

Articles from *Echoes of Service* (Vol. 58, 1929) & (Vol. 59, 1930)  
about missionary schools in the Beloved Strip (including the NWP) and educational policies

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Feb 1929, <sup>Vol. 58</sup> p. 45 (note)

N. Rhodesia.—Dr. Fisher writes, during a visit to Chitokoloki: "It is five years since Mrs. Fisher and I were here, and we notice a large increase in the population, and Sunday services are very large. This week Mr. Suckling is opening two out-schools with teachers trained according to the new code the Government has sent us. They are all Christians. Mrs. Suckling has a large number coming to her dispensary, and a daily service with them, several native Christians taking turns in giving them a gospel message. Leprosy is on the increase here, and several are in an isolation camp, receiving special treatment. The love and sympathy shewn them are opening their hearts to the gospel, and some are saved. A resident doctor would be welcomed by all here."

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**NORTHERN RHODESIA.**  
Chitokoloki, May 31st.—We recently went on an itinerating journey, and reached a district seventy miles away. We camped for a week in the centre of several large groups of villages, and also, on the journey, camped at large centres, and preached altogether to some hundreds of people. They listened intently, but only one, and he one of our carriers, made any sign of accepting the message. We hope to go there again before long, and will encourage the Christians

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to go, for we cannot but think that the Lord has some people among those hundreds.

When we returned from that trip we had one of our local conferences, which was attended by most of the out-school Christians. We enjoyed hearing the out-school teachers addressing the gathering. One of these told us of an incident that had occurred to him. Some young lads had gone to the Government Official, complaining that he had thrashed them, so a messenger was sent to bring him to the court. The messenger exceeded his duty by handcuffing and putting a chain round the teacher's neck. In this way he was taken all the way through the villages to the court, and so humbled in the eyes of the natives. At the court he was acquitted, but he felt that because of the injustice done to him, he could no longer continue his work as an out-school teacher, and decided to come here to the station to live. But while meditating on the proposed step, he thought of Job, and of all he suffered innocently, and of the end of his sufferings; so he concluded that he ought to take it all as from the Lord, and that it was for his good, and so he decided to remain where he was. We feel that the Lord has been dealing with him, as he has rather a proud nature.

Four new schools have been opened recently, and are in charge of Christians in fellowship who are keen on preaching the gospel. At one of these out-schools a headman professed to believe in the Lord Jesus Christ, and brought along some of his fetish paraphernalia, as of no further use to him.

During the above-mentioned conference ten believers were baptized, most of whom are the result of out-school work.

There is room for many more out-schools. On our itinerating journey three different headmen asked for schools to be opened near them, but as the Government is not doing anything to help in this matter, we cannot open any more. Twenty pounds a year is needed to keep one going. At Kaluwawa's, about four miles away, several have professed to believe (including the headman).

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The printing work goes on constantly. We find that the native Christians need help in reading the Scriptures, so we are getting out a book of questions on almost every verse in the Epistle of Romans, which we hope will be a help to them. If we find it does help, we may do the same with the other Epistles and the Gospels.

Please pray for the Lord's work here. We

see the same indifference to the gospel as you do. The people are satisfied with their fetishes, dancing and drumming, divining and witchcraft, and all the other evils attached to heathenism, and while they respectfully listen to the Word, and even come to the meetings, there is very little true response. Thos. and Edith Hansen.

Chitokoloki, May 31st.—Some thirty to forty patients are attended to daily, and before I commence dispensing we have a meeting with those who come for help. At present I have six in-patients, one a man whose left foot has been badly burned. He is subject to epileptic fits, and while in one of them he put his foot into the fire. He was attended to by a native doctor, and after trying his medicines for one month he gave him up as hopeless. When the boy came here his foot was in a loathsome condition, but now he is making good progress. Another is a woman who fell into the fire when smoking hemp. She got her arm and leg badly burned. She says that sin burns and bites so she is giving up her pipe, and she has an ear for the gospel. Another woman is suffering from dropsy. She has been with us for some time now; but I fear she is past all human help. Two days ago, while an old Christian woman was speaking to her about eternal things, she accepted the Saviour. I also have a boy here who has come from Nguvu on the Lungvungu river. His left hand is burned useless, through falling into the fire when in epileptic fits. He comes into my house and has reading and prayers with my servant, two orphans [sic], and grannie. Last night, when I was speaking to them about the love of God, I could see the big tears run down his cheek as he listened. Pray for him! He is such a bright young lad.

William Orr.

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George Suckling

**NORTHERN RHODESIA.**

Chitokoloki, Jan. 18th.—I mentioned the encouragement met with by two of the Christians who went on a preaching tour. Others have just returned from visiting those who professed conversion and we had a special meeting to hear their report and to pray for the converts. It did us all good to hear the quiet, earnest account of the visits to the different villages and of the interest shown in most places. In more than one the Christians were kept all day and long into the night answering questions and explaining the gospel. At one village the people seemed interested, but they had to leave without seeing any come to a decision. They had not gone far, however, before they were called back and told by several of their desire to get right with God. Altogether, on this one trip, they had the joy of seeing eighteen men and women profess conversion, making forty in all with those who professed on the previous visit. They were very earnest in beseeching the Christians to come back again soon, and stay longer with them. The brother who spoke for the others gave a very impressive account of God's dealings with a backslider they met. He had been converted in Angola, but had got away from the Lord and had moved into this district, without making himself known to any of us. He wept as he told the Christians of his sorrow for sin, and our brother wept with him. Our brother went on to speak with power of the responsibility of the Christians towards these new converts. He said, "In your name, we have promised they shall be visited, and if you fail to go, we shall be liars in the eyes of those who have trusted us."

There is a hallowed joy, above all earthly blessings, in leading a soul from the darkness of heathenism to the joy of salvation, but I think it an even greater delight to listen to those who not so many years back were raw and ignorant heathen, telling with a spiritual ecstasy of how the Lord has used

them to the salvation of others, and this is deepened when we see, as we saw in these brethren, a great love for the converts and a wholehearted concern for their growth in grace. Such visits are undertaken by the Christians spontaneously and without support from us. They went out with some meal of their own and some salt they had purchased and that was all. They could not be sure of getting anything from those they visited, especially as this is the time of hunger, but they told us happily how they were often short, but never left to go hungry, as the Lord stirred the hearts of those who listened to their message to give them food.

On the same occasion, an elderly sister told us of a visit to one of the outschools with two other sisters. They, too, were able to rejoice in definite signs of blessing, but one of them developed a very bad sore on the leg and could not walk back. We were particularly cheered by the grace shown by the head teacher, who, finding none of the villagers were willing, even if paid, to carry back the disabled sister, got one of the school boys to help him to carry her. About half-way, they managed to get two men to help them, and these he suggested should be paid by the church; he himself not only took nothing, but insisted on paying the boy who had helped him.

We have been similarly encouraged by the willingness of one of the young teachers on the place, for the love of Christ, to undertake, in his own time, a special class for lepers. He takes the necessary precautions which we advised, but it needs courage and unlimited grace for one who is but a boy and who is teaching regularly morning and afternoon, to give the first hour and a half of the day to this labour of love.

Those who have taken up teaching under the new conditions are definitely seeking to serve the Lord. One wrote to tell us of his sorrow because some of those in his school (over whom he has no control after school hours) were spending their evenings at the village dances. He said he was tempted to be discouraged by their lack of response to gospel teaching, but he added, "I comfort myself by remembering what God said to Elijah about those who had not bowed the knee to Baal, and I go on praying for them." Very shortly afterwards he was able to write rejoicingly that the boys had come to him confessing their wrong-doing and seeking the way of salvation.

If natives wish to buy anything to wear they have to go to a store, the owner of

teach

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[MAY,

which has to pay for a special licence allowing him to trade with natives in imported goods. Hitherto, no natives have been permitted to obtain these licences in this district and scarcely any would have been able to afford one. Now, however, the Government is prepared to encourage natives to take out licences, and our oldest Christian, Tomase (who came with me from Kaleñe Hill) has done so. He is going to a district one hundred miles to the north-east. A few years back it was scarcely inhabited but now it is thickly populated with immigrants from Portuguese Territory. Tomase is our most gifted brother and has made steady growth in grace. His preaching is full and powerful. At first, we rather discouraged the idea of his starting a store, but he has many dependants and has to make a living for himself and for them, hence his decision. But he is most anxious that his going there should be the means of opening that district to the gospel. There is no mission station within a hundred miles, and the place is seldom visited, so there can be no question as to need. But please pray very definitely for this new venture of his. The temptations will be many, but he will have a wonderful opportunity of carrying on a work for God while supporting himself. He hopes when settled to build a meeting-room and to carry on a school for the children at his own expense.

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**G. R. Suckling.**

Kaleñe Hill, Feb. 21st.—It now seems certain that the Government will not allow us to work in the Kakoma District, except on the condition of our opening a station 'mainly for medical aid of the natives.' This, of course, we cannot undertake to do, as we feel that our main object is rather evangelizing in the villages, giving medical help in the course of this work. However, we know that God is able even to reverse this decision of the Government, should He mean us to go back there. Meantime our brother Digby is there, with a native Christian, and they are preaching the gospel in all the villages around. We hope that this native brother and his wife will be joined by another couple of baptized believers, and so a little assembly be begun in that very heathen district. Please pray for these, as they will be very isolated.

Since we returned we have had the encouragement of seeing several young couples taking their stand as Christians, and we need special help in prayer for wisdom in caring for and teaching them, that they

may grow into active and wholehearted followers of the Lord.

Pray, too, for two women who have left hospital after turning to God (one has gone to her home 100 miles away), that they may be kept, and that it may be possible to visit them in the dry season. Numbers of children from distant villages come to Miss Burr's school here, and 40 are maintained in the Orphanage. **W. W. R. Fisher.**

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May 1930 (Vol 59), p. 117 (note)

N. Rhodesia.—*Mr. Hansen*—“ We have come to Nyamboma to live, and in April are taking over Mr. and Mrs. Sharp's store. The assembly here is small, only six men and one woman being in fellowship. One man who was in fellowship at Kangwanda (eight miles from here on the other side of the river) has spoken of a desire to return to the Lord and to renew his fellowship with the believers. Several Christians from Kangwanda come regularly to the meetings on the Lord's-day, and sometimes some from the Ciuono out-school too. We get out regularly to the villages, and usually get a good hearing. We find that blessing only comes when we are deeply interested and work hard, both in prayer and in personally visiting the people. We desire your prayers for the Lord's sustaining power. My wife has already begun a Sunday-school, the children of which requested that they might come every day, but we think twice a week sufficient. This is a very needy district, and well populated.”

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August 1930 (Vol. 59) pp. 183-184

N. RHODESIA

Chavuma, May 10th.—Last month two women and a man were baptized by one of

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the native elders, another brother addressing the company which gathered by the river.

A few Sundays ago there was present at our afternoon open-air service in one of the near villages, a young man, a cripple. The next morning he crawled round to the house of one of the Christians and told him he had not been able to sleep at night for thinking of the words he had heard, and that he had decided to trust in the Lord. He lives in the midst of much sin, his relatives being much given to drumming and dancing.

Old Samahongo, who came here from Kazombo two years ago, went to be with Christ last month. His relatives wanted him to call in a diviner, but he refused: he had no fear of death, but was just longing to be with the Lord. This old brother was won for the Lord some years ago through the faithful testimony of one of the believers at Kazombo.

The Government is endeavouring to get the natives to build better houses for themselves. Some of the believers have decided to build small sun-dried brick houses and we are seeking to encourage them by helping them build up the corners. White ants are so very destructive and add so much to the work, through their eating the upright poles in mud-and-wattle houses. One of the young Christians was told he would be bewitched by the headman of surrounding villages if he built a brick house for himself; others said it would fall on him! The young fellow has not been bewitched, and the house stands; therefore he must have some powerful, hidden fetishes, say some!

7.30.63. E. Herbert Sims.

Kalefe Hill, May.—Join us in praising God for all His goodness to us during the past term; several of the boys and girls have professed faith in Christ, three cases in particular being very bright and definite. In the boarding-school there have been thirty-six older boys and girls, mostly from distant villages; these have now returned to their homes. We do beg for your special prayer-help for those among them who have trusted in Christ, for who can tell what awaits them in their heathen villages? It is harder than any of us know for a child in an African village to take a stand against his or her elders when they insist upon the child taking part in heathen ceremonies. But we know that the Lord Himself will not forsake one of these His little ones, and our hearts have been cheered in hearing of one and another whom He has brought safely and triumphantly through these test-

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ing times. Only a few weeks ago I heard of a girl who was for a short time in our boarding-school last year. On returning to her village she was married to a heathen man and taken to his village a long way away. She had not professed conversion here, but on arrival at this village she took her stand as a Christian, and we hear that she has not once joined in any heathen performance since; she would shut herself into her hut on these occasions, the only one on Christ's side in the whole of that village! A native Christian woman happened to pass through that village and she received a tremendous welcome from this girl, who begged her to stop awhile and read and pray with her. Pray for her, too!

The Lord has wonderfully answered your prayers on behalf of little Kayuma. She was not only allowed to return to school this last term, but she is now freed from her engagement to that heathen man. He got tired of waiting for her to give in and suddenly demanded that her parents should give back to him the goods which he had paid for her. Now the parents had consumed these long ago and were either unable or unwilling to pay back the value, so Kayuma paid back the amount herself. She was enabled to do this by working as my bedroom girl; it took five months' pay to do it, but she was only too glad to take this means of freeing herself to follow the Lord. She has gone back to her village this week; pray that her relations may not be able to make her in any way deny her Lord or bring dishonour on His name.

Elsie M. Burr.

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Christian also visited two native brethren who are commencing gospel work in a new district, and he reported to the Christians here that these two brethren and their dependants were very short of food, and urged that something might be done by the church here to help them in their need. Steps are being taken to send food and money to their assistance at once.

Jean Clavell.

N. RHODESIA. 730

Chavuma, Aug. 8th.—One reads of districts in Bié and N.E. Rhodesia where "requests for schools continue to pour in," and we rejoice with our brethren working in those parts. It makes us long for such conditions to obtain in Lovaleland. The vast majority of the people in this neighbourhood have not the slightest desire to learn to read. From the out-schools comes the cry, "Give us salt and we will send our children to school." There are only about eighty children at the three out-schools and here, being taught to read and write. In the adult school here there are some forty. If we adopted the Government Code and accepted financial help, the children would be forced to attend school, but I am not sure whether this would be for the real good of the work. My wife is greatly encouraged in her class for the Christian women. It has meant a lot of persuading to encourage women who have families, to plod on and on with the alphabet, syllables, etc. Often some have been on the verge of giving up, but now, at last, they are able to read. Think of it! women, who were living sinful lives, now saved, and after years of plodding work, able to read the Word of God in their own tongue.

Important

We are encouraged by the continued good attendance on the part of the believers—some seventy at the prayer-meeting and Bible readings. We pray for an increased interest among the unsaved. If there is work to be done they will come; if we will purchase their meal they will come in their hundreds, but the gospel message is not wanted. Every Lord's-day, after the station-meetings are over, several of the young men accompany me to the near villages to hold forth the Word of Life; attendances vary.

To-day a man came to ask for baptism. 73087c E. Herbert Sims.

Katse Hill, July.—Miss Gilmour and I have spent the last few weeks in visiting a large district south-east of the Hill. Our

Kazombo, July 15th.—Two or three weeks ago the death occurred here of a very old Christian woman, who for some time had been longing for the Lord to take her. Fourteen years ago she fled here to Kazombo to be protected from being put to death as a witch, and had lived under missionaries' care during that time. There the light of the gospel broke in upon her soul, and she was baptized and took her place at the Lord's table. From time to time the old fear that she would be burnt alive in her house at night tormented her. This was kept keenly before her by the taunts and gibes from ungodly natives, that she was a harbourer of evil spirits and should be put on the fire. She was laid to rest on a Lord's-day morning, the usual gospel meeting was held round her grave, and all the Christians were gathered and many unsaved besides. How the Lord honoured her trust in Him that she should not have a witch's death! The addresses given at her grave were very searching, and it was pointed out that her faith in Christ had delivered her body from the fire of a witch's death, and her soul from the fire of eternal hell. There were some gathered there who had enjoyed taunting her about being a witch. One or two men who helped to dig her grave have recently professed to be saved, and this action is a very good proof in a native that there is a change in the heart.

Last week one of the Christian men here returned from a tour wherein he had combined preaching the gospel with some business of his own. He had stayed two or three days at a time in several places, and had had good gatherings, especially of young men. In one place they asked him for Testaments and he confessed he only had his own with him. "Well," they said, "when you go away and leave us with no guide concerning that which you have spoken to us about, we can do nothing else but go on in our old ways and customs." So he gave them his own Testament. This