to the requirements of mosquitoes, who multiply exceedingly and at night wage a pitiless warfare on the would-be sleeper. Some of the villagers from the Chinonu River have moved several miles into the forest, preferring to travel the long distance to draw water rather than stay to be preyed upon by the mosquitoes. Sayikumba by himself would probably not hold out, for he is something of a hypochondriac, but Ndumba is a tower of strength and faces all difficulties with a rugged determination and a keen desire at all times to meet the enemy and beat him. At present the school there is necessarily small, but we expect considerable expansion when the floods have gone down.

I wrote some time back about the work at Chinyama's. We have some boys from his village, preparing, we trust, to go and teach others of their own tribe, as two of their number have already done. Thomas, the native Christian in charge of the work

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NORTHERN RHODESIA.

Kaleñe Hill, April 8th—We are hoping to re-open school next week. It has been closed for three months, partly owing to insufficient food to feed the boarders, as well as the patients and others already on the place. Food is being brought in for sale now. We have had very good accounts of one or two of our young Christian school-boys who live at Kanyika, the district where there are so many professing Christians, about 75 miles from here. Two of these young men seemed very dull in school, but after prayer, on their part as well as ours, they did very well indeed last term, and during these three months' holiday have been reading their Gospels in their village and going round the district preaching. They seem to be living consistent Christian lives too, from all accounts.

For some time we have had here one of the Christians from Katolo, another village in that district. He came with his little daughter, who had Bright's disease. Nothing could be done for her, and after being here several months she died last Monday. We were afraid the parents would be inclined to doubt the kindness of God, but both seemed resigned and happy, and the wife, whom we did not know was a Christian, went in for no heathen practices on the death of the child, and seems really to be trusting in the Lord Jesus. This is very encouraging, because in the village from which they come, there are several men who are professing Christians, but, so far as we know, no women. We hope that her long stay at this place will be the means of beginning work amongst the women in that village.

The medical work helps us to show the people love and sympathy, and to get to know them in a way we could never do otherwise, and it seems to soften their hearts and make them more ready to receive the gospel. Many far-off districts have been reached with the gospel, by patients returning and telling what they have heard. There is one large district up north which it is our great ambition to visit, where we know of many old patients who have returned after being treated here, some of whom have professed conversion.

No one has yet been able to visit the district, though Dr. Fisher has been wanting

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there, has these two boys—Akufuna and Kayombo, who both profess to be saved—to help him. The former, a boy of about fourteen years, is a son of the former chief, and so is well able to maintain authority amongst his scholars, in whom he takes great interest. Thomas is also assisted by a Barotse boy who, after a few months here, professed conversion. He then returned to the Barotse for his wife, a niece of Yeta, the paramount chief. He brought her here to go with him to Chinyama's, and at the same time got a letter from the missionaries, in which they said how glad they were to hear of some of their people turning to the Lord while under instruction here, and how pleased they would be for Nawa to be received into the enquirer's class here in preparation for baptism. These missionaries always display the utmost willingness to help us in any way.

Chinyama himself has now professed conversion. It is very difficult to talk with him, as he does not know much English, and we do not speak the Sikololo of the Barotse people, amongst whom he was brought up. Thomas, however, has a gift for languages, and discusses eternal truths with the chief in imperfect English, sustained by Sikololo. Will you not pray that these native Christians may be increasingly used in this way, and that much grace may be given in preparing them for the wonderful opportunities that lie before them. Every week-end now some of the Christians on the place visit those in the out-schools, and thereby refresh and encourage them and get themselves warmed up and stimulated to further service.

G. R. Suckling.

Mr. Hansen writes of the baptism of two young men who were converted some months previously and have given much joy by their consistent walk and testimony. Another young man, for whom he and Mr. Suckling had been praying for months, recently professed conversion, and several others have expressed a desire to turn to God from idols.

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N. Rhodesia.—Miss Fisher—“You would be interested to see the little church at Mwinilume. Only five of us broke bread, but there must have been about fifty in the mud-and-wattle room. Our seats were rounds, cut out of the trunks of trees, with no backs. There are only two men in fellowship. Several there are asking for baptism, and a young girl especially is highly spoken of. The eager way they listened in the classes was most encouraging.”

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 "I HAVE GIVEN THEM MY WORD."

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Echoes of Service.

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

"I Change Not."

It is a great thing to have a firm grasp of the blessed truth of the unchangeableness of God. From everlasting to everlasting He is the same. Everything else may change, but no change can affect Him. His counsels of old are faithfulness and truth, and in carrying out those counsels He is of one mind, and none can turn Him. In His dealings with His people He will bless, and none can hinder. The everlasting covenant of grace has been sealed by the precious blood of Christ, and all the provisions of that covenant are made sure to the heirs of the promise. Yes: eternal life, resurrection glory, an eternal abode in the city of God and in His holy presence are made sure to me by that covenant; but is it equally certain that the bread I need to sustain the body, and the clothes I require to cover it, for the brief time of my sojourn here may be as surely reckoned upon? Can I count upon God to care for me in all the varied necessities of my wilderness pathway? Is not this a true sample of the questionings that often arise, though if we really put them into words we might sooner be ashamed of them?

Meditation on God's Word, and all the examples therein given of His care for His people, including the special and particular assurances of our Lord Jesus Christ concerning food and raiment, is pre-eminently calculated to banish unbelief and strengthen faith; but God graciously condescends to give us also in this present day illustrations of His care and faithfulness. Such an illustration is furnished us once more in the Seventy-ninth Report of the Ashley Down Orphanage for the year ending in May last, and we esteem it a privilege to commend it to our readers.* It shows how God has sustained our brethren, Dr. Bergin and Mr. Green, in their faith and prayer and fellowship during another year, and how graciously, in spite of varied difficulties occasioned by the war, He has supplied the need of those under their care. Dr. Bergin's opening words are:—

* Copies can be obtained from the Bible and Tract Depot, 78, Park Street, Bristol, price 3d.; post free, 4½d.

"The note resounding through the work at Ashley Down this year seems to have been the *faithfulness of God*. Had we at the beginning known that war would still be raging at the end, that our expenditure would be about £3000 more than last year, and that there would be no prospect of any large legacy being paid to us, we might have 'feared' as we 'entered into the cloud.'"

He then dwells upon the faithfulness of God in sending over £500 more than their total expenditure during the year, in His care of the many gifts sent from different lands across perilous seas, and in His sustaining them during four months of much trial, and then giving them relief. His comment on these dealings of God is:—

"Those who are wilfully blind may attribute all this to coincidence. We believe it to be a wonderful proof of that for which Mr. Müller so contended, that 'God is still the living God, and now, as well as thousands of years ago, He listens to the prayers of His children and helps those who trust in Him.'"

Other things might well be noticed, but our limited space prevents. We hope that many will be helped by its perusal, helped in their fellowship with and prayer for our dear friends in their toil and care, and helped by treasuring up the precious truth so well expressed in the verse sent by a donor:—

"God is faithful"—not He has been,
Not He will be; both are true;
But to-day, in this sore trial,
God is faithful now to you!"

QUESTIONS CONSIDERED AT MBOMA CONFERENCE, 1917.

These may be classified as follows: 1. The Work. 2. The Workers. 3. The Native Assembly. 4. The Individual Native Christian.

The Work.—1. Is the translation of the whole Bible in all six languages an urgent necessity, or should the natives be encouraged to read Portuguese? What plan do you suggest for carrying this out in the shortest possible time?

The urgent necessity of the translation of the whole Word of God was unanimously agreed upon, and it was shown that the teaching of Portuguese to the natives, while desirable in some instances, would not meet the exigency of the case. The most feasible plan seemed to be that several capable workers should translate different portions of the Bible, and their translations be thoroughly tested by other workers, with the help of intelligent natives, before being printed.

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"CHANGE NOT."

[SEPTEMBER,

2. Should a Bible-school be opened in each country for the training of evangelists and out-school teachers?

This was considered most desirable where there are workers sufficient for its establishment. Meanwhile efforts should be made to meet the need by special classes at the stations, and personal contact with the missionaries.

3. To supply stations and out-schools with reading books, is a central printing department a necessity in each country, or one depôt for all countries?

It was thought the printing-press at Mboma would be sufficient for the present needs of Chokweland and Bié, provided some one, with previous experience, were found to devote nearly all his time to printing and publishing.

4. A Hospital in each country, with two doctors and two nurses, to train natives as nurses and dispensers. Is this a need?

All were agreed as to the desirability of such a plan, provided such medical helpers were earnest believers sent of the Lord. There is *not one* medical man nearer than 300 miles to the Chokwe stations.

The Native Assembly and Out-schools.—

1. As Christians are now to be found many miles from mission-stations, should they be encouraged to remember the Lord's death in breaking of bread every Lord's day?

This is desirable where there are native elders qualified to take responsibility in guiding and ministering to such an assembly.

2. Would you ask a native to baptize those accepted for fellowship?

In doing so we violate no scriptural principle, but it is advisable to go slowly, and not to put more responsibility upon the native believer than he has grace or humility to bear without getting spoiled.

3. Should not teachers and others living at out-stations be encouraged to send their children to the main station, to have greater advantages in education?

Yes, provided the parents do not shirk their own responsibility of home training.

Brethren from Bié, at the request of the Conference, gave some account of their methods of out-school work, from which the following notes were culled.

Commencement of Out-schools in New Districts.—The first step is usually to build a temporary shed for teaching and preaching. Later on the Christians in the district erect a more permanent building. The teacher is paid 50 to 100 reis per day, according to his standing, and the distance he has to walk. The average time occupied

in teaching is about two hours each day. Approved teachers are also evangelists. They hold a meeting, or meetings, daily, where they preach, but are not paid for this part of the work, which is their duty as Christians. Buildings erected by missionaries at out-schools are considered "mission property," not that of individuals. When evangelists or teachers are supported by friends at home or by Sunday schools, it has been found inexpedient to tell the teachers or natives that they are being supported thus.

The Missionary.—1. If you could recommence your missionary work, would you follow the same general plan of life and work? Could the methods generally adopted be improved?

Among many interesting and helpful suggestions, the predominant opinion seemed to be that the most fruitful results had accrued from constant itineration, the leading on and teaching of native believers, and the establishing of out-schools—these latter being "budding" assemblies.

2. Many missionaries feel that the time for the study of the deeper things of God's Word diminishes rather than increases. What suggestions can you offer to remedy this?

Some of the counsel given by older workers present was most helpful; the most important points named were: A fixed time daily should be assigned to our private Bible study and prayer, which nothing should be permitted to interrupt. A definite system or method is necessary, and the use of such schemes for daily reading as Hy. Groves's Calendar, was recommended. Every effort should be made to maintain a close walk with the Lord, and prevent loss of spiritual power.

Polygamy.—A meeting of brethren only was held to consider whether it was expedient to admit to fellowship at the Lord's table a man living with more than one wife.

The meeting on the whole considered the reception of such inexpedient, these being some of the reasons given:—

(1) Scriptures such as 1 Tim. iii. 12, "inferring" that polygamists may have been received into the early church, do not seem sufficient to warrant their reception, in view of the experience of most missionaries, that polygamists in the assembly neither benefit themselves nor those with whom they are in fellowship. (2) That "bigamy" or "polygamy" is contrary to Portuguese law (to which the natives should be subject), and to the laws of all civilized countries,

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the "higher powers" which we are called upon to obey. (3) That it is contrary to the enlightened conscience of the native. The testimony of Ngumba (an intelligent native elder, now with the Lord) was quoted. He said, "Could we sit at the Lord's table with a man 'who goes from house to house'?" This seemed to be the conviction of the native elders present at the Conference. (4) That it is contrary to the conviction and experience of the majority of missionaries, for example: Mr. Arnot strongly warned the workers in Bié against the reception of polygamists, the chief reason being that wherever they had been received the results were disastrous to the native church. In this connection extracts were read: (a) From "Minutes of Conference of Workers at Luanza," Feb. 22-28, 1903. "With one exception we were agreed not to receive polygamists at the Lord's table. Apart from any special pleading, we find that our monogamic life as missionaries has created such an atmosphere that no native can associate, even in thought, the Lord's table with polygamy. The question resolved itself into this, the Garenganze church has been monogamic for eight years, shall we now suffer polygamy to enter?" (b) From "Autobiography of Dr. John G. Paton," Missionary to the New Hebrides, where the inhabitants were polygamists:—"How could we ever have led the natives to see the difference betwixt admitting a man to the church who had two wives, and not permitting a member of the church to take two wives after his admission? Their moral condition is blunted enough, without our knocking their heads against a conundrum in ethics. In our church membership we have to draw the line as sharply as God's law will allow betwixt what is heathen and what is Christian, instead of minimizing the difference."

In Bié polygamists who profess conversion have been taught as follows: First, that concubines *must* be put away; second, that in the sight of God the first wife is the legal wife, and that the man should pray that God may enable him to free himself from the others, but only *with* their consent. When, as is frequently the case, a convert is found to have been living for years with his "wife" without having had a legal marriage ceremony, native or otherwise, a ceremony is held, or they are publicly acknowledged as husband and wife. This public announcement has, to the native mind, the force of a regular ceremony in

such a case. After the discussion, the desire was expressed that the time would soon come when there would be one judgment upon this perplexing subject amongst all workers, from Bié to Garenganze. It may be stated that in Bié, in each case that has been dealt with in this way, the convert has finally been happily received; the difficulty in the way of his reception being removed in an honourable manner.

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

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AMERICA 1875²⁵⁷

NORTHERN RHODESIA.

Kabompo, May 25th.—I went for over a week to villages in the Muhunda district, two days from Kalunda where I spent some time in September, 1916. I went there then with the same native Christian couple who came with me before. No missionary had been amongst those people either before or since that first visit, and yet there are thirty-two villages quite close together there: two days from Kalunda and one from Kavungu, all Ahunda people, who said they were there when Dr. Fisher and family left Kazombo to live at Kaleñe. So Mutelamba and I had the joy of visiting every village with the gospel once again. On our first visit they were like the Bereans in that "They received the Word with all readiness of mind . . . therefore many of them believed," and this time six women professed conversion. There are crowds of little children without a teacher, begging for some one to come and teach them, and many of the people said, "*Dona!* If you would only stay with us and tell us the Words every day, we would all believe." How I longed to do so! May the Lord yet provide a worker for that needy district. Few of the stations have so many villages so close together, and so easy to visit as Muhunda would be, if there were a worker in their midst. Some of the women who professed this time had remembered the gospel as told on my first visit, and one said, "*Dona*, I have been trusting the Lord Jesus ever since." I also went to see a poor leper woman whom I visited previously. She was wretchedly thin, as she had been put out of her village, and I found her in a hut by herself starving; her people are most unkind to her now that she is helpless. She was so glad to see me. Mutelamba and I told her the words of Life once again, and pointed her to the Lord of Life. She said, "*Dona*, I will trust Him," but the poor creature is almost demented with the unkind treatment of her relatives, and one cannot know exactly how much she grasps of the good news of salvation.

Annie E. Manders.

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N. RHODESIA. p 277

Kabompo.— I left here May 25th for the out-school at Chinyama's, as a little boy there was dangerously ill; he was soon running about, but I had to stay five days on account of a large blister on my foot. When I arrived, the chief had been away nearly a month to get some boys from another district to attend the school at his place. He returned before I left. His wife (he has only one) stood up one day in the meeting, and said that all her past life she had been following the ways of sin and Satan, but now she wanted to follow only the Lord Jesus. Two or three times a week they have an early morning prayer-meeting, and she invariably attends, though she has to walk three-quarters of a mile and cross a river three feet deep. To do this at 6.0 a.m. these cold mornings shows no little interest.

We left Chinyama's on May 31st, traveling along a small river, the Kalwilwi, for four days, and then across country for two. The people build on the banks of the rivers, between which there are generally dreary stretches of bush and plain, though occasionally we find a solitary village by a well or spring away from the rivers. Along the Kalwilwi there are not many people, though it abounds in fish and the ground is fertile. While many villages in this part are neat and tidy, and of square, mud-and-wattle houses, most are very dirty, and the huts indescribably mean, being merely grass on a frame of rough sticks. This is due, doubtless, to the fact that the people seldom remain long in one place. Last year I saw some people building a large village of neat, square houses on the banks of the Makondu. As I passed there this year, I saw the village, but the people had gone to build somewhere else.

I had with me seven carriers and my boy, and a Christian young man, with his wife and child, also accompanied me. I like to

take carriers with me from those not living on the station, as they hear the Word every evening of the journey, and often some are converted before we return. It was so on this journey, and of one especially I am very hopeful. The people we visited listened most attentively to the message, and quite a number professed to believe in the Lord Jesus.

The fourth day from Chinyama's we reached the village of a petty chief, who had been released from prison two days before, and had just returned home. His wives were dancing, singing and clapping their hands, and had covered their bodies with ashes, in allusion to their sorrow during his absence. Although so far from the station, we were well known through previous visits, and some boys from there are in the school. We had a meeting, and the men listened well, but the women had no ear for the Word.

Next day we travelled across country and reached a large village, where the people expressed a great desire for a school, but I could hold out no hope of one. Next day we went on to the Makondu, which is about 200 miles long, entering the Zambesi thirty-five miles north of our station. The people on it expressed real pleasure at seeing us, and thought we had come to build. I told them it was in my heart to build there, but the way was not open. There are a lot of people there. I had a grass hut built, about one and a half miles from the Portuguese border, and stayed twelve days, visiting the villages and preaching to those who visited me. The people said they would move their villages near the school should I go there to build, and promised to build a school at their own expense.

Thence we went thirty miles to Shinde, chief of the A-Lunda. He sent me a piece of meat and a bag of nuts, each taking two men to carry it, and afterwards brought a goat and sent two baskets of meal. He is very keen to have a white man build near him, so hopes to buy me with presents. After a few days we set our faces homewards, calling at the out-school near the Native Commissioner's residence, about twenty-two miles north of the station. We found the local chief was manifesting great interest in that work. He has had a wide path hoed up, half a mile long, and has gathered a lot of grass and sticks, with which to build a good school-room. He has also called many of his people from outlying districts, to build near the school, so as to obtain its benefits.

The results of such journeys are in the hands of God. It was encouraging to notice the way the Christians with me testified in the villages to the grace and power of God in their lives.

July 26th.—The work here at Kabompo shows unmistakable signs of God's approval. Five men and three women were recently baptized, and others are desirous of witnessing in the same way to their faith in the Lord Jesus.

Thomas Hansen.

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NORTHERN RHODESIA.

July 29th.—We have been away from Kaleñe Hill ever since our marriage, on the 3rd inst. After a fortnight's holiday we went to Samvula's and spent Sunday and Monday there. There is one man there, named Kasaloka, who is a very earnest Christian, and also a woman, Nyakalunga, who is very keen. These two have stood firm for two years, surrounded by the worst forms of heathenism. The people at Samvula's are certainly a bad lot even for heathen.

From Samvula's we went to Kanyika's. Several were wanting to be baptized, so we spent about a week there giving them further instruction. My wife had a class daily with the four women candidates, and Muhoni, the only man, came to me for teaching. He has always been a very consistent Christian, although his wife is a great trial to him; we think she must be mad. We baptized the five on Sunday, and a happy day it was. We must pray very regularly and earnestly that they may be kept, as they are about seventy miles from the mission station and will be hard to reach frequently. *W. Singleton Fisher.*

July 29th.—We had a very happy time at Kanyika. I was surprised to find how much the Christian women know, and how consistently they are trying to follow what they have been taught. I had Bible talks every afternoon with those desiring baptism, and some of the other Christian women, and they seemed to grip very well the rather difficult teaching of the old life and the new, and being crucified with Christ and raised again in newness of life. They will need our constant prayers, as their temptations are very great, and they will be carefully watched by the others in the village and neighbourhood. They find their tongues their biggest enemy, and had sorrowfully to confess to having fallen once or twice by being angry with their husbands or the other women, but they do not revile now as they would have done two years ago.

We are now on our way back to Samvula. Most of the professing Christians there have gone back to dancing or reviling, and the young women, with whom I had a meeting, thought that God could never forgive them again now because they had fallen. They seemed pleased when I told them that they could be forgiven and start again, if they were really sorry and truly meant not to go back again. I do hope they will. Four women professed conversion while we were there—two middle-aged and two quite young. The Christian man at Samvula's and his young sister came over to see the baptism yesterday, about sixteen miles. The girl is one of those who fell, and I hope this shows renewed interest.

Mary Kathleen Fisher.

ANGOLA.

Kavungu, July 29th.—The work of the Lord is progressing steadily, and the meetings and school are well attended. At our daily gospel meetings we often have from 100 to 150, and we continue to see the Lord's power made manifest in the salvation of sinners. Since my last letter to you we have had two baptisms. On May 12th eight women and girls were immersed in the Kavungu stream on profession of their faith in the Lord Jesus, and yesterday two men and one woman similarly obeyed the Lord. One of these men was at Kaleñe Hill as a patient, some years ago, but on getting better he assaulted another patient, an enemy of his, and seriously injured him. Had it not been for Dr. Fisher's care, the injuries might have proved fatal. To escape punishment at the hands of the Rhodesian officials, the assailant had only to come back to his home in Lovaleland, which he did. Some time later, he made a profession of conversion, and, at the instance of a native chief, he paid some cattle to the injured man. He was advised by us to go and give himself up to the authorities in Rhodesia, and take his just punishment. After some delay he did this, much to the astonishment of the British magistrate, who condemned him to three months' hard labour. He went about his work cheerfully, and so gained the confidence of the officials that he was not placed under surveillance, though working out of doors. Not only so, but he bore a bright testimony for the Lord who had saved him, and preached the gospel to his fellow-prisoners. At the expiration of his term, he came back here, bringing with him a splendid testimonial from the British official, and it gave us much joy to receive him into fellowship.

It goes without saying that, with the

growth of the native church, we get increased care and anxiety. The African is weak and superficial, and needs continual pastoral care, and sometimes we are sadly disappointed. Recently two women in fellowship had to be put under discipline, and we can only look to the Lord to deal with them. Will friends in the home-lands help us in remembering the native Christians before the Lord, even the erring ones?

F. Schindler.

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N. Rhodesia : *Lundaland*. — *Miss Manders* sends an account of a tour with native workers among villages along the Kabompo river, visiting the three out-schools, Chinono, Kakona, and Chinyama. At the first of these, three women professed conversion, and at the next village two more. At another, at the close of a meeting, an old woman said, "Am I not too old to believe? How can I go and sing?" She was told her being able to sing hymns would not save her, only trusting in the Lord Jesus as her Saviour, so she said, "I trust Him now." They taught her how to pray, and told her to go on trusting and waiting for Him, as He is coming again soon for His own. The party was now joined at an out-school by Mr. and Mrs. Suckling and Mr. Hansen. From there Miss Manders and two Christian women visited another village, where a man professed to believe, and an old woman said, "I believed when *Dona* [Mrs. Suckling] was here last month. Must I believe again?" She was told just to go on trusting the Lord Jesus and wait for Him. At the next village they had a large meeting, and the headman, Muzwidi, said, "I have heard all that has been said; truly we are guilty in worshipping idols; I want to believe in Jesus now." At another village also the headman professed faith in Christ. After being spoken to about his fetishes, he immediately began pulling them up and throwing them over the fence, a woman expostulating with him all the time. Next, a large gathering from several villages was held, and here four men and seventeen women professed to receive Christ. In one place a convert made known that he had accepted the Saviour during a visit from Mr. Hansen. Farther on two elderly men professed. At Chinyama the converted chief gave the workers a splendid welcome and gathered a large number of people for the meeting. He was present at one for Christians in the evening. When she wrote, Miss Manders was about to leave for Durban, expecting to be back about March.