

Articles from *Echoes of Service* (Vol. 54, 1925) & (Vol. 55, 1926)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

March 1925 (note), p. 53 and April 1925 (language issues/Angola) p. 77 by editor
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We are sorry

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to learn of a serious accident that has befallen the workers at Chitokoloki, N. Rhodesia. While they were sitting at lunch in Mr. Suckling's house it suddenly collapsed, burying them all in the débris, and the natives did not expect to get them out alive, but in the Lord's mercy no one was killed, and the injuries were not so serious as might have been expected. Mrs. Suckling and Miss Saunders were the worst sufferers.

In this connection we would point out that in the case of Angola, Portuguese has now to be learnt, and learnt before going to Angola, and for this a stay of at least twelve months in Portugal is necessary. We may deplore the Governmental regulations which make such a course necessary, especially as it is of the utmost importance to acquire, in addition, an adequate knowledge of the vernacular. It is clearly the Divine intention that men should hear in their own language, wherein they were born, the mighty works of God. If the gospel is to be implanted deep into the soil of the native's mind and his heart won, it must be given him in his mother tongue. He should never be allowed to think that he must become a pseudo-European in order to become a Christian. It is almost impossible for him to grasp the full meaning of the gospel or to make it really his own if he is not taught it in his own language. And if the native churches are really to prosper, room must be made for the development of native gift, and this can only fully find expression in the mother tongue. If, then, to conform with local regulations a European language must be used for educational purposes it will never suffice alone, and the chief part of the spiritual work will of necessity continue to be done in the vernacular. If any workers should find themselves unable to acquire this, it may be questionable whether they are called at all to labour there. In any case the failure must never be due to the lack of earnest application. In some cases it is feared that the standard of proficiency attained is not so high as it might be.

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ANGOLA.

Luonze, Nov. 22nd.—We had the Governor of Gangamba and the Administrator of Lumai with three other officials on a visit here. They came to see how school work, etc., was progressing. After lunch we had a demonstration for them, in the school, of what the pupils knew in Portuguese. Mr. Hallett also took them all round the station, showing them the work of the carpenters, gardeners, etc. They appeared very interested, and when leaving, Mr. Hallett said the Governor expressed himself as well pleased with all he saw and the progress made.

Mr. Hallett's teeth had been troubling him, so Mr. Maitland invited him to Mboma, so that he could attend to them. As we have a few capable native brethren in fellowship the work has gone on as usual.

On the last two Saturdays at the women's meetings I have asked the Christian women to tell of their conversion. I had often wondered if any of them could give a clear account. The first Saturday three of the women gave us the story, and I was struck with the fact that the portions of Scripture which each mentioned, as having caused "great fear in their hearts" and made them turn to the Lord, were portions which the Spirit of God had used to cause fear in my own and many other hearts in the homeland. Yesterday three more women gave their account. Each of them explained her subject well and gave a warning at the end to the unsaved women in the meeting. The first four women came down from Mboma with their husbands when Mr. Hallett began the work here, and they said it was on hearing Nganu Weelic (Mr. Maitland) preaching from these portions that they were led to flee for refuge to the blood of the Lord Jesus. Nyamuluchila—the subject of Noah, Nyachiyuka—the Wise and Foolish Virgins, Ufunu—Ananias and Sapphira, Nya-hasa (Rosa)—the Pharisee and Publican, Nya-febi (from Bié)—the two women grinding together.

Nya-viye said she was converted through Lengie preaching on Zacchæus. After yesterday's meeting one woman came forward saying she wished to believe. She is the mother of a boy in fellowship—the husband of Ufunu. *Annie E. Manders.*

NORTHERN RHODESIA.

Kaleña Hill, Nov. 1st.—The little school under Mr. Digby Fisher's care at Malovu seems to be happily established. A school-room of a more permanent nature than the

grass shelter the villagers put up in the first place has now been completed. The materials were paid for by the Kaleña assembly, and both brethren and sisters went to help with the erection. It is sad to have to add that there are several other centres where we would like to open such schools, but are hindered because suitable native brethren do not come forward to undertake such work in the Lord's name. Why is it that native Christians often seem to be lacking in concern for the salvation of souls? Why is it that so many of them seem to reach a certain point in spiritual development and then advance no further? Is it possible in these days of increased knowledge of missionaries, their needs and methods, the native Christians are being forgotten at the Throne of Grace?

The need for spiritually-qualified brethren ready to take charge of out-schools is present now, and it is likely to become urgent in the future. Apart from other difficulties, travelling conditions in this part of Rhodesia are not such as would render the establishment of out-schools in distant villages an easy proposition. These are still days of native paths—at the best merely hoed-up affairs, two yards or so wide—over which nothing quicker or heavier than the ordinary push-bike can be satisfactorily ridden. Even the cyclist cannot make unhindered progress, but must always be ready to take his cycle on his shoulder and balance himself across a rickety tree trunk, such as often do duty for bridges, or to wade through a marsh or boggy stream. Sooner or later these conditions will change, the promised railway will be built and linked by rough roads with outlying parts of the district. Such an opening up of the country should not merely facilitate travelling, but have more important results. Other tribes when brought into close touch with "white" men and commerce have shown a readiness to give up their old beliefs and a desire for education. Is it unlikely that the same result will accrue in the case of the A-Lunda, even though their belief in witchcraft and the like is so deeply rooted? Already we have amongst us, natives who have spent long periods in town or mining areas. They, with their smattering of knowledge and extravagant ideas of dress, are not an attractive type of native, but they certainly excite new ambitions in the breasts of their "raw" companions and must be regarded as a sign of the times. Any changes will face the messenger of the Gospel, not only with new problems but with new oppor-

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tunities. We fully realize that the increasing desire for education is not at all generally prompted by a desire for spiritual things. But when these people ask to be taught to read, what a wonderful opportunity we have of teaching them and placing the Word of God in their hands! The day is still future when it will pay worldly men to introduce worldly literature to these natives; it is our responsibility to see to it that the Bible is in thorough circulation ere that day dawns. If we are to fulfil this responsibility, the need for spiritually-qualified teachers must be met. If the need was merely for men capable of teaching their fellows how to read, it would simply be a matter of bargaining with individuals of the type referred to above, as to the salary they would require. It, however, the work is to be undertaken, as for the Lord, by men saved and filled by the Holy Spirit, it can only be in answer to your prayers and ours, as we wait continually upon God, realizing that we are asking for that which the Devil and his hosts will spare no effort to hinder.

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Stanley R. Coad.

Chavuma, Nov. 12th.—We are still without definite news from the Government as to this site. In the meantime the Word is being preached and good numbers are listening. Our sisters are busily occupied in teaching the natives to read as well as in regular village visitation and gospel work. We are thankful that some of the natives are making good progress, and should we not be permitted to stay here it will be good if Scriptures can be left in their hands. The Epistle to the Romans has been translated by Mr. Mowat, and he is now well on into Corinthians. Mr. Logan is using his jelly duplicator for multiplying copies. We are deeply thankful to God that Mr. Mowat is devoting himself to translation work, and we pray the time may not be far distant when the whole of the New Testament (translated by Messrs. Schindler, Hornby, and Mowat) will be ready. We are sending to South Africa by this mail to purchase a Cyclostyle and stencils for duplicating work, as this seems to be the best plan until workers and natives have had time to read the Testament through. Mr. Mowat's earnest desire (and ours) is to see bound copies of the New Testament in the hands of the natives. You will join with us in prayer, I know, for this.

We believe God is working in our midst and some have professed to believe the gospel. Last week we were saddened to

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July 1925, pp 159-160 (Vol. 54)

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Chavuma, Feb. 23rd.—The Lord is wonderfully blessing His work here. Some time ago I wrote of the large numbers attending the meetings, so many that we were holding them outside the meeting-house, because it was too small to hold them. Since then we have built a meeting-house double the size, and to-day we were crowded to the doors. This is the worst part of the rainy season, so what will it be in the dry, when the crowd will almost double in number?

We are encouraged from time to time by what we believe to be real conversions. About a month ago a certain woman (who has been well known in the neighbourhood because of her evil ways and hatred for the gospel) came into the meeting. After the gospel was told forth, she stood up and publicly confessed that she was tired of sin and wanted to accept the Lord Jesus as her Saviour. We were at first rather doubtful. But all doubt has been removed by her testimony in the villages. Even the raw natives say, "Oh, what a change! Where at one time she would follow up the village meetings to try to destroy the seed sown, now she follows the meetings from village to village drinking in every word as if she could not get enough." The native Christians say that she comes to them asking question after question about the things of the Lord. Pray that she may continue. One day last week a native came from a distant village and said, "I want to trust in the Lord Jesus." I said, "Why do you want to trust in the Lord Jesus?" He said, "I came here for the first time a few weeks ago, and I heard Sakaluvi (Mr. Mowat) tell of Jesus, and I

have been pricked in my heart ever since, so I want to get rid of my sins by trusting in Jesus." Then I told him of the reason Christ died, and how he may know that he has Everlasting Life. He went back to his distant village, saying that he was now trusting in the Lord. Again I add, "Pray." Some of these natives (if not all) have very peculiar ways and ideas. If you should give any one a shirt or piece of cloth to wear, you would soon see some one else wearing it. They take great pride in wearing one another's things. They don't believe in washing their cloth, because they say to wash it would help it to wear out, and the dirt keeps it from wearing out. It is common to see a native wearing a strip of cloth about one inch wide, which remains from a shirt he or his forefathers once owned.

Wallace F. Logan.

7-556a
Chavuma, April 2nd.—A recent profession is that of an old man who used to live at Kavungu where he heard the gospel from Mr. Schindler. He comes as often as possible to the meetings, though he lives a long way off and has the Zambesi to cross.

An interesting case came to light the other day. Some time after we came here we were visited by a local chief, an old man. The opportunity was taken to "make the message clear and plain." In four days he was called into eternity, his brief illness beginning on the day he came to see us. We have just heard that on the way home he said to his followers that he would like to come back and accept Christ. As far as is known the only other occasion on which he heard the gospel was when Dr. Fisher on his journey stopped at his village to lunch and repair his bicycle.

The devil is busy too. Some of the elders in a near village gathered the young men together and threatened to drive away those who came to us to believe our message, because we eat the body and drink the blood of a dead person, alluding to our Remembrance feast on Sunday mornings. Amongst themselves a person who is suspected of eating a dead body dug up from a grave has forfeited the right to live. What joy to teach them that our Lord is not dead but liveth!

A diviner was called to another village a few weeks ago. He claims to dance with demons, and professes to be able to exorcise them. He has prophesied the death during the coming dry season of a young man who wears a shirt given by a white man. To a superstitious people this is an awful threat, and such prophecies have been known to drive persons insane. Our local official wrote recently saying that one of his messengers had to be sent home insane because of superstitious fear. Such evil threats are often realized by the administration of poison, the reputation of the diviner being enhanced thereby. One is reminded of the

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gullibility of these folk. They regard the calico which we use for bartering purposes as a miracle product, particularly the printed variety. They say that a one-eyed, one-armed, and one-legged man whose home is in the water, or, as others think, in the sky, makes it for us. When we want a supply we go down to the river and pull it out of the water (or down from above) in great lengths! It is also said that the beads, which we use for a like purpose, have been seen in baskets by the river-side! These silly stories have been originated by some cunning native who knows well the credulity of his fellows. But the older people can produce proof positive, for did not Dr. Fisher on one occasion dive and remain under the water to greet the white man who makes the cloth? Mr. Sims found a young man with a bad sore on his leg and offered to treat it, but his offer was at first refused. After the filthy concoctions of the native doctors had done their worst, the man called Mr. Sims and asked him to "give him medicine." The leg was now so bad that the only hope of saving it and perhaps the man's life, lay in having him brought to the station. A hut having been built for him he dragged himself here and was attended to carefully for some days. All might have gone well but that he began to imagine that his mother was sending evil spirits after him to kill him! It was of no avail to say that the sounds he heard at night proceeded from the trees which rustled with the wind. He would not stay longer, but returned to his village, where perhaps he will die. There is not the readiness to come for treatment to which we were accustomed on older stations.

A son of the chief mentioned above and another young fellow have a copy of the Gospels and Acts which they read constantly. They tell us that our Lord's words speaking of judgment to come make them tremble. Mr. Sims believes the chief's son to be a backsliding Christian who has been restored to the Lord. He was in school at Chitokoloki some years ago for a month and then went to school at Kavungu for three months where he professed faith in Christ. We will value prayer for him and his companion, who is not saved. They have meetings in their village, gathering the children together, reading the Scriptures to them and teaching them gospel choruses which they have heard here. They want a school in their village. Calls from other places also where we hope to place schools as soon as we can adequately supervise them. The Secretary for Education in Livingstone told me that the Government has no sympathy with the opening of schools which cannot be sufficiently cared for by the missionary. Abuses on the part of the native teacher so easily creep in, he said.

School is in full swing on the station, some 160 pupils attending thrice weekly. It is encouraging to those who teach to see the keenness with which most are applying themselves to learn to read.

G. H. Mowat.

BELGIAN CONGO

Muehacha, March 26th.—Our prayer-meeting at the first stroke of dawn continues. The native Christians are ever so keen for it. This in itself is an answer to prayer. The burden of their prayers is that God will give them a heart-hunger for His Word and power in His service. One young fellow who had tried hard to learn to read, but had made little progress, prayed for help. Yesterday he thanked God for helping him, saying that he was astonished at the progress he had made. It was quite true, the lad had suddenly bounded forward, and is now reading Luke with his fellow Christians in the evening Bible Reading.

A week ago I returned from a long journey to Chitokoloki, returning on another path. The opportunities for large meetings were many, but on this trek of about 670 miles I found greater joy in speaking to individuals about their sins and God's great salvation. An obvious work of grace has begun in the hearts of several of my carriers. One informed me that he wanted to be free from the guilt of his sins, but his mind is as black as night, and my words seemed of no help to him.

H. Faulkner.

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Dec 1925 (Vol. 54), pp 274-275

p. 274 Chiloanda, Angola + then Chitokoloki (274-5)

My big girls' school is going ahead. We have seventy-four on the register, and the teachers number four. We have a Portuguese mulatto who is as deaf as a post, but is good for a small class; being Portuguese he has the most advanced girls. Then we have a boy from our biggest and most thriving out-station who has had some training at the American school at Dondi; he is a nice lad, and might learn the art of teaching well, with continual help. His wife not being able to leave her home, it is uncertain how long we shall have him. Then I get the help of one of the boys in Mr. Sanders' Portuguese school. It is good for them to get a little practice in teaching before going back to their out-stations to be in complete charge. Finally I take a class myself. This week we have had five new little girls come from quite a distance to live here and come to school, and last week we had one girl and three boys. From week to week we are constantly getting new scholars. All girls on the station and in the village are obliged to come; those who miss twice have to work a day free in the village, clearing up the roads or cutting grass, etc. Mr. Pace runs the big boys' school in the afternoon. His hours are 2.30 to 4.30 p.m., and mine 7.0 to 9.0 a.m. It is impossible for these big boys and girls to come all day to school, as they would starve if there were no chance to get to their cultivating some part of the day. Amy will be opening the children's school, junior mixed, next week, I expect from 9.0 to 10.0 a.m. Then the teachers and evangelists' school is still going on in spite of much difficulty. These grown men, often heads and leaders of their villages, find it well-nigh impossible to be free for many days together now, owing to the soldiers' coming round nearly every week demanding more and more men, women or children to work on the roads. These often have to go very long distances from their own villages, and their food has to be brought to them by their relatives.

M. Ellen Sanders.

NORTHERN RHODESIA.

Chitokoloki, Aug. 14th.—At present my wife and I are out on a two days' trip to a district five miles from the station, and we are alarmed at the dense darkness of the people; in a village I visited yesterday

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there was not a house but had at least one fetish outside and in most cases more, and the ignorance of the people is appalling. The girls' school at Chitokoloki is quite a joy to our hearts, there being some fifty little girls from six to sixteen years of age attending, and they are quite keen to learn. I have translated the chorus called, "Jesus loves the little children," and it certainly has taken well. The third line goes as follows:—

"Va-Lwena na Va-Lunda, Va-Chokwe na Va-Mbunda,
Yesu wa zanga vanyike vosena."

The first time the girls tried to sing this I went over to the school to teach them. During the singing one little tot made a most fearful noise and was hopelessly out of tune, so I turned round and said, "What ever is the matter with you? Your voice is terrible." Imagine my surprise to hear the other forty-nine girls shout out, "Oh, she is a Ka-Luchaze." I really had to laugh, for it was impossible to mention all the tribes, although the second line is inclusive. So I had to explain the reason the Va-Luchaze were not mentioned.

H. L. Davey.

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Vol. 55, May 1926, p. 118 (brief note)

N. Rhodesia: *Lundaland*.—Mr. Hansen reached Chitokoloki on Jan. 2nd and was pleased to find that, though for some time the Christians had been left without a white missionary, they had continued to break bread and otherwise maintain the testimony. A great number of people are now living close by, probably thousands, and nearly all are absolute heathen. Although it was the rainy season a fair number were coming to hear the gospel. He had begun a prayer-meeting at 6.30 a.m., daily, and the Christians seemed eager to attend.

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Sept. 1926 (Vol. 55) p p. 206+208 (only)

ICA. 17144 SEPTEMBER

NORTHERN RHODESIA. p. 206

Kabompo, May 16th.—We are here now, and are grateful for the privilege of working for our Lord in this place. The native Christians on the station seem to have gone on very well by themselves, but a number at two of the out-schools have gone back. We would value prayer on behalf of these, and also on behalf of the out-school teachers. The villages around the station have greatly increased during the last few years, so that we propose building a hall on the other side of the river just opposite the station, where the natives are very numerous. About six miles north there are a lot of people who very seldom come to the meetings. We think it would be good if we could erect a building there, too, in which to preach the gospel. About ten miles away there are A-Luchaze people who understand the Lwena language, to whom we ought systematically to preach. Then there are at least another half-dozen places which call for similar effort. Please pray that we may be able to undertake this needed work. At present we feel unable for it, through lack of funds and workers.

We have much to do apart from the spiritual work. Mr. Suckling needs a new house, as well as ourselves. Then we have much printing to do—a new hymn-book, a school primer, etc. We are needing also a printing house, as that we now have is falling down, being only wattle and daub.

Please pray for guidance with regard to the beginning of a Bible school for native Christians who would be able to become out-school teachers. The African is the best teacher for his own people.

Thos. Hansen.

Kangwanda, May 27th.—On the arrival of the Sucklings and Hansens at Chitokoloki there was quite a concourse of native Christians and others, and we had many helpful meetings, which were attended by great crowds. The Christians, most of whom were working hard during the day helping to get things in order, were not deterred by these heavy duties from turning out to meetings, both at sunrise, and late at night. One could see that there was a happy and helpful spirit amongst them, and we think that many experienced blessing. We pray that the rather numerous backsliders may be restored.

On returning to our station, Kangwanda,

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we found that the work had been carried on well by the Christians, who were cheered by seeing large numbers at the Sunday meetings. Our medical helper was baptized some months ago and goes on well. I do not know what we should do without his help in the medical work. His cheery patience is a real testimony to all with whom he comes in contact, and he does not spare himself in helping others. Lately he has been giving help in the meetings as well. As a speaker, his delivery is not specially good, but his matter is excellent, and he knows whereof he speaks.

For the last few months there has been a revival of village work amongst the Christian men here. Some of the boys on the station have employed their well-earned holidays from work by going to districts four and five days' journey away to preach to the heathen. We know of one place where six people have recently professed, but we fear that they will hear little of the Word unless we are able to push our line of out-schools farther in their direction, but this does not seem possible as yet.

Douglas T. Hume.