

Jan, pp 10-12

NORTHERN RHODESIA.

Kalehe Hill, Sept. 9th.—It is a pleasure to write—when one can find a moment for so doing—on account of what the Lord has done here. Each day we have fresh cause for rejoicing and praise to God. Truly a marvellous transformation has taken place; the deadness and coldness in many hearts has changed to real earnest desire to win others for their Master. To work the district thoroughly and methodically is our plan, the native Christians, men and women, heartily co-operating with us in this. Some of them have been a means of blessing to many. In July, a Christian woman and I spent two days at Nyachikanda's village, and we were encouraged by the interest shown. Two women professed conversion, and we left with the impression that others were not far from the Kingdom. These people are within easy distance from the Hill, and have heard the gospel many times. The next time we visited them, the two women brought their elder sister to me; and together we prayed that she too might be saved, and also their two brothers.

Prayer was answered, and now all five, they say, believe in the Lord Jesus. Bulayo and Satalu, two elders in fellowship, had a great time in the same village recently, and after spending nearly all night in prayer, sixteen others took their stand as followers of the Lord Jesus. Hitherto the village has been a hard one, now all the professing Christians gather daily for prayer together, and are growing in grace and knowledge of the things of God. Five of our bright schoolboys are amongst the number.

This week-end I spent two days in Mulemba's village which lies in another direction, across the Zambezi. It has recently been visited by Messrs. Singleton and Digby Fisher, and Mr. N. Arnot. Two women, who have lately been restored to the Lord, six Christian boys, and a small schoolboy who would come with me, made our number ten in all. All united in earnest prayer that God would bless His Word to the salvation of souls. We had the joy of reaping some of the fruit, probably from the good seed sown by those who were here before us. Five women and a number of children came to hear more of the "Words of God" before going to their fields. We spent about an hour and a half with them, for they had a number of questions to ask regarding fetish practices being contrary to God's Word, etc. Two women, a girl of probably seventeen years of age, and a child of ten, professed conversion. One of the women, after having heard the gospel the previous evening, was convicted of sin, and during the night dreamt she believed; she

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told the dream to her husband, who said, "You may believe, and the children; as for me, I will remain as I am." His wife removed the heirloom of fetish medicine which she wore round her neck, and on returning to her house she told the two Christian women who accompanied me to empty the pot of fetish medicine which stood near, indicating that she had done with the old things and would trust the Lord alone

From Mulemba's we went on to Kakunwiza's, followed by those who had just professed conversion, who for the time being forgot their fields. When we arrived we found a nice group of people already seated. We noticed a young man who seemed intensely interested, and at the close of our talk he said he wanted to believe in Jesus. He came in to the meetings yesterday, and Mr. Singleton Fisher had a chat with him and others. When I had finished speaking, I asked Chindamba if she had a message for them; she warned them very solemnly of the danger of remaining in their sins and of the wrath of God abiding on those who refused God's wonderful gift. One woman had several questions to ask, which seemed to have troubled her, and she told us she had been to the meetings the previous Sunday and witnessed the baptism of two believers. She went into her hut and brought out her yilembu, and munswayi; the former was used in connection with certain ceremonies of washing and propitiation of spirits; the latter was a kind of rattle supposed to make music when a dance was being held. This woman, Chihewu, confessed to participating in all sorts of evils, and was reminded of many lesser evils according to the native way of thinking, such as lying, stealing, and reviling; she owned to all these, and then said she wanted to be a Christian. Nyamakina, the elder of the two Christians with me, took the articles and smashed them on the path at the entrance to the village in the sight of all, throwing the remains into the bush.

We are praying much that no false professions may be made, and that those who have believed to the salvation of their souls may witness a good confession.

723 04 Olive R. Jackson.

Kalehe Hill, Oct. 7th.—The work is growing rapidly. We have been having grand times here; nearly 300 have been converted or restored during the last three months, and each week the number increases. Of the orphans, there are only four who have

Jan, p10 (cont/d)

Vol. 52 (1923)

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not been converted—not counting the babies of course. Some are married or self-supporting, so are no longer our orphans. It is a great answer to prayer, and we begin to see the value of having them in the place. They are well grounded in the Scriptures, compared with the ordinary village people, and can read—a good foundation on which to begin their Christian life. Then we began to feel the need of a revival further afield. The population round here has doubled itself during the last two years, and is fast trebling itself. They are hungry for the gospel, and several villages are requesting out-schools. One village, noted for its hardness, has completely turned round, and there are about fifty professing believers there now. The headman, who is not a Christian, but who asks prayer that God may soften even his hard heart, has announced that his village may now be considered a “Christian village” and that, therefore, no dancing shall be carried on. If people want to dance they can go and build elsewhere. That village is so free from persecution that we almost tremble for the spiritual growth of the Christians.

The change in the native believers is nothing short of miraculous, though they have a great deal farther to go before they could be considered filled with the Holy Spirit, especially the women. My husband asked for evangelists who would be willing to give their spare time to the Lord and learn how to preach in real earnest. Twelve men, young and old, signed on, and form an evangelists’ class, held after the other Sunday meetings. My husband hopes to teach them the sequence of the Bible stories and the life of Christ, and how to take up important points, leaving unimportant ones, also how to speak without shouting or whispering, etc.

At present it is terrible how little some of the converts know. Last Friday two women came up for my converts’ class on the wrong day, so I had a private talk with them, and on asking them what they had believed, they said they did not know. Who was God? Jesus. What did believing mean? Telling all their sins. Why should they tell all their sins? To avoid death, and, oh! yes, there was something about fire. They were intensely interested in the whole story, and, I believe, are really seeking after the truth, but will have to be told over and over before they grasp it. Do pray for these converts and inquirers; we have classes held for them every week. I have eighty women and older girls on my register,

and get a regular attendance of sixty. This meeting is held at midday on Thursday, at the same time as my husband is having the meeting for the men in fellowship. On Wednesday, midday, Dr. Darling has a converts’ class for girls from 12–15, and at the same time Mr. Wilfred Fisher has one for boys of the same age. On Tuesday, my husband has boys and men of tax-paying age, and I have the women in fellowship. Do please pray for these meetings sometimes. Dr. Darling and Miss Burr have morning prayer for the orphans and Christian children every morning at 7.30. All these meetings comprise on an average about 230 inquirers and Christians.

They are having great times at Mr. Ffolliott Fisher’s farm, many conversions. They have daily meetings and school, and the farm is quite a mission station already. Both are most keen on putting the Lord first, and their farm is being blessed in consequence. *Mary Kathleen Fisher.*

Feb, pp 38-39 and p. 47 (note)

p. 39 (left)

Handwritten: p. 38 N. RHODESIA. 72312

Kalene Hill, Nov. 1st.—Our hearts are filled with joy in being permitted to return once again to our loved work. Reports sent us weekly told us a little of the blessing, but we were quite unprepared for the welcome we received from hundreds of professing Christians, who met us as we climbed our hill, and their hymns of praise to God, sung evidently from their hearts, surpassed all former experiences in our thirty-three years in Africa. The welcome which we received from our beloved fellow-workers was another record. Our five months' absence had been a big strain upon them, but all (our son Singleton and wife, Dr. Darling, our nephews Wilfred and Digby Fisher and Nigel Arnot, and Misses Jackson and Burr) had worked most happily and joyfully together, and God had permitted them to reap a rich harvest. But all looked as if they had been over-working, and no doubt it has been difficult not to do so when so many were seeking the Saviour.

Satan of course is busy, but the daily prayer-meetings are still continuing, and every day fresh news is coming in from new districts, whither the blessing is spreading.

We spent a very happy week-end with our son Ffolliott and his wife before we came here. God is blessing them richly, and every one of their work people has professed conversion.

Walter Fisher.

Kabompo, Oct. 26th.—Mr. Faulkner and I have just returned from a trip to the Lungbungu district, where we had the joy of baptizing two believers—the first to be baptized in that river. There were three

1928]

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applicants and all had been won for Christ through the testimony of native Christians. The case we had to postpone was that of a headman who has two wives. He seems a very bright Christian and we trust the way will soon clear for him, as one of his wives refuses to stay with him now that he has "believed the Words." As soon as he can obtain an ox which the relatives of the woman require, on account of some disablement, she will return to her people. Followed by the two accepted applicants, Tomasi, the out-school teacher, and a crowd of about 150 onlookers, we made our way to the river. Just as we got there a dug-out canoe, containing two men engaged in towing an ox across the river, was upset, and the ox began to drift with the strong current. The men managed to scramble to shore and eventually succeeded in recovering the ox. When all was quiet again, we began the service: a short gospel message, and a testimony from our native brother about to obey the Lord, and we stepped into the Lungbungu, followed by Nyachikoka, a woman about 55 years of age, daughter of a Lovale Chief, and, to use Tomasi's words, "a leader amongst the women," and she was immersed. Then came the man, Lyatavwa, aged about 60 years and standing well over six feet. He was very keen to obey the Lord. After a short interval we met in the out-school teacher's temporary house and seven of us remembered the Lord in His death. We were very loth to leave, but commending our brethren and sisters to God and to the Word of His grace, we said good-bye and commenced our homeward journey in the direction of the Chinonu out-school. I believe there is a big work to be done for the Lord at the Lungbungu. Please pray for that little assembly of three brethren and two sisters.

A walk of about eight miles through the forest brought us to the Chinonu, where we found our tent already pitched by our carriers. Night time found us gathered with the out-school Christians around the camp-fire for prayer. It would have done you good to have heard the hearty singing in Lwena of "Revive Thy work, O Lord." The next morning twelve of us met to remember the Lord; then, after an interval, a goodly number of villagers came together in the school-room and, with rapt attention, listened to the old, old story from Luke xv. A hot walk of about an hour brought us to another village, where we again had the joy of telling out the glad tidings to some forty

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p. 47 (note)

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men, women and children. Two of the brethren from the Chinonu out-school accompanied us thus far on our journey, and took part in the meeting in the village. We do well to pray for these little outposts on the Lungebundu and Chinonu rivers. It has been a great joy to me to see what the Lord is doing in these places. Bidding our Chinonu brethren farewell, we continued our trek and soon reached and crossed the Kashiji river. The evening meal over, villagers gathered round the camp fire to listen to the life-giving Word. The next morning found us well on our way before the sun was very hot, and, after a tramp of some eighteen miles through trying, sandy paths (bicycles are not a great help on these), we reached Chitokoloki.

Next Monday, God willing, Mr. Coad and I hope to set out on our cycles (paths are not so bad on this side of the Zambesi) for Chavuma. There is a big population of Va Lwena there and we look forward to good meetings.

E. Herbert Sims.

Married.—Nov. 10th, at Kalene Hill, N Rhodesia, WILFRED W. FISHER to GEORGINA DARLING, M.D. (née Revington), widow of Dr. Guy Darling. To avoid confusion with his uncle and cousins, they are taking the name of Revington-Fisher.

Mars, pp 62-64

p 62 (left)

72320
 Kalunda, Dec. 1st.—“When they heard of the Resurrection, some mocked.” “Whoever heard of such a thing?” said the old headman, acting spokesman for his village. This happened more than once during a recent itineration as the message fell on their black ears, in many cases for the first time. A few days later, soon after pitching camp, two sons of the forest appeared at our tent with the plea that we would go after some animals which they had seen.



1928] _____

Their keenness, however, soon disappeared, for in the middle of a large plain they stopped us. “Look,” said they, “Near that hill is a large village; over there are more villages, and in the direction of those clouds of smoke are still more villages. Will someone come to us with the ‘Words’?” The animals were forgotten as these two men poured their story into our ears. And oh, how they listened that evening as we sat round the fire in the middle of their village! Since then we have been able to visit villages in another direction, and here again we found some who listened well and others who frankly told us that they saw no reason for leaving the fetishes of their forefathers. A faithful native, who accompanied us on both of these trips, lost no opportunity of giving the gospel in each of the many villages which we were able to visit. Pray for us.

Sydney N. Antonia Buckland.

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NORTHERN RHODESIA.

Kabompo, Dec. 22nd.—It has recently been my privilege to spend a few days with Mr. Sims in the Sapuma (or Chavuma) district. The proposed site—on the top of the hill nearest the Zambesi—for the new station would appear to be ideal. At night one is untroubled by mosquitos, whilst during the day time a magnificent view is obtained of the surrounding country. At the foot of the hill's steepest slope the river rushes over or between innumerable small rocks, forming, except at flood time, a series of rapids about a half mile in length. Some two hundred yards beyond the opposite bank a huge forest land stretches away—almost as far as eye can see—to the Kashihi flats. Here and there may be detected rising above the trees, columns of smoke; denoting the presence of villages into which probably the gospel has never entered.

As the result of activities by a local Government official, in causing many natives from more inaccessible parts to gather together and build villages for themselves near the Zambesi, the population in the Sapuma district has recently been substantially augmented. The vast majority of the people are undoubtedly A-Lwena, but there are several large villages of A-Chokwe near to the hill, and a settlement of A-Lunda, under the petty chief Chisamba, can be reached on cycle in about three hours. Mr. Sims was in the district only a few days before he had written down the names of 54 headmen, all of whose villages are on the East side of the Zambesi in close vicinity to the hill. We are praying much that the Government may soon give definite permission for the site to be occupied.

For the past few months my time has—with the exception of the three weeks spent at Sapuma—been occupied with station and local matters. One day a week I have devoted to a little out-school which we have opened amongst

Articles from *Echoes of Service* (Vol. 52, 1923)

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

March, pp 62-64 (cont'd)

a settlement of Ambwela people nine miles to the North. A lad who was once a pupil in the school here, from a near Lunda village seeks daily to teach some twenty odd youngsters the rudiments of reading and writing, whilst I, on my weekly visits, endeavour to give simple Biblical instruction and also, whenever practicable, to get into touch with the elders. This is a very small and humble effort, but it is at least an introduction of the gospel amongst these hitherto unevangelized Ambwela.

During the past year one or two of the Christians have fallen into terrible sin and amongst others a spirit of listlessness is still apparent, but we thank God for one or two who are displaying keenness for evangelistic work and seem to be making real spiritual progress. An encouraging interest is being shown in the weekly Bible class at which Mr. Suckling is conducting a detailed consecutive study of the Gospels, and the new Lunda translation of these is proving a great help.

Earlier in the year when meal was plentiful we found the villagers willing to provide the younger boys with supplies of food sufficient to enable them, whilst attending school, to live on the place here from Saturday night to Thursday morning each week. Food is now scarce, and so the boys can no longer be supplied in advance but must wait for whatever remains after their elders have eaten. At present, therefore, our scholars come in daily from their villages. ^{Sch} Less boys attend than formerly, but most who had made any real progress continue to come, and so, in the absence of their more backward companions, we have the compensation of being able to pay more particular attention to furthering the progress of these more advanced ones.

The girls are now attending more regularly and in larger numbers than previously; we pray that many of them will be won for the Lord. The almost entire lack of young Christian women is a great and continually recurring difficulty here. Several of our professing Christian young men who at one time seemed to be doing well, have made shipwreck by marrying, in the absence of Christians, heathen girls. The work at Chitokoloki was three years old before the advent of the first white sister, and the total number of years which brethren have laboured here practically doubles the total reached by the sisters. May I then ask your special prayers firstly that great blessing may be granted upon the labours of Mrs. Suckling and Miss Hilton, and secondly, that the elder native sisters may be brought to realize their great responsibility.

I continue to devote a fair amount of time to printing. Lack of previous experience at such work means, of course, slow progress. We have lately completed—chiefly for the benefit of the A-Lwena Christians here and at the two out-schools—a reprint of the Epistles in Lwena. We are now proceeding to take the Lunda translation of Genesis through the press.

Though the needs are so great and the opportunities so many in this dark land, I often find myself in danger of sinking into a state of indifference. The natives' infectious fatalism,

their invariable preference for assenting with their lips to the proclaimed Word rather than denying or opposing it, and the bitter disappointment caused by the frequent failures of Church members are three things which particularly tend to produce apathy and callousness in the unwary servant of God. Any cessation in watchfulness may easily mean that weariness of body caused by the relaxing climate, or the continual demands on time made by natives coming round about their various affairs, or some other subtle method of the evil one, will successfully keep us off our knees and so lead to failure.

Stanley R. Coad.

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Kaleñe Hill, Dec. 2nd.—My cousin Singleton Fisher is now at Ntambu's village having meetings. He went there chiefly to talk to the old man and his wife. Ntambu, although undoubtedly a Christian, is evidently not fully surrendered to Christ, for he gives way to drink, but now wants to give it up and come back to the Lord. His wife was a professed believer, but has given us much anxiety on account of her love for heathen dances, which are a great attraction to these people; in the eyes of the native church once one has gone in for anything of the kind, one has fallen. We do earnestly pray that Ntambu may be given courage (and he has an unlimited amount naturally) to give up everything, even to risk losing the respect of his heathen people. We feel if he takes a more definite stand and is prepared to sacrifice earthly honours, he will be greatly blessed. He is a highly-respected man and has already lost much by being a Christian.

A. Digby Fisher.

⁷²³²³
Kaleba, Dec. 11th.—Yesterday we were greatly cheered by three men and one woman expressing their desire to follow Christ, and one thanks God for these results of long sowing of the seed.

Since the sleeping-sickness regulations have been withdrawn, very many more people have come into our district, and, beyond the fact that the people in our own village have nearly all removed to Johnston Falls, you would hardly know any difference. Numbers of villages have removed into this district, in order to be near the river, where they can get abundance of fish. I have been out repeatedly visiting up the Luapula as far as twenty-two miles from Kaleba (possibly half-way to Johnston Falls). It is just crowded with villages, and in any of them, if you have a meeting, you always get a large number of people.

Mr. W. M'Kenzie is at present visiting the villages down the Luapula river in Belgian Congo, where there is a Christian chief,

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Kapenda. There are a large number of Christians there, and we like to keep in touch with them as much as possible.

G. M. Lammond.

Articles from *Echoes of Service* (Vol. 52, 1923)

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

April, pp. 90-91

90

71 4 5 3 3 3 70 7 2 3 3 4 APRIL, AFRICA.

⁷²³³³
 Kavungu, Dec. 13th.—On going to a village about four months ago, not finding any one at home, I followed a path leading into the bush, and came across a leper, aged about 30 years, in his hut. He was pleased to see me, and seemed interested, and I found he knew the gospel well. Mr. Schindler and Miss Ing have since visited him, and to-day Ndushi went to see him; he says he loves to hear the Word and is glad if any one will go and tell him more. He has no fetishes.

My sister and I went with a native Christian to some villages the other day. As we were coming home, nearing a village, I heard a weird cry, and asked my bush-car boys if it were a dog or a woman. They answered me, "Some one is worshipping their *lihamba* (idol)" As we entered the village a woman came along, with tears pouring down and making an awful cry, passed on and fell prostrate before her *lihamba*. Mrs. Schindler and Miss Ing have visited this village again and again, but the people listen with the utmost indifference and refuse to come and hear. One of our patients told Miss Ing yesterday that she had never committed a sin, and smiled complacently at the idea of such a thing.

⁷²³³⁴ Janet Beamond.

Kazombo, Dec. 4th.—During the last three weeks three lads have made a profession, one each week. This is encouraging to us, after a period of seeing no results. Our late chief Chipoya wrote from the prison at Loanda, telling us he had been beaten by some others and was very sick. Many years ago he himself made a profession which seemed real. Then he went back so far as even to persecute the Christians. Now in his trouble he seems very humble and repentant. He likens himself to the prodigal son—no longer chief or anything to boast about, but willing to be our servant. He asks the Christians to pray for him. He thinks we can help to get him out of prison, but this we cannot do. His crime was that he bought some stolen guns and ammunition, and the authorities took rather a serious view of the matter. He had other crimes, which seem to have all been slumped in this. There is a rumour among the natives that he has "run away." We are wondering if he has died in prison; he was spitting blood when he wrote.

Arthur R. Hornby.

N. RHODESIA. ⁷²³³⁵

In Camp, 40 miles S.S.W. of Chavuma, Dec. 16th.—The day before yesterday I left Chavuma

on my way back to Chitokoloki by a round-about route, and we reached the capital of Sofu, a petty chief. He says he wants to read and have his sons taught. He is keen that the Paramount Chief, who lives over 170 miles south, should grant us permission to build at Chavuma. As I was eating my evening meal, I noticed a strange-looking insect just above my mosquito net, and asked one of the boys what it was. He quickly killed it and said its sting is much worse than that of a scorpion. We had a very blessed time round the fire after the evening meal, the chief and his people gathering to hear the gospel. The Lord gave much liberty. The next morning we again set out on our journey. It was impossible to cycle on account of the sand, and we were unable to do more than ten miles because of the scarcity of water. To-day we have travelled for nearly five hours across a huge plain and here we are camped for the night. Some berries we found growing on the plain helped to quench our thirst. We are travelling south, towards Chinyama's capital on the Litapi river. The natives tell me I shall be the first to visit this place with the gospel.

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 Shamutong's village, Litapi river, Dec. 18th.—We camped on the other side of the Litapi late yesterday afternoon, for we had been held up on the plain through heavy rain. I had a chat with a poor woman suffering from leprosy. She was lying in a hut outside the village, and a very old, bent woman was raking up the fire, and preparing the scanty evening meal. A little rice and salt given them and a gospel chat seemed to gladden them. Poor souls! they knew nothing of the Saviour. Early this morning the carriers got away and forded the river with their loads. Two of them and I went to another spot and crossed in a dugout canoe and then made our way to Chinyama's capital. The chief had left that morning for the Lungevungu river to consult a diviner as to the illness of two of his people. I decided we would wait a little, while a man ran to the Lungevungu river to tell the chief I had arrived. While waiting I was able to attend to the two sick women, and also made a note of 91 villages—all Lovale—and all within easy reach of Chinyama's capital. Presently the old chief turned up and gathered his people to hear the message. He is quite seventy years of age, I should say. He told me this was the first time the news had been brought to his place. He had been down to the Paramount Chief's capital and had attended a service held in the language of the Barotese people, but did not understand what was said. His people had never before heard. The meeting over, we bade him good-bye and cycled on to this place. On the path I had a chat with two old, grey-haired men, and they, too, had never before heard; then when we had a meeting in this place at sundown, old Samutonga assured me that he had just heard for the first time. There are so very many in this condition.

Sakakonga's village, Dec. 20th.—Yesterday we

Articles from *Echoes of Service* (Vol. 52, 1923)

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

April pp 90-91 (cont'd)

1923

AFRICA-AMERICA.

91

travelled about 18 miles and camped for the night on a plain. One of the boys had to dig for water, and when we did get some, it was queer, frothy stuff, and the tea smelt rather bad. This morning before I could stop them my carriers set light to the two huts they had built for themselves the night before. Their reason was that nobody else should benefit from their labour. It was my privilege to preach in three villages *en route* where the Word of Life had never been sounded. Will friends pray that interest may be aroused in the hearts of these people and that the word spoken may not be forgotten? The country is vast and the workers are few. These districts are low-lying and swampy, and in the wet season must swarm with mosquitoes.

7 2 33 6 E. H. Sims.

Chitokoloki, Dec. 15th.—I have just returned from the Kabompo river, where I have spent about five weeks. During a previous journey along the river I came across a big crowd of Lunda people. Most of the villages were new because the officials have only gathered the people there from the forests during the last few months. I thought it would be a splendid spot to pitch my camp for a few weeks, and if possible commence an out-school. Upon arriving I at once made known the purpose of my visit. The people seemed very pleased indeed and began to beg me to remain and to build amongst them. It was not an easy matter to impress upon them the real object of my presence, for they seemed convinced that I had come to give them work in order to assist them to find money to pay their taxes. I gathered the head men together, and we conversed for some time about the prospects of gathering the children together each day for one month, that they might commence to learn to read and write, and they seemed very pleased with the proposal. So for five weeks I remained amongst them, and on five days of each week, with the assistance of several boys who had come with me from Chitokoloki, taught them; the progress of most being very satisfactory. On Sundays we had a crowd of about 200 folk to hear the Word of Life and each day of the week at least 50. It pleased God to bless the Word and 20 have confessed Christ as their Saviour, but numbers do not stand for much in this country, though we have no reason to doubt the expressions of faith in the Lord Jesus which each voluntarily made. As one journeys about the country one comes into contact with those who were in the school at Chitokoloki in past years. One here and another there are believers, but seeing that they are isolated and receive no spiritual instruction, they make no progress. Others, though they are acquainted with the gospel, have not believed and are still living in heathenism. It, therefore, occurred to me that if Mr. Suckling would write a letter to the old school boys, and Mr. Coad printed same, I might be able to carry the copies with me, and use them amongst the huts. After some time for prayer and consideration

a letter was produced, and I have been able to give a few away and I trust that the Lord will use them to recall to memory many of the Words which they heard in the school.

In reference to the Church here. It is a grief to tell you of the fall of another three brethren, the wickedness of two being too bad to describe, and before their evil-living was fully disclosed it brought much dishonour upon the Name of the Lord. When it is brought to light a feeling of shame to some extent is evidenced in the case of a few, and also fear of the other parties concerned, but towards God there appears to be very little sorrow for sin. This I understand is the same throughout most parts of Central Africa. However, it has been our joy also to receive others who have obeyed the Lord in baptism, all save one being the fruit of the out-school work. There were two sisters and five brethren in all and one of the latter was the head man about whom I wrote in a previous letter who was then arranging to put away his other wife. This has been done in a righteous manner and the Christians all felt happy in receiving him amongst themselves. One of the sisters is unmarried and a little while ago her father, who does his best to make the work hard for the out-school teacher, endeavoured to get her to marry an unconverted man. She objected and cried, with the result that the man, who had given about ten shillings as part of the marriage price withdrew and left her in peace. So now we have an unmarried girl, who we trust, will be united to an earnest Christian sooner or later. *Henry Faulkner.*

May, pp. 112-113

NORTHERN RHODESIA.
STATEMENT OF MEDICAL WORK AT
KALENE HILL FOR 1922.

Jan., 1922.	RECEIPTS.	£	s.	d.
By Balance in hand	..	26	10	7
„ Gifts from abroad	..	399	9	2
„ Local gifts	..	57	18	7
„ Fees and drugs sold	..	15	3	5
		<u>£499</u>	<u>1</u>	<u>9</u>

EXPENDITURE.				
To Cost of drugs, dressings, surgical appliances, and cost of transport	..	138	4	0
„ Food of patients, pay of native servants, and incidental expenses	..	328	7	5
„ Balance in hand	..	32	10	4
		<u>£499</u>	<u>1</u>	<u>9</u>

Under treatment as in-patients during the year	..	316		
Number of deaths	..	7		
Discharged—No improvement	..	12		
„ Better	..	115		
„ Well	..	150		
Under treatment	..	32		
		<u>316</u>		<u>316</u>

Out-patients recorded—Average 38 daily.				
Number of major operations	..	15		
„ „ minor operations (recorded)	..	30		
„ „ infants born in hospital	..	13		

The average cost of an in-patient treated in 1922 has been £1 3s. 0d.—rather more than the average cost in 1921 when it worked out at less than £1 0s. 0d. This is due to several reasons—such as the higher prices of food prevailing, and the fact that a great many of the patients were suffering from complaints which necessitated a stay of many months in hospital. Several of these were sent in 250 miles by a neighbouring mission. In addition to this, we have had to renew our stock of blankets, besides much of the patients' clothing.

The medical work has been difficult this year, owing to the fact that we have not had a trained nurse to take the place of Miss Wall. We are looking forward, however, to welcoming Nurse McGregor in a few months; this is a cause of great thankfulness to us, and we regard her coming as an answer to prayer. We have also to praise God for

1923]

AFRICA-

113
 an increase in gifts for the medical work, to meet the increased expense.

From the point of view of spiritual work among the patients, the year has been very encouraging, as many of them professed conversion. The change of life and character in some of these has been marked; we have rejoiced to see some set themselves to learn to read the Bible. Of those who died, one, named Shikatu, gave clear evidence of faith in Christ, and showed much gratitude for the care received, a thing not often met with among our patients! He died without fear, which in itself is a powerful testimony, in the eyes of natives, to the power of the gospel. Another, one of our orphans, whom we thought, perhaps, too young to have taken in the teaching he had heard daily, said just before he died, "Carry me to the Ndonga (Mrs. Fisher); she will carry me to Jesus." For some days before he had listened eagerly to hymns and to Mrs. Fisher telling him of the Saviour's love to him.

We would ask for prayer for many patients who have returned during the year to their villages after professing faith in Christ during their stay here, in particular two men from Kata's village—at least 100 miles away—whom we have not been able to visit since.

Early in the year one of us (Dr. W. F.) went to Chitokoloki for medical work there. The natives of that district are eager for the help of the white doctor, and come in large numbers for treatment from considerable distances. There were many eye cases most of them unfortunately beyond help by operation or medicine, also a large number of cases, thought by the natives to be leprosy, which, however, responded very well to treatment. During the short visit three major operations were performed and 120 minor operations.

Several other stations have also been visited by one or other of us during the year. At the time of writing, an epidemic of influenza of a severe type, among both natives and white workers, is making the work very heavy, but we are thankful that, so far, none of the cases have proved fatal.

Walter Fisher.
 Georgina Revington Fisher.

Sept. - P.P. 205-207

N. RHODESIA.

germiss
dance
Chitokoloki.—Yesterday, a man came over from a village near where we are camping to ask if they might have a dance during the night, as they wanted to cure a woman who was sick. They firmly believe that the sickness is caused by the spirit of a dead relative or ancestor, who is irritated by their neglect of him, and so the dance, which would have gone on all night, would have been in his honour, in the hope that the flattering songs sung about him would propitiate him and remove his spite against the woman. We told the man that we did not object to the dancing on our own account, but because we knew that in so doing they were putting their trust in one who could not help them, and spurning the real Lord and Giver of Life. My wife promised to go and see the woman, and while there she spoke to them about the things of God, and said I would go again at night to have a meeting with them. We went, and, instead of going to the dance, they gathered round us and listened eagerly to all we had to tell them about Him to whom alone our prayers should be addressed. "But how can we pray to Him whom we have so neglected and against whom we have so grievously sinned?" Only through Him who came to put away sin by the sacrifice of Himself and so make a way for us to God. And so we were able to tell them of the Saviour and of all that He would do for them if only they would trust Him instead of their fetichs and the spirits of their dead. They begged us to open an out-school in their neighbourhood. They said: "You tell us of the land of light and life, but when you go away there is no one to teach us, and we are left to

our drums and our dances. You say in refusing the gospel we are choosing the land of darkness and death, but there is no one to show us the way of life."

Besides the regular station work, two activities are specially claiming my attention just now. One is the printing and the other is the out-school work. The printing is done in three different languages—Lunda, Lwena and Sikololo, each so distinct that a thorough knowledge of one still leaves the missionary quite unable to understand the others. We do not use the Sikololo here, but last year the Paris Evangelical Mission, which is working amongst the Barotse people, whose language it is, asked us to print a hymn-book for them. This is now sold out, and they want another and much larger book printed. We use mostly the Lunda language here, but have also to use the Lwena to an ever-increasing degree. Two new stations are being opened up in the district, and both of these will be amongst Lwena-speaking people.

One of the new stations, Sapuma, eighty miles to the north of us, is being opened by Mr. and Mrs. E. H. Sims, who will soon be joined by Mr. and Mrs. Mowat. The other, near the Lungevungu River and about 45 miles to the west of us, is being opened by Mr. Hume and Mr. Davey. The Lungevungu Station is about eight miles from the out-school which was opened from here last year. It is on the east bank of the river, while Mr. Hume's site is a mile or two from the west bank and higher up the river. The Christian in charge is Tomase, one of the boys who came down with me from Kalefe Hill nine years ago, and one of our most experienced Christians. He is helped by another Christian, who has taken the name of Zakewu (Zaccheus, for he is little of stature), and by a younger Christian named Chinyama, both of whom were brought to the Lord while attending the school here. An account of a visit to this out-school may be of interest. *En route* we had a very happy time with the Christians at Chinonu, where we have another out-school.

The work there seems well established, fifteen of the local people having been baptized and received into fellowship. At night we had a big gospel meeting round the camp fire. It was good to hear them singing the hymns. They are particularly keen nowadays on the Lwena version of "Oh, what must it be to be there?" And it was inspiring to hear them singing it with the utmost fervour.

From the Chinonu to the school on the Lungevungu is only five miles. It was opened near a large village, the headman of which was converted through visits from the Christians on the Chinonu. He and his brother and sister, both elderly, have been baptized and are a joy and encouragement. As we were passing through the cultivated fields approaching the village, we were met by a big crowd of women singing, not their old heathen songs, as is usual when greeting arrivals, but the new gospel hymns they had learned since the school was opened. At the entrance to the village all the

CA.

SEPTEMBER,

P. 207
boys and young men were lined up, also singing. In the centre of the village, a big crowd of older men, the elders and headmen from the surrounding villages, had gathered to welcome us. We soon went into the schoolroom, built by the people themselves, and let them sing the hymns they had learned. Then the children, girls and boys, repeated their texts, and after that I had the quiet, earnest attention of a crowded congregation. This out-school work is of the utmost importance if the district is to be properly evangelized. By our visits we seek to encourage the Christians in charge and to supplement their labours. Please pray that the work in these schools may be greatly blessed and that their number may be increased.

72366 G. R. Suckling.

Articles from *Echoes of Service* (Vol. 52, 1923)

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

Sept pp. 206-207 (cont'd)

1923] P 207

faith in Christ. Two of these, both young men, give us considerable joy, one because he has offered to go to his former home, about five miles away, to destroy his fetishes, and the other because he has resisted a strong temptation to sin. *D. T. Hume.*

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Kaleñe Hill, *June 8th.*—A native who is generally known by the name of Luizi, and was, I believe, converted under and trained by the late Mr. Cuthbert Taylor, seems to be much used, and many have been converted through him. Not long ago he went to a place called Kayoyo, about 50 miles from here in a northerly direction, and as a result of his testimony many more believed; he therefore judged it well to open school in order to keep them together, fearing that they might be tempted to go back again to heathen practices, as they knew very little of the gospel. A school-house has been put up there of mud and wattle, practically without assistance from us, and the Christians for the most part seem very keen. While Luizi was away at Kayoyo, his wife Maliya, here on the hill, was taken seriously ill, so it was thought well to send for him at once, and I was asked to go and take charge in his absence. It was expected that I should only be away for a few weeks, but Maliya was found to be in a worse condition than was at first supposed, so I remained, having meetings with the people and teaching in the school. There were two Christian men there then, engaged in erecting the school, the framework of which had been put up by Luizi with help from native believers. These two are old converts and belong to a village at the foot of the hill.

My prolonged stay with these people has helped me with the language. I returned to the hill two or three weeks ago, and Luizi has already been to Kayoyo for a short visit and to speak to the Belgian Administrator as to acquiring land for his garden. He came a little while ago to have a word of prayer, and gave me the names of seven believers (five men and two women) who are anxious for baptism. There are many others besides, who are not yet ready to take this step, so we need to pray for them. *A. Digby Fisher.*

Kangwanda, *June 4th.*—Mr. Davey and I are now at this place on the Lungevungu river, thirty odd miles south-west of Chitokoloki. I had visited it previously, and was then impressed with the fact that it seemed to be the only suitable site on this part of the river. It is on a sort of plateau which stretches west and south of the river valley, and is fairly high above the latter, which is flat and marshy. As we are building three quarters of a mile from the edge of this valley, we are not much affected by mosquitoes from it. The spot we have selected is covered with big trees, and we have plenty of shade, which is so welcome in tropical countries. We left the Kabompo a week after our arrival there, to open a station at Kangwanda with the hearty fellowship and co-operation of all the brethren labouring there, and of others as well.

On our arrival here commenced a busy time of building operations. The site of the station was thick bush, and it was necessary to hire gangs of natives to fell some of the trees and clear the ground. It reminded me of a Canadian logging camp. Then there was building material to be bought, and, as this can only be purchased bit by bit, it is a long and tiresome process and requires the labours of a host of natives. We have one small building up already, and very shortly will be able to use this as a storeroom.

Since our arrival we have had the supreme happiness of preaching the Word of Life to crowds of Va-Lwena, Va-Mbunda, Va-Chokwe, and Barotsi. It is very probable that many of these had never heard the gospel before, although brethren from the Kabompo and native Christians from out-schools have done considerable preaching in the district. They never seem to tire of hearing the story of the Cross, and we know of half-a-dozen who have professed

Articles from *Echoes of Service* (Vol. 52, 1923)

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

Sep + (cont'd) p 214

SEPTEMBER,

joy of baptizing six believers—three men and three women—after Mr. Griffiths had given an appropriate word to the crowd assembled.”

N. Rhodesia. Owing to the restrictions imposed by the Portuguese authorities on the use of the native languages, some of our friends working in those parts of the Lunda and Lovale field situated in Angola have deemed it wiser to cross into Northern Rhodesia (British territory), where they will be freer in their service. Mr. and Mrs. Mowat and Mr. and Mrs. E. H. Sims, with the new American workers (Messrs. Horton and Logan and Misses Sacher and Wolf) are making a beginning at Sapuma, or Chavuma, as it is variously spelt, where there seems a decided readiness to hear the gospel. Mr. Hume and Mr. Davey, are opening work at Kangwanda on the Lungwebungu, and now we hear from Messrs. Cunningham and Buckland that they have left Kalunda and, crossing the border, have applied to the British authorities for permission to begin a station at Kamapanda, two days' journey from Kalunda. Mr. Buckland writes, "Nearly every day one head-man or another comes to Mr. Cunningham saying that he will build near us, and although only a temporary shelter has as yet been erected for the meetings, large numbers are already coming under the sound of the Word, some for the first time." We understand that the Misses Perkins, Hulbert and Whyman expect to join the party at Kamapanda, Mr. and Mrs. Geddis, as far as we know, remaining at Kalunda to shepherd the little flock there and in the district around. We have no definite news of Mr. and Mrs. Rea's plans at present.

Miss Hilton writes from Chitokoloki that little indications show that the Lord is working among the women there. Several have come forward and professed faith in Christ, two of whom were patients of Dr. Fisher during his recent visit. One of the Christian women lately accompanied her husband on a gospel tour, in order to have meetings with the women.

Belgian Congo.—Here also, thank God, the work is being extended. As those who read Dr. Fisher's recent letter are aware, Dr. Hoyle is beginning medical and gospel work at Kalala's, in Lubaland, and Mr. C. R. Nightingale is at present helping him with the erection of the station. Then letters from Messrs. T. H. Rolls and L. Burrows tell of their opening work at Muyumba, about thirty miles further north than Kabumbulu. Mr. Rolls writes, "We have built several small schools, and at Muyumba the attendance is quite large. We have been greatly cheered by the conversion of the wife of the chief of S. Muyumba. She is proving a very bright witness for the Lord. Her husband is exercised about his soul and often calls at our camp and listens intently to the Word of God."

Angola: Bié.—Miss Gammon tells of the conversion of two women in different villages, who have been continually prayed for, from the time the work at Kapango was begun. One had been a witch-doctor for many years, but by the Holy Spirit's power she was brought to confess before all that these things were worthless and the works of the devil, and she had done with them all.

Chokweland.—Mr. Archibald McKinnon — "My first visit to Mboma district was in 1902, and my next in 1904, in which year the work in Chokweland was commenced. The beginnings made then by the pioneers in what was known as 'Uncle Tom's log cabin' have developed into the opening of four mission stations, each with a daily gospel testimony, meetings for believers and schools for teaching Portuguese. But most precious of all are the goodly gatherings at the Lord's Table on the first day of the week. Out-stations also are in evidence, and God is blessing the native testimony. Last Sunday I had the

Nov., pp 290-291

1923] p 291 MISCELL

to the real church, only gone before. I noticed in the last *Buluwayo Chronicle* that the Government of Mozambique has requested the Government at Lisbon to send out Catholic Missions to work side by side with the Foreign Missions to counteract their evil influence!"

N. Rhodesia: Lundaland.—*Mr. Cunningham*—“We are busy these days and I have little time for letter-writing. To-day we had a good number at the midday gospel meeting, and one of our boys spoke very nicely. It is cheering to see so many at the meetings, especially on the Lord’s day, and the attention is very marked. Quite a number who followed us here to Kamapanda have expressed a desire to know the Lord.”

Lovaleland.—*Mr. Wallace F. Logan*—“We went to a village near here, and saw a plot of ground with a grass fence round it. In it there were large bones of animals, and skulls of animals placed on the top of high sticks. Around that were short sticks standing upright, with pieces of cloth, dipped in blood, tied to them. Mr. Mowat told us that these were their sacrifices.”

Bembaland.—*Mr. W. Lammond*—“I have lately been revising our system of registration of the native Christians, and I find we have 135 in fellowship, and 824 others in the villages, who have openly professed faith in Christ. We have adopted a system of meetings at certain strategic points, so that every one of these believers can attend at least one meeting per week within, say, one-and-a-half to two miles of his home. A record is kept of the attendance. Our school-work is suffering somewhat this year, but we have been able to open thirteen out-schools, and are at present trying to arrange five more on the Congo side of the river.”

Mr. G. Lammond—“I have just had a visit from two young men who brought some charms and witchcraft medicine from an old hunter in a village five miles away, with the message that, now he believes God’s Word and trusts His Son, he has no faith in these things. It costs these old folks a good deal to take such a stand, for these things are very real to them. There are at least a dozen villages in Kuleba district where the Christians gather in the evening for prayer and a gospel meeting. Some of them have made little clearings, near the village, where they gather, and one or two have little shelters built.”

Belgian Congo.—*Dr. Hoyle* writes that it does not appear that Kalala, where he was hoping to build, will be suitable for a permanent station, so for the present he and Mr. Nightingale are only erecting temporary houses, trusting that the Lord will lead them to a more suitable place next dry season. Meantime they hope that the few months spent at Kalala’s may be used of God to raise up a permanent testimony for Him. The population there is not large, but big native villages are found as one approaches Lake Kabamba and Mulongo, and the people listen very readily to the gospel.

p. 290

Angola: Chokweland.—*Mr. Louttit* writes concerning the superstitions of the natives: “A person is believed to call up his or her spirits and send them to a neighbour, and so work on the neighbour as to gradually draw his life out of him. All is connected with the dead, the witch being supposed to eat human flesh and to have human skulls or bones, through which the power is received and passed on. The doctor comes and calls upon his spirit to point out the witch. He works so on the natives by his jugglery, with the presence of evil spirits no doubt, that they are fully convinced of his miraculous power. We are in the midst of this these days, but we hope to see these professional wizards turned into the hand of the authorities.”

Miss Howell—“In testing a word this week I learned that if a man leaves his village for any length of time, on his return his relatives would treat him with the respect due to a stranger, putting food before him and leaving him to enjoy it alone. The others would be ashamed to eat in his presence. I told them how bad we should feel if our folks treated us in like manner. Even up yonder we should not enjoy our feast if our Friend were absent. And even some of these people will share His glory. They remark occasionally that we have so much and they so little. The last time I heard that remark was when they saw Mr. Olford on his bicycle, though they know right well that very few of us could walk long distances day after day without fever. Those who work for any length of time for us and get a decent coat, etc., are ridiculed.”

Lovaleland.—*Mr. Hornby*—“Last Sunday we at Kazombo had the joy of baptizing two men and five women, and receiving back into fellowship three men who some time ago had had to be dealt with. The number now on our church roll almost reaches 100. It would go beyond this figure if one included those who have been with us, but have gone elsewhere. Each year we lose some by death, but they are not lost

Articles from *Echoes of Service* (Vol. 52, 1923)

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

Dec, p. 268 (important short note)

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Africa.—Messrs. Rea and Coad have selected a site for a new station about fifty miles north of Kalehe Hill, but in Belgian Territory. By

ENTS—EUROPE. [DECEMBER,
moving out of Angola Mr. Rea will be able to continue the printing of translations of Scripture, etc., and Mr. Coad expects to help him until he has settled down.
Mr. Hately is at present