

Articles from *Echoes of Service* (Vol. 67, 1938) & Vol. 68, 1939)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 67 (1938), Jan. p 5 (note/comment)

from Bunkeya. Mr. and Mrs. Geddis have removed to Dialata in Northern Rhodesia, and a number of the Christians from Calunda have built near them. Already a few young men have professed conversion. Mrs. Hansen is encouraged by the professed conversion of thirteen boys and girls at Nyamboma during one week; a little girl, who had sworn, desired to return to the Lord. Some of the bigger boys and girls said they wished to give up their spirit worship and their beer; their parents often made them drunk.

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G. R. Suckling. (CHITOKOLOKI)

Jan. 5th.—On Sunday last, twenty-seven men and women obeyed the Lord in baptism, amongst them twelve of the school boys and six of the girls. "Do they stand?" is a question often asked about those who profess conversion. Just before I left to go home last year, fifty believers were baptized, amongst them twelve schoolboys. During the holidays, one of these was persuaded by his father to go out to work and is now in Johannesburg, 2000 miles away from here. I have recently heard from him that he is going on with the Lord and is anxious to return here. All the others are going on well. Two are now at other centres and are giving satisfaction. The others are still with us, and are exerting an excellent influence upon the rest of the school. One of them, however, has been in trouble to-day. He cheated in class and told a lie. "A fine kind of Christian," you may be thinking. Yes; but he has been utterly miserable ever since and has eaten nothing. He has just been to me to say how badly he feels about it, and how deserving of any punishment. His punishment has been to look up with me the Scriptures on lying; but we also turned to those that tell of the Great Advocate. And so, on his knees, he has sobbed out his repentance, as only a saved soul can.

I am tempted to tell many another such experience with these people, who have become so dear to us, but I must refrain. I could fill pages, too, telling of all that is being done by my fellow-workers, each one God-sent in very truth. I should like to tell about the buildings; of the re-built and enlarged Dispensary, with tiled roof and floor, and of the portion of the new school compound being erected as we are enabled. I wish you could see the medical and maternity

work, so ably carried on by the sisters, but crying to heaven for a doctor. You might perhaps hesitate to visit the leper colony, but you would be glad of all that is being done for more than thirty of these poor people, five of whom now sit with us at the table of the Lord. You would rejoice to see our big gospel meetings of 500 to 700 each Sunday and the large Sunday-school begun by Mr. Caldwell, with its two branches in nearby out-schools. Nearly sixty girls, over thirty of them orphans, mothered by Mrs. Reed, and living in their own compound with its two big dormitories. And the 110 boys, fourteen of them orphans, at their classes, or listening to a gospel message. All this would interest you deeply if you could see it. Is it worth while? Eighteen of these boys and girls hoping shortly to be baptized help to give the answer. More than forty of those in the school come from different parts of the district, up to a hundred miles away, and we can look forward to many of them, God willing, going back to their own localities as teachers and preachers. Meanwhile, they carry the gospel with them when they go on holiday.

The printing work is being owned of God, though carried on with much difficulty through very old equipment and lack of time, but the magazine (now in two versions—Lunda and Lovale) carries its different articles and expositions to 500 Christians each month, and other literature is being constantly provided.

I was hoping to give most of my time to out-school visitation. I have already visited most of the centres, some of them often, but meanwhile I have had to take charge of the school here to relieve the pressure on Mr. Caldwell. Mr. Reed effectively carries on the school for teacher training. Twenty-two young men, all in fellowship, most of them having been engaged in out-school work, are now with us for a special six-months' course, in an effort to improve the standard of their teaching and preaching. The work in most of the out-schools is being well-maintained. There have been fifteen professions of conversion at one of them in the last three months. Just to-day I have had a letter from the man in charge of one of these out-posts, rejoicing in the conversion of a much-prayed for son.

Take the case of a man and his wife converted earlier this past year, at an out-post over seventy miles away. Chinengu is the headman of a village about twelve miles from our school on the Chikonkwelu. He was exceptionally opposed to the gospel, and whenever any of the Christians visited the village, he would refuse with curses and revilings to let them preach. He never would attend any meeting. But he had seen something of civilization and was an intelligent

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man. When he built a house he wanted to have it plastered in the way only a skilled man can do it, but when he enquired for a plasterer, he found that the only one in the district was a Christian at another school twenty-five miles away. He decided to take the risk, and asked the Christian to live at his village while doing the work, but warned him he must have no meetings. But then he wanted to have proper doors and door-ways and when he asked about a carpenter he was told of another Christian from the same school. There was nothing for it if he was to get the doors upon which his heart was set, but to get a second Christian to come. But when the carpenter arrived, he pointed out that he could not make doors without planks, and that the only man in the district to saw timber into planks was yet another Christian in a third out-school. A message was sent to ask him to come and cut up some timber for Chinengu. He came but he explained to Chinengu that as he had been so hostile to Christians and the gospel, he could not accept payment for his work, but would use the opportunity while in his village to preach the gospel whenever he could. To this Chinengu had reluctantly to agree. So there were now three Christians temporarily established in his village, and they quietly sought to bear witness to the Truth. One day Chinengu had to pay a visit and was away over night, and that evening his wife, Nyaluzendu, after listening to the gospel, came trembling to the Christians to tell them of her desire to be saved. It was the sawyer Samalahu who led Nyaluzendu to the Saviour, and, having finished his work, he left the next day. When Chinengu came back and heard what had happened, he thrashed his wife unmercifully and did his best to get her to backslide. He threatened that if he met Samalahu he would kill him. He went to two native courts to lay a complaint against him for having "made his wife a Christian," and was all the more angry when he found he could take no action. Meanwhile, the Christians bore with him and showed him all the kindness they could. One day the teacher from the Chikonkwelu out-school came to pay a visit. Chinengu felt that the laws of hospitality had to be respected even towards a hated Christian, so he told his wife she could catch a fowl for her "brother." The Christian, however, thanked him for his kindness, but wisely declined to accept the gift, explaining that though he had come to visit his sister in the faith, he did not want to cause anyone any trouble. He said however, he would like to have a meeting with the other people in the village. Chinengu told him he need not try, as the people would not gather. The teacher, however, said his trust was

in the living God, and that if He inclined the hearts of the people they would gather. To Chinengu's amazement they did gather, and in spite of all his loudly-voiced objections to the gospel, they listened well to the preacher. Nyaluzendu was encouraged and sought grace to live quietly and lovingly with her husband. Then came the Chavuma Conference, and, as all the Christians round about were going, Chinengu, much to his wife's surprise, told her she could go too. But she replied that as he had no relatives living near and there would be no one to look after his food if she went away, she felt it would be right for her to stay and look after him, assured that the Lord would look after her. This made a deep impression upon the husband. The Christians decided to make the most of the seeming friendship he had shown by saying his wife could go to the Conference, and so they wrote a letter to him in which they addressed him as "Our-brother-in-law." This and the goodwill expressed in the letter had a great effect upon Chinengu and he read the letter over several times to his wife. Soon after, the plasterer's work was done but Chinengu found he was 5s. short of what he needed to pay him. He turned to his relatives and friends for a temporary loan, but not one of them would come to his aid. Eventually he pocketed his pride and decided he would see if the teacher (Samungole) would help him. Samungole had no 5s. to spare, but he felt this was a special opportunity of possibly touching the heart of this opponent of the gospel, and so he lent him the money. Chinengu went back to his village, loud in his praises of the Christians, and of the power of the gospel that made men friendly even to one who had reviled and cursed them. The outcome was that the following Sunday he came for the first time to the gospel meeting at the out-school, and continued doing so, until on the fourth Sunday he stoop up and publicly yielded to the Saviour, to the great joy of the Christians and especially of his faithful wife. Both are now seeking to tell out the good news to others. I may add that the debt of 5s. was very soon repaid.



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James Caldwell. (CHITOKOLOKI)

Feb. 3rd.—We began 1938 with a conference; to which all the out-post Christians came, when some four hundred and fifty gathered daily for eight days to listen to the ministry of the Word which was in power. Many hearts were touched; some of our brethren were broken down, and in some cases confession of sin was made. The

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conference began on Lord's day Jan. 2nd, when twenty-seven believers followed the Lord in baptism, eighteen of them being young people who were brought to the Lord in school some years ago.

School closed on Jan. 14th, and the teachers have all gone off to the out-posts to give help in school, and also to preach the gospel in the surrounding villages. They are all keen Christians and some of them are gifted preachers of the gospel, and have already been instrumental in leading others to the Lord.

The medical work was carried on with great difficulty for part of the year, owing to lack of space, but with the new building these difficulties disappeared. Large numbers of patients were treated daily at the dispensary; before treatments are given the gospel is always proclaimed in a simple way and one of the helpers generally gives a short message. Many and varied were the cases treated. Perhaps the most difficult and expensive to treat were folks who were mauled by hyenas, and those who were burned. The worst case of burning was that of a man who, when hunting and burning off a small plain, fell into the fire when attempting to catch an escaping animal. He was burned from head to foot, and lived only a few days. During his seeming conscious moments he heard the gospel, but we know not if his mind was clear enough to apprehend the message. My wife continues to minister to the needs of the lepers who number twenty-five. Five of them are now baptized and members of the assembly. One of them has no fingers or toes. It is with difficulty that he manages to walk to the various meetings, yet he is seldom absent.

Having been relieved of school for a time, I am seeking, with the help of a native brother, to use my spare time in revising the present edition of the Lwena New Testament, which, by the end of the year, will be completely exhausted. Our aim is to get a revision which will meet the needs of the work in the Lwena field in British territory. The books—Galatians, Colossians and First Thessalonians—have been finished, and are ready to be sent to the various brethren in the field for comments and help. We shall value prayer for this work.

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899 Mrs. Reed. (CHITOKOLOKI)

Jan. 26th.—It was a red-letter day for the girls' boarding-school the other Sunday, when some of the girls followed the Lord in baptism—together with a number of grown-ups and school boys. One could not but be impressed by this baptismal scene down by the Zambesi river, in the quiet stillness of a Sunday morning. Two long boats

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were used to form a little enclosure for fear of crocodiles. It was good to hear the girls, who as a rule are shy in a big company, give a definite and very clear "Yes," to Mr. Suckling's question, "Have you believed in the Lord Jesus Christ with all your heart?" Their answer was audible to the many hundreds of people gathered around.

At present there are fifty-two girls in the boarding-school. Most of them have made a profession of conversion, and eight of them are

at the Lord's table on Sunday mornings. Many of them read the Scripture Union portion daily, and explanatory notes written by Mr. Suckling in a monthly magazine, which is printed on the station. They enjoy competing with one another too in the finding of Bible verses quickly.

After a talk the other day on the importance of each possessing a Testament, one little girl came straight up to me and gave me a threepenny bit, and said, "Please put this away for me; I am going to save up now for a Testament of my own." We value prayer for this work.

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VA-LWENA WORKING IN AND AROUND JOHANNESBURG.

These were gathered for a gospel meeting, and some of them have accepted Christ. They need much prayer, for their surroundings are appalling—drunkenness and vice. Mr. and Mrs. Mowat are in the centre.

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G. R. Suckling. (CHITOKOLOKI)

Feb. 24th.—Our newest out-school is about seventy miles from here to the north-west. It is the district of an important chief. The R.C.'s had tried to get permission to enter it, but were told the chiefs would rather have one of our schools. We are very thankful to have this new opportunity. To get to it, I had to travel up the Lungevungu river, and so was able to visit Mrs. Hansen in her loneliness, but found her very happy in her service for the Lord. It took me nearly a week from there to the Litapi, where the out-school is. I received a very warm welcome, and although I cannot speak of conversions, there was great interest, and I believe the earnest young Christian who is in charge there will see a good response before long. The people are treating him very well, providing him with food and helping him in various ways.

During the holidays sixteen of the young men in training were able to go out in different out-schools to give help, some of them going nearly a hundred miles away. Blessing is being granted in the school work; boys and girls are being saved and older folks too. At the end of the year we saw twenty-six obey the Lord in baptism.

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Miss C. E. Perkins. (KAMAPANDA)

March 28th.—A young man died near here last week; he has been ill over four years with consumption; he was a Christian but not in fellowship. His heathen relatives tried a few times to persuade him to divine, but he refused. It was not easy for him to do this and I am sure it pleased the Lord. His sister has been in fellowship for years and has felt his death keenly. Their parents died just before Christmas and neither of them was saved. It was a terrible shock to her. She did not blame God, and was not at all bitter, but simply heart-broken.

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Miss G. O. Adlington. (HILLWOOD FARM)

April 12th.—The orphans are keeping in better health these days, for which we are very thankful. We have sixty-eight boys and girls, their ages ranging from a few months to fifteen or sixteen years. Eleven of them are under three, so they need a good deal of care. Twenty-eight bigger boys and girls attend boarding-school at Kaleŋe, and during the holidays they live here, the girls in this compound, and the boys in Mr. Ffolliott Fisher's compound, where he and his wife care for them; they also have the responsibility of the whole orphanage and the correspondence.

While the older ones are away at school, I have a kindergarten here for twenty-four of the younger ones. This is a lovely open place for the children to play in without much fear of danger. Several of the bigger girls are professing Christians and give encouragement. We are thankful for a keen Christian native woman to help with them.

ago, a man, Mukwita, professed conversion, but as his wife was a leper and unable to prepare his food, his relatives prevailed upon him to marry another woman, and he became a backslider. After the above murders Mukwita was accused of being a wizard. On hearing this, I traced him to a village near the Kabompo river and invited him to come and see me. He came immediately; he was thoroughly broken down, as he thought of his backsliding and sin, and was restored to the Lord. He then asked me what he should do, and I reminded him of that which had caused his downfall, and without further conversation he said he would go back to Cingumbi to set his house in order. He has gone, and we are following him in our prayers. His desire is to put away the second woman, and remain with his lawful wife. We shall value prayer for Mukwita.

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E. H. Sims. (CHAVUMBA)

March 5th.—A woman, belonging to the Chokwe tribe and in fellowship here, is in great need of your prayers. It must be more than ten years since she became interested in the gospel. She was climbing the hill to attend a meeting, but was warned by her relatives not to do so, for, said they, the white people require the blood of a black baby with which to consecrate their new Gospel Hall. The lie was believed, and in great fear the woman returned with her baby. Later on, despite opposition, she trusted the Saviour, and was the means of leading many to Him. Now we feel that Satan is making a special attack on her. Some time ago she had a bad dream; natives are naturally superstitious.

71 James Caldwell. (CHITOKOLO)

March 18th.—Four years ago the R.C.'s opened a large mission about a mile from one of our last assemblies, thirty-five miles from Chitokolo. During these years they have done their best to hinder the work, and in many ways have sought to gain the confidence of the local chief, who makes no profession of faith. It is evident that they have failed in this, for he regularly attends the meetings. The believers in the assembly have sought in their own simple way to maintain the testimony, and by the help of God have succeeded. To think of a weak assembly continuing to carry on the Lord's work under the shadow of a mighty R.C. mission proves that God is able to use the weak things.

Cingumbi is perhaps the most wicked section of this large district, and it is only a month since four women were accused of being witches and three of them put to death. The authorities were told, and the culprits were run to earth and are now being tried for murder. Some years

and even Christians sometimes find it difficult to overcome their fears. She dreamed that she died, and arriving at the gates of heaven was refused admission. This seems to have preyed on her mind. In addition to this, she has had a lot of trouble, and has said some strange things, which make us fear for her reason.

We are thankful that a few are professing faith in the Lord, but we long to witness a breaking down amongst some who seem gospel-hardened. A cause for thankfulness is the four small native assemblies now in this neighbourhood. Pray that these native brethren may learn to lean more and more on God and not on the missionaries. Recently an old lady, who was one of the early converts here, and was led astray by the Watch Tower movement, returned to the Lord. Her son became the local leader, and she was influenced by him. Pray that he too may be brought to the Lord.

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Northern Rhodesia

Miss Bertha Mullen. (KALENE)

May 10th.—I came here in March, and Dr. Hoyte asked me to stay and help in the hospital. Tuberculosis blocks are in course of erection; this is a very necessary step; the disease is spreading fast, and it is very difficult to prevent unless patients are kept separate from the others. We have seventy in-patients, and it is a problem to find somewhere for them all to sleep. At present many have tiny grass huts, but they are not practicable for nursing purposes.

The patients who are able to walk, along with the out-patients, attend a gospel service every morning, and it has been a joy to know of several professions lately. Many are most grateful for help and care. A splendid work is being carried on here. Such a wonderful spirit of fellowship and harmony exists among the workers that it is a real pleasure and privilege to be associated with them. Once a month we have an afternoon of prayer, and after attending such a meeting one realizes why there is such blessing. Nearly every day the workers meet for united prayer for all phases of the work.

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V. C. Reed. (CHITOKOLOKI)

April 14th.—Recently we spent a fortnight touring some of the villages, and visiting village schools. It was most interesting to see the work being carried on by young men, who, when I arrived at Chitokoloki three years ago, were still in school. Now they are well able to take charge of the village schools and to attract people to the gospel meetings. We have schools at the villages

of two chiefs, at Shind's, chief of the Lunda district, and at Ndunzo, chieftess of the Lovale. Two incidents show that the Lord has been working and honouring the Word preached by the teacher. After school was over, my wife was sitting for a few minutes in the school building, when about a dozen girls came in and sat around her; she asked them, "How many of you are Christians?" and received the reply, "We all are, except one. We have believed since we began coming to school." For girls to come forward of their own accord for a talk on spiritual things is a remarkable thing in this country.

Coming out from a meeting in the afternoon, I found the chief's head-man with several other men sitting in the compound. He had come to ask if it would be right to allow his daughter to go through the coming-of-age ceremonies. He had professed conversion nearly a year before when travelling with Mr. Caldwell, and it is evident that this was real, as it means a great break with the old way of life to stop one's children going through the usual rites; he had, it seemed, made up his mind to take his stand in this before he came to ask us, and only wanted our confirmation.

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James Caldwell. (CHITOKOLOKI)

May 6th.—Another school term closes next week; it has been a time of blessing amongst the lads and girls. Many of them have professed to trust Christ and are giving evidence of new life. The Sunday-school has been a help to many, and frequently souls have been saved. The Bible-class, which I have at the same time as the s.s., has given great opportunities for teaching the forty or fifty who attend. Some of them hope to go to out-schools at the end of this month, and others hope to enter the training-school when the next term opens.

For the past few weeks a large number of workmen have been employed and a work has been going on amongst them. They are obliged to attend the meetings, and special meetings are convened twice weekly for them. Two or three of them have intimated their desire to trust Christ, one of them being a notable character.

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~~L I S I T I~~
James Caldwell. (CHITOKOLOKI)

June 29th.—Some time ago, the evangelists at Cingumbi had occasion to report three murders, which had been committed as a result of a witch doctor's activities. On account of this, a good deal of opposition has arisen and the people will not attend meetings nor will they listen to the preaching of the gospel in the villages. Their children are being kept from attending schools or Sunday-schools, and generally they refuse to have anything to do with the believers in the district. I have no doubt that in time the quiet consistent lives of the Christians will be used of God to break down the opposition, for in many ways the people have come to depend on them. One of the evangelists from that district told me yesterday that the people had given him great respect, even lately. He mentioned the fact of having been called out in the middle of the night to visit a man who was thought to be dying.

The man had insisted on his relatives calling for the evangelist. They at first excused themselves by saying that it was dark and cold and they could not go, but he was so insistent that they called him. P. went and saw him and in the middle of the night was the means of the man's conversion. So it appears that in times of need and distress the Christians are a help to the people. Cingumbi is perhaps the darkest part of the district and is a hotbed of witch-doctors. ↗

V. C. Reed. (CHITOKOLOKI)

July 4th.—The out-schoo! teachers, who had been in for training, all took an examination and some were given certificates to show their attainments; these are not of a high standard certainly, but sufficient to enable them to instruct their fellows. I met one of them two days ago and asked him if he had started preaching the gospel; he is a nervous boy and I knew he would not find it easy to stand up in public, but in reply to my question, he said, "Yes, I have preached four times; once on Sunday and three times to the children; four girls and one boy have been converted." We thought him a bright, steady Christian and evidently the Lord has blessed this young servant at the beginning of his work for God.

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Miss Grace Lowndes. (KAMAPANDA)

July 25th.—Last week we were cheered to hear of the conversion of an old sick man whom we visited. His daughter-in-law told us that just a few weeks ago, feeling sick and weak, he realized the uselessness of all his fetishes and heathen customs; they had done nothing for him, and were no comfort in his old age. One of the Christians had the privilege of pointing him to Christ. During the story he chimed in and told us he was converted. He was even then in a dying condition, and speech needed great physical effort, but we all rejoiced to hear it from his own lips. He has now entered into his rest.

and sought to help them. Sixteen professed to come out for Christ. The three Christian women from Chavuma, who were with me, understood so well the problems and perplexities facing these women, and their help and testimony were invaluable. As we went on a crowd of these women followed. They stopped in each village with us to hear the story of salvation again and again. Three others from this village stopped where Mrs. Barnett was having a meeting, and expressed to her their desire to believe. They plead for an out-school. We covet your prayers.

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Miss G. H. Motter. (CHAVUMA)

July 8th.—For the last two years I had been praying for and seeking an opportunity of going to the Manyinga District. When Mrs. Barnett returned from furlough she joined me in this prayer, for it had long been her desire also. It was, therefore, with joy and thankfulness that she, her four children, and I set out on June 6th for a month's trek.

Clark

Most wearying to our souls was the constant warfare against sin. Many times I felt as though I were speaking to a stone wall, there was so little response, and frequently one met frank rejection of the Word among those who were more enlightened. Accept Christ, receive forgiveness of sins, and follow Him in the path of righteousness? Of course not. No one but old people, too feeble to enjoy sin, could do that! They wanted life, with all its fancied pleasures—beer-drinking, dancing, smoking, worshipping idols, and illicit relationships. To accept Christ and be ostracised from village society was too great a sacrifice.

Still, the Lord encouraged us by allowing us to do some reaping. Over a hundred professed faith in Christ, and some who had drifted away from the Lord were brought back to Him. In one village, after giving the Gospel, a woman came to where I was sitting, fell upon her knees, and began pouring out her heart to the Lord. She and her husband had been Christians in fellowship. Upon her husband's death her brother took her to his village. There she finally yielded to the entreaties of her relatives to attend a dance, and, as is so many times the case, by the time she left the dance she had dishonoured her Lord in other ways as well. Following her restoration another woman professed faith in Christ. I went to my hammock to go on to the next village, but my carriers did not come. Finally, one came and said to me, "Do not go yet. The women say, 'If the Ndona will only stay awhile longer and explain things to us, we want to believe in the Lord Jesus Christ.'" I went back, sat down in their midst, and for another hour we answered questions

Mrs. Dorothy A. Barnett. (CHAVUMA)

July 16th.—While we are out on itinerating trips, we have more opportunity of seeing the darkness of the people of this land. Their gods are truly "the work of men's hands."

In most of the villages we received a good welcome, though in some cases it was evident that the people did not want the Gospel. Very often at the close of a meeting, there was a discussion about the things of God. During the discussion, one hears several reasons given for not believing in the Lord. Some are as follows: "I should not be able to give up drinking beer. When I see every one else drinking beer in the village, then I should want to drink with them." "I shall be putting my daughter into the girls' camp soon, so I am not able to agree to the Master Jesus." "I want to dance, even though I go to hell because of my sins."

In one village at midday after the meeting, I asked, "Does anyone want to trust the Lord Jesus? We are here to help you." A little boy in front of the gathering answered, "Yes, I do." When asked why he wanted to believe, he said, "Sin is bad, and the Master Jesus is able to save me from my sin." But at this juncture, his relatives began to laugh at him and forbid him, so he was afraid to take his stand. In another place we had a similar experience with a young woman. She listened very intently during the meeting, and afterwards was concerned about her sin, and was very near to accepting Christ, when an elderly woman, a relative, came along and shouted at her across the village. She scolded her and forbid her to be a Christian. One woman had a charm on her neck, which she said she was wearing in order that her baby might learn to walk quickly. When she trusted the Lord she immediately removed this charm, saying that it was a useless thing of play. A number of our carriers were unsaved when we started out to the villages. Some of them accepted the Saviour while we were journeying from place to place.

There are four out-schools in the Manyinga district, placed there as a result of the work at Chitokoloki.

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Suckling's argument for schools

of the district would still be unreached. Those who profess conversion would need school teaching or they would be unable to read the Scriptures for themselves. By the school work, on the station and in the out-schools, numbers are brought under the sound of the gospel, adults as well as children. Instead of very occasionally hearing the message, they hear it constantly. Meanwhile they are being taught to read, so that the Scriptures can make their own impact upon heart and conscience.

Five hundred miles away from us on the Copper Belt, where most people must go if they are to earn money, are all the attractions (?) of Vanity Fair and steps are now being taken to allure the people of this district right down to Johannesburg, to work in the gold mines, 2000 miles away from here. In this district there is no industry and it is impossible for the majority of Christians to find employment near their own homes. Yet if the district is ever to be evangelized it must be by the local Christians. Teaching seems to be the only possible way in which they can earn a respectable living and so remain at home and become a blessing to their fellows. We now have nearly thirty such men, capable and efficient as teachers, and, for the most part, keen and earnest evangelists. There are now twenty centres where these are carrying on a testimony for God. Most of those in training to become teachers are already in fellowship, as are most of the senior boys in school.

"If you teach a boy, you teach an individual; if you teach a girl, you teach a family." So they say, and we are glad to have over ninety girls (future mothers of families) in the schools. Four of them hope to take the school-leaving certificate next year and then go into training to become the first qualified women teachers in Lunda and Lovaleland. But in teaching boys we are not reaching only individuals, but are preparing a seed which will, we trust, be sown as a child of the Kingdom and bear much fruit.

One of the teachers who began only last year has now a good group of Christians in the neighbourhood of the school, as well as amongst the scholars. During the holidays there, he carried on school for a month in another district twelve miles away, and there, too, a group of Christians has been formed. We have baptized thirty-nine altogether this year, and there are many others we hope to see baptized before the year is out.

Miss A. B. H. Mullen. (KALEÑE)

Oct. 23rd.—Three patients in the hospital have recently professed conversion. A Christian man, who is at present an in-patient, has undertaken to visit all in turn to read and pray with them. We have also a Christian woman, who is being treated in the tuberculosis block, who maintains a good testimony amongst her neighbours. The Lord has blessed several of our Christian families with sons and daughters recently. Just now I can hear a chorus coming from the school-girls' camp, "Jesus our Saviour is mighty to keep." We are proving this true daily. Many of our patients, who come to us and are strangers to His keeping power, believe their illnesses to be the result of witchcraft. One man stated that his illness had been caused by "The gun of the night," and a woman, asked regarding her children, said, "I had five, but the spirits ate them all." Pray for the Christians who are persecuted by heathen relatives, and those who are sick and bereaved at this time.

G. R. Suckling. (CHITOKOLOKI)

Oct. 20th.—In spite of very full school terms, with teaching and supervision, I have, in the holidays, been able to visit all parts of this huge district and to open three new centres, one of which is ninety miles to the east, where the new motor road to the Copper Belt crosses the Kabompo River, and another eighty miles to the west. I have this year visited out-schools and villages over an area of 15,000 square miles, and even during school terms have frequently been able to pay week-end visits to nearer centres. So school-work has not led to stagnation.

If the Lord raised up and equipped some to give themselves almost entirely to village work, we should be grateful, but it is a mistake to think they could thereby do more evangelistic work than we are doing through the schools. The gospel is not preached by a shout in passing. If they stay in one centre for a long time, as would be necessary for effective work, all the other parts

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Vol. 68 (1939), Jan. pp 16-17 (cont'd)

p. 16 ~~Thomas Hansen. (NYAMBOMA)~~
Oct. 7th.—We have had cause to thank the Lord for the faithfulness under trial of one of the Christians. A nephew from Portuguese territory came to stay with him and attended my

p. 17
wife's school. He began to fight with another lad, and was hit on the temple with a stick. The bone was fractured, a small piece pierced the brain and in two days he died. In olden days the boy who struck the blow would have had to die too, and even in these days much trouble and animosity are caused by such an incident. Our brother in the Lord came through it all right, in spite of much prompting to do evil. A few weeks later his younger brother married a young woman, who, within a fortnight of being married, died. Amongst the Lwena people the husband is always held responsible when the wife dies, and generally has to pay a comparatively large sum. In this case, for some reason or another, our brother was held responsible, and had to endure the reproach and anger of the deceased's relatives and friends and to give an ox. They said the spirits were angry with him, and he ought to propitiate them. However, he maintained his testimony, and refused to give way. Then his wife became very ill, and the heathen said, "Indeed the spirits are angry with you. You ought to call in a witch doctor, and renounce your faith in the Lord Jesus, and return to Portuguese territory, where you came from." He brought his wife to us, and they lived on the station for a while and she has recovered.

7 3 9 0 2
Miss D. G. Richards. (CHAVUMA)

Oct. 22nd.—Recently we had a very happy time during the fortnight's teachers' school. Mr. Mowat was with us and each morning gave a Bible-reading on the Psalms. During his visit he conducted the marriage service for the daughter of a man who was converted when Mr. and Mrs. Mowat were at Casombo over twenty years ago. The girl has been in fellowship here for some time, and by her quiet, consistent life has given us much joy. The bridegroom is a teacher from Chitokoloki, and they will be commencing their life together as messengers for the Saviour in a very hard and difficult district. It is quite off any main routes, so they are not likely to see many visitors, and will need prayer.

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Northern Rhodesia

Miss A. R. Banning. (KALENE)

Feb. 8th.—Continued prayer is needed for Y—, who is treading the path of affliction, owing to the many deaths amongst his relatives from tuberculosis, and recently he was beaten because of the sudden death of one of his wife's relatives.

The hospital keeps very full, and we are thankful to the Lord for gracious help in answer to prayer in many difficult cases. One Christian mother, whose month-old baby was very ill, called me in the night, and I found she had given up hope, had stripped the baby of its poultice and warm clothing, and was sitting weeping. The baby received the rapid treatment it needed, and we prayed that if it were His gracious will it might recover; He heard and answered, and the mother's faith has been greatly strengthened, for she is a recently baptized Christian.

A contrast to this is the old granny, who last week ran off with one of our orphan babies in the night, when it was dying of meningitis, so that it might die in the village, and she thereby claim the death portion from its father. How these poor old heathen women are bound by the cruel customs instituted by Satan! Pray for the liberating power of Christ's love among them.

G. H. Mowat. (DALOVALÉ)

March 6th.—Last Sunday we had a large crowd of natives on the place, some of them having come a long distance to greet the local chiefs who were returning from the recent boundary investigations. We arranged a gospel meeting on the river bank, and the Word was preached by Mr. Rudge in Lunda and by a native brother in Lovale. As one looked upon the aged men with deep sin lines on their faces and in their sad eyes, one could not but contrast them with his own godly forbears who were so calm and happy in Christ. We thank God for the thousands of young Africans in mission-schools whose minds are being stored with the pure Word of God.

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[May,

Mrs. Rudge reports that there were over 100 in the school here. The young people are keen, and seem to grasp a great deal of spiritual truth to be had in their study of the Israelites.

James Caldwell (CHITOKOLOKI)

Recently we have seen the Lord's hand in blessing on the work, in that a goodly number have turned to Christ. During last week ten believers made application for baptism. It was very cheering to hear their testimonies and to know that many of them were brought to the Lord in school. Five of them are young women in the girls' boarding school. One was brought to the Lord at an out-school which we thought had never borne any fruit. This one was perhaps the brightest of them all. During February I visited Lungevungu and called upon Mr. and Mrs. Hansen. It was encouraging to be told that one of the most active members of the assembly is a man who professed conversion when I last visited Lungevungu some years ago. He is noted for his zeal in preaching the Gospel in the villages.

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AUGUST,

Miss C. E. Perkins. (KAMAPANDA)

June 3rd.—Six weeks ago five women and two girls were baptized. A few hours later one of the girls was married in the meeting-room to a young man who was baptized twelve months ago. Two men also asked for baptism, but when the elders were to interview them one of the men was too ill to come along, and on the day of the baptism he was very ill indeed. The other man was refused because of some flaw in his marriage,



A LUXURY RIDE AT LUANZA.

ent. by Mr. D. J. Beattie, of Carlisle.

which was really not his fault at all, but the elders said that everything had to be put right before he came into fellowship.

Dr. D. W. S. Kaye. (KALEÑE)

June 3rd.—Our new hospital continues, in the goodness of the Lord, to be a place of blessing to many, and the spiritual birthplace of some. Our new T.B. block of six single wards came into use early in the year, and we have been glad to have it, in view of the increasing incidence of T.B. among the natives of this part. In them, it appears to be (at any rate in lung cases) almost invariably a fatal disease, running a course of three to eighteen months. But the "Words of God" have found entrance into the hearts of many of these unfortunate people, and they have seen something of the glory of God in the face of Jesus Christ.

One young fellow, a sweet-dispositioned lad of perhaps seventeen, stood up at the end of one

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of the gospel meetings in the hospital to confess his faith in the Lord Jesus. A week later he left his wasted body with us and went Home.

Another, who has heard the gospel for years, was brightly converted. This man, who was never proved to be tuberculous, is going on well in health, and has asked to be baptized.

The maternity work is encouraging in that some of the younger women are coming for regular ante-natal and post-natal care. The older women tend to wait until some emergency arises, but in some of these cases lives have been saved which would no doubt have been lost if no hospital had been available.

7 3 9 6 3
G. R. Suckling. (CHITOKOLOKI)

May 31st.—Five women and one man were baptized during the month. Two of the women are local folk (one a former school-girl and the youngest sister of Thomas Chinyama) but the rest were from different out-schools, one of them being the widow of Chinengu.

The building work has gone on steadily, and we are hoping for increased and much better accommodation when we start school again. We now have our long holidays and do not re-open until July 29th. We are hoping to commence again on the New Testament revision and I have also been asked to go through one hundred of the Psalms in Lunda, sent down by Mr. Singleton Fisher, so the holiday will not be an idle time.

The out-school teacher, Paulu, I mentioned last month passed into the glory shortly after I wrote. His wife is afflicted with tuberculosis of the knees and her legs have had to be put into plaster. Happily she, as her husband was, is a keen Christian and able to find comfort and strength in the realized presence of the Saviour.

Doubters out here sometimes excuse themselves by saying that the Bible is only the production of Europeans and so not really from God. An out-school teacher took up this argument in a village meeting recently. He said, "So are your grain bins, the work of men's hands, but it is God who gives the grain to put in them. The Bible as a book has been built by men, but God gave the words to be found therein. Often you go to the bins you have made and find nothing in them. You cannot do so with the Bible. Whoever comes to it, finds it full of the words of God."

7 3 9 6 4
James Caldwell. (CHITOKOLOKI)

June 15th.—The work for the past two months has been encouraging and discouraging; encouraging in that six believers were baptized and others are anxious to take the same step and some are showing a growth in grace and usefulness, but

discouraging in that there have been few conversions. As civilization, so-called, creeps into the interior, it is more difficult to reach the people with the gospel.

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The out-school teachers who have been here for more than two months have gone back to their various centres, but we expect them back in July for a Bible-school. They asked that this might be arranged for them as the one held some years ago proved to be a great help to them. They have a great desire to increase their knowledge of the Word.

The demand for literature in the native languages increases each year as pupils pass out of the school, able to read for themselves. There is no literature in the language apart from what missionaries have produced and that produced by the S.G.M. Some can now read to profit their English New Testaments and Bibles. Recently I learned that literature I distributed in 1933 was the means of begetting an interest in the heart of one man. When I was preaching in the villages at that time, ninety miles from Chitokoloki, I came upon some men who asked for books. I spoke to them and gave them some tracts. One of them became interested, and so followed us on to another place and there he heard more and received other booklets. On returning home he became convicted of sin and he could not rest. He made his way to a believer who lived fifteen miles away and stayed with him two days, during which time the truth was made known to him and he was soundly converted. On his return home he met with much opposition and persecution from his wife but he continued in the faith, speaking to others about their souls. When I was at home in 1935 and 1936 he was baptized. His wife was one of the six baptized a short time ago. He has gone on well and in a short time hopes to become an out-school teacher when he will return to his own district to teach the young and to preach the gospel. I learned of his conversion a short time ago as we walked from one village to another preaching the gospel.

7 3 9 6 5
Miss D. M. Mitchell. (CHAVUMA)

May 26th.—We close school at the end of next week, after which we have a fortnight's school for the teachers, and a break of two months. This will give June and July free for village trips, and these are the best months for travelling as there is no rain, and the mornings and evenings are cool and refreshing. We hope it will be possible to open four more centres for gospel testimony this dry season. The Christians themselves suggested these places, and we have had an assembly collection, so there is some money in hand for erecting small preaching-sheds.

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(SEPTEMBER)

constantly be on our guard concerning discipline. School begins promptly at 8.0 with a message for all from the Word. At 8.30 the different classes form and have Scripture memorizing for half an hour and then reading for the other half-hour. We have seen splendid progress with the women, for at the end of last term two were promoted to the Bible-class. At 9.30 the women go, and the teachers (who are senior girls from the girls' school) go to their classes and I take over the junior girls. There are some local girls in the school, but most come from the outlying districts or from the out-schools. It rejoices our hearts to see some of them grow in the knowledge of the Lord.

7 3 9 6 6
Northern Rhodesia

G. H. Mowat. (BALOVALE)

June 18th.—We held one afternoon gospel meeting in a village where an elderly man was dying. Relatives were gathering around his humble house waiting for the end. Several preached the Word to the villagers, who gave good attention. The man died the following night; we could hear the wailing of his friends from our house. "Without hope" exactly describes these people in such circumstances, in spite of their fetishes of all sorts. It is interesting to observe how the native's trust rests upon his fetishes for the affairs of this life only. In the face of death he is sadly hopeless. We may well appreciate the happy peace to be seen at the funeral of a believer.

A few days ago at the leper compound my wife noticed a woman patient with a great look of longing on her face, and felt an urge to turn aside to speak to her of Christ. She discovered a seeking soul, who, we trust, met the Saviour that day.

7 3 9 6 7
Mrs. Hansen. (BALOVALE)

July 11th.—I have been to Chavuma to visit our friends there. Shortly after arriving I went with Mrs. Barnett and her four children to an out-school at Kamisamba, about fourteen miles from Chavuma. We also visited the villages around, and spent a very happy time together, having personal talks with the people. We had gospel meetings around the camp fires in the evenings, and every other day for the women in the afternoons; each of us in turn spoke at the meetings. We were there almost a fortnight, and three professed faith in the Lord; also a backslider was restored.

During the first week there was much beer-drinking and dancing going on, and others beating their drums calling up the spirits. A sick woman was there, and we noticed another

woman, apparently a witch-doctor, beating time with a stick on the drums. After a while she got up and took a live fowl, dipped its wings in water, and rubbed the wings over the sick woman's arms and legs. Then she again dipped the wings in water and waved them to the people standing around. A little later we noticed the sick woman's legs moving up and down as she sat on the ground, apparently under the power of the spirits. Then the witch-doctor took some medicine which looked like crushed green leaves and again rubbed the arms and legs of her patient. After a short time had elapsed she took a white cloth and covered up the head of the woman and her own, thus covering themselves from the gaze of all. We asked the out-school teacher's wife why this was done, and she said, "She just snaps her fingers and calls upon the Lord Jesus to help them." Such is the blasphemy of the heathen, mingling the Name of the Lord Jesus with those of their evil spirits.

When we got back I had a talk with two Lunda people, a man and his wife, at the sick camp. After I had finished talking they made a profession of faith in the Lord Jesus.

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p. 270 (cont'd)

Northern Rhodesia

H. Deubler. (KALENE)

July 22nd.—So far I think the darkest part of Africa I have seen, from a spiritual point of view, is between Chavuma and the Portuguese post of Lumbala. As soon as we passed into Portuguese territory we noticed the great number of fetishes in the villages. At one village there were a number of sick people taking the "cure" at the establishment of a witch doctor. They were

Chokwe people and either could not or would not understand Lwena. We tried to get the people to come to a camp-fire meeting once or twice, but though they said they would come they did not turn up when the time came, but went off into the bush. One night we had a very bright little service with some natives who happened to be camping near us, and they seemed to drink in the message of the gospel.

Before I left Chitokoloki the school exams. had taken place, and we were very cheered that all fifteen who took the Standard IV examination passed. They are now free to carry on with their teachers' training. Many of the boys are in fellowship, and are keen to get their teacher's certificate and to teach their people the gospel and how to read and write.

On my way up I was struck by what can be done by a Christian out-school teacher. As a rule, it is not safe to sleep in an African village because of the dirt. We came to one village, however, where one of our boys has a school, and it was so clean and tidy that I decided to have my tent put up in the village and stay there. Soon after I arrived we had a little service in the middle of the village and there was quite a good attendance. Afterwards the people had their food, and at about 7.30 we had a gospel service round the camp fire. This teacher has begun a small boarding-school for boys who live some distance away, and they all came to this second service. After some talk all of them went to their houses and to bed, even though it was nearly full moon when most villages would be having dances half the night and beer-drinks. Every one there likes the teacher, and he seems to be doing a very good work in the village and district.

G. R. Suckling. (CHITOKOLOKI)

July 31st.—School is opening this week-end, and we are looking to the Lord for a term of great spiritual power. The school means a very great deal in developing the character of the boys and girls who profess faith in the Saviour and in leading many others to Him.

We have here an aged grandmother who is a very earnest soul-winner, though her zeal often outruns prudence. One day she begged (a most unusual thing for her to do) a sixpence from my wife to buy some meat. She does a lot of work in looking after in-patients and in tidying up the hospital compound quite gratuitously, so my wife was glad to make her a little present, as meat is very hard to get nowadays. But when she received the sixpence, she asked for it to be changed to two threepences, saying, "One must go to the Lord's table, the other will be enough for me."

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7371
p. 271 Miss Doris Mitchell. (CHAVUMA)

Aug. 1st.—Mr. and Mrs. Butcher with some of the Christians have spent some time in two districts where the people have been asking for schools, and they have found suitable sites for the erection of preaching halls. The cost of these has already been met by the assembly here.

Miss Richards and I took a journey down the west bank of the Zambesi and reached some villages which have not been visited since we were that way in 1933. The paths on that side of the river are very sandy, travelling is difficult, and some of the villages are very isolated.

There has been quite an exodus of the young men of these parts to the labour centres, the Copper-belt, Johannesburg, etc., so we found mostly old people, women and children in the villages. There was good attention to the message in most places, but often they said to us, "Oh, if only we had a school here, or we could hear oftener, then we would believe." Of course we pointed out to them that there was no need for them to wait for a school before they accept the Saviour, but we realize how difficult it is for the young converts to stand with so little to help them, and so much to draw them back to the old ways. Pray for the time when there will be centres of testimony every few miles, so that those who have a desire for spiritual things may have the opportunity of hearing again and again.

7371
Miss D. G. Richards. (CHAVUMA)

The past few months have brought us many disappointments and we have indeed been sifted, but we feel the wheat is remaining and much prayer is being made that there may be a real time of revival in our midst. Some who had stumbled seem to be showing signs of repentance and are regularly attending the meetings, others have gone right away. The backsliding of the Christians has been a hindrance to the unsaved, so we rejoiced last week-end when there was an opportunity of proving to them our God's faithfulness, despite the failure of some who have taken His name. Some months ago a Christian was travelling in Angola, when he and his servant were challenged for their passes. They had these, but the servant took fright and fled. He was searched for but not found. The Christian returned home, thinking the man had done the same. Great was his dismay when he found that this was not so. After waiting for some time he set off again in search of him. In the meantime the heathen around had made great trouble over the matter, reviling the Christians on every possible occasion. Many feared that the man had died of hunger or been caught by wild animals. On Sunday afternoon he turned up,

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having been found by another man from this district. He had a narrow escape from death, and when some villagers took pity on him they kept him almost as a slave, and he was only released when a considerable quantity of goods were paid over for him. Recently there had been much special prayer about the matter, as it was continuing to increase the enmity towards the Gospel; great was the joy of all on his return. People from all around came to welcome him back and, while they were gathered, the Christians had a meeting, giving glory to God for answering their prayers and, as one said, "Ndonga, the unsaved were all ashamed in our presence to-day." The Christian who lost him is still away searching, but we hope he will soon return.

Nov. p. 285 (note)

from Mr. V. Reed (Northern Rhodesia),—there are seventeen teachers in training at Chitokoloki; Mrs. Reed has fifty-nine girls in the school, some two-thirds of whom are believers.

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AFRICA

[DECEMBER,

laid them with the assistance of a native brother from Nyangkundi. Now the hall is completed and it will accommodate about 300, seated on the grass floor.

Two Babira women stepped through the portals of the door of faith last week. Ten Walendu believers of the village of Katcho were baptized early Lord's-day morning. Eighty Christians from villages surrounding Mbisi brought materials for the construction of a hall there, although the priest had threatened awful things if a Protestant chapel were built. Men carried poles; boys, bark-cord; women and girls, grass. Seven young evangelists commenced the construction. All was done voluntarily, and for the Lord.

A rich native chief, Kapiteni, trusted the Lord some time ago. Now he has a Testament which he can read, and asks that we baptize him on our next visit to his village. His testimony is resulting in the salvation of a number of his people. Pray for him.

A fortnight's gospel campaign has been commenced in the village of Marabo. This is a strong R.C. centre, but over fifty were at the meeting last night. The sisters take turns going with us nightly in the gospel car. We are using the more difficult Kibira language as much as possible in these meetings. It is truly the language of the people, which even the aged understand perfectly. Pray for such campaigns as this.

73990
Northern Rhodesia

G. R. Suckling. (CHITOKOLOKI)

Sept. 4th.—A work of grace is being carried on in the hearts of those gathered here. Four more boys and ten more girls are asking for baptism and we are encouraged by ones and twos professing conversion. We are particularly glad to see the spiritual development of those who were baptized some time ago. Some are already showing gift as preachers, while others are keen on bringing their school-fellows to the Lord. Four have been thus brought during the week-end.

In the goodness of God, we have been enabled with some help from the Government to put up entirely new accommodation for our schools and orphanage, and for the first time since we commenced the girls' work, we shall have them in hygienic conditions.

School has been in progress for the last five weeks and it is with deep gratitude to God that we record the fact that all the boys and girls, nearly 250 in all, have been kept in good health, in spite of a lot of sickness in the villages.

73991
Miss Ruth Banning

(KALENE)

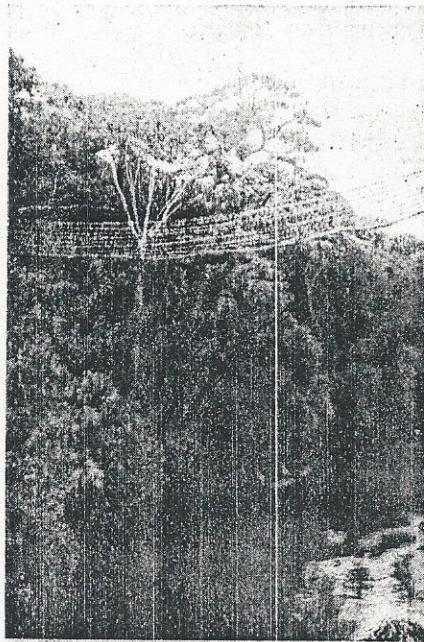
Aug. 25th.—We are very thankful for the open profession of faith in Christ by two men in the hospital for whom much prayer has been made. Almost immediately this appeared to stir up Satan, and the Lord permitted a severe illness to fall upon a child of each. One child He has taken, and we pray that the father will stand in the trial which has come upon him, for evil tongues say he has eaten the life of his child to save his own. The other child is improving.

73992
George Butcher.

(CHAVUMA)

Aug. 23rd.—We have just returned from a prolonged trek in the villages, where we came in contact with many natives. We are contemplating

beginning a couple of out-schools, where there is a decided interest in the things of God, but too far away for the people to come to the meetings here. The first place is on the Lukolwe river twelve miles away. There would be about twenty villages within easy reach of this centre. While we were there a couple professed faith. The second place is called Milanda, where there are twenty-three villages in a group. While there are not many Christians, there is a deep interest in the things of the Lord. Our plan is to erect a small building where we or native workers can go for meetings in either the dry or rainy seasons.



OVERHANGING BRIDGE, BELGIAN CONGO.

(Sent by Mr. W. Deans.)