

January, pp. 12-13

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Extracts from a Report to the Portuguese Government of the Work at Chilonda.

"Natives of Chilonda, after instruction, have been encouraged to leave the district in order to live among their own people, and there teach others by precept and example what they have learned.

"A visit to some of the out-stations, will show the value of the Mission. The well-built houses, the flourishing orchards and gardens immediately attract attention, and make a great contrast to conditions around. The owners have learned in some measure the value of cleanliness, they are clothed, and not addicted to strong drink and tobacco. When the time for the evening meal comes, there can be seen the man with his *one* wife, together with his children gathering around a table, and, before eating, reverently giving thanks.

"Twenty or even fifteen years ago a Bihean was ashamed to be seen with a hoe in his hand—gardens were practically unknown, except here and there a little patch of tobacco. The first men in Bié to cultivate were Christian men, encouraged to do so by the missionaries, and for years they were the only men to do it. The large production of grain in this country to-day is directly traceable to the missionaries teaching the dignity of labour, and to the example of the early converts.

"Our chief work here, however, is spiritual. It is possible to give the heathen education, to teach them to build better houses, to adopt better sanitation, to do better farming, to live more comfortably, and still leave them heathen—without Christ and without hope for the future life. Our business as missionaries is to tell the people that they are lost sinners in need of a Saviour and that God in His love has provided a Saviour. Believing as we do in another life after this, and in a God to whom all men must give account, we cannot teach that salvation is to be found in better living conditions. Our work here has proved that a change of heart is necessary before these people can benefit much by education and civilization, and where these have been given without a change of heart the people have simply become cleverer thieves and liars than they were before. Hundreds around Chilonda have forsaken slave-dealing, polygamy, adultery, fornication, thieving, and lying, and knowing their manner of life before their conversion, we acknowledge that

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 only the power of God could have worked such a change.

"Selfishness is a great vice of these people, though they are always ready to help their relatives. The greater part of the Christians, however, learn to help others, and thus imitate the Lord Jesus Christ, who lived to help those around Him and died to save all. This is our highest desire—to see these people become true followers of Christ."

Kasai, Aug. 25th.—We have received 500 copies of Mark's Gospel in the bilingual form, Portuguese and Chokwe. Having so few readers, the demand has been small as yet. All our school work is being done in Portuguese, and the scholars do not make much progress.

Recently we had the joy of baptizing two men, and the wife of one. Four were received back into fellowship the same day.

The people have still much fear of witchcraft. Only this week a baby belonging to two Christians here was taken ill. The parents, fearing that some one on the station was causing the child's sickness, fled into the bush. Finding that the babe was becoming dangerously ill, they returned, and brought the little one to us. My wife and I watched over it all day and most of the night, but it died the next morning. The father is in fellowship, and the mother had asked for baptism only a day or so previously. This is the kind of case which often comes before us. This will help you to understand how much we need your prayers for grace and wisdom in dealing with these people.

Fred Olford.

Extracts from a Diary of a Gospel Tour.

(Recently forwarded to us by friends.)

June 6th.—We came to a village with the ugliest idol I have ever seen. Its body was that of an animal with a human head, horrible indeed to look at. We passed on, and, coming to the last village in the group, we decided to camp again. These are Va-Chokwe, but all speak Lwena. I met a man here who thought I should know him, as he had visited his mother while she was under treatment at Kagombo. He could tell me what I had told him then, another proof of the far-reaching possibilities of the dispensary work at home. The everlasting food topic came up among the carriers, and very soon we had an explosion of red-hot socialism. Africa for the Africans, "We had peace before you white people came; we suffered you for the cloth you paid us with. Now that the Rulers say we are not to be paid in cloth, we do not want you; we do not care if you all go, we can rule ourselves. If we didn't carry your loads, what could you do? Yet you won't give us the pay we want." Angry, bitter things were said, and by some professing

March, pp. 64-65 and notes on p. 70

NORTHERN RHODESIA.

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Kangwanda, Nov. 21st.—We are greatly cheered by the attitude of the fairly large number of young converts about us, the majority of whom have believed since our coming here. Of late, they have been very regular in village work, usually going out on Saturday or Sunday. Last Sunday practically every Christian man in the village left

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the station at the close of the meetings, about 1.0 p.m., and they did not return till dark, going in various directions and visiting many villages, some five miles away.

A week ago Mr. Davey and some of the native Christians from here were away at some meetings for prayer and waiting upon God, held at the Kabompo Mission Station. I hear they had a time of real blessing. There was a great deal of frank confession of sin on the part of some of the Christians, and some of the revelations, with regard to the drinking of intoxicating beer, etc., and even the use of fetishes on the part of some, were rather startling. But we believe that confessed sin is less dangerous to the believer than unconfessed sin, and we rejoice that the Holy Spirit is working in our midst.

But we are very sorrowful on account of the fact that one amongst us seems to be quite untouched by any movement of this nature. It is truly sad to see one who has been in a position of trust for many years, and has been engaged in much work for the Lord, now under assembly discipline. We would ask you to join with us in praying that there might be a very marked change in his attitude.

In spite of the presence of troubles like the preceding the Lord is blessing His work at Chitokoloki and the out-schools. There have been a number of baptisms lately—twelve baptized at Chitokoloki, at Kakonga six, and at the Chinono school four. It is a matter for devout thanksgiving that there are now over eighty in fellowship in this district, and a very large number of Christians who are not yet baptized, while fourteen years ago there was possibly not one believer. ⁷²⁴²²
Douglas T. Hume.

⁷²⁴²¹
Kaleña Hill, Nov. 23rd.—My wife and children and I have been home a little over a month now. We were about six weeks at the Muchacha, which will, God willing, be the name of our new station, and put up two single-roomed houses, which we will live in while we are building our bungalow next year; when we go into the latter, one will be used as a kitchen, and the other as a study or office for my translation work, etc. The natives where our station site is are friendly, but rather inclined to be very casual about work and make insolent servants. The headmen, though, are courteous, and often came to greet me while I was building, and I had many opportunities, besides when visiting the villages, of telling them of the love of God and His holiness, and of pleading with them to forsake their sins and follow Christ. When the Lord

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AN AFRICAN BELIEVER.

Mr. Crawford describes him as "One of the plain dependables who ultimately become pillars in the temple of our God. No frills, no fancies, the plain brown bread of the Kingdom for him!"

opens up our way to go our address will be: Muchacha, Kayoya, Katanga, Congo Belge. ⁷²⁴²²
W. Singleton Fisher.

⁷²⁴²²
Kaleña Hill, Nov. 22nd.—We are fairly busy in the hospital since the rainy season commenced. The natives feel the cold and suffer a good deal from attacks of malaria, and a few get chest complications, pneumonia, etc. Lately we have had some rather seriously ill, but they are now, in answer to prayer, recovering slowly.

Several natives, particularly men and boys, have professed conversion lately. One of the brightest is a man who was carried in some weeks ago a long, long distance from the Belgian Congo. This man had fits, and in one of these he fell on the fire and had both his legs so badly burnt that, when they healed, the muscles were so contracted that he could not walk; he merely shuffled along. In this condition he was carried into hospital. Dr. Fisher successfully operated, and with the aid of a little massage later, he now walks quite nicely. He is so grateful and bright, and always eager to hear more of the gospel, and we pray he may be a shining light for the Master when he returns home. *Catharine A. McGregor.*

Articles from *Echoes of Service* (Vol. 53, 1924)

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

March, p 70 (notes)

N. Rhodesia: Dr. and Mrs. Fisher are now leaving the main charge of the work at Kalehe Hill to younger workers, especially their nephew and his wife, Mr. and Mrs. (Dr.) Revington-Fisher, and are living at Takiji near their son, Mr. Ffolliott Fisher, and his wife. Much of their time is, however, likely to be spent in visiting and rendering help at other stations, a most valuable service for which their long experience has fitted them. We commend Mr. and Mrs. Revington-Fisher for prayer in their new responsibilities, which include schools, a small orphanage and hospital, besides the gospel work and care of the believers. Mr. Digby Fisher says that the little assembly at Kayoya seems in a healthy condition, the Christians being very keen on visiting other, and sometimes distant, villages with the gospel. Luigi, who began the work there, seems fitted to guide the assembly, and his wife is trying to improve her knowledge of Londa, so as to help the sisters and do a little village work.

April, p. 85

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Mr. Mowat saw that it was put in the middle of the river.

It was very encouraging to see three men confess Christ at a gospel meeting, two of whom were being prayed for specially the previous week by Mr. Sims and Mr. Mowat. Last Sunday at the meeting Mrs. Mowat had with the women, four young women expressed their desire to come to the Lord. Although it is not quite a week since they made their profession, we have observed their eagerness to learn more of the Blessed One they have put their trust in.

Mr. Mowat has translated the ten commandments, and is looking forward to doing more. This is such a needy work, for we cannot expect the Christians to grow without the Word. We are very glad to have the four Gospels and some of Paul's Epistles, which Mr. Schindler has translated into Lwena. lang

Ruth V. Sacher.

7 24 31
Chavuma, Dec. 10th.—We see a keen interest in the gospel in some, but many are indifferent. In a certain village one woman drew nearer and nearer, asking questions and hanging on every word. She said, "We cannot believe because we are sinners." She used the word for sin which is applied, in the native's mind, only to the hated witches. Only witches, and possibly murderers, are sinners! The confession meant something, for there is so little conviction of sin. What God calls sin the native calls custom. That woman came quite a distance to the gospel meeting, after hearing the Word in her village. She talked with a native Christian woman, but so far as we know has not yet seen light. In another village, after hearing of the sinlessness of Christ, our sinfulness in God's sight, and then of the love and grace of the Father in giving that spotless One to die for us sinners, one said with emotion (referring to the Father and the Son), "They love me."

Pray for the weak babes in Christ, pray for these exercised ones, and pray for the indifferent that the Lord may reach their hearts. clash
sin vs custom
7

Petronella Wolf.

N. RHODESIA. 7 24 30

Chavuma, Nov. 29th.—The other day we were across the river, and had meetings at different villages. Mrs. Sims was speaking to a group of women in one village, and Mrs. Mowat to women at another place. Mr. Mowat and Mr. Sims were speaking with the men, while we were gone. After they had finished their meeting, they saw a huge crocodile on the shore. Mr. Mowat shot it in the head, and it died instantly. We returned in time to hear the shouts of men, women and children. They were not only glad the crocodile was dead, for their safety, but they are also fond of the meat from it. They cut this huge monster with a tiny native knife. They found a bracelet of a woman inside the crocodile. It is likely the woman came to the river to draw water, and the crocodile swept her in, as they usually do. And we wonder if she ever heard of Christ. A man was just about to go away with the gall of the crocodile when Mr. Mowat was informed by a Christian native that it was deadly poison, and that the man was probably taking it to use to kill people, for we were told that one drop of this gall in a person's food would kill him.

May 1924, pp. 112-113

NORTHERN RHODESIA.

Statement of Medical Work at Kaleche Hill for 1923.

	£	s.	d.
By Balance in hand—January, 1923	32	10	4
„ Gifts from abroad	47	5	0
„ Local gifts	204	10	2
„ Medical fees and sale of drugs ..	90	4	8
„ <i>Echoes</i> , Bath, towards cost of drugs	65	17	8
	£538	7	10

To cost of drugs, dressings, and surgical appliances and cost of transport and customs	165	5	4
„ Food of patients and their attendants, wages of hospital servants and incidentals	347	14	4
„ Balance in hand—Jan. 4th, 1924	23	8	2
	£536	7	10

Number of in-patients admitted during the year	300
Of these:—	
Number of deaths	13
Discharged, no improvement	15
„ improved	51
„ well	204
Under treatment, January, 1924	17
Number of out-patients recorded, average (daily)	42

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Number of major operations	0
„ „ minor operations (recorded)	40
„ „ infants born in hospital	10

The three hundred in-patients mentioned above by no means represent all who have stayed in hospital for longer or shorter periods, hearing the gospel daily; for each patient has at least one relative with him. Most of the patients live in temporary grass huts during their stay, and these are destroyed at frequent intervals and new ones built at a cost of a little over a shilling a time. In this way the patients are more or less isolated, and infection is avoided to a large extent. We have two big wards for cases needing special daily treatment, and for those who have no relative to care for them in huts.

This year has been one of many changes, the medical workers coming and going more than usual. In April we had the great pleasure of welcoming Miss M'Gregor, known on the Hill as "Sister." She is already quite at home in the work and getting a good knowledge of Lunda. She is ably assisted by Miss Burr, who some months ago completed her two years' training in our hospital. During this year, the doctors have seldom been together on Kaleche Hill, one being away seven and the other three months, either attending white patients or itinerating in the villages. Our debt this year to our Kavungu friends is a big one. They lent us Miss Ing for the first eight months, and her help in hospital etc., was invaluable during Mrs. Fisher's absence and when "Sister" first arrived.

The two native hospital assistants are very helpful in the spiritual side of the work as well as in the daily routine. The woman, Nyawili, is mother-in-law to the assistant on the men's side, Swann. Both are keen Christians; they put the gospel before the patients and share in our joy when one and another receives the Message of Salvation. We have had much encouragement of this sort during the year, a number of patients having professed to believe in the Lord Jesus. One of these, discovered during an itinerating trip 128 miles from the Hill, was a woman suffering from dropsy; we were only able to relieve her distress, not to cure her. While in hospital she was converted, and returned to her village with the Good News. As far as we could ascertain, she had never heard the gospel before coming here. Her husband, who cared for her during her stay, was also much interested, and left us with a knowledge of the gospel in his head, if not in his heart. Another case is that of a man, Makonga, from a village eighty miles away, where he had come into contact with "whites" who were not Christians, and apparently was quite ignorant of the gospel when he arrived. He came completely crippled by contraction of both knees resulting from burns, but the operations performed and the painstaking after-treatment have enabled him, to his great delight, to walk with ease. From the start he was unusually intelligent, quiet and grateful, and before long

May 1924, p. 113 (cont'd) Kalene Hospital Finances

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showed much interest when spoken to about the things of God. He told us that his wife's relatives had taken her away from him when they saw he was a helpless cripple, and given her to another, and therefore he had no wish to return to his village; could we give him work? His conversion seemed a very sound one, and he soon asked for baptism and is now in fellowship. Two months ago there was quite a stir over the arrival of a relative of a native emperor who rules over many Bantu kingdoms and lives about 200 miles north, in Belgian Congo. This man, Sandumba, came with his mother—a stately old lady of much character and the nicest of manners—and a retinue of about twenty of his people. His trouble was an old-standing one and very serious. After a good deal of prayer we decided to operate, and, although the case proved more difficult than was expected, he did well. His mother was suffering from an abscess beneath her ear and was grateful for the treatment she received, which resulted in recovery. She and her son were both very interested listeners to the Message of Life, as were several of the young people who came with them. They all spent two months with us, but none made definite profession of faith in Christ. We trust that, in answer to prayer, the seed thus sown will yet bear fruit. Another interesting case was that of an old village headman, Yisolu, living ten miles from here, who had been in hospital several times and was already familiar with the truth. When he came Mrs. Fisher said to us that perhaps God was giving him his last chance of accepting the gospel. During his stay both he and his wife were converted, and on their return bore a brave testimony in their village. They have both been recently baptized. His wife is an intelligent woman and she seems sincere in her desire to follow the Lord.

The year has been one of much exercise as to the wherewithal to meet the daily needs of the patients, but we have felt sure we should never close the hospital while the Lord was bringing in patients and saving their souls. It is worth all the anxiety to see one, recently a heathen, when dying, rejoicing in Christ as his Saviour; or else, when well, going back as a Light-bearer to the darkness of heathendom.

Walter Fisher, M.R.C.S., L.R.C.P.

Georgina Revington Fisher, M.D.

BELGIAN CONGO.

Bunkeya, Feb. 16th.—I was away for three months, and during that time was able to visit a great number of villages, help many Christians, and had the joy of seeing some come out of the darkness of heathenism and seek forgiveness for their sins. I was at the village three days having meetings with the Christians and preaching the gospel. On the last day of my stay, all the villagers gathered, and after I had finished speaking the native teacher prayed. When the

Articles from *Echoes of Service* (Vol. 53, 1924)

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

June, pp 125 and 134 and 140+141

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Africa.—Miss Pearse says that every effort to get a hall at Bougie, *Algeria*, has failed after all. Miss Gammon writes that quite a number at Kapango, *Angola*, have expressed their desire to trust in Christ, which is a great encouragement amidst many difficulties in connection with the work. Mr. Wallace Logan was remarkably delivered from snake bite. A snake was lying in the path with its head up, and, had it bitten him, he would not have lived another hour. He tells of the baptism of two believers at Kalunda. Mr. Hume says that four years ago when he first visited Chitolokoki, *N. Rhodesia*, there were about 80 in fellowship there and at the out-schools. To-day, including Kangwanda, there are 90 in fellowship and at least 130 Christians not yet baptized. His fellow-worker Mr. Davey informs us of the baptism of a native brother at Kangwanda.

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N. RHODESIA. 72446

Kamapanda, Feb. 26th.—Our hearts well up in praise to God for all He has wrought as we look back over the past months. The work has gone on steadily, and we have had the joy of seeing many of these dark Africans trusting Christ as their Saviour. We are glad to tell you of increased numbers attending the morning and afternoon schools; and the latter has been specially encouraging lately. The young men of this district are very keen to learn to read and write, and some come from a village over two hours away. Mrs. Cunningham has been greatly cheered in her class of married women (a most difficult class), but the majority are now reading quite well and possess a copy of the gospels for themselves. Most of these women are young converts, and Mrs. Cunningham has a meeting for them each Wednesday to instruct them further in the things of the Lord.

At the commencement of this month, the graveyard was opened at Kamapanda to admit the remains of a man who had been in fellowship, together with his wife, for a number of years. He was an old friend of Mr. and Mrs. Cunningham in their early days at Kazombo, and has been with them ever since. He was only ill a few days and Mrs. Buckland gave him untiring attention. Just prior to passing away, he said to those gathered in the hut, "Sing a hymn to me," then he made a desperate effort to reach his New Testament, saying, "Let us read," but before this was accomplished he passed from a poor mud and wattle hut into the presence of his Lord. His heathen relatives gathered to wail, but his wife struck up singing, "I am coming, Lord, coming now to Thee," and the wailing ceased for a time. The following day Mr. Cunningham laid his remains to rest awaiting the resurrection morning. It was a unique experience for the people of this new district to witness a Christian burial, and we trust it will speak to many hearts.

JUNE, 1924

The testimony of his heathen relatives was that Saliembi was a *muntu walala* (a true man).
Mabel Hulbert.
Elsie Whyman.

June pp. 140-141
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Angola: Chokwealand.—While ⁷²⁷⁷⁸waiting to secure passages home *Mr. and Mrs. Hansen* have been staying at Mboma with Mrs. Smith (Mr. Maitland having been detained in Bié by illness), and he writes, "The meetings are fairly well attended, mainly by those living on the station. Some of the Christians are intelligent, and a few are able to minister the Word acceptably. The prayer-meetings especially give us encouragement on account of the number generally present and the many intelligent prayers offered. I am able to address the people in Lwena, which is fairly well understood here. About thirty are asking to be baptized, but we think it best for them to await Mr. Maitland's arrival. There is also the dark side, for some who ran well have deliberately gone back to heathenism and are going to excessive profligacy before the eyes of the people."

Lovaleland.—*Miss Gibson* writes of the desire to become Christians of four young people at Kazombo, and asks prayer for them. Recently a Sunday village campaign was suggested to the Christians, and for two Sundays thirteen adults have visited four places each week. There is not much gift for speaking among the believers, but there is a heart to tell of Christ. The school is not large, but those who attend are doing well, and *Miss Gibson* has been cheered to hear from *Miss Manders* that natives, taught entirely from the Portuguese primers, are able to read in their own tongue, with a few explanations, as quickly as if taught entirely in Lwena. *Miss Gibson* also asks prayer for a young Portuguese Christian, a medical student, whose family are strict r.c.'s, and who in consequence has to suffer for Christ." ⁷²⁴⁴⁹

N. Rhodesia: Lundaland.—*Miss Perkins* tells of the professed conversion of the headman of a village an hour's walk from Kamapanda. As the headman is expected to take the lead in dances, beer-drinks and fetish-worship, his position is a difficult one, but so far he seems to go on satisfactorily. Some of his young men come to school and are keen to learn to read and write. During the dry season he sent the children of his village also, but it is too far for them during the rains.

Bembaland.—*Mr. J. F. M'Kenzie*—"The quarterly conference was held here, Johnston Falls, during the last week-end, and it is estimated that over 1200 people assembled, crowding out the large new hall. I had the privilege of baptizing six believers. My wife and I would very much value prayer in view of the greater

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^{p. 141}responsibilities that we shall be called upon to undertake when Mr. and Mrs. W. Lammond leave in a short time."

Belgian Congo: Lundaland.—*Mr. A. D. Fisher*—"Your letter has found me again at Kayoyu, our out-station in Belgian Congo. There are twenty in fellowship, and all seem to be going on very satisfactorily. Over thirty are attending the school, mostly adults, many being believers. The teacher seems spiritually keen and takes a great interest in the Christians, but it was not thought wise to leave him alone too long while the evangelist, Luigi, is at Kaleñe with his sick wife. We hope soon to open a school in a village the other side of the river, the building being put up by the believers there, who are in fellowship here. A blind man there has been the means of bringing many of his relatives to the Lord. He has a wonderful memory and is gifted as an evangelist, and he seems to be a rejoicing Christian. The site of my cousin Mr. Singleton Fisher's station is only nine miles from here."

Mr. T. Rea—"The Lord has permitted us to see tokens of His leading since our coming to Tshiwulu, and a little out-school has been opened six miles away, which we visit three times a week. The people are eager for us to teach them, which is a new thing in our experience, and we have the faithful co-operation of several young native brethren. Both the numbers attending the meetings here and the interest shown seem to warrant us in saying that God is working in hearts. Some who professed faith in Christ a month ago give indications of reality. Two young brethren, who accompanied us from Kalunda, were baptized in February."

Lubaland.—*Miss Burt*—"We have had the joy of witnessing nine Christians obeying the Lord in baptism at Nkomeshya. Five of these were women, and it was most touching to see one, an old grey-haired woman, going down into the water. Several other girls and women have professed faith in Christ. One, the mother of a young woman saved some years ago, confessed her sins one evening while sitting with several Christians who were singing. Another joy has been the return to the Lord of two young men, both publicly confessing their backsliding."

Bembaland.—*Mr. Anton*—"Official messages have been sent to the chiefs that children attending our schools must *not* be interfered with, but a great effort is being made to get the names of men, women and children, and once on the priests' books they will be forbidden to attend our meetings. That, of course, is r.c. policy everywhere. We are greatly cheered by the loyalty of our out-school teachers and the friendliness of the people in all our district. The chiefs beg us not to give up or leave them, and large numbers come in weekly professing faith in Christ. The people are being forced to take a stand one way or another, and many are coming out for God. Our Sunday meetings at Chibambo are always over-crowded, from 700 to over 1000 being present. We praise God for

July, p. 156

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been hearing the Word for some time, and the woman had professed to believe. You will praise God with us, and pray that those who have now professed may stand firm.

Frances Pomeroy.

ANGOLA.

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Kalunda, April 8th.—We are working amongst the Lunda people, a Bantu tribe, who acknowledge God as Creator of all things and all life, but pray to Him very seldom, although they say that He loves people and cannot do them any harm. They say that God has sent spirits (some of which are evil), and, when they want anything from these spirits, they sometimes spend whole nights dancing and singing petitions to them and making food offerings.

My wife and I have just returned from an itinerating journey in which we covered 240 miles, preaching the Good News in every village. We had with us a black brother who was looking to the Lord for his maintenance. This man has a heart for the souls of his countrymen and proved himself a fisher of men. Travelling from village to village, while we preached the gospel in each, had a very beneficial effect upon our carriers, three of whom were brought to the Lord during the journey. We called at Chavuma mission station, and a fortnight afterwards retraced our steps to see how those villagers who had professed had fared. We found that one convert's testimony had spread in the villages for miles around. This man had refused to take part in spirit-worship of any sort, and, when we got to his village, we found that two women had professed as a result, partly at least, of his testimony. At another village we found that the believers had been coming together daily for prayer. On this return journey one Luena headman destroyed his fetishes amidst the opposition of some of the women in his village, where he and three children professed conversion. There were several other notable professions. My wife found a great deal of interest among the women, amongst whom there were several conversions. Since returning two more of our carriers have professed. *Nigel S. Arnot.*

NORTHERN RHODESIA.

Chavuma, March 20th.—The district denuded of people by the officials is rapidly filling up with others from distant parts. The local chief, Chisamba, a Ka-Lunda, is glad to have Va-Lwena come in and occupy his territory. The authorities are per-

School at Chavuma
mitting these to settle, provided they pay tribute to the chief. Those who were removed would not acknowledge him, and in fact did not want to respect anyone, being rather a lawless lot. There is promise of a large population in this neighbourhood during the coming dry season, as the soil for miles is very fertile.

The work in the gospel will be uphill for some time to come. Our presence here helps many to obtain their hut-taxes by providing a market for their food-stuffs. They have been so long denied this opportunity that they are not much in a mood to take the gospel seriously, but are more intent on getting salt, calico and cash. The meetings on the hill are well attended on the whole, and school, held three times a week, keeps our sisters busy. Mrs. Sims has a large class of men, who are very keen to learn. In addition to personal visits to near villages, we go in a body once a week to some central village and have a gospel rally. Some hearty singing is followed by a gospel address, which usually receives good attention.

Chisamba, who is a young man, is a leper. We visited him and treated his eye, which had been destroyed by a native doctor and his concoctions. He was afraid he was going to die, and listened with eagerness to the message. Later, when he found he was not dying, he turned away from the Word. We had some excellent meetings with the men and women in the capital. The chief's principal wife showed a keen interest in the truth of the Scriptures. On one occasion she said to Miss Wolf that if we combined the wisdom of the white people and that of the Va-Lwena, Va-Lunda, Va-Chokwe and others, we would then have God's wisdom. It gave an opportunity to tell of the necessity of a Divine revelation of the true wisdom. Please pray for what seems to be a seeking soul, that she may be prepared to pay the price of becoming a follower of the Lord Jesus.

G. H. Mowat.

Articles from *Echoes of Service* (Vol. 53, 1924)**about missionary schools in the Beloved Strip (including the NWP) and educational policies**

August, p. 173, note

Africa.—During a school vacation at Kaimapanda, *Northern Rhodesia*, the Misses Hulbert and Whyman visited 23 villages between that station and Kaleŋe. Some have been visited many times before, and in one or two where the people know the gospel well they are most indifferent. One or two lonely Christians were met with and much need prayer.

Nov., pp. 256-257

and pp 261-262 (H2)

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there to camp. I had four boys go out to-day to build the huts, and they came back saying the people are rejoicing that we are coming to stay for a time. If one would only come out brightly for the Lord, others might have courage, too, to take the step, in spite of the threats of the old queen. The villagers sent word by the boys, "Tell her to bring her organ." I am going to ask the native elders to come out in the evenings to hold the big mixed meetings around the camp fire.

Daisy E. M. Gibson.

NORTHERN RHODESIA.

Chavuma, Aug. 5th.—Yesterday morning, at two o'clock, we were startled by a roar and sudden flare. Barefooted, I rushed out with my wife to find our kitchen in flames and the wind carrying the fire in the direction of my combined office, store and workshop. Quickly I got my keys and opened the store, throwing out whatever I could, first the Church Funds (we have a nice amount in hand towards a large school-room and for other purposes) and then anything I could lay my hands on, while Mrs. Sims rang the work-bell. In less than three minutes it was impossible to enter the place again; I thought my dressing-gown was alight, the heat was so great, and presently cartridges began to explode just as Mr. and Mrs. Logan came running up, to be followed quickly by Mrs. Mowat and the other sisters. Nearly all my tools, part of our camping outfit, house linen, clothing, stationery, etc., were destroyed. All my accounts, and account-books, theological books, address-book, etc., including books received as prizes twenty-five years ago and being saved for our children, went in a moment, and, sad to say, Mr. and Mrs. Horton's mail (letters and parcels) from home, besides letters written by him and awaiting the next runner to the Post Office.

The blaze was fearful! We had a pig in brine, and the fat from this and paraffin, soap, beeswax, candles, etc., kept the fire going. Mrs. Sims was very brave, but it has been a shock to us all. Yesterday and to-day men have been picking out nails, screws, etc., from the barricaded ruins and pulling out ruined trunks from the debris. How thankful to God we are that the wind did not blow the flames towards our temporary dwelling-house! Our baby boy, Arnot, had awakened us at one o'clock, not feeling well, and we had not settled down to sleep by two o'clock, otherwise we could have saved nothing. Our hearts have been touched by

the kindness of our fellow-workers: both adults and children generously helping. Numbers of natives have come along to show their sympathy. Yesterday at the midday meeting about 200 listened with deep interest as we told of "a house not made with hands, eternal in the heavens," and told them of the "abundant entrance" granted to one of the Kavungu Christians a few years ago, as he sang before his home-call: "I have a nice house in the country of God; it will not crumble, and there I shall dwell."

Our every need is being supplied. Will you please pray that we may learn the lesson the Lord would teach us? It is so easy to miss the blessing He would bestow through trials.

E. Herbert Sims.

Through the kindness of a friend we have been enabled to forward a good sum to replace losses where this is possible.

Kamapanda, July 15th.—About three weeks ago five men and one woman openly confessed the Lord in baptism. We all gathered at the river at 8.30 a.m.; it was Sunday, and a good crowd of natives from the various villages gathered to witness what to them must have seemed a strange sight. Mr. Cunningham asked each of the five men to give a brief testimony as to how the Lord had saved and kept them. It was very cheering indeed to hear from their own lips how they had been convicted of sin and afterwards led into the light, and it was very noticeable how each one emphasized the fact that the waters of baptism did not give them life. As each one came up out of the water we sang John iii. 16 in Lunda, and afterwards we wended our way to the school-room there to remember our Lord; it was a real season of worship, those recently baptized were present and we were nineteen in all. We do ask your prayers for them that they may be steadfast, for there is nothing whatever conducive to spirituality in their village life. We expect another baptism shortly, but at present those desirous of it have gone away to finish paying for their wives, as of course Mr. Cunningham and the brethren will not receive them until the wife question is settled.

The gospel meetings are very well attended, and several young men and two girls have lately professed faith in Christ.

Mabel Hulbert, Elsie Whyman.

Kamapanda, July 17th.—Mr. Cunningham went to the Boma last week, and got permission to open an out-school at a village

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some distance off; the headman and the young men are very keen to learn, and have offered to build the school. We hope that very many in the village, and in another quite near, who no doubt will go to the school as well, may be won for Christ. There is a village in another direction where we would like to build an out-school, and the people would like it also, but we want to see the other begun first; at present we are praying about it.

The headman who was saved in January seems to have gone on well, as far as we can see, but we notice that, whenever there are wicked dancers in any of the villages around, he always goes away a day or two before they begin, and we think he lacks courage to stand out boldly for the Lord; but of course we would rather he did that than joined in the dancing and beer drinks.

Clara Perkins.

Mubende, Aug. 15th.—Last week-end I was asked by Mr. George Lammond to go over to Kaleba to assist him, and on the 10th inst. we baptized fifty-three disciples, men and women, old and young. There are still sixteen more to be baptized shortly. The Lord is working wonderfully in this district. There was a large number at the gospel meeting, quite a thousand souls.

Two of our evangelists and five of our women workers are out in our villages seeking to help those who are professing Christians and to preach the Word to the lost. We have been much encouraged by the influence of our Christian Endeavour among the children. Thieving is very common here in Rhodesia among boys and girls, not so in Katanga, where, especially among girls and women, thieves are very far apart, as it is a great disgrace for a girl to be found stealing. In Luanza we never hesitated to trust even a raw girl from any village in our house, kitchen or garden; but not so the girls here in Rhodesia. I don't know whether there is one among them who does not steal; and when it is so bad among women and girls, I need not say what it is like among men and boys. We have sought to teach that any wrong they may commit against each other, is sin against God, and to confess and put it right before they are found out, for then it goes hard with them. Our many years of experience have given us some insight into the nature of the young of this land, and we pray for grace and wisdom from above to use it in the right way.

T. H. Higgins.

N. Rhodesia: Lundaland.—*Mr. Cunningham*—“I have just returned from a visit to Kaleñe Hill and Sakeji, and much enjoyed the time spent with friends in both places. At Sakeji a good number attended the midday meeting, and it is indeed cheering to see this testimony for the Lord on the part of Mr. and Mrs. Ffolliot Fisher, as their hands are very full of work on the farm. Then I went on to see the site where the school for missionaries' children is being erected. The building will soon be completed. I think the site an excellent one, and I am sure Mr. and Mrs. Judson may safely be trusted with the custody of the children. They are looking forward to this work very hopefully, and we are in hearty agreement with them in this service for the Lord.”

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72490

Dr. Georgina Revington-Fisher—“Eight cases of backsliding among Christians in fellowship have caused us all much concern. During our absence from Kaleñe in May and June most of these took part in heathen dances, which, of course, meant participating in spirit-worship. On the other hand, we have seen during the past month signs of the Holy Spirit's working. Five have professed conversion, and some of the Christians seem advancing in the knowledge of God.”

72491

Lovaleland.—*Miss Richards*—“*Chavuma* is a very healthy spot, high and commanding a beautiful view across the plain on the farther side of the Zambesi. We have had the joy of seeing the people, who last year were sent to the other side of the river, brought back to their old villages. This is a great help in the work, as many more now come to the meetings. Often the attendance is over 200, and the temporary school-room is too small, making it necessary to gather in the open air. Last Sunday week we had the first baptism at Chavuma, when two boys, who had been at Kazombo with Mr. and Mrs. Mowat, publicly confessed their faith in the Lord Jesus Christ.” After telling of Mr. Sims' losses by fire (see page 256), Miss Richards continues: “We are praying that this may be used among the natives, who yesterday remarked how differently Mr. Sims took his trouble from the way the Va-Lwena take theirs.”

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villages where apparently the missionary was unknown, and then swinging south-west linked up several more large Chokwe villages, and eventually reached the Lulue district, where a very keen interest was manifested by all, some following me from one village to another that they might hear more of "the words." From this part I did almost a day's journey through uninhabited territory, and where the tsetse fly abounds. It was a relief to reach the Kunyinga River in the late afternoon and to get once again (after crossing in a dug-out) amongst Umbundu-speaking people. From here I had two days in some large Obimbundu villages amongst the hills, and then crossing the Kunyinga again (this time fording it waist deep) I spent a very busy but happy week-end in the Okahana district, having crowded meetings in five different villages amongst people who have removed chiefly from the Kapango district, but who have been entirely without the gospel since they came to this part. On Monday I reached Chitau, with the common cry ringing in ears and heart, "Why don't you stay and tell us more?" It probably will be at least a year before they are visited again. The whole of this district that I traversed could easily be worked from here by native evangelists and out-schools. We have, however, been refreshed recently by seeing our head man, Sasoma, and two others go off for about a week sowing the good seed in the Luvia district—an answer to many prayers. I purpose, D.V., making a trip across the Quanza to the Loandu district in the near future. It seems that the need is greater on that (the east) side than this, as there are ample base stations, both our own and American in Bié, adequately to work this territory west of the Quanza (granted the liberty officially and the Spirit-filled and energized native evangelists), whereas a large tract of land beyond seems untouched and more or less unknown, being rarely if ever visited by any missionary, black or white.

Chris. Day.

NORTHERN RHODESIA.

72492
 Chavuma, Aug. 13th.—We are rejoicing because of the crowds coming to the meetings. Mr. Simey, our nearest official, had most of the people together, censoring them, and then, in front of the large crowd, including the highest chief of this district, he told all the people they were to attend every meeting. He told us that the only hope for these folks is the message the

missionaries bring. He has been around Africa a good bit, and he speaks of this district as being the rawest he has ever seen. So we have great opportunities, if we are being held up in prayer continually by those at home, that the Lord may work through us to the salvation of many souls.

This past week a lion ate a native woman in the bush, about two hours from here. Our temporary house is not finished, and we are still in our leafy bower, which does not seem quite so safe as a house. Wallace and I put tin dish-pans on chairs near the doorways so we should hear the noise of the lion coming into the tent, in case we were asleep. We also had a spear at hand for Wallace to take, and a club near me, and a knife under our pillows. We had a goat tied outside the tent. Seemingly the lion has left the district.

Ruth V. Logan.

BELGIAN CONGO.

Bunkeya, Sept. 22nd.—I have just returned from the Malumbwe district, where I spent a wonderful month: Christians are being kept by the power of God all along the route, sinners are being saved, fetishes are being burned. Praise God! At the village of Mungwe I spent the happiest week-end I have spent in this land; on the Sunday sixteen were baptized and all the village turned out to see the sight. At Mukubwe's six were baptized. I visited a village of Mulando's, and there I found that all the adults were Christians, including the chieftain, except two; these were so thoroughly ashamed of themselves that, as soon as I entered the village, they made one big dive for the long grass and I never set eyes on them again. Surely God is working in their hearts. The others have built themselves a room in which to gather. The son of the chieftain has been teaching them and explaining the Word to them, but he was taken away recently for work for the Government, and the children begged for a teacher; we were able to put one in, much to their joy. Please pray for that village that Satan may not hinder that work.

A. J. Ellis.

Luanza, Sept. 17th.—We have been given of God our young Timothy who can "carry on" when we are far away. We were too chary in the past of sending out a native, even our best, to occupy a strategic position. Yet the loudest call of the moment is for many such (and only such) to save their own people. Take one instance only. A. K. has long held our testimony at —, where the