

Articles from *Echoes of Service* (Vol. 65, 1936) & Vol. 66, 1937) about missionary schools in the Beloved Strip (including the NWP) and educational policies

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Nyamboma.—T. Hansen—I spent a few days this week at Chitokoloki, and while there the head of a Roman Catholic order paid a visit to Mr. Suckling, and said it was going to be war between them and us. I am glad we have occupied the site at Nguvu's by means of an out-school. It is a strategic point. We are having a hall put up there and also a small room to sleep in. The teacher is doing very well; he has a school of twenty-nine children, and there are ten professing Christians. We baptized four believers here at the end of August. The people, including many of the believers, are finding difficulty in the matter of food. I can only manage to feed a few old people who would certainly die if I could not do so.

North Rhodesia ↓

Dr. J. Hoyte. (KALEÑE HILL)

Nov. 20th.—We have had a very severe epidemic of influenza among the natives, and many of the older people have died. You will probably remember the name of Kasaka, an outstanding Christian man, who was a great help in the work here twenty years and more ago. He ran well for a time, though his wife was always a great trial to him. At last, exasperated by her conduct, he fell into sin and went away to the Congo. After some years he returned to this district, and it was evident that the Lord was dealing with him; there was real sorrow for sin, and at length he was fully restored to the Lord, and to fellowship with His people. His great desire was to go and visit a distant district where souls had been won through him in years gone by, but then stumbled through his fall. About the end of August, he set off on this itinerating trip accompanied by his wife, also restored, and a faithful old Christian named Nyachikanda. They had a wonderful hearing in the forty villages they visited, and came back full of joy in the Lord. Ten days after their return both were taken ill, Kasaka with dysentery, Nyachikanda with a chill followed by pneumonia, and both went to be with the Lord, who had saved and won them. We shall miss them sadly.

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Sakeji.—Miss H. Kelly—After the death of a Christian headman, the village community refused to listen to the gospel. On speaking to a bereaved mother, one from amongst the group which had gathered, she blurted out "They are all saying 'if God loves us, why does He let all our children die?'" A few are taking it as a visitation of God because they have so long despised His Son. Last week two young men whose mother had just died, came here saying they were afraid that they too might die in their sins. We saw them the next day when the village palaver shed held an interested little crowd. Five women seemed resolved to be converted. Four attended the meeting on the following day, when they declared they had trusted the Saviour and would follow Him.

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Belgian Congo

Mrs. Singleton Fisher. (KAKWATA)

Oct. 27th.—I often wish you could be with us on Sunday afternoons, when we take the car and several native Christians to visit the gold diggings. These have sprung up in two places north of us, at Kabombe, nine miles away, and Mweni, twenty miles. In spite of all the efforts of the R.C.'s, the big native compounds are still open to us and we have a great welcome, the men and their wives crowding round the car for a meeting and hymn singing. We go to Mweni every other week because of the cost of petrol, but when we do, we leave two native Christians or perhaps Miss Holt and a native, to do two or three of the compounds at Kabomba. Then we go on with two more native Christians to Mweni, and stop at one or two villages *en route*. When we reach Mweni we send the two Christians to other compounds, while we tackle the main one. We sell Scriptures and give away tracts and reading sheets and then have a big meeting. There is generally a big dance on, it being a holiday, but the dance is nearly always abandoned, except for a dozen or so enthusiasts, and they come and listen very solemnly. Of course the workpeople there are always changing. They sign on for three months and sometimes leave at the end of that time, fresh men taking their place. They come from all over the country, so we pray that the Word may be spread everywhere. A good many can now read, and these help others with the reading sheets. There is a group of twenty Christians from other missions at Kabomba, who meet for reading and prayer at night. Our visits have drawn these together, and have helped some who might otherwise have gone with the crowd, and have fallen back into lives of sin. Recently we baptized a convert from Kabomba. A few Sundays ago another man professed.

There are seventy young men boarders here. They come from R.C. villages, or from places where there is no gospel witness and we take the

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Northern Rhodesia

Miss E. Whyman. (KAMAPANDA)

Dec. 10th.—The work goes on steadily here, with daily proofs of the Lord's presence with us. Quite a number have been baptized. In a recent visit to some of the out-schools, one was cheered by the real earnestness on the part of many young Christians. An old cripple man was baptized a few weeks ago. Some days before the baptism, I went out to the school near where he lives, and he came along to my tent for a chat. During the conversation I asked him if he knew what baptism was. He answered, "Well, I have never seen a baptism, and I have never witnessed the breaking of bread, but I know they are two things my Lord wants me to do. I would like to remember the Lord. He is my Master now, and all my heart is up there

in heaven." Previously his life was spent living in the usual dirty Lunda village, with no change either of food or company, day after day, no one to care whether he lived or died. Soon after the out-school was opened there, this poor old man, ignorant and just soaked in superstition, simply trusted Christ, and his life became changed in every aspect. Daily he hobbled to the meeting, and stopped his foul language and heathen habits, to the great surprise of the village people. Now on Sundays, since his baptism, he rises as soon as it is light and crawls slowly along those three miles so that he may remember the Lord. Just before his baptism the people said, "What will you wear? You have only got skins and the Christians wear clothes." Quietly he replied, "I shall be baptized in one skin and put on my other afterwards." Mr. Cunningham presented him with one of his old shirts, and he was delighted. Will you pray that he may be kept and be a blessing in the assembly?

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G. R. Suckling. (CHITOKOLOKI)

Dec. 6th.—The famine has forced a number of sick, crippled, and very aged people to seek refuge here. For two months now we have had to provide for many such refugees, and the need will continue for at least another two months. One of the latest was a woman only about thirty years of age, with a leg made useless by disease, who had to crawl here on hands and knees a distance of nearly four miles. We have a special open-air meeting on Sunday afternoons (in addition to the regular meetings which they attend) for all the lepers and refugees. It gives a vivid idea of the Pool of Bethesda to see them gathered together, blind, paralysed, hunch-backed, dropsical, deformed, some permanently bent double, others with injuries from burns or wild beasts, and several just withered up with old age and starvation. For some years we have had a few orphans whom we rescued from utter neglect, but during this famine others have been brought in, so that we now have a family of over twenty boys and girls. For the girls and babies we have a special compound, where they are looked after by two elderly Christian women.

In spite of all the extra demands, we have been able to keep the boarding-school for the full periods, and even to keep on the advanced boys for further instruction, and day by day the necessary food has been forthcoming. We have not had to turn away any really deserving case.

We have emphasized to all who are here how dependent we and they are upon God Himself. It is easy for them to imagine that the white man has big resources to fall back upon. We tell them that is true, but not in the way they think,

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Nov. 65 (1936) 7 3 6 and we point them to God Himself, and we pray that the goodness of God to them at this time may lead them to repentance. Mr. Reed and I have accepted this responsibility, believing that these people are a trust from God. We are earnestly seeking their conversion and many have professed to turn to the Lord. At the conclusion of yesterday's meeting, four of them spoke of doing so, and we trust they will prove to be real trophies of grace. At the ordinary meetings two men from the villages, who have long withstood God's mercy, publicly accepted the Saviour, and a backslider sought restoration.

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**Chitokoloki.**—*Victor Reed*—The school has been re-opened with about 200 children; this number includes about sixty girls and orphans. My wife has taken charge of the girls and the younger orphans and has school for them in the morning, so that her afternoons are free for women's meetings and visiting. There are now fifty in the girls' compound, and as an agreement is made in each case with the parents that the child shall stay until she has really made some progress in school, and is of a reasonable age, we hope that we shall be able to give them an effective Christian training, and also prevent them from marrying too young. A number of the girls profess to be Christians, but they are slow to show any signs of growth.

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**Mujimbeji.**—*S. W. Buckland*—During our week of prayer several came in from distant villages to join with us. Our hearts were cheered as we remembered how, but a short time ago, these were just raw heathen. One after another they lifted up their voices to God in prayer, reminding Him that until recently they were "as other men are," adulterers, drunkards, diviners, worshippers of evil spirits, and followers of worthless things. Then, very touchingly, they would thank Him that the "white man has left father, mother, and 'the riches of Europe'! in order to bring them the Word of God."

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**Mujimbeji.**—*Miss A. C. H. Spong*—A professing Christian headman of a village not far from here, on the way to Bulawayo seeking work, fell ill, and not being in touch with the Lord, sought the help of a diviner, with the result that he returned a madman. One thing this diviner said, this man firmly believed would come to pass, namely, that when he entered his house he would die. He therefore built himself another, and was often threatening to burn down his old one. Once when staying near, they called me to stop him. The Lord helped. We sat down together, and he was like a little child after a violent outburst of temper.

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Vol 65 (1936) Victor C. Reed (CHITOKOLOKI)

May.—A village of over fifty grass huts was built to accommodate those coming from a distance to the conference. By the end of the week every hut was occupied, and on Saturday evening the first meeting was held. Three meetings took place every day until Wednesday; about 400 being the average attendance at the morning and afternoon meetings.

The outstanding event of the conference week was a baptismal service on the Sunday morning. This was held, as usual, at the landing-place, and was conducted by Mr. Suckling. It was an occasion for much thanksgiving, and a fit one to mark the "coming of age" of the mission station and Mr. Suckling's twenty-five years in this country, as fifty persons were baptized. About half of these were converts from out-lying villages who will be added to village churches. Among those received into the church here are twelve school-boys. Never before have so many boys taken their stand together, and as they are nearly all about eighteen years old and established Christians, they should soon prove useful members of the church.

James Caldwell (CHITOKOLOKI)

June 25th.—We have been at Chitokoloki for a little more than a month now. We are all missing Mr. Suckling, who left for home four weeks ago. The work here has grown up under his care, and I would ask for special prayer that, in his absence, the blessing of God may still follow our labours.

I have undertaken the general school work as before. School opened three weeks ago, and we have seventy-five lads in the boarding-school. Many of them are believers and are keen, and through them we hope to reach many of those who are still unsaved. The meetings are well attended. Last Lord's day we had seven hundred in the gospel meeting, and during the week we had a similar gathering. Since returning I have had the joy of leading two souls to Christ.

News from the out-schools is very cheering. There is an ear for the gospel in the district, and from at least thirty centres the gospel is being proclaimed. The young men who man these centres do so looking to the Lord for their support. Last week the assembly here had fellowship with them in their work to the extent of about five shillings each. The gifts were sent in cloth, which they can barter for their food.

Miss G. E. Motter (CHAVUMA)

June 14th.—We have just finished a very successful four-day Bible conference for the Christians. Mr. and Mrs. Hansen, of the

Sept Oct

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Lungevungu district, were with us. On the Lord's day thirteen women and nine men were baptized and received into fellowship. It gave us much joy to see the faces of the Christians who had come from a distance, among whom were six Christian chiefs.

The Lord continues to bless us in seeing souls saved. Last week seventeen expressed their desire to trust Christ. An outstanding case recently is that of a headman, who has been following and encouraging the Watchtower movement in this district. There was much rejoicing among the Christians of his village when they saw God's power in answering their prayers of many years.

The medical work continues to give many opportunities for winning souls to Christ. Recently the brother of the local chiefess and his wife brought their little girl to us for treatment, and upon hearing the gospel professed faith in Christ.

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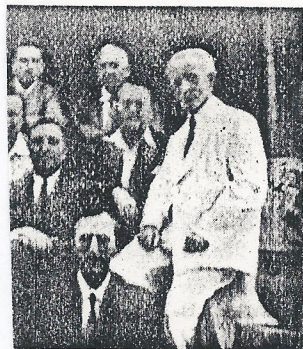
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Dr. Julian Hoyte. (KALENE HILL.)

Nov. 10th.—Last month at the closing of our out-schools we arranged for special week-end meetings and almost every Christian within a radius of twenty miles was present, making a

total of about 350. Mr. Rea very kindly came to help, and there was the closest attention to his Christ-centred ministry. Two days later Mr. Rea, Mr. Silvester and I went out forty miles by car, where we had gatherings lasting for a day and a half, with a group of about eighty Christians in the Swanakudya district. Here, too, the ministry was greatly appreciated. In one address someone spoke of the Lord's meekness and how He refused to stand up for Himself. A short time after, my wife was dealing with two Christian women who had quarrelled; each was sure the other was wrong and for a time

she could make no headway. At last she said, "Why are you both standing up for yourselves, have you forgotten that the Lord would never do that?" At once the women admitted their wrong and the matter was ended.



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patient had arrived, and we went down to find a young woman sitting in a hammock, with a month-old baby; her leg was nearly severed below the knee by the cruel teeth of a crocodile, and had been tightly bound with bark rope by her relatives and the whole wrapped round in part of an old fishing basket. It was five days since she had been rescued from the river where she had been fishing, and we were amazed at her fortitude. The remaining portion of the leg was severed, and she was put to bed to await the arrival of the doctor, who was away. Dr. Hoyte arrived next day and the patient was on the operating table with everything in readiness, when her husband and brother-in-law began to dispute as to the wisdom of the doctor in removing the leg above the knee. The poor patient said, "Let the white people do what they like," but it was not until he said he could not do it at all unless he did as he thought best, that they relented. Then a brother fainted, the brother-in-law disappeared from the theatre, and the husband dissolved into tears during the operation. Poor things, it was very hard for them, when

they did not understand, though they do now. We pray they may understand the good news of salvation whilst they are here, and turn to the Lord.

A Christian from Kamapanda, whose little girl died from pneumonia, leaving her with a little boy also very ill, has given us great cheer by her brave trust in the Lord.

J. Caldwell. (CHITOKOLOKI)

Sept. 22nd.—We are encouraged in seeing a few young men coming out boldly for Christ. Some weeks ago one young man of twenty years professed conversion, and is taking a bold stand for Christ. Last Sunday a few of the believers accompanied me to a near-by village for an afternoon meeting. On arrival, we found three Christians already there and one of them preaching to some thirty natives. One of the three was this young man. His two brothers are believers and they are a great help to him, and having been in school here, he knows the Truth. We find that this often happens. A boy passes through the school, perhaps makes no profession, but after a few years of village life and perhaps a visit to some of the towns, he comes back and confesses that he has been foolish, and in many instances we have had the joy of leading them to Christ.

Miss R. Banning. (KALENE HILL.)

Sept. 22nd.—We were just finishing tea one day when the hospital orderly came to say a new

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Northern Rhodesia

Miss K. Stephenson. (KAMAPANDA)

Feb. 15th.—In one village where the people are very hard to reach, two women have come forward. One professed some time ago, after recovering from a serious illness, but did not seem to make a bold stand. Now she has come wishing to be restored, and the other has been one of the few who came to the meetings from that village. The woman who has just been saved, lives in a village where many have professed but have gone back into the village life. Recently there have been many more coming to the meetings from this village, and we are praying that a work may be done there for the Lord.

One of our women, whose husband died more than a year ago, has proved to be a staunch Christian in the face of many difficulties. We are glad she is now to be married to a Christian man belonging to Kalunda. We trust she will be just as useful among the women there as here.

Kamapanda.—Miss C. Perkins.—The last Sunday in the old year ten were baptized, some of whom were saved at different out-schools. What must it have been for the out-school teachers to see those whom they had won for Christ going down into the waters of baptism!

Mujimbeji.—S. W. Buckland.—During the week of prayer it was a great joy to see gathered here some of the scattered believers. In some cases they are almost alone in their villages and we felt the help of God's Spirit as His Word was ministered day by day. In the middle of the week we had the joy of baptizing the wife of a local headman. Her husband is still a raw heathen, but we trust that this woman's testimony will be a blessing to him and to the whole village.

Mujimbeji.—Miss A. C. H. Spang.—A village close to the chief's capital wanted to move near our hill. The chief was against it, and cursed them when they persisted in the move. Strangely enough seventeen people in the village have since died, most of them with consumption, and of course they put it down to the curse; the sad part about it is that only two of them have accepted Christ.

James Caldwell. (CHITOKOLOKI)

Feb. 3rd.—One month of the New Year has passed already and it has not been without significance. On Dec. 28th I set off for Kansalya (sixty miles away) to have a conference, after which I had arranged to visit the out-schools of that district. During the conference, I felt constrained to return home, but having previously arranged to be away for four weeks, I was loath to leave before visiting the schools. Each day of the conference made me feel more and more that I should get home quickly, so I packed up my outfit, made a quick trip round the out-schools, and returned home having been away only two weeks instead of four. When I arrived, I found many villagers on the station and there seemed to be something wrong. I found bubonic plague had broken out in the district, and on the station, and that very day my wife had sent off a special fast runner to call me back home. We often talk of the leading of the Spirit and we read about it, too, but I felt that I had experienced

it in a remarkable way. The Government doctor had arrived the same day and we were able to go into the matter and take steps to arrest the progress of the disease. He asked me to embark on an anti-rat-campaign, and in the course of two weeks I had registered 13,000 rat tails, having been authorized to pay 3d. for twelve. Every precaution has been taken to keep the disease from spreading, and all meetings and schools have been stopped. No village meetings can be held, but the Christians are able to do personal work in their own villages, and we hope that in this way the work may continue to be fruitful. As a result of the plague, those responsible for the medical work have been kept more than busy as many of the infected folks came along and have to be kept for treatment. A new village for infected cases had to be erected and villages have had to be burned. Last week one of the patients professed conversion, and my wife had the joy of leading her to Christ. We ask for prayer at this critical time. In the mercy of God all of us have been kept free from infection and we are cast upon God for His further protection.

[Mr. Suckling learns by cable from Mr. Caldwell that their dispensary at Chitokoloki has been burned down. The equipment was saved (except a valuable collection of medical books), but Mr. Deubler was slightly burned in getting it out.]

Miss D. G. Richards. (CHAVUMA)

Jan. 30th.—The local chiefs have made a ruling that all children must attend school, and when we re-opened at the beginning of last week, we began with 184, and have since passed the 200 mark. Quite a number of these have never been to school before, and have no idea how to behave. Little by little we are getting order, and they are beginning to understand what we want. It is a marvellous opportunity to have so many young ones under our influence, and we pray that many may be brought to know and faithfully serve the Saviour. At the out-schools, too, the numbers have increased, and between them there must be a further 250 to 300 receiving instruction.

The medical work has been quite pressing, and for a week or so we had calls night and day. Some who were receiving help professed to accept the Saviour, and one other to return to the Lord. The reality of such will be seen when they return to their villages, and have to testify before their unsaved relatives.

Johnston Falls.—C. E. Stokes.—Several new boys have entered the boarding-school this term, and we are praying that they may be truly converted before the term closes. I do not press the matter too much, as I think it is both unfair and dangerous to young lives. But it was a very great joy to me to discover last term that every boy in the boarding-school had made a profession of conversion.

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**Northern Rhodesia**

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Mrs. Hansen. (NYAMBOMA)

March 12th.—Last Sunday a man stood up and said he wished to believe; also a woman, a backslider, stood up and made a confession of her sin, and said she wanted to return to the Lord. As we were leaving the meeting a woman said to me, with a crowd of women around us, "I do want to be saved, and I want to believe in Jesus, but I did not like to get up in the meeting and say so." We had a quiet talk with her and prayer, and she trusted the Lord there and then. Her husband has been in fellowship for some years.

We have a man and his wife staying here; the latter is being treated for tropical ulcers. They both have professed to be saved whilst under the sound of the gospel, and neither of them want to leave us.

The day-school is very interesting and is growing in numbers. I find it a big handful for one person to manage and keep order. Discipline is a stranger to the heathen natives. I have nearly eighty scholars, ranging from two years to about thirty years of age, and I manage with the aid of a native to teach the beginners.

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**Northern Rhodesia**

**Miss C. Perkins. (KAMAPANDA)**

*April 5th.*—We have had some weddings lately, and one or two of our girls have gone to live elsewhere. We do not like parting with them when they have been with us for long years; still we are thankful that they have married Christian men, and sincerely hope they will

be a help where they have gone. The last wedding took place a fortnight ago; this girl was first married when I was home on furlough. A few weeks after the wedding her young husband went into the woods with two unsaved men to get honey, and was bitten by a snake. His friends wanted to carry him to Kamapanda for treatment, but he said, "No, I am dying, and I want to warn you once more before I die." He pleaded with them to accept Christ, assuring them he had no fear of death, as he was going Home; he told them how different it would have been with them had they been bitten, and asked them to thank the white people for bringing the gospel to Africa. His death was a terrible shock to his young wife; her parents are in fellowship, and no doubt were a great help to her at that time.

**Miss C. A. McGregor. (KALENE HILL)**

*April 15th.*—We were greatly shocked and saddened last week by one of our patients hanging himself. A few months ago he was in hospital under treatment, and eventually professed conversion. On his return to his village (he was headman) the people persecuted him so much that he became ill and was brought back to hospital. We were all suspicious that his life had been attempted by poisoning because of his faith in God. He was determined not to give up his Lord and Master even if it meant death; but evidently the persecution, coupled with the serious illness of his wife, was too much for his mind. The poor man was missing one night, and early next morning his body was found hanging from a tree in the compound. It has since transpired that he was accused of eating the life of his wife, as she was getting worse, and his health was improving.

**James Caldwell. (CHITOKOLOKI)**

*April 15th.*—Two weeks ago I returned from Livingstone, where I went, at the request of the Governor of N. Rhodesia, to interpret for the local chiefs at an interview with His Excellency. I travelled there by barge and had some sixty natives with me, so I carried my audience with me, and made good use of the many opportunities. After the interviews, which lasted four days, I returned home by plane. The journey took three hours and forty minutes, and by barge at this time of the year it takes four weeks. The expense was met by the Government.

While in Livingstone I was able to have a meeting in the prison, where I met two Lwena-speaking natives, one of them a Chitokoloki man, who had been condemned to death. I had a long conversation with him. He knew the

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gospel, for he had often attended the meetings at Chitokoloki. Before I left, he completely broke down, and I had the joy of hearing him confess Christ. We are not in Livingstone very often, but there is a resident missionary there of the Paris Missionary Society, so I arranged that he would visit him regularly.

On my return from Livingstone, I was horrified to find that the dispensary building had been burned down in my absence. A tin of methylated spirit exploded and set fire to the building. Mr. Deubler was in the room at the time, and got badly burned. After recovering from the first shock, he gallantly organized the natives into work bands, and they succeeded in saving all the equipment, except the medical library. The building and equipment constituted a gift to the Lord's work some years ago. Mr. Deubler has been in bed for more than three weeks, and it takes my wife two hours daily to dress his burns. For a time we were very anxious about him, but he is now out of danger and making a good recovery. The burns are confined to his hands and legs; to us it is a miracle that his face escaped injury. When it is possible to re-build the dispensary, I hope to be able to tile the roof. I have succeeded in making roof tiles, and I have already tiled one roof successfully. This will practically eliminate the possibility of fire.



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Miss D. G. Richards and Miss D. M. Mitchell.  
7 3 7 5 3 (CHAVUMA)

April 3rd.—Owing to the law of the native chiefs that all children must attend school, we have had good numbers both at the school here and also at each of the out-schools, and we have had a very happy term with them. Some of the children have never before been under any form of discipline, so they were very unruly when they first came, but little by little they are learning to obey, and some have made progress with their lessons. We pray that all who are attending the schools may not only learn to read and write, but that they may learn to love the Saviour and obey the Word of God.

It is good to see quite a number of the older ones with their Testaments, regularly reading the Scripture Union portions. There are now several young men and women in fellowship who were converted while coming to school.

Miss G. E. Motter. 7 3 7 5 4 (CHAVUMA)

March 18th.—The native Christians are again giving a week of their time to go to the distant villages to preach Christ. Much blessing resulted from this effort last year, and we rejoice to see them entering wholeheartedly into this work again this year. In many places they find the

6 people eager to hear the Word, but in some places they find antagonism to the gospel. This, coupled with dangers from swollen rivers, animals, etc., makes some of their experiences not unlike those of the early disciples. Although these native evangelists find some hardships, they always come back rejoicing, and urge others to go out to these needy districts. By this plan at least two evangelists are out each week, and every village is reached five times a year. Prayer is asked for this part of the Chavuma work.

We are very busy preparing for the conference. Mr. Logan is building a large structure which will seat 2000. We thank God for giving us this building, as it will not only be very useful for the conference, but for our Lord's-day gospel meeting as well. Our present building, seating over 500, is packed again and again, and when special efforts are made to get the people in to hear the Word, it is not able to hold all who come.

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E. H. Sims. (CHAVUMA)

July 10th.—Not quite six weeks have passed since I saw my loved ones waving goodbye on Bulawayo station; but it seems much longer. It hardly seems possible that, within twenty-four hours of our leaving Bulawayo, Mr. Mowat and I were at a meeting of Lovale people in the little

gospel hall on Mr. B. Rudge's place. We met Mr. Suckling at Victoria Falls station, after sleeping on the train, and soon the three of us were over the Falls and heading north towards Barotseland with the Zambesi river beneath us, looking like a huge silvery serpent. The cattle kraals and villages of the Barotse looked ever so tiny. As we came down at Sinanga to obtain supplies of petrol, the noise of the plane scared two small antelope which were peacefully grazing.

Not long after leaving Mongu, we were soaring high over the Kabompo river, and across the forest. Our thoughts turned to the late F. S. Arnot as we crossed the river, and together we sang the Doxology. Soon we were alighting at Balovale aerodrome, where we were met by the Assistant District Commissioner, Messrs. B. Rudge and Caldwell, and a crowd of Africans.

G. H. Mowat. (BALOVALE)

July 1st.—The Chavuma conference is over, and all of us who were present knew that God had met His people and commanded the blessing. Br. Logan struck the key-note of the conference in his opening remarks of welcome, taking Psalm cxxxiii. as a basis. One was impressed by the endeavour to keep the unity of the Spirit among native believers and missionaries alike. Such a company gathered from far and near, representing several tribes, with old feuds forgotten, joining in the praise and worship of God through Christ, must have gladdened the hearts of His servants, who have laboured hard, some of them for many years.

Mr. and Mrs. H. Cunningham were with us, workers who have almost reached the forty years mark in service, Miss Ing from Cavungu, with her thirty-five years, and others about twenty-five years in the field.

Among the native Christians, there were a number who have run well for periods of from twenty to forty years. The meetings for these were held in the large tabernacle built this year by brethren Logan and Butcher, seated to accommodate 2000 people. I suppose attendances never fell below 1200.

Mr. Sims and I recalled a day in 1920 when we knelt on the top of the hill, accompanied by a native elder from Cavungu, and claimed the hill for God. We could not but exclaim, "What hath God wrought." The ministry was powerful and seasonable. The singing was capably led by Mr. Caldwell, who has met with extraordinary success in setting the gospel to native tunes.

Several people professed conversion, including some prominent men; backsliders were restored. Amid her many duties, our hostess, Mrs. Logan, found time to lead Charlie Geddis aside and

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point him to Christ. Can you imagine the joy of that moment when Charlie threw his arms about his father and sobbed out his confession of Christ?

Native elders gave evidence of growth in grace, by the questions they sent in for discussion—questions touching the future development of the work, and present difficulties in the assemblies. Younger believers sent in questions also; some of these were trivial, but others could best be described perhaps as signs of "growing pains."

In the meetings for ministry for the missionaries, we were fortunate in having Mr. A. E. Rudge, of Ross-on-Wye, with us. All the addresses, by several workers, were marked by spiritual depth. Nor were the missionaries' children forgotten. Services were held daily for them, and also a "singing hour." The children formed part of Sakeji School, and their part-singing was beautiful, a credit to the teachers of that excellent school.

Mr. and Mrs. Logan and their helpers at Chavuma are to be congratulated upon the good progress made at their station. Twelve believers were baptized on the first day of the conference, an excellent beginning. Personally, after an absence of ten years, the conference was a season of reviving to me, the joy of meeting so many old friends among the missionaries and natives.

Aug. 10th.—I have been able to visit scores of villages, some of them off the beaten track. Several among the older people have told me they had never before heard the gospel. In one large centre, they had been visited by native brethren from Chitokoloki, and some blessing resulted.

During a recent week-end tour, we took some of the boys from the school, whose singing of the gospel hymns was an attraction. The teacher has trained these boys very well, and has good control over them. An interesting feature of the trend of the work has thrust itself upon me, namely, the fairly common feeling among the older natives that, because the school is intended only for boys and girls, therefore the gospel is for these alone. At the moment we cannot do without schools, for from these come the readers of the Bible; but it will be necessary for missionaries to emphasize that education of the mind, while important, does not and cannot take the place of the gospel. Everywhere it is evident that the Lord's servants are aware of this danger, and are taking the necessary steps to counteract it.

Through the kindness of the doctor in charge of the Government hospital, we have begun a gospel meeting among the leper patients, who number some forty. At the opening meeting, the lepers chose for the first hymn a translation

Important quote

Articles from *Echoes of Service* (Vol. 65, 1936) & Vol. 66, 1937  
about missionary schools in the Beloved Strip (including the NWP) and educational policies

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of, "There's not a friend like the lowly Jesus, no, not one." When we closed the meeting, three backsliders expressed their desire to return to the Lord. Two of them had professed conversion at Chitokoloki, and the third, a fine-looking young fellow, said he was saved during one of Br. Sims' itinerating trips along the Litapi river. The scarcity of shepherds in this vast Lovale field makes confirming the saints almost impossible.

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G. R. Suckling. (CHITOKOLOKI)

July.—We are now back from the conference and are having a Bible school for our evangelists and out-school teachers. I am taking them through the First Epistle to the Thessalonians, and we are having question meetings and suggestions as to method and matter for addresses. As I have no domestic ties here now, I hope to give myself to the out-school work, and to spend nearly all my time visiting one after another of the schools. The teachers have been having a good deal of difficulty and they need encouragement and instruction. They seem very grateful for this prospective help. I shall have to cover an area of 10,000 square miles. As soon as I have been round all the schools once, spending time at each one, I shall have to begin again. One difficulty will be the production of the monthly magazine, and the translation work we have on hand, for we have undertaken to revise the whole of the New Testament for a new, and we trust, permanent edition. But I shall have to find time for this, as the Christians are pleading for both the magazine and the revised New Testament.

The lepers are more numerous than ever, and we have to build three new houses for them. A gift from the Mission to Lepers will enable us to renew all existing buildings, and we hope to make them vermin-proof. Many of the lepers in our colony have been brought to the Lord, and five of them sit with us at the Lord's table. Many of them, in spite of daily dressings and attention, are never free from sores and other disabilities.

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Miss K. Stephenson. (MUJIMBEJI)

July 17th.—I have been visiting several villages recently. In one of these, when I said that all have sinned, one woman said, "Yes," and she looked at me quite intelligently. When I told the story of the Cross her face was so bright that I had to stop to ask if she were a Christian. She said she had believed as a child, but had not heard the Word for a long time, and had almost forgotten. It was either at Kaleñe she had believed, or from hearing the Word by some one

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from Kaleñe. Her name is Pesa, and she promised to go to Mononoki's out-school to hear the Word of God, and said she would begin to pray each day for help to live as a Christian in her village. One could hardly call her a backslider; it seemed just a case of a child not having the opportunity to read or hear the Word. As soon as she heard she seemed to respond quite joyfully. Will you pray for Pesa? It is not easy for her to go to Mononoki's as she has a bad leg, and it means that she has to sleep one night on the path in order to be in time for the meeting. She promised she would take her little girl and some of the other women, as well as her husband.

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