

Articles from *Echoes of Service* (Vol. 56, 1927) & Vol. 57, 1928) about missionary schools in the Beloved Strip (including the NWP) and educational policies

March 1927 (Vol. 56) pp. 64-65

NORTHERN RHODESIA.

Chitokoloki, Nov. 1st.—In my last letter I referred to the large amount of clearing and building work that lay before us. We are now

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nearly at the end of our dry season, and most of the work is completed. The number of natives employed when building is going on makes the attendance at our daily meetings much larger, and on Sunday we nearly always have the meeting-room full of men, while the women have a separate meeting. Mr. Hansen and I take the Sunday gospel meeting by turns, and the one who is free goes, either across the river or to some village five or six miles away for another meeting. We have a monthly gaol service at the Government Post, 22 miles to the north. My motor cycle makes it possible for me to be present at the breaking of bread here and then go to take the gaol service and return in the afternoon. A swamp has to be crossed to get there and the cycle has to be carried, so this causes delay, but there is always a good crowd of prisoners to listen to the gospel, beside the gaolers and the Government Messengers, so it is well worth any trouble.

A new opening was made by Mr. Hume while we were at home, at a place called Mwenda on the Kasliji River. An oldish man named Soto and a younger one named Muluchi are in charge. They both were brought to the Lord at the Chinonu out-school. They have been especially helped ever since they started and have had the joy of seeing many profess conversion. Some of these live about 17 miles away from Mwenda's and the work of nurturing them entails long journeys to and fro, but this Soto and Muluchi cheerfully undertake. They are being helped by another Christian named Sachinyama. He was employed here and while attending the daily gospel meetings, turned to the Lord. When his work was finished he returned to his village, about 18 miles from here, and we heard nothing more of him until the Christians at the Chinonu told us of the way he was going from village to village in his own neighbourhood, telling out the good news. They instructed him in the way of God more perfectly, and eventually he was baptized. He has gone on consistently ever since, a quiet humble brother with an excellent testimony.

The life and work of these little groups of native Christians, while full of interest and encouragement, also gives at times a good deal of anxiety. The little native church at the Chinonu, with over twenty in fellowship, is beginning to show signs of growing pains. You rejoice with us in the successes of the gospel. I want you to share with us the responsibility of praying for those who, with very little outside help, are seeking to maintain a corporate testimony to the Lord and to His truth. Samboma has been chiefly responsible for the Chinonu work. He is not a gifted speaker, but he is very earnest and has a real pastor's heart. He reads, not very fluently, but he has a good store of Scriptural knowledge, and he has been enabled by the Spirit of God to pass this on to others. He has lived and laboured at the Chinonu for the last nine years and close on forty men and women from the neighbourhood there have been baptized during that time, some of whom have

entered into rest. Most of them owe their souls, under God, to Samboma, and he has been willingly accorded the position of a kind of patriarch amongst them. But some of them are now young men of intelligence and real spiritual gift, and they begin to question his authority and the wisdom of some of his decisions. This attitude has been brought to a head through very trying circumstances through which Samboma has had to pass. His wife was formerly a bad character, but has often been forgiven by him, after which she would behave herself for quite a while. Some years ago she seemed to settle down at last and was eventually baptized. This year suspicions were aroused and eventually confirmed which led Samboma finally to put her away. But she is a domineering sort of woman, and for a while she seemed to impose her will upon Samboma. This led him into a false step, which the younger Christians were not long in pointing out to him. This rather strained their relations for the time being, but every one knew that Samboma would eventually do the right thing and the matter has now been put straight. But perhaps the time has come when Samboma should move on into a new sphere and leave the little church at the Chinonu to carry on in dependence upon God.

G. R. Suckling.

BELGIAN CONGO.

Kaleñe Hill, Nov. 19th.—I have now been back here about a month, and we have been very busy in the hospital; with a lot of serious medical cases, and no less than eleven operations. Dr. Fisher came in to help with the worst of these. The Lord has blessed our work in the hospital, we have had the privilege of helping many sick Christians, and about half the operation cases are believers. One professed to be saved whilst waiting for operation, and is teaching himself to read, with the help of a boy who is able. He came 150 miles for his operation, and I think was ignorant of the gospel previously, but is very bright now. This Africa is one of Satan's strongholds, and one feels so glad that God's way of Salvation is so simple, for the people are very like children in many ways, yet children ruined by evil, and when I see Christians standing against it all, I realize more than ever our Saviour's keeping power, and the power of the Holy Spirit. So many of them stumble, one wonders how many of these have really been converted, or how many have received the Gift and not yielded wholly to Christ, for Satan has so many wiles to stumble the latter. It is not an easy thing to be a Christian in this land.

Laura M. Jacobs.

Kaleñe Hill, Nov. 24th.—Some of the Christians at Muchacha are giving us great

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joy and are really living like fellow missionaries. One man named Jonatani and his wife have a little mission station in the form of an out-school about fifteen miles from us; he himself receives no pay. He is assisted by a young man named Musumali who receives a wage and rations for the four days a week he works in school, but who willingly serves the Lord for the remaining three days, taking meetings, etc., free of any wage.

Another young man, Chamola, and wife are serving the Lord under similar conditions at another place a few miles farther east. A man named Salumingu and his wife announced that they were going a long itinerating trip and asked the assembly to supply provisions. I told them that I did not think this wise. They never expected the assembly to help them when they went on their own business; why must they expect to be helped if they go for the Lord? I suggested that they get the required provisions from their own fields. The advice was taken in the spirit of love, although it transpired that they had no fields! They went out in faith with practically nothing, and were away about two and a half months, and came back praising the Lord for the wonderful way He had supplied their needs and the people had listened to the gospel.

W. Singleton Fisher.

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NORTHERN RHODESIA

Chitokoloki, Jan. 1st. — An out-standing feature of the past year has been the number of professions of conversion. Not all of these have gone on well, but we rejoice in many who have done so. It was encouraging to notice that this is especially true of those who have been in touch with us for some years and have learned to read and write. A band of about ten of these, active and intelligent, give great promise for the

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future and we would ask special prayer for them. We have been encouraged, too, by the evident growth in grace and knowledge on the part of some of the older Christians. A good test of this is the part taken in the meeting for the breaking of bread, and often are our hearts warmed by the thoughtful and spiritual way in which praise is offered or some comment made on the Scriptures by those who not long ago were in heathen darkness. Eight men and three women have been baptized during the year, bringing the total number of Christians in fellowship to 116.

During the year, two new out-schools have been opened. The first is at the Mayengu, seven miles north of here. Mazaza (whose father, the chief of the district, was arrested for conspiracy to hide a murder and died in prison), has been in charge there, and they have had over fifty girls and boys and young men attending. The other is at the Makondy another thirty miles further on. Over sixty were in attendance there. Several other places are asking for schools. Prayer is asked that if it be God's will, such opportunities may not have to be neglected.

We have attempted to systematize our itineration work a little, with the result that much more definite work has been done in this direction. From the station here and from each of the out-schools regular visits to villages far and near have been made, and in this way a very large area has been covered. We hope to extend this work. Please pray that real blessing may result.

Please pray for the fourteen lepers now under treatment. One, a man in fellowship, is too far affected to be able to hope for a cure, but has real joy in the Lord and is very grateful for all that is done for him. Two sisters in fellowship are also sufferers, but they both maintain a good testimony for the Lord in the lepers' camp. Two of the lepers who came without any knowledge of the Saviour, one a white-haired old lady, have found peace in Him. Two other patients are young men in fellowship. We are indebted to the Mission to Lepers for the supply of drugs and needles, and for a grant towards the cost of housing and feeding the lepers under treatment. The need of a doctor in this district remains. We are working often in the dark. To send a case to Dr. Fisher would mean a journey of a fortnight, and at this time of the year is out of the question on account of rains.

G. R. Suckling.
Thos. Hansen.

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Mrs. Murrain—"My son Elliott is a great help in the dispensary. He is daily with me from 9.0 to 11.0 a.m., while my daughter is in school and seeing after the girls. Then he goes into the school with her, taking a class of over forty children from 1.0 to 5.0. On Monday and Wednesday he has his boys' meetings from 7.0 to 9.0, while Gussie and I go to the general meetings. She has her meetings among the girls on Tuesday and Friday, and I have the women on Thursday. The boys go out nearly every week-end with Elliott to the near villages. There were three conversions on new year's day and fourteen since then, all young people, except two elderly men."

Miss Hartley writes of a tour with the gospel during the Christmas holidays by herself, Miss Smith and Miss Willingale. They had the joy of hearing two young men confess Christ, one being the first convert in a district where three young Christians are living, with their families, for the Lord's sake.

Lovaleland.—Miss Ing—"Among our s.s. children some have professed to believe in the Lord, and a number have passed from the Sunday-school into the assembly."

N. Rhodesia: Lovaleland.—Mr. E. H. Sims writes of his intention to build two new out-schools, which will be manned by two young Christian couples at each, who will cultivate wheat and European vegetables in order to be self-supporting, while the assembly at Chavuma will seek to help occasionally as God may lead, every fourth Sunday the offering being devoted to the "Out-schools and Itinerating Fund."

Mr. W. Orr—"The work at Chitokoloki is the largest I have seen since coming to Africa. I had a week's trek visiting the out-schools with Mr. Suckling. At the Lungwebungu out-school we spent the Lord's day, and it was a joy to meet with our dear African brethren and sisters in Christ at His table. We gathered in an old shed, but His presence was felt. We are, d.v., commencing an English and Bible-training school for the native evangelists, so that they may be better fitted to go to these lonely out-posts to teach their fellows."

Important quote

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This, of course, does not imply a thirst for the gospel, but it does look like an open door. Scattered throughout these districts are numbers of our own Lundas, some of whom we met in the old days at Kalunda Hill.

Although we have already built no less than three times since coming to Africa (our first house was burnt down in twenty minutes and the second was evacuated when we built on the British side) we are quite prepared to start all over again if the Lord would have us open up that new territory before it is occupied by those who will give to the African that which will but intensify the darkness in which he has been for so long enveloped. *Sydney W. Buckland.*

Chavuma, Feb. 22nd.—I have just returned from Kaleñe School, after taking our two eldest boys there. Seven little boys, about eight or nine years of age, dressed with girdles of plaited string made from roots, and each wearing a helmet of the same material, were twisting their naked little bodies, and dancing and leaping, surrounded by an excited and admiring crowd of men and women, numbering three or four hundred. Several women in the crowd were stepping forward with gifts of beads and fowls. These little boys were just out from a circumcision camp, where they had been taught by their elders to dance, and received instruction in unmentionable vices; and now they were demonstrating their dancing abilities, the gifts being laid aside for their instructors and those who had taken care (?) of them while they were in the camp. I remonstrated with some of the elders, telling them they were verily guilty, for they have heard the gospel several times and know better. These natives live about three miles from Chavuma. Pray for them. We are soon to open a Bible school in their village (D.V.), and two young men and their wives (all in fellowship) are going to live there and preach and teach.

Cycling on ahead of Ronald and Gordon, who travelled by hammock, I was often able to have a meeting before they came along. In one out-of-the-way place, quite off the usual path, after I had told out the Word, a lad asked me for a book. I discovered he lived at Kavungu five years ago and had been taught to read by Miss Ing. We gave him a booklet, which he promised to read to the others. It was only a small village of fifteen inhabitants, but who can tell what may result from this seed dropped by the wayside? Pray for blessing. A young man who years ago

lived near Kavungu told me he was a believer, and had fallen through agreeing to his relations tying fetish horns to his body when he was sick. He seemed beside himself with joy on receiving "God hath spoken." It is indeed encouraging to meet with natives in outlying districts who are able to read. An intelligent-looking young fellow brought out of his mud hut a page of the *Encyclopedia Britannica*, all stained and worn and covered with pencil marks. A lad who used to be at Chitokoloki had taught him to read. How delighted he was to get a booklet in Lwena. Yet again, miles from a Mission Station, I came across a native who enquired if I had a book for sale. Where had he learned to read? At Broken Hill, where he had been to work—500 miles from his home. With a 3d. chicken he purchased a copy of the Epistle to the Romans in the native tongue. We thank God for the Scripture Gift Mission who are so generously supplying us with all this literature.

At this time of year many of the rivers are swollen and sometimes the native-made bridges are washed away. The trunk of a tree thrown across the water is occasionally the only bridge available and then the carriers will help each other, the more timid ones handing their loads to their bolder friends. Of course it is almost impossible for a cyclist to keep dry, as apart from rivers, one often is cycling along paths full of water. At one river it was necessary for the carriers to cut down trees and branches and tie them with bark rope. I overheard one man suggest that the bridge be destroyed now that we were safely across so that others should not benefit from their toil! Needless to say the bridge was *not* destroyed. I remember on another occasion our carriers burned some huts they had built in order to shelter from the rain. This was before I was aware of their intention. They did not want the men of another tribe to gain any advantage.

It was good to be back again after being away nearly four weeks. The meetings on the hill had been carried on as usual, the native brethren feeling their responsibility. We were saddened to hear that a sister had had to be dealt with on account of railing while we were absent. My wife tells me the native brethren displayed much grace and tact in dealing with the matter. The day before yesterday we were gladdened by hearing that this sister's youngest son (who works for us and is a believer) had begged her not to stay away from the meetings, but to get things cleared up quickly. Much

prayer has been going up for our sister and our hearts were rejoiced to-day when she came to see my wife and to say she wants to be right with the Lord. She has promised to see the offended parties and to meet the brethren on Friday. Another son of hers is under conviction and the youngest son sits with him at nights and reads to him. It looks as if Satan tried hard to hinder the blessing, and doubtless is still trying. Please help us by prayer.

Article probably by George Suckling

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meet God. Immediately after his talk he dropped dead. Great fear has taken hold of his people, and we trust that his message may be a message from God to awaken the raw villagers. This reminds me of one distant village where we were itinerating. My wife found a woman ready to die. After hearing of the wonderful story of God's love, she said, "Oh, that is what I have been waiting for. Pull up all those *mahamba* (sticks representing the departed spirits that they worship), for they are no good. I have found what I have wanted. Tell my child that he may believe also." We left her, and have never met since. The Lord knows where she is to-night.

Wallace and Ruth Logan. 72867

Chitokoloki, June 1st.—Our usual quarterly native conference has had one or two outstanding features this time. One is the increased ability and spirituality that mark the ministry of one of our out-school teachers. He gave a very good address on love in its varied aspects, translating the Scriptures from English himself. He is very keen and energetic in his work, and the Lord is blessing him in it.

Another feature was the emphatic denunciation by most of the believers of the practice of Christians attending heathen mourning camps. When a native of any consequence dies, all friends and relatives sleep outside on the ground in his village. There are several fetish ceremonies practised, such as getting fresh fire, throwing away the old firewood, sprinkling people with powdered chalk, and killing fowls. It has been maintained that it is right for believers to attend these mourning camps as a mark of respect, as we would attend a funeral. They would sleep on the ground outside, but would not take part in any of the ceremonies. It was pointed out, however, that all attending would be identified with all that goes on, including the dancing, drumming, and other fetish practices, and could not escape the results, i.e., weakened testimony, interrupted communion, and other evils resulting from personal contact with evil. We were astonished at the vigour with which the young men, especially, denounced the practice. They said that the camps ought not to be attended, even for those of the closest relationship, whatever the cost in the way of misunderstanding.

We are starting, too, a monthly pamphlet to help the native Christians, especially Sunday-school teachers and preachers of the gospel. We would be glad if you would kindly pray for the Lord's blessing on the effort.

Thomas Hansen.