

Articles from *Echoes of Service* (1919)

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

Vol. 48, Jan. 1919, p. 21

Angola. Bié.—*Mr. W. E. Roberts*—“The young man of whom I wrote, who had been learning to be a witch-doctor, is going on very nicely. He wondered if he would be able to stand alone in his village, but he has proved God is sufficient for him. A woman from there has come to stay here to learn the words of God. A man from another tribe, living a few days away, at the close of the service about three weeks ago came to the front and confessed his sins, wishing to follow the Lord Jesus. He gave up his fetishes at the same time. Through God's goodness we have been enabled to open a few more out-schools this dry season. We ask prayer that both these and those already established may be continually blessed.”

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N. Rhodoua.—*Mr. Hansen* tells us that he is taking the responsibility of the work at Chin-yama's, and as, though most of the people understand Landa, very few really know it, he thinks of taking up the language of the Ambundu tribe, which is spoken by thousands. There is a large population in the district.

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Kavungu, ⁷⁴⁹²¹ Nov. 18th.—Mr. E. H. Sims has gone to Kazombo to help our Portuguese brother with some buildings the latter has undertaken in connection with the fort that is being established there. As a number of

black soldiers and prisoners are employed, Mr. Sims is having meetings with them. As a rule that class does not attend our meetings, so our brother is taking advantage of this exceptional opportunity.

To-morrow, D.V., two Christian couples are going to open an out-school sixteen miles east of Kavungu, our first camping-place on the way to Kaleñe. The headman is a professed Christian and asked for teachers. As a test of the genuineness of his request, we asked him to have a small school-house erected. Now that he has done this, we are glad to be able to send two men of some years' standing as Christians, who have the confidence and fellowship of the assembly and of the missionaries. One man from that village is in fellowship here, and seventeen or eighteen others are professed believers, besides the headman, and they used to have meetings themselves, but they are very ignorant, and those going to help have a far better knowledge of the truth. They will give part of their time to school-work, while working for their living. Until they have fields of their own they will need some little help, which we expect the assembly here to give them. This seems to us the Scriptural way. May we bespeak the prayers of the Lord's people for this new effort, as well as for the work going on here continually?
F. Schindler.

N. RHODESIA. ^{71922a}

Mwinilunga, Nov. 11th.—We are staying with Mr. and Mrs. Bruce Miller (*née* Miss K. Fisher) for a little while, and hope to be able to help the little church here, Luban ex-slaves, who were baptized some time ago, and seem to think that they have "attained." My husband hopes to be able to convince them otherwise, and to inspire them with a real desire to go on to better things. Mrs. Miller has meetings with them regularly, but the men need a man to give them teaching as to the conducting of their meetings, etc.

We heard a most encouraging little story lately. Ntambu, the old chieftain who was converted eighteen months ago, and who has been very firm as to his belief ever since, has been rather discouraged because many of his subjects who had "believed" were turned back by a boy who had once been a professing Christian and who had helped them by reading the Gospels to them. He is more or less alone now, except for his favourite wife, who is a very happy Christian. A few weeks ago this wife became

seriously ill with dropsy, and the whole village collected and told Ntambu that he was a brute and wicked; he had the much-envied power of being able to make and use most effective fetishes, and here he had thrown them all away, with the consequence that the spirits were angry, and no one in the village could get anything when hunting, and not only that, here was his wife dying and he refusing to make her fetishes and medicines and propitiate the spirits. His answer was, "Let her die! God made her; I didn't; I can't keep her alive. God can, and if He doesn't want to, let her die!" They went to his wife and told her to beg him for fetish medicines. Her answer was the same, "Let me die! Fetish medicines make no difference. I have no fear. Let me die!" Ntambu asked his men to carry her to Kaleñe Hill, but they refused, saying if he wouldn't give her medicines, why take her to the Hill for some? A Christian on his way up from Chitokoloki heard this and told us. Three of our Christian men went off forthwith to bring her to the doctor, and when they got there they found her quite cured, though still weak. Ntambu was overjoyed about it, and said he just "prayed and prayed and prayed and prayed" all day long, and God Himself had cured her. Was it not grand? Our Christians had a fine opportunity of pointing out the power of prayer. We hope

to visit that village and perhaps one or two more, including one where they have been asking us to come, on our way back to the Hill.
M. Kathleen Fisher.

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Chitokoloki, Sept. 30th.—Our district commences where the Zambesi emerges into British Territory at the Sapuma Falls, and extends about twenty miles to the south of the Kabompo, a stretch of over 100 miles. To the east the nearest Mission-station is 120 miles away, while to the west there is not one within 200 miles. Our district may thus be said to extend from north to south 100 miles, and from east to west 150 miles, thereby enclosing an area nearly half the size of Ireland. The people, however, are very scattered, and the total population is probably only about fifty to sixty thousand. The wide distribution of the inhabitants adds to the difficulty of evangelisation and of opening out-schools. It is largely accounted for by the sandy nature of the soil, which makes it necessary for the people to separate in order to obtain ground for cultivation. Apart from what we specially consider our district, there is to the south-east a whole tribe, the Mankoya, which has never been evangelised. Some of these people live in this district, and a few are in the school, while more attend the school at the Mumbeji, but as a whole the tribe is untouched.

Our district is chiefly occupied by the Lunda on the east of the Zambesi, and by the Valwena on the west, but there are also numbers of Mambowe and Mambunda people. All these tribes are represented in the school, in which we have sought to teach boys from as

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GROUP AT KALENE HILL.

Left to right—Miss May Fisher, Mr. and Mrs. Singleton Fisher, Dr. Fisher, and Dr. Hoyte, with Mr. Schindler's little boy in front.

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many different districts as possible, in the hope that later on they will be able to teach others in their own localities. In the school are about 130 boys, who are supported by friends at Home. Owing to the greatly increased expenses, which now make the cost of keeping a boy twice as much as formerly, we have had to reduce the periods of attendance, but by means of visits and the out-schools, we are able to keep in touch with most of the boys during the holidays, while sixty are more permanently resident on the place, many having married. These latter have made or are making fields for themselves, so that in some cases we have not to feed them. Our ambition is to have as many Christian families as possible settle to support themselves by their own industry, so that others may take their place in the school. Meanwhile we are glad to give them work, so that they may earn cloth for themselves and dependents, and also the money for their tax. Unless we helped them until they are established and are able to look after themselves, it would be impossible to keep them under constant instruction, as they would have to go out of the district for long periods in order to obtain work.

We praise God that we now have thirty-two native Christians in fellowship here, the majority of whom were brought to the Lord while in the school.

We have now four out-schools, where native Christians have made their homes, and in addition to teaching the rudiments of education, are carrying on an active evangelistic work. The four schools are as follows:

Mumbeji, 27 miles east, in charge of Thomas and his wife Chivivi. Chinonu, 20 miles west, in charge of Ndumba and Sayikumba (the latter's wife is in fellowship). Kakonga, 17 miles south, in charge of David Njapawu and Kamwandi, whose wives are professing Christians. Lwampungu, 22 miles north and close to the Government Post. It has been in charge of Manongu and his wife, who have been helped by Samalesu, but the people are so unresponsive that the work is particularly trying, so we are thinking of relieving Manongu, that he may return here for refreshment and instruction, and of sending other Christians for a month or so at a time to look after the work.

This out-school work especially needs your prayers. The Christians themselves are still very much in need of instruction. But the whole district is without the gospel, and it seemed to us better to let them get into definite service for God and to seek to build them up in the things of God when we are able to visit them, and on the regular occasions when they gather here for a week-end of fellowship and instruction. But we have looked forward especially to the printed page as a means of spiritual edification, and for this reason particularly we are thankful to have the press. We would therefore ask special prayer for the printing work. The whole of the New Testament has been translated by Mr. Cunningham, and nearly all of it printed by Mr. Rea, at Kalundu.

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We have been allocated parts of the Old Testament, especially the Pentateuch. Genesis is nearly finished, and is being gone over by Mr. Rea. Meanwhile, we are trying to get out a series of Bible Lessons, in which we are giving a consecutive summary of Old Testament history, especially with a view to showing how all the different incidents and persons, so often heard of separately, were linked together by the great purpose of God to prepare for, and point forward to, the coming of the Saviour. We are teaching natives to do the manual work of composing and press work, but it will be a long time before they can be left to themselves.

G. R. Suckling.

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Mwondela

Kapango, March 6th.— Our wet season is nearly over, and we shall be closing our day-schools for the dry season. Some 250 children are on the register of the morning-school, which the two lady workers and two native teachers manage, and each afternoon finds them with some eighty boys and men, while three native teachers take some seventy women and girls. I have a few young men training for teaching, and we trust some will go to needy districts to open Bible-schools. The mornings find me busy in the dispensary, where many come for treatment, some from a distance staying at the sick camp, and thus hear our message of salvation. A man who was in the camp for some

weeks last year, has since walked in to the gospel meeting each Sunday morning, and last Sunday made a profession. During February some thirteen did so, and three last Sunday, but it is few out of the many who hear our message. Earnestly pray, dear friends, that we may be more and more fitted of God, and filled with the Spirit, so that souls may be brought into the light.

Some of our sixteen out-schools are doing a good work. At one, where there are seventy Christians (fifteen of whom have been baptized), they have built a sun-dried brick school to hold 350, though they do not get that number yet. Ten days ago the teacher came in, and, with much joy, told of the conversion of the head-man of a large district not far away. This teacher has been helped of God in gathering round him a number of young men, five or six of whom will, we trust, ere long become teachers. I am off next week to visit another out-school for a night in order to marry a couple. It will be the first Christian wedding in that district, so I expect a good crowd. Things there have been anything but satisfactory. Our out-posts need more visits than we can give them. Think of Dorset, Somerset and Devon, and you will get some idea of our parish. Then to the north and north-east we can go for hundreds of miles, through tribe after tribe, without one missionary. If only you could pay one visit to a heathen village you would never forget it, and I feel sure you would continually cry to God for the awful need. While I am writing, the devil-drums are going hard at it in a near village; far into the night, and often till sunrise, they keep up their noise in fear of evil spirits. A witch-doctor, converted last year when I was visiting his village, is going on nicely and showing a desire to learn more of the things of God.

Ernest W. G. Judson.

Mwondela N. RHODESIA.

Kabompo, April 12th.— Mwondela was brought to the Lord at Kavungu, and was trained under Mr. and Mrs. Schindler. He developed into a strong and intelligent Christian, and was a great help to Mr. Schindler. When Mr. Rogers and I were here alone, with no native Christians in fellowship, and I wrote to ask the older churches if there were any native believers whose hearts the Lord had touched with a desire to serve Him here, Mwondela offered to come. He has been with me ever since, and his experience under senior workers has been invaluable to me, for in many cases I have been able to consult him and learn how particular circumstances have been treated by the older workers. He has accepted no wage since he has been with

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Mwondela
us, and, apart from presents now and then, has supported himself by what he had when he came, and by cultivation. He realizes that a mission station involves a great deal more than preaching the gospel, and he takes a great part in all that is done. He teaches in the native school and is largely responsible for the store. He buys all the meal and grain that are brought in, and sees to the distribution of food to all the people on the place and to the rationing of boat-boys and carriers. Villagers who want our advice or help almost invariably talk things over with him first, and often even the native Christians do so. Only those acquainted with all that is involved in discussing matters with natives, and in buying and selling with them, can appreciate the patience and grace that are required of Mwondela in his varied duties. He is well liked by the natives, and delays his buying to tell the strangers who bring the meal, something of the gospel. It requires spirituality of a very high order to have sufficient detachment from the tormenting vexations of a native market to be able to preach Christ in sincerity. He is very humble with all, and polite and considerate of others. There will be many hereafter to be Mr. Schindler's joy and crown, but not least among them, we believe, will be Mwondela.

The two Christian young men who came with me from Kuleñe Hill, have, like Mwondela, won the esteem both of officials and natives. One of these, Simon Kahungu, is a keen hunter, which gives him a great opportunity with the people in the villages, for when he goes hunting he is also keen to catch men for his Master, and he is so successful as a hunter that he is always assured of a respectful hearing. I pay for his shooting licence and provide him with ammunition, and he brings in the meat for use on the station. He has cultivated very largely, and supports himself by the proceeds. His hunting and other help on the station and in the district, he gives gratuitously.

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The other young man, Thomas Chinyama, is in charge of the out-school at the Mumbaji. A few months back the Native Commissioner was visiting there, and Thomas took the school-boys over to pay their respects. We had given him some seeds to plant, and there were some vegetables ready, so he took them to the official. Vegetables are a most rare and welcome sight on trek, and the official was so pleased he wanted to give Thomas something for them, but the latter said he could not sell them, as they belonged to me. The official asked him to take the money as a present, but he said he could not take a present on account of things that did not belong to him. The Commissioner (intending to throw the money on the ground) then asked, "Well, what would you do if you found a shilling on the ground?" He was amazed, he told me later, to hear the reply, "I should take care of it until I found out to whom it belonged." Avarice is a besetting sin of the African native, and the official was greatly struck by Thomas's lack of it. Since then Thomas has given up his salary.



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In reference to new work, may I say a few words about schools? It is impossible to lay down rules that will apply to every district. In many parts of Africa there is a greater demand for native labour than can be met, so the natives get high wages and are independent and prosperous, while those who do not go out to work get a good living from cultivation, owing to the prices paid in such districts for native produce. In such cases it is right that Christians who want a school in their neighbourhood should pay the expense of erecting it, and that Christians in the parent church should give liberally towards the maintenance of outside work. In this district, however, we are practically the only ones who employ labour, and the average wage is only 5/- a month. Most of the Christians get no more than 7/- a month, and very little calico can be bought under 1/3 a yard, while very poor cotton blankets cost 10/- or more. Neither is there any demand for native produce, except here and at the Government Camp, so it has to be taken 400 miles to Livingstone to get a market. The result is that the natives are not at all prosperous, and, though the Christians' gifts are really satisfactory, they are not enough to support outside work on an extensive scale. This year I am trying to stimulate boat-building (native dug-outs), as that form of labour seems the most productive for this district, and there are fifty men in the forest making these boats. There are two conditions—one that the money obtained must first be used to pay the current tax and any arrears due, and the other that they attend the services on Sunday. With these men, and all the school-boys and work-people, our meetings are too big, and we have to divide them—the women and girls by themselves, then the adult men, and lastly the boys. Now that school is on, instead of going to the villages on Sunday afternoon, we are encouraging the Christians to have classes for the people and boys on the place, while Mr. Hansen and I each have a class for candidates for baptism. At 4.0 we meet the Christians in fellowship for the discussion and elucidation of any problems they bring up. The population around us has increased a great deal, and the interest is much greater, so that the number of villagers in our meetings on Sundays is much larger. The transport we undertake for the friends up north and for the S.A.G.M., enables us to employ a number of carriers, and we are also developing the carpentry a good deal. We have ten boys in the shop, all professing Christians, and most of them can now make articles of a saleable character, so we are able to employ another batch of men in hauling in logs. In this way we are able to give employment to a number of strangers without expense to ourselves, and increasing numbers are thus in one way or another brought under the sound of the gospel.

We seek your prayers that the results may be to the everlasting glory of the great God our Saviour.

George R. Suckling.

Vol 48, Nov 1919, pp 256-9

Kazombo, ²⁵⁶ July 10th.—On May 15th Messrs. Mowat, M'Phie and I left here in a southerly direction. Our object was to follow the Zambesi south, to cross the border into British territory, push on to Chitokoloki (about as far again as the border), and return by paths a little to the east to Kalunda, and thence to Kazombo. In the goodness of God both we and our carriers were kept in health through the journey. The first populous district traversed was about sixty miles south of Kazombo. We had good gospel meetings everywhere there, and, though we were on the usual route, we found villages where the gospel was almost unknown. Usually the people listened with rapt attention, but on questioning them one would find how thick was the darkness in which they were shrouded.

On the fifth day we crossed to the right bank of the Zambesi, and from here south we found populous districts of A-Lunda. On the seventh day we reached British territory, and immediately found ourselves in one of the most populous districts I have seen, extending a long way north, east and south. About five miles brought us to the edge of a very high hill, whence we beheld a picture of surpassing beauty. Below us flowed the Zambesi, broken by

cataracts, as far southward as one could see. The valley was well wooded for the most part, and in the distance beyond stretched a range of high hills, many of them veritable mountains. We breathed a prayer that one day the Lord might enable us to open work amongst the people whose villages lay in the valley, many of them hidden by the thick woods. Next day we went out to make a little survey of the neighbourhood, returning to our camp on the hill. We crossed the rocky waterfalls of the Kapako, and west of this found the country very flat, and probably not very healthy. It is drained by several little rivers, which are very high in the wet season. Next day we moved our camp across the Kapako, and visited the headman of the place, who has thirty wives. Gospel meetings were attended by a great many people of the vicinity. Next day being Sunday, we broke bread before moving our camp. There were only three whites and three of our carriers to remember the Lord thus, but we had a very real remembrance-feast under the leafy canopy of the wood.

For two days we remained a few minutes' walk from the Sopuma falls, where we found a most suitable site for building. It is a fairly high hill just at the falls, and lies at an angle to the general course of the river. Along the edge of the hill nearest the river is a small rocky ridge, behind which the hill ascends slightly, giving plenty of room for school-house, compounds, etc. The hill has plenty of shade trees, and there is wood for building near.

Leaving the falls we went south along the east bank of the river, and passed a small tributary called the Kalombo, on which a great many Va-Lwenu have built. Four days brought us to Chitokoloki, where we had a very pleasant stay with our friends and saw something of the extensive educational and industrial work there. The attendance at the meetings is high; one day Mr. Mowat preached to 350 people.

At a village on our way to Kalunda we met an old man who had been in gaol on account of some people in his village having been slow in going to hoe up paths for the Portuguese officials. He had heard the gospel from Br. M'Phie a long time before and was a believer. He and his old wife would have practically starved in prison if it had not been for a native Christian from Kalunda, who brought them food every day, although quite a stranger to them. Praise God for such love among His people.

As village work and itinerations form the principal part of my work at present, I have been seeking to reach as many villages in this district as possible. A fortnight ago I had four days at the villages of Kandepwe, a Christian chief. On the Saturday his son and another Christian boy accompanied me to the villages. We met one man who had recently believed, and he would not let us go until we had given the people of his village a short gospel talk. At day-break on Sunday a rousing tattoo was beaten on the chief's drums to call the people to the meetings. Eighteen natives sat down to the Lord's table, and I was overjoyed to hear their heartfelt prayers and hymns. At the gospel meeting afterwards I counted about a hundred and twenty.

Douglas T. Hume.

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p. 257 N. RHODESIA. +1784

Kabompo, July 19th.—Our aim has been a very simple kind of out-school. Even the teachers sent out by the National School of the Barotse are not really competent to teach English. They can teach a little arithmetic, in addition to reading and writing in the vernacular, but that is about all, except faulty English conversation. Consequently, it is impossible for a teacher to occupy the whole day in teaching; he has not the subject matter at his disposal, nor could he keep the interest of the pupils. Very few teachers could keep things going for more than two hours and a half a day, and some would do less than that. What is to be their occupation during the rest of the day? My aim has been that Christian boys who have a real desire to serve the Lord should be enabled to settle down to an industrious life to secure their own support, and to teach children to read and write, not because they are paid to do so by us, but from a real anxiety to reach them with the gospel. Their preaching and evangelistic efforts generally would then be spontaneous, and more effective, because freed from the suspicion of being mercenary. To achieve this aim, we have of course had to help the teachers meanwhile. They have had to live and to get food, and to pay people to help them to make their fields. We have paid for the buildings and other expenses connected with opening the work, in order that ultimately the school might be carried on without support.

As far as we can tell this plan has worked well at the Chinonu. The soil there is very rich, and the cultivation I paid for last year, with what the boys did themselves, has enabled them to carry on without pay or rations these last few months. The rice they cultivated has enabled them to clothe themselves and their wives and to pay for this year's cultivation, besides sending things to their relatives. At the Kakonga the plan did not work out so well, because the boy in charge got involved in debt,

with the result that his produce has had to be sold for the benefit of his creditors. At present, he is on a visit to Kaleñe Hill, but when he comes back we hope to give him work on the place instead of his being again in charge of the out-school. Thomas at the Mumbeji has managed fairly well, but the soil there is not so good, and he has had to undertake a journey with his wife to Kaleñe and Kavungu, as his mother-in-law was very ill. This will, I am afraid, eat up their savings, as on such visits one is always expected to make a large number of presents, besides the expenses of the journey. The Lywampunga school is not yet self-supporting, though next year we hope it will be.

The great objection to encouraging the Christians to become independent as regards their livelihood, is that with real industry and a certain amount of thrift, they can soon become quite prosperous as native standards go. Mwendela was fairly well supplied when he came to us. Though he has accepted no wage for his work here, he has used his money to engage men to cultivate for him, with the result that he is considerably better off than he was before. Not that he has devoted time to it that he might have used better, for he has gratuitously spent longer hours every day working for me than the work-people do, for when they go off work is the time that they go to him with regard to food and things they want to buy in the store.

Last year, Simon decided that it was time he ceased to take wages, but as he had not, like Mwendela, a certain amount of capital to go on with, he decided to spend the wet-season cultivating. Day after day he went out with the boys he engaged, while his wife went out with the women. The result was that this year found him with produce worth £40. Yet he was not so engrossed as to pay no attention to spiritual work. Most nights some one was invited to his house for a talk, and he had many meetings with his own boys and with others, with the result that a number of the boys he engaged professed conversion. When we found that it would be unwise for David to go back to Kakonga, Simon offered to go. He is now there settling in, and is building his house and cultivating his fields with the money he got for his produce. His father and several other relatives have come to live with him, so that, until they get fields of their own, he will have big expenses, but he is going about things very wisely. He is anxious to be able, not only to support himself, but to pay for the upkeep of the school. He has asked me to take one of his two cows in exchange for books and slates.

I am glad to say that, while the boys are seeking to become independent of financial help, we do not find them becoming unconcerned about our wishes nor indifferent to our counsels. Of course, there are always the dangers consequent upon prosperity, but we trust that in God's mercy they will be kept humble. The native is all too prone to flatter, and when he sees anyone better off than he is, he is very apt to try to make a fuss of him in the hope of

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getting something in return. We feel, however, that these Christians must be kept busy if they are to be happy, healthy and holy. It is most disappointing to go through the villages and see strong men sitting or lying about most of the day. Not that they are absolutely lazy. On occasion they are far from it. But they need a spur and an inducement, and without this, even Christians soon drift into that idleness which is the devil's opportunity. It seems to me, therefore, that if we are to encourage the Christians to be industrious, we must not cail at their becoming comparatively rich (very comparatively), but must seek to instruct them in the teaching of the Scriptures with regard to work that will enable one not only to do things honest in the sight of all men, but also to have to give to him that needeth.

I have referred once or twice to a tribe—the Mankoya—whose district is south-east of here across the Kabompo. Though the district extends from the Kabompo nearly to Livingstone, there has not yet been any effort to open mission stations within its boundaries. I was invited by the official in charge to open a station there, but, in the absence of more workers, it was out of the question to open work near 200 miles from here. We have a few Mankoya boys in the school, and we have had a few meetings in Mankoya villages, but that is all. I was hoping that, if the district remained unopened, some friends from home might be sent of God to carry the gospel thither, as soon as war restrictions were removed. I now hear, however, that the Bishop of Northern Rhodesia intends sending workers amongst the Mankoya, so the district will, I expect, be closed to us. Such workers would be members of the Universities Mission, and, I fear, very ritualistic. However, God's purposes will not fail, and perhaps if it is not given to any of your readers to carry the gospel to the Mankoya, it may be laid upon the hearts of some, earnestly to pray that, whatever else may be taught, the gospel of the grace of God may reach the hearts of the people and turn many to Him.

A month ago, three of the Christians left us secretly with the intention of going into the Congo to work, thinking they would thereby earn more money. They not only forsook their fellow-Christians and the Lord's work here, but also their wives, and two of them their children. It was a real case of turning back to the world, and much prayer was made that they might see their folly and return here. Prayer was answered and the Providence of God used the following means.

Heathen people in the villages through which they passed rebuked them for the choice they had made, and in some cases refused to sell them food, lest God should be angry with them for aiding His people to do wrong. In other cases the villagers imposed fines upon them for the most trivial causes, as for instance, spilling water in the village, which they said was a bad omen and would bring tears to the village, and sitting on a log instead of on the ground, which they said indicated that they thought the

villagers were slaves. Then one of them, who has often travelled with me and has never been ill, got a bad leg, with a good deal of swelling, which made it very difficult to travel. They had to pass through another mission station, about 150 miles from here, but when they told the missionary that they were Christians, he said he could not believe them. When they got on further, the people in one of the villages told them that they had seen Christians go off before like them to get work elsewhere, but they had never seen them come back. Then finally, one afternoon, two of them went to chase some antelope on a plain and nearly fell on a huge snake that rose up at them out of the long grass. They hurried back to their camp, but all night long they could not sleep, but spent the time talking over their folly in running away. The result was that in the morning they rose up to return. On the way, the ringleader, afraid of being laughed at, decided to spend two months at the Mission Station I have mentioned, but the other two would not be satisfied with anything less than to come right back and confess their wrongdoing. They were received with much joy by the other Christians, and the whole incident has had a good effect upon all, not only as showing the folly of choosing the shadows of worldly prosperity at the expense of spiritual progress, but also as being a very clear and definite answer to prayer.

G. R. Suckling.