

Articles from *Echoes of Service* (Vol. 69, 1940) & (Vol. 70, 1941)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 69 (1940), Jan. p. 13

Thomas Hansen. (NYAMBOMA)

Oct. 12th.—Recently three young men and women professed faith in Christ. The head man at Nguvu's, where we have an out-school, about twelve miles away, is showing considerable interest in the Lord's work there. He has caused the attendances at the gospel meeting and at the day school to be greatly increased. His name is John Nguvu. He was baptized twelve years ago, but afterwards went deeply into sin and left the district to find work. He returned to his village two years ago and was urged to take up his duties as chief, and he also made an effort at restoration to the assembly, but his backsliding had involved him in matrimonial difficulties. The other day I received a letter from him saying that he had arranged for his wives to return to their homes, and was trying to get back his first wife, whom he had deserted and caused to sin. He appears to be sincere.

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Vol. 69 (1940), March, pt 53-4

H. T. Deubler. (CHITOKOLOKI)

Dec. 22nd.—Last Sunday I had a very interesting day. The white men take it in turn to spend a Sunday out in the more distant villages. I set off in the morning with a party of schoolboys. We went about five miles along the bank of the river holding gospel services in the villages. Then we crossed and came back along the opposite bank. The senior schoolboys gave very good

gospel messages to the people who gathered to listen. In one village especially there was great interest, and an old man who was busy making baskets was ready with answers to questions, and seemed very interested. Another village was the scene of a beer-drink. The men were gathered in their palaver house drinking honey beer. As we were a good number, we were able to sit and have a gospel service round them and sing some good gospel hymns. They soon stopped their drinking and listened very well.

A tremendous amount of building has been done here. The two new school buildings are up, each with four large classrooms. The boys' compound has been improved and is now self-contained. The girls have a new compound and the new dispensary is all in working order. The old dispensary is now the girls' school. At the moment there are about 170 girls and boys in the boarding-school here.

The Chitokoloki family was increased the other day when a man arrived with a suitcase on his head. We noticed there were air-holes in the sides of the case, and we wondered what he had in it. He placed the case carefully on the ground and opened it to reveal three little babies, triplets. Their mother had died, and the poor mites had been more or less (rather less than more) looked after in the village for eight days. They were in a terrible state, but, of course, were taken in. Mrs. Hansen has been looking after them.

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of witchcraft in connexion with an effort to render themselves immune to snake-bite, have been restored and are showing that they have been blessed by the discipline (*F. Ray Williams*). At *Kaleñe, Northern Rhodesia*, one of the former out-school teachers has inherited the chieftainship of the large district. His new position will be fraught with danger for him as a Christian, though it will carry with it exceptional opportunities of doing good if he remains true to Christ. He and his wife are the only Christians in his capital. Earnest prayer is desired for them (*Miss E. M. Burr*). At *Kawama* a lad of about 14 years of age was brought in suffering from a bite by a crocodile. He had been sleeping in a grass hut near the river with two of his friends. The reptile entered the hut and caught him by the arm. His friends were able to beat the crocodile off, but not until after it had inflicted a bad wound. The boy has professed faith in Christ, and his changed life testifies to the reality of his conversion. His uncle, who is with him, is an elder in one of the village assemblies (*Miss A. Adams*). At *Johnston Falls* there have been definite conversions amongst some of the senior lads in the school over which *Mr. C. E. Stokes* has charge. One of the junior teachers was recently baptized. The school work is growing almost beyond Mr. Stokes's powers; the boarding-school is quite full.

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NORTH RHODESIA

G. R. Suckling. (CHITOKOLOKI)

June 24th.—Our school year ended in May. The outstanding mercy was that in spite of having so many girls and boys on the place for so long, there was practically no serious illness amongst them except the epidemic of influenza early in the year, and the only death, that of the boy who was caught by a crocodile. We were encouraged by seeing ten more of the girls baptized, making twenty-nine girls in all from the orphanage and school who have been received into fellowship.

We were a large party for our tour of the out-schools, as we took all the girls and boys of the orphanage with us, except those too young to be able to walk ten to twenty miles a day.

We did not see many conversions, though we had many large and attentive meetings. At one camp meeting, three young men professed conversion and the following morning brought a companion. At three out of the six schools we visited, we had baptisms, twelve men and women in all obeying the Lord. One man at the river bank told the huge crowd that gathered how he had been taken to prison for attacking his wife with a knife. While there he had been led to the Saviour through a Christian gaoler in fellowship with us. After serving his sentence of two years, he made his peace with his wife, who has also professed conversion, and they are living happily together. Another man, at another river, reputed the richest store-keeper in the district, told the people that though he had, as they knew, his store with all its goods and also cattle and pigs and goats, all he had could never pay the penalty of his sins and so he had sought the One who died, bearing our sins in His own body on the tree. His wife was baptized at the same time.

James Caldwell. (KABULAMEMA)

June 21st.—The other morning, as I was at breakfast, four rough-looking men came to the window of this little shack and asked for Bibles. One of them seemed to be in charge of the "bag," for he carried the cash in a little red bag. He said they wanted to buy four Bibles at a shilling each and one hymn-book at a shilling. As he was about to hand over the money, one of the number registered a protest, saying that only three New Testaments should be bought and the other shilling retained to purchase food for the return journey (ninety miles) as they had no food nor had they any friends living along the way who would be able to give them food. The keeper of the bag replied that the possession of a New Testament was more important than food and they would have the four N.T.'s and a hymn-book and hope for the best in the matter of food for the return journey. The money was handed over. I thought this a very interesting incident. In these parts, Africans have very little money. How many of us would part with the last shilling and run the risk of having no food for a day or two so as to be able to possess a New Testament?

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*A Record of
Labour in The Lord's Name
in many lands.*

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Above—SCHOOLBOYS IN FELLOWSHIP AT CHITOROKOKI.
Below—SCHOOLGIRLS IN FELLOWSHIP AT THE SAME.

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before. With the consent of the B. and F.B.S. he is entering a Bible training college in Tientsin for three years' training (*H. M. Robinson*).

Africa.—At *Mutshatsha, Belgian Congo*, three African brethren, at a gathering on a recent occasion, related the story of their conversion. There was great interest taken in this. One of the pleasing features was the fact that each speaker read the passage which the Lord had used to bring conviction and to lead to Himself (*H. Faulkner*). At *Kamubangwa*, *Mr. L. Burrows* writes of the baptism of three women at *Kambi*. The assembly there is growing in numbers and in the grace and knowledge of the Lord Jesus. At *Malvale, Northern Rhodesia*, there was a baptism lately of two young believers. Several others desired to be baptized, but it was thought well to refuse their request. A trained native teacher from *Chitokoloki* is there now for the day-school, which relieves *Mrs. Hansen* of much work, and satisfies the educational authorities (*J. Hansen*). At *Chavuma*, several young people in the Sunday-school have professed faith in Christ. Two men who had become backsliders have been restored; one of them came with his brother from *Bié* on their way to the mines, but when they reached *Chavuma* their bicycles gave out and they asked for some work to enable the requisite parts to be purchased. While there this man professed restoration and his brother was converted (*G. Butcher*).

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Vol. 70 (1941), Jan, p. ?

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G. R. Suckling. (CHITOKOLOKI)

Sept. 5th.—Large numbers of Africans from our different districts, including those in the Congo and Angola, go to the Copperbelt. As there is no one who can speak to them in their own languages, the missionaries wrote to us several times urging that something should be done to meet the need. The need became greater when Christians in fellowship settled there, and wanted to be able to meet together for worship and service. When Thomas Chinyama visited there, several backsliders were restored and many professed conversion, and the missionaries asked us to free him for a time, at least, to continue the good work. We have arranged for him to stay there a year. Two evangelists have also been sent from Kakwata, and Mr. and Mrs. Revington Fisher are now living on the Copperbelt, and are giving very great help, as are also Miss Betty Marks (who runs a Dispensary on one of the mines) and Mr. Digby Fisher. Dr. Charles Fisher gives all the help he can in the midst of a very busy and valuable life of service to the community.

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H. T. Deubler. (CHITOKOLOKI)

Oct. 12th.—The school is very large this year, there being well over 200 boy boarders and about eighty girls. This is a great responsibility, but it is a great opportunity, too, to make known the love of God to them. So far this term, five boys have professed conversion. Pray that there may be many more.

Just before the term began I had a message from the R.C. station to say they were in dire trouble with their teeth. Should they come up here or would I go down? We decided it would be better for me to go there, so I

Miss Mary Robertson. (DIPALATA)

Sept. 24th.—We have just had a busy week-end, and there was a baptismal service on Lord's day morning when seven were baptized, three men and four women. There is a natural amphitheatre at the river-side near the house here; it was a splendid place for the service, and the believers carried down logs for all to sit on. We were fortunate to have the shade of a big tree, which was a good protection from the sun. One of the believers had a canoe in the river to be ready in case of accidents or crocodiles, but happily all went off well.

Last week-end we decided to visit all the villages within a reasonable radius, and see the people and try to get them in to the Sunday meetings. With some of the believers we went out in different directions and called at as many villages as we could on the Saturday, with the result that on Sunday the hall was filled almost to overflowing. We have been out regularly each Sunday to the villages, but I think that the united push in all directions wakened them up. We took a note of their names, too, to let them see we took individual notice of them.

Jan
set off in a canoe for the Kubompo river, where their station is. The journey took me just over a day, and I was there for about a week.

A fortnight ago we had the joy of seeing two women baptized, and others wish to obey the Lord's command.

James Caldwell. (KABULAMEMA)

Sept. 12th.—Meetings are very well attended. In a village meeting the other Sunday, the headman of the district professed conversion. He has attended the meetings every day since I came here, and we knew he was anxious. After the village meeting he stood up and told the crowd that he wished to be saved. He said he had heard all I had been saying about the many who merely profess to be saved, but that he wished to be thoroughly saved and cleansed from his sin. After this little oration he left the meeting and made for his hut, outside of which were many fetishes, which he proceeded to root up and destroy. He seems bright and has a desire to go on. For the first time he came to the breaking-of-bread meeting, and everything appeared strange to him, but he listened very well.