

January, p. 13-15 and pp. 21-22  
 p. 13 p. 14 (left column)

**N. RHODESIA.**

**Chitokoloki, Sept. 30.**—During the last year, Satan has had his opportunity in the assembly here and some of the Christians have stumbled very badly. With perhaps two exceptions they seem truly sorry for what has occurred and we hope they are, in God's mercy, being restored, but they need your prayers.

A few of the Christians have had great difficulty with their wives. The natives marry so young that very often the girls are not able to bear the strain put upon them and consequently they are not as attentive to their husbands as the latter expect them to be.

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Married People

There is no doubt, too, that some of the young wives take advantage of the fact that their husbands, as Christians, cannot deal with them as the heathen do, and so constantly give annoyance and trouble. A few, galled by the restrictions imposed on them by their husbands being Christians, deliberately seek to make it impossible for them to live together. It is a very big question and full of difficulties, and one that should be constantly remembered in prayer.

A Christian named Sakawumba, who has been with us from the beginning here, and is a good teacher in school, has been in much trouble. While we were at Livingstone and he with us, his wife, having remained at their village, gave birth to twins. Both died, and when we got back we found the girl herself very ill. She was brought here for treatment, but her mother came for her and, in her grief at the state her child was in, accused the husband of causing her sickness and, with African exaggeration, kept saying, "You have killed my child." The girl got better, but Sakawumba was so offended by the statements of the mother-in-law and, perhaps, somewhat frightened by them, that he announced his intention of sending his wife back to her village for good. We all expostulated with him and the other Christians advised him to take no notice of what the mother-in-law had said, but he remained obdurate, saying that it was impossible for him to keep her, as, if she again became ill, he would be held responsible. He said he realized that his action meant a break with his fellow-Christians and even a denial of the Lord, but that it was impossible for him to do anything else. However, once more prayer has been answered and, at the last moment, Sakawumba cast his burden upon the Lord and the Lord sustained him. Please pray for him.

Another case of a very different kind has given us anxiety. The out-school on the Chinonu river, amongst the Lovale people, was opened as a result of the appeal of a headman over there, Chilila, who professed conversion, burnt his fetishes and seemed anxious to follow the Lord; but his past quarrels, his plurality of wives and his untamed temper proved too great a drag on him and latterly he has shown but little interest, though there is a church of a dozen Christians there, two of whom are his own sons. Shortly after we returned, I was told that there was a witch-doctor in that neighbourhood. Remembering the trouble Mr. Schindler had with such a man, I thought I ought to inform the local official, and messengers were sent to arrest him. He was found guilty of practising witchcraft and died in gaol a fortnight later. Chilila was guilty of an offence in allowing the witch-doctor to practise in his village, and seems to have obtained from him some impedimenta for practising himself, so he was also charged, found guilty, and sentenced to nine months' imprisonment.

Witch

The fear of witchcraft is ever present with these people and even the native Christians cannot rid themselves wholly of it. This particular witch-doctor was not, apparently, causing

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the death or ill-treatment of anyone. He professed to be a real doctor, and not only to diagnose the case but to cure it. Consequently, crowds of people flocked to him as if he had been a healer of physical disease. Their method of discovering the witch is to sit on a chair in a clear space while all the people come to them one by one from behind. The doctor sits with a looking-glass in his hand, having first squirted medicine on the glass. He then surveys each person as they come into view on the glass, and the medicine is supposed to enable him to detect those who have familiar spirits. Those who are so detected are called on to confess. Before the days of British administration denial would have led to the poison or boiling-water tests, but in this case the people seem to have been only too ready to confess in order to be "cured." The fact that people did so confess, mothers admitting they had killed their own children by means of witchcraft and going off to bring the skull as evidence, while others produced a squirrel or a lizard which they said was their "familiar," has tended greatly to confirm the ideas of the natives that people have these occult powers, and most of them look upon the apprehension of the witch-doctor as a calamity, for who is to heal these people now of the sinister powers they admit they possess? While so much of a similar kind flourishes at home, it is not surprising that, in the gross darkness in which these people live, these things have a terrible hold.

We are all busy with school <sup>school</sup> nowadays. We are not sufficiently settled to have a regular boarding-school as before, and we find it so difficult to ensure that each boy allotted to supporters will remain for a complete year, that we shall not attempt just the same arrangement. The money we are receiving at present we are using for general school expenses, particulars of which will be sent home. Quite a number of the boys that were formerly supported by friends are still with us. Some of them are now quite skilled carpenters and a number of the other boys are being taught by them. Carpentry seems the only form of employment that we can give to many boys without incurring loss.

From the villages around us, we have nearly 200 boys in school, apart from the girls, ten of whom my wife and Miss Hilton are keeping on the place, hoping and praying for their conversion, and seeking to fit them to be better wives and wiser mothers when the time comes for them to get married. A few boys from the more distant villages are employed by one or other of us, so that they can stay in school. Although we are thus able to have quite a large school without boarding many, we cannot have many boys from distant villages. The district in which we are working, and in which there is no other mission station, is from ten to fifteen thousand square miles in area and we are in about the centre of it. Schools cannot be opened everywhere; there is no doubt that the school in the past enabled us to reach a

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very much wider area than is usual within so short a time. To-day we have the representatives of widely-scattered parts of the district in fellowship, while many more have for long periods at a time been under the sound of the gospel and able to carry back to their own villages something of what they have heard. We discover the benefit of this when we go out into the district and meet these boys in outlying parts. As we are given opportunity, therefore, we shall still try to gather boys from the distant villages and have them living on the place while attending school.

G. R. Suckling.

BELGIAN CONGO.

Nkomeshya, Oct 15th.—I have been enabled to complete the translation of the New Testament and the Psalms and hope they may be all bound together and soon be available for the natives of this vast land. My MSS. are now in the hands of the other members of our language committee, and when passed by them we shall be able to arrange about printing. At odd times I have been working on a book of Old Testament stories in this northern Kiluba, and this also I have just finished. There will be several volumes. This first deals with Creation and all the leading incidents in Genesis and Exodus, to the setting up of the Tabernacle, with notes on their present application.

Mrs. Rout has been seriously ill, and her life was despaired of for some time, but God has raised her up, although they have been ordered out of the country by the doctors. This makes the need of workers in Lubaland greater than ever, and I pray God may raise up some truly fitted, who will come and occupy this country.

I have just had a week in the gospel in the villages back in the hills here. The population there is nothing like what it is along our waterways; still there are lots of people scattered about and all needing the evangel. To me it was a delight to hear the four Luban boys I had with me make known the glad tidings night after night. God has triumphed in these fellows' hearts, and the Holy Spirit has revealed Christ to them in all His saving grace and power. Their apt illustrations and pointed applications of the truth were a joy to me, and we pray that these young men may be led on into the fuller and deeper knowledge of their Saviour and Lord, and so be kept humble at His feet to be used in the salvation of their brethren.

John A. Clarke.

Articles from *Echoes of Service* (Vol. 51, 1922)

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

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*Mt. Murrain*—“Mrs. Murrain and I spent two days at Kambumba, where they are building a new school, and from there went to Njamba and on to Chimbaba. Each evening we had well-attended meetings, and between the two latter districts we came on a village, where we told the gospel. We had a well-attended conference at Chilonda last week, and the addresses were most helpful.”

*Lovaleland*.—*Miss Ing* says that, being no longer allowed to teach the natives to read U-Lwena, they simply teach Scripture and hymns in the morning school at Kavungu. Twice a week they visit the near villages, and on Thursday the more distant ones. They find no trouble in gathering the women and children, and usually the attention is good, but so far they have heard of no conversions as a result.

*Lundaland*.—*Misses Whyman and Hulbert*—“We new workers have been greatly impressed by the numbers who come to the meetings at Kalunda, and it is grand to see them rushing up the hill when the bell is rung. The attention is splendid, and, though many of the women have babies slung on their backs, scarcely a sound is heard throughout the meeting. Hundreds of unsaved attend, and we ask you to join us in prayer that they may accept Christ.”

*N. Rhodesia: Lundaland*.—*Miss Burr*.—“I am helping in what little way I can in the hospital and dispensary work at Kaleñe Hill. Within the last few weeks several have professed faith in Christ. Three of these were patients in the hospital, and one man's case gave much joy to the workers, as he had been

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ill for a long time, and seemed to have hardened his heart against the gospel. Much prayer had been made on his behalf. A conference has been held for the benefit of isolated Christians in the more distant villages.”

*Mr. W. S. Fisher*.—“I am out in the bush with a chief named Ntamba. He was a very earnest Christian, but had recently been backsliding. He seemed very grateful to me for coming after him, and will, I hope, by God's grace be restored. He cannot read, and is of course appallingly ignorant. He is an old warrior and hunter and a very strong character, and when serving Christ is very aggressive for Him, so we want to do all we can to help him.”

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*Vembaland*.—*Mr. and Mrs. Higgins* are removing to the neighbourhood of Fort Rosebery, though, when he wrote, they had not decided on the exact spot suitable. A dozen native Christian families had accompanied them from Luanza, and some of the girls from their “home.” They find the people in Vembaland very anxious to have their children trained, and when settled they hope to erect a dormitory for sixty girls.

Feb, p 40 ~~40~~

## NORTHERN RHODESIA.

Chitokoloki, Oct. 8th. — Just recently I spent two weeks itinerating on the Lungvungu and Kaxiji rivers near here. The district visited was new to me, and I was much impressed with the large number of people to be found, especially on the latter river. Many of them told us they had never heard the gospel before, and it is indeed a privilege to preach to such. In all, three men professed Christ, and I feel sure there were others, at one village especially, with whom the Holy Spirit had been dealing. Some of these people are within easy reach of the Chinono out-school, and some of the Christians at that school are very faithful in visiting these near villages with the gospel message. On this trip I was accompanied for several days by a native Christian in fellowship here, and another has promised of his own accord to go with me on my next trip. These boys do not do this without some sacrifice, as they leave their work for the time being, and get no pay for their help in preaching. This week-end another Christian has gone to a place about twelve miles away to preach, and two more have gone to the Chinono out-school to help with the meetings in the absence of both the teachers. Pray for these boys, that their love may not decrease, and that their knowledge of the Word of God, which is rather limited, may increase.

Amongst other activities on the station here, printing goes on apace. Ezra and Malachi are being printed in Lunda, and a small Iwena hymn-book is being got out as well.

Douglas T. Hume.

March, pp 63-4  
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and p. 72  
p 64 (left)

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N. RHODESIA. 72220

**Kaleñe Hill, Dec. 8th.**—In October Miss Marks and I visited several villages on the other side of the river Luña, lying between that river and the Kabompo. We were away for nearly a month, during which time we went from village to village, spending two nights at each. On the days when we were not travelling, Miss Marks had meetings with the women in their village in the afternoon, and then each evening we had a meeting in our camp with the village people and our own carriers. Some of these people had apparently never heard the gospel before, and none of them had heard it more than once or twice. They were all very friendly, and in most places they listened very well as Miss Marks and Iluña (a native Christian woman who came with us) told the story of God's love. The Lord blessed the Word spoken to the salvation of several precious souls. On the outward journey, in Mudila's village, his head-wife and his nephew were both converted, though Mudila himself scorned the message, which he did not consider to be at all suitable for him. We prayed very especially about him, because we could see that he was a man of strong character and had great influence over his people. On our return journey, God touched his heart, and he and several of his people made a profession of faith in Christ. In another village an elderly man named Chawulembi professed to believe the "Words of God." In the morning, as we were leaving his village, he brought out his fetishes and said that he wanted to burn them. So we gathered some sticks and lit a fire, into which he threw them. As we stood round watching them burn, it seemed as if one were challenging Satan himself, and one realized, in a new way, the tremendousness of the powers of darkness. We noticed that the village people and the unsaved among our carriers kept at a respectful distance, lest the spirits should think that they had anything to do with it.

At Chinuma's village, on our outward journey, we noticed a very old, white-haired woman listening very intently. On our return journey, when we were sitting in our camp in the afternoon, this same old lady

came up to us looking so troubled. She said that she had heard "the good words," but was distressed because she had already lost (forgotten) them, and would we please just tell her about it once more? So Miss Marks and Iluña talked with her as simply as possible about the Lord Jesus. It was pathetic as one watched her wrinkled old face, as she leaned eagerly forward trying to grasp what was being said.

All these converts in these distant villages need our prayers much, as, humanly speaking, they have little to help them and much temptation to fall back into the old heathen customs. They cannot read, so they have not the help of the Scriptures. But we know that God is over all and He is able to keep them and to use them to the blessing of others in their villages. *Elsie M. Burr.*

**Chitokoloki, November.** 72221  
I have been for a week's trip with Mr. Hume. We held most of our meetings on the eastern side of the Kabompo River among the Ambwela (also called Mancoya) tribe. We were encouraged by large attendances and good attention, but many of the people only understood indifferently either the Lwena or Lunda speech, and we had no boy capable of translating into Ambwela. The Ambwela seem to be a very large tribe, and are almost without a witness for Christ. At Mancoya there is an out-school of the Barotse National School, Mongu, and now it has come under the control of the new principal, Mr. Suckling's brother, we are very hopeful that it will become a channel of heavenly blessing.

*Stanley R. Coou.*

**Chitokoloki, Dec. 4th.** 72222  
Since my arrival I have had the joy of seeing some of the results of those who have worked energetically before me. It is a grand sight on Lord's day morning to see the group of Christians gathered around the Table of the Lord Jesus, enjoying the light of His presence, in the midst of heathen darkness. Most of those in fellowship are the result of the school work.

Mrs. Suckling and Miss Hilton are never weary of seeking to minister to the needs of the sick people in the vicinity, though they are often made very wearied by it. There are many villages in our locality the people of which still believe that the white man's medicine assists death. It is therefore very difficult to persuade them to inform us of any illnesses in their villages, and very often when the news does reach us it is quickly followed by the report of death.

March, pp 63-4 (right)

and p. 72

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Mr. Hume has definitely set himself apart for the itinerating work, and will be missed when he leaves us to go home in the new year. He has met with encouragement of late, and at the time of writing he is at the Chinona out-school conducting a baptism.

Mr. Coad is assisting in the printing rooms at present. Malachi and Ezra have been translated and are now in the printing room.

*Henry Faulkner.*

*Chitokoloki, Dec. 2nd.*—The other week Mrs. Suckling and I paid a visit to the Kakonga out-school, a day's journey down the river. A very happy work is going on there in charge of Simon, a native Christian, and his wife, but the people in the villages are very hardened and seem quite content with their fetishes and heathen dances, and the arrival of the old chief Kapinga, with native drum and other musical instruments, did not help. A number of his wives came to visit us, and we took the opportunity of speaking to them the Words of God. They sat and listened for a while, but then said, "We really have not come to hear the Words, but just to see the baby." The latter at that moment woke up, and having seen the baby they went. In spite of all, two boys from their village, sons of the chief, have recently confessed faith in Christ.

A great deal of the medical work on the station and in the villages falls into my hands. There is usually some one sick in one village or another, and these I usually visit in the early morning, to be back in time for school, as I teach both morning and afternoon. To cycle into a village causes great shouts from the children, who all gather, and if it is a woman who is ill others assemble too, which affords a fine opportunity of speaking a few words for the Master. It was cheering this morning, after attending to the sick one, to hear the children say, "Please tell us more of the Words and sing to us." A rough stool, made from a tree-trunk, was brought for me to sit on, and the children and several women sat around. I told them simply the Words of God, and taught them a little chorus, which they picked up quickly and sang with me.

*Ada M. Hilton.*

**Married.**—Dec. 28th, at Kaleŋe Hill, W. FROLIOTT, second son of Dr. Walter FISHER, to ETHELWYNNE D. MARKS. He is farming in the neighbourhood of Kaleŋe Hill, but hopes to make known the gospel there in his spare time with the help of his wife.

April, p 76

Good quote under the "Annual Account" ~~after~~ <sup>about</sup>  
 Their philosophy.

p 77 Language issues  
 in Angola

Enquiries are often made from us as to the methods of our work. These are briefly set forth in a booklet, entitled, "Principles of Missionary Work." It is the first of a series of *Echoes* Manuals, and we recommend it to the careful consideration of our readers. A considerable part of the booklet was written by our beloved brother the late Mr. W. H. Bennet. We wish it clearly to be understood that we do not constitute a Society, nor is there a Board of Control, but we are simply a medium of communication between individual Christians or assemblies of God's people and labourers who have gone forth in gospel service in the Lord's name in simple dependence upon Him for their guidance and maintenance; and, in this respect, in addition to the information supplied in our Magazine *ECHOES OF SERVICE*, we count it a great privilege to give any information or advice, personally or by correspondence, as far as in us lies. Thus we seek help from God to continue treading in the footsteps of our predecessors in the work. The knowledge that we are constantly remembered in prayer by God's people on whose behalf we act gives us no small comfort and calls forth our thanksgiving, and we earnestly seek a continuation of this help at the Throne of Grace, in view of the various matters, sometimes of a perplexing character, that call for our careful consideration.

In *Angola* the work is suffering very great hindrance at present, through various restrictions imposed by the Portuguese Authorities on the use of the native language and the employment of native help, as also by their desire that the missionaries should give far more attention to civilizing work, which properly lies within the province of the Government itself. Were the missionaries to engage in this they would have little time for preaching the gospel. None can deny that the Government has a perfect right to insist on the teaching of Portuguese in all schools, and we can understand its desire that the many dialects should not be perpetuated by the formation now of a literature. From the missionaries' point of view, too, how much toil and expense would be saved were it possible to place in the hands of a native a Portuguese Bible! But the older natives are hardly likely to acquire a sufficient knowledge of Portuguese to read the Bible well in that tongue, and must perforce receive Scriptural instruction in their native tongue. Since writing the above we have heard that in answer to prayer, and in response to appeals on the part of the workers, there has been some relaxation of the new regulations, in allowing the native language to be printed parallel with the Portuguese. For this readiness of the authorities to listen to what our friends have to urge we can praise God, and we may well pray that He would cause such of these restrictions as would really hinder His work to be withdrawn, and cause the rest in His wonderful over-ruling to turn out for the furtherance of the Gospel. The stations affected are those in *Bié*, *Chokweland*, and *Lovuland*, and also *Kalunda*. Notwithstanding all hindrances, the Lord is continuing to bring souls to Himself in those parts, and it was good to read recently of the first conference in *Chokweland*. Farther east, we would point out that the increase in workers in Central Africa has hardly touched *Belgian Congo*, where the need for recruits is urgent, owing to the many open doors in *Lubaland*. The completion of the translation of the New Testament in *Ki-Luba*, by Mr. J. A. Clarke, is a cause for thanksgiving.

Ap-1, pp 88-9

## NORTHERN RHODESIA 7223

Kaleñe Hill, Dec. 16th.—After sixteen days' travelling Mrs. Fisher and I reached Beulah, the home of Mr. and Mrs. Louttit and Miss Howell. Seeing the station is new, it is surprising what a large number of villages are in its vicinity and are continually under the sound of the gospel. While there we had the joy of being present at the baptism of five A-Chokwe (previously mentioned in *Echoes*). One young man had

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to wait until he can bend to the Word of God concerning the treatment of his wife. Mr. Louttit and the elders spent a long time going over the Scriptures with this brother, but he lacks faith in prayer, and still thinks A-Chokwe wives must be beaten occasionally. This question is a serious one, as in heathen homes a wife really does not think much of her husband until he has thrashed her once. He is just a coward, and she need not obey him or feed him well!

Mboma, where live Mr. and Mrs. Aiston and Mr. and Mrs. Griffiths, is the oldest-established Chokwe station, and is about forty-five miles s.w. of Beulah. Unfortunately we were only able to stay a few days there. Twenty years ago, when we last passed through Mboma, there was no gospel testimony among the hundreds who thronged our camp. We were, of course, greatly cheered to see our fellow missionaries now teaching and preaching the glorious gospel to many, and a goodly number at the Lord's table on Sunday morning

From there we went to Luma, the Kasai station, where Mr. Cuthbert Taylor laid down his life for God, and Mr. and Mrs. Taylor are still greatly beloved. Mr. and Mrs. Gammon and Mr. MacJannet are seeking to carry on the Lord's work there, but the Gammons are badly needing a furlough, and may leave for England early in 1922. Luma, like Beulah, is north of the Kasai, forty-five miles N.N.W. of Mboma and thirty-two miles west of Beulah. Here we saw three converts baptized, another sign of the Holy Spirit's work in the hearts of even the hardest and darkest heathen.

Chokwe workers, as well as all labourers in the gospel in Angola, are passing through a time of great exercise, owing to the efforts of the authorities to abolish the teaching and preaching of the Scriptures in the native languages, and we need daily to remember this matter in prayer.

Walter Fisher.

June 133-4

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**NORTHERN RHODESIA.**  
**STATEMENT OF MEDICAL WORK AT**  
**KALENE HILL, FOR 1921.**

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RECEIPTS.

	£	s.	d.
Jan. 1, 1921.			
By Balance in hand .. .. .	17	6	9½
„ <i>Echoes of Service</i> special gifts towards purchase of drugs (£45 12s. 0d., £1 8s. 10d.)	40	0	10
„ Gifts from England, Scotland, Australia and New Zealand	53	0	0
„ Gifts received locally in the M. Field .. .. .	108	0	6
„ Fees received for treatment and for drugs sold .. .. .	105	7	6
	£330	3	7½
	£	s.	d.
To cost of drugs and dressings and transport of same .. .. .	112	10	0
„ Food of patients and pay of native servants in hospital	191	2	3
„ Balance in hand, Dec. 31st, 1921 .. .. .	26	10	7½
	£330	3	7½

*How the Money has been Spent.*

There have been—

- 341 patients in the hospital during the year.
- 70 (about) patients treated daily in the Dispensary.
- 15 major operations have been performed.
- 43 minor operations (not including teeth extractions).

Owing to the successful treatment of tropical ulcers during the year and the closing of the hospital for several weeks, the number of in-patients has been less than usual.

- 276 patients have been discharged from the hospital well.
- 24 improved.
- 5 no improvement.
- 19 have died, either in the hospital or were taken away to die in their homes. As most of these were brought in in a dying condition, we have much to be thankful for in such a low death-rate.

As the average cost of a patient treated in the hospital has been under £1, the strictest economy has been observed. During the year the floors of our two wards have been flagged with stones and the cracks cemented, which is a great help in keeping the wards clean and free from vermin. The last lot of blankets we bought for our hospital have proved to be of very inferior quality and we are obliged to order at once a new outfit. The wear and tear of garments used by our patients in the hospital is very heavy and we are always thankful to receive parcels of these. Bandages and butter muslin for dressings are always welcome.

We would value special prayer on behalf of the 305 who have returned to their homes, more than half living in uncivilized districts far away from here; some no doubt are saved and need our prayerful help that they may become real witnesses for Christ.

Amongst those who passed away here, two manifested a real change of heart. One of these, Chimwana, had been many years under the sound of the gospel and had often acted as a headman for us when travelling; he could explain the gospel to others, but his heart was untouched until, after months of illness, he definitely decided for Christ and after a few more weeks' suffering passed peacefully away. Another, Kajima, who only died last month, lived forty miles away from here and was definitely opposed to the gospel until laid low with a severe illness, when he was brought here in a helpless condition. But thank God he gave a clear testimony of faith in Christ before going to be with his Saviour.

Many will rejoice with us that all the needs of this medical work have been met in answer to the prayers of those who have joined with us in pleading with God, and we have a small balance in hand to begin another year. I trust that those who take an interest in our work will pray that the fully-trained nurse we need to take the place of Miss Wall, who was taken from us last year, may soon be met.

We are most thankful that Dr. Georgina Durling is now with us, even though since her arrival we have hardly ever been together on the Hill more than two weeks at a time, owing to calls from other places which take either her or me away. Her experience in bacteriology has already proved a great aid to the medical work, and she is quite at home with the people.

Kalene Hill, Jan. 2nd. *Walter Fisher.*

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Chitokoloki, March 8th.—Since writing last we have had the joy of receiving ten others at the Lord's table. Four were baptized on Jan. 15th, three brethren and one sister. The sister was the wife of a Barotse boy in fellowship. One of the brethren was from the Kakonga out-school, and the other two from the Chinona out-school. The second baptism took place last Sunday. This time two sisters and four brethren were baptized. One of the

Articles from *Echoes of Service* (Vol. 51, 1922)

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

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brethren baptized has been a believer for some time. He had, however, put down his wife (a native expression for divorce) because she had been accused of witchcraft. This, of course, was altogether contrary to Christian principles; but though he was counselled to take her back again, he persisted, the result being that she again married. The relatives of the woman were made to pay back whatever price he had paid for his wife. (It will be remembered that the native who desires to obtain a wife must pay the sum demanded by the uncle of the girl. There is a reason for this arrangement. It is often the case that the husband of the mother is not the father of the girl. Even where the girl is a legitimate child, between the time of her birth and that for her marriage, the mother may have been divorced and remarried again and again, so the task of discovering the father is not easy. It is therefore a very wise plan of theirs to choose the uncle. So in the case of the girl being divorced the unfortunate uncle has to pay out again whatever he received in the first instance, and sometimes even more.) In the case of the boy referred to, the uncle had to return the value of the cloth. Recently the woman died. Shortly before her death our brother had expressed the desire to be baptized, but his case was still in doubt, on account of the fact that he had so behaved to his wife, when the news reached us that she had died. Much prayer had been made for him, and we were pleased to hear him voluntarily tell us that he had sinned in divorcing his wife, and to prove his sincerity he went to the relatives and confessed that as a Christian he had done wrong. He did not stop at mere words, but proved that he meant what he said by returning all the cloth or its value, which he had previously demanded from the uncle. He is the younger brother of Mwendela. He is a nice man, and I believe he has a great influence in his village.

One of those who came from the Chinoma to be baptized is rather an interesting case. His name is Mwakinyi. His wife sinned with another since his conversion, and according to native custom the relatives claimed payment from the guilty man. However, Mwakinyi would not accept the payment unless it was distributed to the poor. This was to show that he, as a Christian, did not want to benefit by his wife's misbehaviour. It is very encouraging to see and hear of these evidences of the work of God in the hearts of these people. We now have Dr. Fisher with us, this

being his third week. From the day of his arrival he has been attending to the ailments of the natives, and already he has performed several operations which have won the admiration of the white workers as well as the natives. The medical work of the doctor has resulted in a camp of invalids to be cared for. This has given our sisters extra work which they have readily and gladly shouldered. Of course this means more responsibility, more mouths to feed, etc., but the greatest and most important part of all our responsibilities is that of bringing the gospel to them. Amongst the many cases there are some incurables who have nothing to look forward to at present but a heathen death. One man who came to the doctor was informed by him that he had leprosy and for him there was no cure. Mr. Suckling then spoke to him, and pointed out the wisdom of thinking about the other side of death. Several days afterwards he attended the Christian prayer-meeting, and in the presence of us all he said that he had tried the things of this life and had found them to be bad. He went on to say that the things of his heart were bad, and now he wanted to live a new life and desired to follow Jesus.

We also have a camp of about fifty boys who are on the place for special treatment, and some meetings have been held around their camp fire in the evenings. Will you please pray for these boys, as well as the other cases, that God will graciously save them from the horrors of heathen darkness and from the more terrible doom of eternal darkness.

Henry Faulkner.

Articles from *Echoes of Service* (Vol. 51, 1922)

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

July, p 159

and page p. 166

1022

N. RHODESIA. 72250

Kaleŋe Hill, Feb. 10th.—This morning, Sala, one of our orphans, was married to a boy who has been on the station for some time and whose native name means "The Soap." Yesterday her uncle was up arranging matters and receiving the marriage settlement, which was 30s. He brought 10s. to mother, and said, "This is your portion." She said that she did not want any of it, but he replied, "You have looked after her all these years and been her mother, please take it," so she did. You so seldom see any gratitude from natives that she was greatly pleased.

All the bride's relatives came up to cook her wedding feast, and her brother Nishi, who is now our "ration" boy, bought a goat and had it killed. It is extraordinary how many relatives appear upon the scene on these occasions, whom you have never seen or heard of before!

School is in full swing. There are over two hundred in both schools, I think. In the adult school there are several boys and men from villages over fifty miles away, some of whom are professing Christians and who now want to learn to read and write. My cousin Wilfred went and had meetings with them some time ago, and after he left they built a little place in the middle of the village where they sang hymns every night. My brother Singleton has had a splendid trip; he visited several of the villages where Miss Marks [now Mrs. Ffolliott Fisher] went at the end of last year, and found most of those who "professed," and burnt their fetishes, still very keen indeed.

Mattie Fisher.

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N. Rhodesia: Lundaland.—Mr. Wilfred Fisher—"Messengers are being sent out to the distant villages to invite the Christians to the half-yearly conference, and we are praying that it may be a time of great blessing for these people, who know so little of God's Word and have so much to contend with in their villages, including fear of evil spirits and witchcraft, which often Christians of long standing cannot really shake off. We are praying, too, that Christian out-school teachers may be raised up to commence school in some of these villages. We have several young Christians who might soon have sufficient education, but an out-school teacher needs to be a very keen Christian and a steady character. There is a man here called Laishi, from an important village fifty miles off, who has learned to read and write extraordinarily quickly and is able to give a clear account afterwards of what is said in the meetings, which is not usual. He has made a profession, and, if he goes on well, might eventually do good work in his own district."

L'embaland.—We hear from Mr. Higgins of the baptism of seven men and five women at Mwenso on March 12th, most of whom had accompanied him from Luanza. The other belonged to Kaleba, but was prevented by illness from being baptized there on the last occasion. Mr. W. Lammond baptized them. Mr. Higgins says that in almost every village in that part are to be found some who can read the New Testament and are trusting in Christ for salvation.

September, pp 207-9

p. 207 (left)

**NORTHERN RHODESIA.**

Kaleño Hill, May 28th.—Our Father has heard and answered prayer; sin that has been hindering the power of the gospel and the testimony to those around has been revealed. Two native Christians of long standing have voluntarily confessed their hidden sin, and seem humbled and repentant, though others, as yet, show no godly sorrow. We will continue to pray for them until they do; please pray with us.

My Sunday-school class of girls is somewhat encouraging; several of them show greater interest in the lessons, but I long to see real conviction and desire to have their sins forgiven. The majority have heard the gospel from their earliest days. One of the girls, Chilombo by name, seems as hard as the rock on which she sits while I talk with them, and when in the mood is

a most disturbing influence, though at other times she assumes a pious attitude. A clever, capable girl, she has professed to be a Christian, but her life does not tally with her profession, and she had to be sent off the hill for insubordination, so is now living in her village. It is "just the case for Him," and for prayer and faith.

Dr. G. Darling and I had planned to go to Kazembi's district for a few weeks of itinerating work, but these plans have had to be postponed owing to Dr. and Mrs. Fisher's somewhat sudden departure for Durban, owing to Mrs. Fisher's illness. It was pathetic to witness the scene as Mrs. Fisher was descending the hill. She was met by several Christian women from China's village, and she sat down beside them and prayed with them, earnestly beseeching God to keep them true to Himself. When saying goodbye, one dear woman, an earnest soul who frequently accompanies us to the villages and helps us to tell the Good News, was broken-hearted, and wept like a child, fearing lest her mother (Mrs. Fisher) would never return. These people little know what their backsliding and sin has cost Mrs. Fisher during these trying months, and how much more it has pained the Lord who bought them with His own precious blood.

Three weeks ago, during some special meetings for Christians, three boys attended regularly, sometimes twice a day, looking so bright and eager, and when those who were not Christians were requested to leave the school room they refused to go, although some of the older ones tried to urge them. After the meetings I asked one where he had believed in the Lord Jesus, and he replied brightly, "About two months ago in Mr. W. Fisher's Sunday-school class," and his two companions also. *Olive R. Jackson.*

Friends will be sorry to hear of the necessity for Mrs. Fisher to consult a specialist at Durban. We are glad to say that he gives good hope of a speedy recovery, if she takes complete

p. 207 (cont'd)

p. 207 (cont'd) 72266

Kaleño Hill, June 2nd.—During the last few days several of the Christians have shown signs of being really exercised about the state of the church here, which has been causing us so much concern. They have confessed to friendships with heathens, debts and similar things that are hindering their spiritual growth. To-day I was rejoiced to see the older Christian men coming together for a prayer-meeting by themselves. Manjunga, recently put out of fellowship, seems deeply repentant and under conviction of

p. 208 (left)

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sin. A man who professed conversion on Sunday is preparing to go two journeys, one 130 miles and the other 80 miles, to confess to men that once he wronged them by sinning with their wives, and to offer to make reparation. He also confesses to a crime of robbery for which he was imprisoned, and which he has hitherto denied. We are beginning to see the answers to our prayers of months, but will not be content till as individuals and a church we are filled with the Holy Spirit. *W. Singleton Fisher.*

September, p 208 (cont'd) + p 209

12267  
Chitokoloki, June 2nd. — My last tour was in the south-east direction. I crossed the Lutadi, Mumbeji and Kabompo rivers, having meetings in all the villages on the way. Some time back, Mr. Suckling had an out-school on the Mumbeji river, but the work had to be given up. I believe that the principal reason was the migration of the people to the Congo. The Chief informed me that the people are returning to him, but whether this is true I cannot say. He may have told me this to encourage us to concede the request of the people who are actually there, and let them have another school. I had a good look round that neighbourhood, and was struck with the large number of people, though perhaps they have not grouped together quite as closely as in other parts of the country. I believe that the spot is a good one for an out-school, and as a Christian in fellowship named Solomon desires to go to some such district to work for the Lord, and has expressed the desire to be in charge of a school, we are praying that guidance may be given us in this matter.

We are now in the season when honey is most plentiful and on every hand we have the people making the terrible honey beer. This is very intoxicating and its effect is very quick, and all kinds of evils result from drinking it. Quite close to our station we have heard of two cases of what would seem to have been attempted murder, but happily the attempts were frustrated. On this last journey, wherever I went I found people under its evil influence. However, in spite of this we had some good meetings. On one occasion we had a large number of women gathered around our camp fire, some of whom were very old. After having told them in a brief manner the story of the creation and the flood and onwards up to the sending of the Lord Jesus to die for the world, we asked the women whether they had understood or not. At once one old woman said, "How can we, seeing that

ICA.

p 208 (cont'd)

SEPTEMBER,

this is the first time we have heard it?" Another old woman said, "Tell us more of the Words." So once more we commenced to tell them of God's love, and they all listened with rapt attention. At last, when the hour was late, they thanked us for bringing the Words and returned to their villages in the dark night. We also went into several Ambwela villages where the people said they had only heard once, and others not at all.

In contrast to these we came across a village in which several boys who had been in the school at Chitokoloki live. Whilst the food was being cooked two of the company went to invite the people to my camp after night-fall in order to hear the Words. When we were all seated around the camp fire, we commenced to sing a hymn, to call the people to the meeting. We then gave ourselves to waiting. Suddenly there arose a great shout in the bush in the direction of the villages. My boys looked at me and smiled, saying, "They are coming." The shout was possibly to frighten any animals which might be lurking near. The whole crowd of people filed out of their village into the black darkness, and then to my surprise one of their number commenced to sing a hymn, in which they all joined. "For me the Saviour left the things of glory, in the country above, in order to die for me." But to what extent did the singers understand the words? and were they rejoicing in the fact that God's Son had died for them? Were they now serving Him? One fears that the only answer to each of these questions is, No. Mr. Suckling is in charge of the school this term and Miss Hilton is helping him with the native teachers. The scholars total about 200, and most of these live on the place during the days on which school is held, namely, Monday to Thursday inclusive. Very few of the boys receive work from us, and therefore do not get food or pay. Some who live near us go to their villages for their food at sunset, but most have theirs brought to them on the place. All, with the exception of the married boys, sleep here. This provides us with many of the advantages which the boarding school gave us, but with very little of its expense. In the evenings a native Christian has a gospel meeting with them. One contrast to the school of years past is that the boys in the school now are very young, whilst formerly they were somewhat bigger. But it is important to get hold of these little chaps before they are thoroughly saturated

p 209

with the vice, immorality and all the other forms of iniquity of which their villages are full. Please help us in prayer that from amongst the ranks of these little boys there may be many who shall do valiantly for Christ.

Henry Faulkner.

September, p. 214

Angola: *Bib.—Miss Murrain—*“Last week we had a little conference among ourselves. An invitation was sent to all the out-schools, and quite a number came in. It is surprising to see what a number of young people are professing Christians. We had meetings on Sunday and Monday. The subjects were, What it is to be

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MISCELL

bring light to those who sit in darkness and the shadow of death.”

214 (cont'd)

Lundaland.—*Misses Hulbert and Whyman—*“Scarcely a week passes at Kalunda without someone coming forward expressing a desire to trust the Lord Jesus. The numbers at the meetings have so increased that Mr. Cunningham has found it necessary to enlarge the schoolroom. It did hold about 400 people, now we think it will accommodate 600, and we feel assured the people will come and fill it. As the glad tidings of God's love is proclaimed day after day, it is grand to see the growing interest and the rapt attention. Both in the week-day and Sunday-schools we also have large numbers of children.”

72270  
N. Rhodesia: *Lundaland.—Dr. Georgina Darling* writes from Kalene Hill in the absence of Dr. and Mrs. Fisher, “I have to try to keep the hospital going now, and without a trained nurse. Miss Burr is coming in as a probationer this week. We have two fairly well trained native assistants, but it is not much of a staff for the fifty in-patients and forty to eighty out-patients daily. We need very special help from God, in order to know what to do and what to leave undone, that what we can do may be to His glory. We are very thankful for the help of Miss Cowl, of the S.A.C.M., during her visit to us. She is invaluable in the hospital, but she leaves this week to return to her own station.”

72271  
*Miss Burr* tells of a tour among the villages forty miles from Kalene, with Miss Fisher, before the latter accompanied her parents to Durban. They stayed a few days at the village of a chief named Ntambu, who bears a good testimony for Christ in his own and surrounding villages, but his wife, once a bright Christian, is now a backslider, dancing being an almost irresistible temptation to her. Prayer is asked for her restoration. In most villages visited, the gospel was not at all familiar, but many listened with great interest and several said they wanted to believe in Christ. These need special and constant help in prayer, as they know so little, are away from all spiritual help, and surrounded by much temptation.

Articles from *Echoes of Service* (Vol. 51, 1922)

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

October, p. 231

N. RHODESIA. 72275

Kalene Hill, June 30th.—(From a letter to relatives)—Last week two elder native brethren from Bié have come here (they have visited all the stations *en route*), and we have had special meetings. They were sent at the right time, and every day we have seen conversions, each apparently with real conviction of sin; so far, about fifteen have professed, eight of them from among those attending school. Mr. W. S. Fisher has a class for the converts, most of whom can read a little; four are hospital in-patients. I am specially joyful about the wife of our cook (and a leading brother), Bulayo, who has stood out against him many years; also Hana, the daughter of our dispensary assistant (a bad little bit!), and Miss Jackson's and my bedroom girl. These are the first women converts; we were very downhearted up to the day before yesterday, as all the revival seemed to be among the men. Some are most interesting cases; two men have confessed to serious crimes and are going to own up to the people wronged; one will surely be put in prison and the other is likely to. The former has been turned out by his relatives; they said they did not mind his believing, but, as he was such a fool as to confess his crimes, they would have no more to do with him!

Georgina Darling.

Dec, pp. 273-4

N. RHODESIA. 722900

Kaleŋe Hill, Aug. 21st. — I wrote to you how anxious we were about the cold state of the church and that we were having daily prayer-meetings asking the Lord to convict of sin in the Church and to fill us with His Holy Spirit. We prayed for a long time without seeing much result. Then, after more than three months some sins were brought to light in the Church and dealt with. We were encouraged to see that those who had sinned seemed deeply repentant, except one young man. Then we noticed the Christians becoming exercised about many things that were wrong amongst them. A native brother from Chokweland was very much shocked at the way many of them spent Sunday; they took this to heart and sought grace to make it a holy day. Then they began clearing up debts as they were impressed with the text, "Owe no man anything, save love." Then they began breaking off friendships with heathen, in obedience to the command, "Be not unequally yoked with unbelievers." We stood by and marvelled as we saw God working. The Christians then began coming together two or three times a week for prayer, praise and ministry among themselves. Just at this time two native brethren from Bié, Wangula and Sachilombo, came to us to minister to the church. These were welcomed with open arms by white and black. They held two meetings daily (nearly all well-attended), while the mid-day gospel meeting was taken by us white workers. At nearly all the gospel meetings and at many of the meetings held by our Biléan brethren, people professed conversion. Most of these seemed under conviction of sin, which we rarely see out here. These conversions began on July 3rd. There was a break of about a fortnight,

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 and we gave ourselves afresh to prayer, and now the conversions have begun again. The converts must now number well over fifty and we want to see all of them growing daily in grace. We are also praying that through the church the whole district may be blessed.

W. Singleton Fisher.