

Articles from *Echoes of Service* (Vol. 63, 1934) & (Vol. 64, 1935)
 about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 63 (1934) June - Front Cover



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BOYS' BOARDING-SCHOOL, KALENE HILL, N. RHODESIA.
 Miss Shaw is in the back row.

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we value help in prayer that a real desire may be begotten in the hearts of many for a knowledge of God's Word.

The numbers present each Sunday have been most encouraging, many strangers being present. A special meeting for children is held three afternoons a week and there is a growing interest.

7 3 4 7 0

Northern Rhodesia

James Caldwell. (CHITOKOLOKI)

May 31st.—Two weeks ago I left to visit one of the new centres of work at Cingumbi, on the Mumbaji River, which is a tributary of the Kabompo. I carried no tent. A small hut made in the shortest of time with branches of trees and bushes proved a most comfortable bedroom, and the ground broken up and heaped together a most restful mattress. At Cingumbi I occupied a small, new native hut, 7 ft. by 5 ft. Each day began with a meeting for Christians, about twenty in number; then off to the villages. At 5 p.m. we had another meeting for the Christians and a season of prayer. The evenings were spent in a village around a large fire, with anything from 200 to 250 people. Some time ago I put on paper a few native song tunes and wrote out gospel words for them.

It is appalling to see the great amount of suffering and sickness amongst these people. I carried a few medicines, but they were most inadequate to meet the need. I came across several lepers. At Cingumbi, the second day I was there, a young man came to greet me, and in a moment I saw that he was suffering terribly from leprosy. I learned that he was a professing Christian, so I persuaded him to return with me to Chitokoloki for treatment. He is minus several toes and fingers. Three years ago the disease was noticed and he was taken away to the bush and made to live in a little hut by himself while a native doctor attended him. He was not allowed to eat with anybody and certain foods were forbidden. He lived like this for four months, but the medicines did not help him. For three consecutive years he went through this, but the disease grew worse. When I suggested that he might return with me I said I would get men to carry him, but he said he would walk fifty miles. He did, with swollen feet. He is now on the place and is a bit bewildered at the many kindnesses shown to him. He now wears a shirt and a nice cloth, whereas before he wore skins. He has a good house, good food, and a blanket, but has not yet learned to say "thank you," and simply looks at you when you give him anything. A new school term opened on Monday and

all the boys are settled in. There are seventy-six in the boarding-school, many of them new. At the close of last term, one headman from the Kabompo said he would bring some boys to school when the new term opened. To our glad surprise he appeared with twenty-one fine lads, and before he left them he charged them to behave.

7 3 4 7 1 a

George R. Suckling. (CHITOKOLOKI)

June 14th.—After special meetings and prayer during April, five groups carried the gospel into different parts of the district during May. The results are with God, but it is good to know of over a hundred men and women having professed conversion, while many isolated Christians have been encouraged and strengthened and numbers of backsliders have sought restoration. My wife went with one group, Mr. Caldwell with another, and I with another, while two groups went by themselves.

One of those who professed conversion was the headman of a village and a notable hunter. Hunting is always associated with fetishism and spirit-worship, and this man, Chiputa, was famed for his powerful charms. Many would-be hunters went to him for "medicine," and people who could not shoot anything themselves would take gunpowder to him and pay him to shoot for them. We had a little meeting in his village one afternoon, and he professed conversion there and then. When we went back the next day, we found he had had his first trial of faith. He had been into the forest to hunt that morning, and had met a herd of antelope, but had failed to secure one. On his way back, a snake actually bit him, and snakes are always greatly feared, not only because of their poison, but because they are thought to be omens of evil. However, Chiputa had turned to the Lord, and the Lord sustained him. The snake bite, to the surprise of all, did him no harm, and his ill-success at hunting did not alter his desire to follow the Lord wholly. He had a great collection of fetishes in the centre of his village. He publicly pulled them down and burnt the lot. Then he told us he had two "hunting lions" (idols made of clay, in which the spirits of dead hunters are supposed to reside). He took us to the little house outside the village where these were, broke them up, pulled down the house and set fire to them. We were very thankful to see his zeal, but we knew he would not have an easy time, and there are no baptized Christians in his neighbourhood. He is an elderly man, not able to read, and so could not have the help of the Written Word. We continued much to pray for him. He has twice been visited by native Christians, who found

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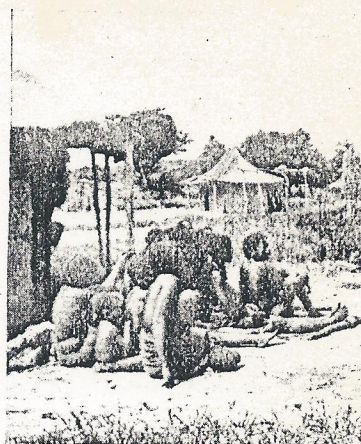
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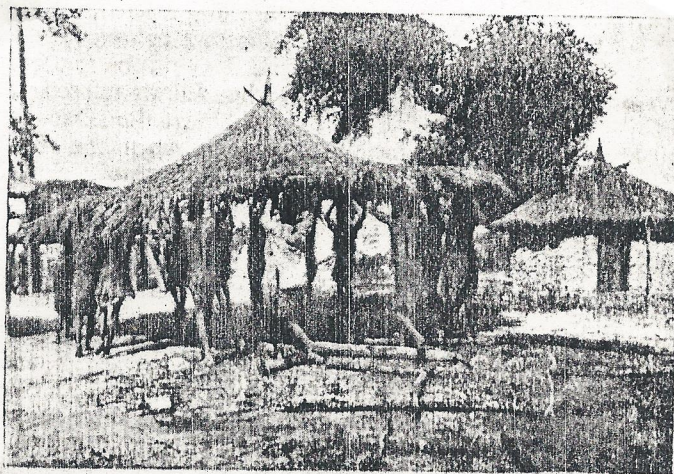
that, though he has been sorely tried, he has been kept. As soon as we left him, other headmen and relatives had gathered round to tell him of the awful consequences that would follow from his burning the fetishes and to try to turn him back. However, soon after, the Lord gave him success in hunting and this helped to silence the prophets of evil. Then he was taken very ill while away from home, and was carried back almost unconscious. His relatives divined for him, but he refused to take any notice of their divinations and spoke against the folly of it. He got better and we are hoping he will be coming on a short visit soon.

AFRICA



VA-LOVALE MOUR

Another man, who professed conversion, is the Chief Chinyama, a nephew of the great Liwanika, the Paramount Chief of the Barotse. We visited his village early in the morning and found so much interest that we did not get away until nearly 9.0 p.m. The chief himself professed conversion and also his wife and seventeen others. His village is about eighty miles from here, but he had to come into the Boma to see the officials, and he is waiting on so as to be able to go to the conference next week. We were interested to hear that, on his way in, he was called upon to judge a case that a lower chief had failed to settle. When the people had gathered, Chinyama told them that now he was a Christian, and that, though previously he had judged cases in his own wisdom, he now desired Divine help, and so would first pray. He then stood up in front of every one and prayed for wisdom to deal rightly with the case.



VA-LOVALE VILLAGERS AT WORK.

They are carrying a thatched roof to place on a corn-stone.

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Europe.—It is good to hear from Mr. A. Mitchell (*Norway*) of the confession, by the son of a recently departed brother, that the Lord had saved him and his wife since his father's funeral. Mr. A. E. C. Brooks reports the baptism of four Christians at Nantes, *France*, on May 19th.

Asia.—Mr. and Mrs. Witheridge, of *Manchuria*, are now visiting *Australia*. Before they left *Lung-hwahsien* he had the joy of baptizing three brethren and a sister, and he asks prayer for the work there during his absence. The believers are seeking to carry on the meetings, and they will have the help of Misses Bartlett and Cunningham. We are sorry to add that Mrs. Witheridge has been very seriously ill, but God has answered prayer on her behalf. Mr. Bachr writes that the Yangtze and tributary valleys are in deep flood, which it is feared, will involve loss of life and damage to property, including mission buildings.

Africa.—Mr. and Mrs. Charles Gabriel have removed to a place thirty-five miles from *Casablanca, Morocco*, though their address remains unchanged. It is a new centre, practically untouched, in the midst of a large tribe, and the people seem very friendly. It is good to hear from Mr. Suckling that, in the midst of much sickness in the villages, the school-boys and girls at *Chitokoloki (N. Rhodesia)* have been wonderfully preserved in health, and there is an average daily

attendance of 144 out of 147 on the register. Mr. and Mrs. Prescott (*Belgian Congo*) are removing to *Mutshatsha* with the printing press, but the Christians at *Nyanama* will carry on school and meetings both there and in the villages. Mr. Singleton Fisher says the medical work at *Kakwata* goes forward by leaps and bounds; when he wrote there were 75 in-patients (who cater mainly for themselves), and about 160 daily attendances at the dispensary. This work is cared for largely by Miss Holt, who holds a *Belgian Tropical Medical* diploma. There have been some encouraging conversions among the patients. Mr. Coleridge tells us that for over twenty years there has been a native assembly in *Johannesburg (S. Africa)*, and there are also a number of assemblies away in the country, as the result of men being converted while working on the gold-mines.

America.—It is a cause for thanksgiving, Mr. T. A. Mills writes, that the Bible-coach work in the interior of *Uruguay* is opening up new towns for the gospel; a number of places promise some definite result, and there are more open doors than the workers can take advantage of. Miss Cowden tells of the baptism of two believers at *Rosario, Argentina*. It is good to hear from Mr. R. Hogg that during the thirty-three years he has been in *S. America*, not one letter from us has failed to reach him, although other letters have frequently been lost.

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of the Luena tribe. Each day the hall was well filled, some having to sit outside. On the Saturday, towards evening, thirty-eight natives were baptized. At the Lord's table the following morning one hundred and sixty-four natives partook.

Monte Esperanca.—Miss Olive Courtney—Several patients in the sick-camp have confessed their faith in Christ, and we feel that this is mainly due to the faithful preaching by the natives each morning at the dispensary. We have much to thank God for that this work goes on steadily, the preachers taking their own days, and being very seldom missing from their post.

Northern Rhodesia

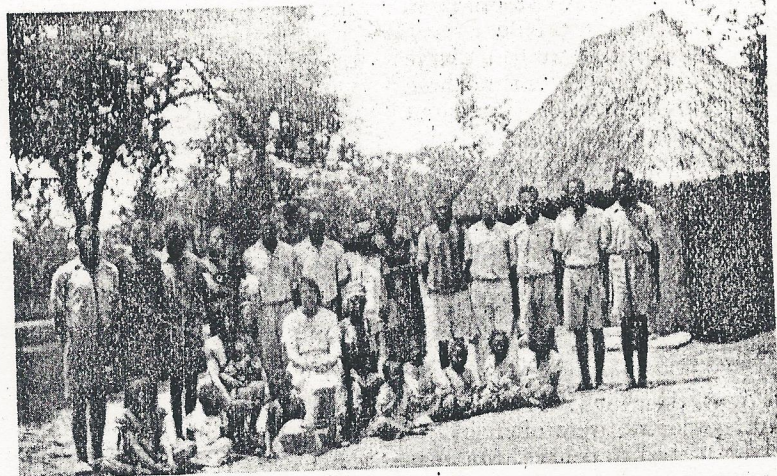
Elsie Burr. (KALENE HILL)

June 13th.—At a recent conference prayer was

side of the anthill, and if he fails to catch his victim that side he slips round the other side, which is like Satan, who tempts us first with one thing, and, if that fails to stumble us, comes round the other side with quite a different sort of temptation.

One woman in her prayer at the women's meeting likened such things as hate, envy, malice, etc., to ticks (insects which inhabit their huts, and bite badly and sometimes cause tick-fever), and she said, "Thou knowest, O Lord, how badly these things bite us; help us at this konfwalansi (conference) to sweep them all out of the huts of our hearts that they may be clean for Thee to dwell in."

We are praying that, through the 300 Christians who were there, the blessing may spread to every



A FEW OF MISS BURR'S OUT-SCHOOL TEACHERS WITH WIVES AND CHILDREN.

answered in that we felt the power of the Holy Spirit at work in our midst. At one of the women's meetings two Christians, who have had a serious feud between them for years, were both broken down, begged each other's forgiveness and greeted each other; this was a great triumph and one more of the hindrances to blessing was removed. The ministry both by the missionaries and by our native brethren was powerful and helpful. One native brother gave a great address on the temptation of our Lord. He likened the Word of God to a gun with which we shoot the leopard (Satan), but pointed out how useless the gun is without gunpowder; so, to possess the Book without reading it and studying it constantly, was useless. There must be the gun and the gunpowder, the Word and the constant reading of it, if we are going to be successful in driving off the leopard. He mentioned how the leopard in attacking, comes first round one

part of Lundaland. It was good to see their shining faces this morning as they trooped off in all directions to return once more to their distant villages to live and preach Christ among their heathen relations. Please pray for them; we heard a little at this conference of what some of them go through for Christ's sake, and we can only marvel at the grace and power of God which keeps and enables them. As I looked last night at that huge company around the camp fires, their faces lit up in the firelight, and as I listened to their joyful singing of the hymns, my heart was full of gratitude to God for what He has done in this district, where they had not heard the Name of Christ until about thirty years ago. He has indeed called out "a people for Himself."

Kalene Hill.—Miss Ruth Banning—The stirring messages at the conference, given by Mr. Cunningham and Mr. Singleton Fisher, contained a very insistent call to more complete surrender of lives to the Lord

Handwritten red annotations: a red arrow pointing left towards the image, a red letter 'I' above it, and a circled red letter 'I' below it.

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Jesus and a putting away of those things which were hindering His reigning in the heart. Several native brethren also gave excellent messages. Two people were converted during those few days. I was pleased to see present, from the Mujimbeji district, the girl whose arm was amputated in hospital last year, after an encounter with a crocodile. She was accompanied by her mother, and both seem happy in the Lord, though the poor girl has a very hard time in her village, as her husband left her immediately. The village women tell her she is a useless encumbrance.

Miss Erma Motter. (CHAVUMA)

May 30th.—We returned three days ago from a trek to the distant villages. At the first village at which we stopped one man, three women and four children professed faith in Christ. Several of these were relatives of Christians at Chavuma. The man brought out a copy of one of the Gospels, which he bought of Mr. Sims when he passed through. He could not read, but two others in the village read the Word to the people.

That evening at Kambelembele we had a large meeting around the camp fire. Several of those professing salvation from the first village followed us up to hear the "Good News" again. At the close of Mr. Logan's message a man stood up and said he was a sinner and now was trusting the Lord Jesus.

The next morning a half-a-dozen or more youths and men came to Mr. Logan and desired to be saved. In the meantime the women were coming to us. Apparently they had gone home and thought about the message, and now came desiring Christ. Several of them asked us to go with them to tear down their idols. As we went from one house to another we were often interrupted by others who wished to believe. In one instance, a man came asking that we should talk to his two wives, as they wanted to become Christians. We found them eager to listen, and they came out for Christ. We then turned to the husband, and were somewhat surprised to find he was not a Christian. At first he hesitated, and, quoting a native proverb, said, "To-day is my wives' day; to-morrow is mine." Then he seemed to weigh the matter more carefully, and, calling for his snuff-box, said he wished to give it up and come to the Lord Jesus. After confessing Christ, he went over to a row of idols before his house, one of which was sprinkled with blood, tore them up and cast them away, while his unsaved relatives looked on with fear. Our hearts rejoiced at seeing some twenty-five take his stand; but some hardened their hearts against the Word.

We suddenly became conscious that the sun was directly overhead; we were hungry, and our food and load men miles ahead. We began to wonder what we might buy in the village, and

with what to pay for it. Finally, between us, we scraped together a few safety pins and a small box of matches, with which we bought some peanuts, which they roasted for us. Never have peanuts tasted so good.

About 3.0 p.m. we read with the women in another village, but although they listened well, we saw no outward response. Practically all of them had been to the "hair dressers" or "beauty shop" in preparation for a big dance. Each head was daubed up with mud and oil in various designs. Being unable to get to the Lukunyi out-school site, we were forced to spend another night in a native village. Even before we could have a meeting, some came wishing to be restored to the Lord, and others to be saved. After the gospel meeting still others came, so that when we went from that village we left seven people rejoicing in the Lord. Our attention was drawn to several women kneeling at the side of the road on a native path, clapping their greetings to us. Our time was so short, and it was so important that we should go on, that we hardly knew what to do. The problem was solved by Mrs. Barnett's going on to the next village, Mrs. Logan and I stopping with them. We made enquiry as to whether anyone had been there with the gospel story. They insisted that no one had ever stopped. So we had the joy of sowing the first seed in that particular village. One of our Christian hammock-men spoke to the men, and one of them came out for Christ. This man's sincerity was shown by his following us to other villages to listen, coming to the meetings day by day at the new out-school, and later bringing a boy who wished to be saved.

In another village a young man asked one of our Christian carriers if he would be harming his dead relatives (many of whom had recently died) if he believed. After he professed faith in Christ, we learned that the corpse of his older brother was still lying in a near village, waiting for burial on the morrow.

Arriving at the Lukunyi, we found the building site already cleared, and the people most enthusiastic about the meeting place. The Lord had been blessing the efforts of some of the Christians there. During the four days spent there, not a day passed by without some professing faith in Christ. The Lord so wonderfully blessed Mr. Logan's efforts that, within three and a half days, a building 50 ft. by 20 ft., with seats and platform, was finished, and we were able to have two meetings in it before leaving.

I wish I had time to tell how the Lord continued to bless in the building of the Masoji out-school, and in the salvation of souls there; also of the joy of the Christians at the Kalasa

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out-school, as they remembered the Lord in the breaking of bread there for the first time.

Rejoice with us over the 102 (many of whom are in isolated places) who professed faith in Christ during this trip; and pray earnestly that they may grow in the grace and knowledge of our Lord Jesus, and be given strength in resisting the many various temptations on every hand. Also, please pray that the Lord may supply the need for a meeting place at Kambelembele, as the people are greatly desirous that some one should come and live among them to instruct them daily in the ways of Christ.

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George R. Suckling. (CHITOKOLOKI)

May 9th.—We have lost the oldest of our Christians—Samboma. He had a store business of his own at the Makondu, nearly forty miles north of here. At his own expense he built a fine brick meeting-room, and was always very keen on the Lord's work. This year he had arranged to build another meeting-room fifteen miles away, and had encouraged another Christian to go to live there to care for the work. Samboma promised to give him help each month. But influenza revived an internal trouble, and this, I think, eventually caused his death. To those around him, he spoke of his glad willingness to go to the Saviour. His wife was also very ill and died three days later, just after giving birth to her first child.

We are looking to the Lord for guidance about the work at the Makondu. Although Samboma was so faithful, a number of relatives of his and of his wife's gathered round him there, many of whom were not Christians, and they have hindered the testimony a great deal. Samboma's nephew, Kamawe, one of the elders here, feels God would have him take up the work there, but he says he will have to separate entirely from the folk who have been living with Samboma. The work there will be no easy task, so we shall be glad if he can be specially remembered in prayer.

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Northern Rhodesia

G. R. Suckling. (CHITOKOLOKI)

July 1st.—For some months we have all been much exercised about the need of occupying further sites with out-schools. At a recent local conference the need was specially referred to and much prayer made to God for guidance and help. For the last three weeks we have been holding a Bible School—attended daily by sixty to seventy men and women—for those who are engaged in the work of the Gospel. As the new work contemplated would mean considerable expense in providing buildings, etc., it was arranged that there should be a special offering at the Lord's Table yesterday. This amounted to £7 13s. It was indeed a sight for our eyes to see lepers bringing fowls as offerings, while another man brought a duck and others brought meal, grain, calico and garments, while of the coins only seventeen were pennies, the rest ranging from threepenny-bits to half-crowns. Yet the times are still very difficult here; there is great shortage of money, and there seems every likelihood of a serious food famine before the end of the year. There is no doubt that the arrival of the Roman Catholics on the borders of our district has given a new impetus to the desire to make known the gospel throughout the whole area.

We were very delighted and thankful at this really wonderful offering, but it does not exhaust our cause for praise. Four of our teachers came last week to tell us that they were much concerned about the need of the out-school work and at the fact that they were doing nothing in the matter. They felt they ought to offer for the work, but wondered whether we would object to their leaving the school here. We told them that, as long as there were enough to carry on with here, we should be only too glad to see some of them obey the call, if assured it was the call of God to them. All go out on the understanding that the Church promises to remember them before the Lord and to send what little help it can; so far this has amounted to from 8s. to 12s. a month for married men, but with the large number of new workers going out, it would be reasonable to expect that there would be much less for each one. All this

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means a great reduction in the sums they have been receiving as teachers in the school. And when I wanted to tell the rest of the Church of the sacrifice they had made (hoping it would encourage others) the teachers asked me not to do so, in case they should seem to be boasting. Our dispensary orderly even was aroused to such concern that he offered to go to the Kabompo to help an older Christian, who is carrying on but who is not well educated. We had to tell him he could not be spared, for he is not only most useful medically, but he also takes a keen interest in the spiritual work amongst the lepers and other patients. However, his particular chum, a young man in fellowship but not yet married, offered to go instead, and the orderly says he will give a proportion of his salary (which is 14s. a month) to provide for him.

These instances prove the reality of the work of grace in the hearts of the Christians. At our recent conference nine men and seven women were baptized, and this week ten men and six women are also obeying the Lord. One is the youngest of our certificated teachers and the son of Mwendela, whose name you will remember from earlier days. Another is the second of the school-boys to ask for baptism and in this case one of the oldest.

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Sakeji.—Miss Hilda Harston—Mrs. Nightingale's loss to the school and district seems to be almost irreparable. She was so loving and understanding; one could always go to her in joy or sorrow and be sure of a sympathetic hearing and consecrated advice. I have sometimes thought that she must constantly have had the words before her, "The greatest of these is Love." She seemed to see the great essentials of life, and the little rubs of every day, which are so apt to ruffle us, left her unmoved and in perfect calm.

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NORTHERN RHODESIA

Chavuma.—*Mrs. Barnett*—There is an old woman at Serve who trusted the Lord last month. She has been deep in the darkness of sin, has seen many troubles, and much loneliness. After making her profession, she did not go regularly to the meetings. A worker there (Nyambaulu) went to visit her and cheer her, encouraging her to be steadfast ; as she is a newcomer

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in that village, she has no fields, so Nyambaulu helped her with food. The woman has been greatly encouraged by this spiritual and material help, and is now a regular attendant at the meetings, and is enjoying Christian fellowship.

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Nyamboma.—*Thos. Hansen*—The locusts of last year have caused a great difference here in our district ; most of the people have moved away, some have gone far beyond the Zambesi, and others to a river not far from us. De-centralization has been forced upon us, and we are opening three out-schools. One is just over the river, seven miles away at the old Kangwanda site, one twelve miles down the river, and another twenty miles away to the north-east.

Mubende.—*George O. Ratteray*—After a very profitable term of six months, the boys' boarding school closed on June 24th. At their last prayer meeting, several of these boys definitely prayed that the Lord would keep them from evil while they are in their villages, as He had done during the time they had been in Bwana Ratteray's hands. One of them who was converted in the Sunday-school arrived at his village on a Tuesday, was taken ill on the Wednesday, and went to be with the Lord on the following day. One of the boys was awarded a hymn book for intelligently answering the Scriptures which he had committed to memory during the school term.