

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 71 (1942), ^{Feb} ~~Jan~~ (?) p 14

74218

W. F. Logan (Chavuma).—God's ways are wonderful! He gave us a truck to journey from Capetown to Livingstone. To see the Logan family in a truck with trunks, suitcases, food, etc., created no little amusement among the Christians in the towns through which we passed.

When we reached the bush proper, animals of all kinds crossed in front of us, but in every case they were more afraid of us than we were of them! At one place we ran over a wolf, which tried to out-run the truck. At another place a young lion leapt across the path within 200 feet. Three nights in succession lions came within 100 feet of our tent. One night we had to pound on metal most of the night to frighten them away or keep them from charging us.

Crossing rivers often gave us great concern. After choosing what seemed to be the best place to make the running splash, we would feel

14

the wheels slipping or sinking, which was a most unpleasant feeling. But from the Cape to our station we were caught in only one river hole. That held us up two hours.

For miles, before we reached Chavuma, the road was blocked by hundreds of natives waving to welcome us back. The nearer we came, the more the black objects covered the road, shooting guns, shouting, and pulling us almost off the truck. Our arms ached for days after from the native greeting.

Chiefs, headmen and many of the Christian natives brought gifts to show their thankfulness in seeing us back. When one realizes that all these are given of their poverty, it makes them more valuable indeed.

Sunday was our welcome-back meeting. It was a joy to see about 1800 gathered in the large tabernacle. Two professed faith in the Lord. The chief walked twenty-four miles to come and greet us.

George Suckling (Chitokoloko).—Last Sunday five obeyed the Lord in baptism. One was a native trader who lives over ninety miles away from here. He decided to build a meeting-room, and already some conversions have taken place there. He is about nine miles from the nearest out-school. When the meeting-room was completed he found that there was 2s. 6d. left of the money he had set aside for the purpose. He considered it dedicated money so would not spend it but brought it here as a gift to the Lord's work.

Not only is the work here very large. We have a very big district as well, without the advantages of motor transport. Our school is larger than ever, with 297 boys and seventy-six girls as boarders. Apart from the teaching, there is so much else involved—the feeding and clothing, the medical attention and the general supervision. As regards the expense, we are being more generously helped by the Government on account of war conditions, but food is costing us 100 per cent more than formerly and it is almost impossible to get such things as blankets and calico for clothes. We are trying to soften ox skins to take the place of blankets. I am glad to say that the usefulness of the school is constantly increasing. We have scholars here from twelve different centres, eight different tribes and at least twenty out-schools. Many of the scholars have had to travel (on foot) 250 miles to come here. This new term I have twenty in Standard VI class and there are many more in Mr. Reed's Normal School than ever before. We have been encouraged by a number of professions of conversions.

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943)
 about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 71 (1942), ~~Jan or Feb~~ ^{March} (2), p. 18 (notes)

At Kamapanda, N. Rhodesia, Mrs. Cunningham's old cook, who had been with them for 35 years, was so affected by the death of Mr. Cunningham that he suffered from a stroke, as a result of which he has fallen asleep. He was not only a faithful servant, but a great help in the Lord's work, a true shepherd, respected and loved by all in the assembly and by the natives in the district (Miss Whyman). Miss G. Lowndes mentions for prayer a little lad who fell into the fire three times last year through being subject to fits. He is fairly regular at the dispensary and knows the gospel well. At Chavuma there are 230 children daily attending the school, besides a further 500 in the ten out-schools (Miss D. G. Richards). At Johnston Falls Mr. W. Lammond says that the schools are full and over-

flowing there and in the district. In the one there they have between 500 and 600 boys and girls, apart from the "small army" of out-school children, all coming under the sound of the Word of God daily.

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 41 (1942), ^{May} pp 36-37

AFRICA

BELGIAN CONGO. W. Singleton Fisher (Kakwata).—We have just terminated a very happy New Year's prayer conference. Nearly 200 men, women, and children came in spite of the heavy rains, travelling distances varying from fifteen to sixty-five miles. We invited Silasi, a godly brother from Kalene, who was for many years with my mother and father, though he is still only about thirty; he gave us four very helpful, sound and refreshing addresses in a quiet humble way. Manasseh, a brother reared and trained largely by Mr. Rea, a gifted teacher, though he stutters, gave us one outstanding address on the Sonship and Humanity of "Jesus," stressing the full meaning of that wondrous name. Kutela, converted in this district over ten years ago, when the work here was only a branch from Muchacha, gave us a solemn and searching message. He is a great African leader, quiet and humble, but with much force of character and a deep hatred of sin. May God keep these men and others

like them. There are signs of some of the younger men growing spiritually. On the Lord's day we had the largest gathering we have yet had at the Lord's table. There were 169 present and 117 sitting behind. Over forty of these profess to have been converted either here or in the out-districts during 1941.

N. RHODESIA. G. R. Suckling (Chitokoloki).—Six years ago a big famine in the district caused by a locust invasion forced us to take under our care several orphans. As some were girls, it meant beginning a home; this has led to a full-fledged boarding-school, which is now a very important part of our work here, and one that has brought blessing to many. Many of those who came to us in the famine are still with us. We have lost some by death, and one or two have been married, but others have been brought in.

Some come to us in circumstances sadder than death. Uhenya's father, though a professing Christian,

deserted his wife for another woman, with whom he went to live nearly 100 miles away. The mother has gone off to Livingstone, nearly 500 miles away, and is living a life of open sin. We took Uhenya under our care, and, in God's mercy, she is now in fellowship and is the first young woman in the whole district to become a certified teacher.

The secretary to a native chief, 100 miles from here, is a widower with three girls. He is clever, and well educated. He begged us to take his three girls so as to have them under godly influence. Himself a backslider, he yet desires for his children what he himself has despised. We took the little girls, the youngest only about four years old and most attractive, and they are getting on very well.

A man left a village near to work in the towns. He returned last year with a child about eleven years of age born to him by a temporary union while away. His master had died and left him some money, but he had learned to drink, and it was not long before he had drunk away his fortune. He has gone away again, leaving his daughter behind. Her uncle is one of our leading elders and has asked us to take care of her.

Not so many boys were brought to us, and some of these, with the independence of budding manhood, have left us. The three oldest boys, however, are doing well in school and are believers.

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 41 (1942), July pp. 52-53

^{p. 53}
the presentation of the chief. He was brought out in a slow procession surrounded by other chiefs and taken to the stool of chieftainship, all the people kneeling on the ground and clapping. I had been asked to address the crowd, and in spite of their numbers, I had quiet attention as I spoke of God's claims and God's King, and then, at the request of the chief, reminded them that the elders of the tribe had for the first time chosen a Christian to be their chief, because they had seen how different was the conduct of one who had the fear of God in his heart. Then Mr. Logan prayed and the local school sang a hymn.

The choice has been made, and the new Shindi has sought to be faithful, but how much he needs our prayers. When he was taken to the temporary new quarters he is to use, he found a fetish ring had been hung in the doorway; he would not enter until it had been removed. As he was about to enter, he saw a piece of wood just in the entrance; it proved to be the top of a pointed stick forced deep into the ground which one of the old men assured him was absolutely necessary as a symbol of the chieftainship; and to remove it would mean a very short period for the new chief, but it had to be dug up and thrown away before the chief would enter, for he said he would rather trust the living God than a stick. On entering, he saw in a dark corner a fetish pole. The old men begged him to leave it. No one would see it in the darkness. It was necessary to guard the life of the chief. Pointing out that it had not kept his father from dying, the chief insisted on this being removed too.

Thus a clean start was made. But think of the forces of darkness and reaction that will be brought against him: He hopes to come down here very shortly to spend the week-end with us. He has other Christians near him who will try to help him, and we shall visit him as often as we can. Pray that he may, as he himself has asked, be given wisdom and grace for his difficult task.

James Caldwell (Kabulamema).—Kabulamema is sixty-five miles east of Chitokoloki. We are seventy-five miles from the Government Post and doctor. A motor road passes us some eight miles away, and a road from us to the motor road will be completed this year. We are three hundred and fifty miles from the railway, the nearest point being Chingola in the Copper belt.

When we came out here to the Kabompo, we were alone, but the Lord has wonderfully supplied us with fellow-workers. An African brother and his wife have come to live here. Their coming was a

definite answer to prayer. We had been praying the Lord for such an one, and one day we received a letter asking if he and his wife would be welcome, as they wanted to live somewhere where a new work was beginning. We welcomed them, believing them to be the Lord's provision, and this has proved to be the case. He is an outstanding brother, with a very good knowledge of the Scriptures, able to teach the believers, and preach the gospel acceptably. Other African believers have gathered, and the Assembly now includes seven African believers. After our coming here, Mr. and Mrs. Butcher expressed their exercise of heart about joining us, and we were glad to welcome them about a month ago. Mrs. Butcher, like my wife, is a nurse, and we deeply appreciate all the help they are able to give in the work.

p. 52

N. RHODESIA. G. R. Suckling (Chitokoloki).—Recently the chief of the Lunda died and there were three claimants to the succession. Two were already chiefs and belonged to an older branch of the family, and so were considered to have a prior claim. The third was the late chief's son, who had taken the name of Peter Dawson. He came to us as a boy in 1914. He professed conversion, but got away from the Lord and went to the towns, but came back repentant, and for some years he and his wife have been in fellowship. When the elders of the tribe approached Peter about the succession, he warned them that he could not accept the position if they expected him to join in all the evil practices hitherto associated with inheriting the chieftainship. This was thought likely to put the majority against him. When the time came for the election, he publicly repeated what he had said to the elders. For the election, three large basins were placed on the ground, one for each claimant, and those entitled to choose were told to put a leaf into the basin of the man they wished to be chief. One leaf was put in for one, and two for the other, while over 500 were put in that of Peter's.

The following day the inauguration took place. We missionaries were asked to be present. Mr. Deubler and I went from here, but our friends from Chavuma with their motor-car were able to come down in strength. The night before the inauguration the newly-elected chief slept with a number of Christians so that no effort could be made to involve him in the works of darkness usual on such occasions. In the morning, when he was ceremonially bathed, Christians were present for the same reason. A crowd had gathered for

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol 41 (1942), Aug pp 60-61

all our time from 8 a.m. until 2 p.m. each day.

NORTHERN RHODESIA. Mr. W. J. Bentley (Kamapanda).—Recently a young married girl, who with her husband had come to live near us, attended the Gospel services regularly, and has made a profession of faith. A week later her husband was visiting us, and had occasion to go into the kitchen where he was met by one of our Christian young men, who commented on the fact that he looked unhappy. He agreed he was unhappy and added, "it is very hard for two to live together not thinking the same, my wife has believed the Words of God, and I am an unbeliever." The Christian asked him whether he would like to believe, and he answered that he would. Immediately the Christian turned up the Word of God and preached unto him Jesus, but the seeker could not grasp the truth of the Gospel. At this point one of the out-school teachers came in and was able to add his help to the searching of the Scriptures, with the result that the seeker found Christ. Please pray for these two that they may be kept in the midst of the darkness and sin that abound.

Miss K. Stephenson (Kamapanda).—The headman in our village, who is an elder, has four boys. His eldest son Jim was saved about two years ago, and so was his brother Roni, who is nearly eight years old. His three daughters, who are older than the boys, are very bright Christians and in fellowship. The mother is a soul winner and has led many of the women to the Lord. Before going out to the fields to work each morning, the father has reading and prayer with the whole family.

Recently our new oxherd's wife was saved. She is seventeen years of age and attends my Sunday morning class. Her husband is a quiet man and did not prevent her from coming to the meetings. He has now been saved.

Miss D. Wareham (Chavuma).—On a recent journey and at our first camp fire, I was privileged to lead two young men to the Lord. One was the headman's son in the village where we camped, and the other, one of my carriers. We had prayed much for him on other itinerating trips, and each time though impressed, he would say "not yet." Please pray for some standard 2 boys, who will be leaving us at the end of this term to go to Chitokoloki for further teaching. Many are not yet converted.

Mr. V. C. Reed (Chitokoloki).—In our school we have more than ever before, those training for teaching—over forty—some of whom come from places nearly three hundred miles away. All are professing Christians, and about

half are already in fellowship. In most cases we do see in the two years they spend with us, some real growth in Christian character and knowledge; and we are encouraged now, after this work has been going on for nearly seven years, to see that all those who have passed through the Training School are going on well.

Mr. C. E. Stokes (Johnston Falls).—The chiefs and headmen in our district are insisting that all the children should go to school. We are therefore packed out, and hardly know where to put the children, or to find teachers to teach them. It is a wonderful opportunity, but a great responsibility. The Sunday school grows bigger and bigger, and there are now sixteen large classes. A very sad accident occurred to one of our Sunday school pupils last week. She was in a canoe with two young boys, when it capsized and she was seized by a crocodile and killed. She was about fourteen years of age, so that her death made a profound impression on the school. Last week one of the senior lads in the boarding-school came to me and professed faith in Christ. He was much influenced by the death of this girl. We had a baptism last month when five followed the Lord, and others were baptized in two of the village assemblies.

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 41 (1942), Sept. p. 66 (Notes)



Africa.—At Mboma, *Angola*, Mr. T. Wilson writes that the leper camp is full to overflowing, and many have to be turned away, as the camp cannot be extended at present. At Kavungu Miss J. Beamond has been visiting villages for a month, which had been unable to be reached for several years. A leper, in a sad physical state, confessed faith in Christ. At Casombo there have been several conversions, among them one whom Mr. MacPhie describes as the biggest scoundrel in the district. He had been expelled from a Government post and became the subject of much prayer. Miss Clavell sends word of the conversion of six members of the Young Women's Bible Class, all of them connected with the Christian assembly. Others remain hard and unyielding.

At Dilolo, *Belgian Congo*, there are over 100 youths in the boarding school. Gospel meetings are attended by about 600. There are three regional centres within a radius of twelve miles, at each of which there are two or three dozen boys in the boarding schools, and the village people attend the meetings in good numbers (W. R. Rew). At Mutshatsha Miss Holt had an enthusiastic welcome upon her return from furlough. Dr. R. E. Porter and his wife are now working at Kasaji. Mr. E. R. Grove, at Mount Koni, asks prayer for work developing at a village where, in spite of much antagonism religiously, the Lord is granting blessing, and one of the evangelists is helping the converts. At Tomene Mr. Brierley writes of the baptism of two believers and of the testimony of two backsliders, who stood up in a meeting expressing the desire to return to the Lord. One of them had gone back to heathen practices. He brought a bundle of fetishes and burned them outside the village. Thereupon

171410310
a workman, who had been attending meetings, professed faith in Christ.

At Mujimbeji, *N. Rhodesia*, the hospital is full to overflowing, and temporary houses for patients are filling up before they are really ready for occupation. A short time ago, a man and his wife stood up in a meeting saying they wished to follow the Lord. The husband is in an advanced state of tuberculosis; they come from a district two or three days from the west (S. W. Buckland). At Kaleie Dr. Kaye asks prayer for fruit to the Gospel work in the hospital. At Chitokoloki, at the close of the school year, twenty-two men have taken the exam. for the Teachers' Certificate. Most of these come from the neighbouring districts. They go to work in the out-schools, and their influence extends thus over about a thousand boys and girls (V. C. Reed). At Kabulamema cattle have been dying in considerable numbers, probably owing to the presence of the Tsetse fly. They are being replaced by goats.

At Fort Rosebery Mr. G. W. Sims says that the past year has been by far the richest in spiritual blessing amongst the young people, and that this is largely due to the influence of his daughters. At Port Elisabeth, *S. Africa*, Mr. E. J. Peake tells of the conversion of an old man and his wife, as a result of his ministry in Klein school in the Bethelsthorp district.

← Important re: education

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943) about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 71 (1942), Dec. p 92

was called, and a crowd soon gathered. The headman's principal widow sat near, all covered with red clay, fasting and waiting to be delivered from the spirit of her dead husband. The wound was still fresh and the interest was intense; when death has done her cold work the natives are always ready to listen to the Gospel. After the meeting fifteen made a profession of faith in our Lord. All along the way there was everything to encourage. Satan was busy, too, but headmen begged me to send them teachers and evangelists.

Mr. T. E. Wilson (Capango).—We returned here after a journey lasting a month when we visited all the centres of testimony among the Songo people. Many years ago Mr. Lane brought two Songo boys from Luandu to Capango; one did not turn out well, but the other has now returned to his own people and is trying to get a foothold. He is having an uphill fight but is sticking manfully to it. We also visited Sinai where an assembly has recently been begun. At each place along the way we had meetings, seeking to strengthen the believers. As a whole the work in the Songo district is being severely persecuted. We visited a group of Ovimbundu believers, who are carrying on a pioneer work among Chokwes at a place called Catalumba, beside the Luanda Falls. They have a good sized assembly, and recently there has been a friendly offshoot to a new work at a place, Munyango, on the railway. Since our return we have been to a conference arranged entirely by African believers at one of the outposts called Mukendenge. They had erected a huge grass shed with platform and benches. Five oxen were killed to feed the visitors and they had gone to great trouble to build temporary huts so that all could have accommodation; 752 visitors were entertained. Last Lord's day nine believers were baptized here.

Mr. W. C. Maitland (Mboma).—My health has been very good and on my arrival at Dilolo, Mr. and Mrs. Rew invited me to remain with them for a time, as there was some delay in getting my entrance papers. I was taken to their outposts and boarding-schools, and as they are almost, if not altogether, Achokwe, I felt quite at home among the pupils, especially as some of them came from our part of Angola. We were able to have meetings morning and afternoon, one for the Gospel and the other for believers, and a keen interest was shown. The work at Mboma is quite prosperous. The new workers seem to be so energetic. Mr. Raymond is quite at home in the school, and it would appear that the pupils are making good progress.

NORTH RHODESIA. Miss C. E. Perkins (Kamapanda).—Recently an elder, who lives near one of our out-

schools, came along for a few days. He took the believers' meeting at noon and gave a very stirring address. He pictured the villages in the near districts, divining, worshipping idols, drinking and dancing and worse, and then asked all present what they were going to do about it. He said he thought we were all looking forward to getting a reward from the Master, but reminded us that such rewards had to be earned now. He also said that he hoped to go itinerating and had come along to see if one or two young men would offer to go with him. He goes out every dry season in this way. I had the privilege of going with him and his wife three years ago, and I shall never forget it. Two men offered to go with him and they started off about a week ago.

Mr. G. R. Suckling (Chitokoloki).—My wife, Miss Seccombe and I covered a distance of 250 miles in just under three weeks. We visited fourteen centres of testimony, ten of them out-schools, and we were able to spend a week-end at Kabulamema with the **Caldwells**. It is a lovely spot, and is being well developed. The out-schools are always a source of joy and thankfulness to us. Since we returned, we have had all the out-school teachers in for a refresher course, at which two of our teachers just back from Lusaka, where they have been attending a special course for teacher-supervisors, told of their experiences and of the purpose of their training. For long, we hesitated to send any of our folk so far away, especially as we know that at the school they would be brought in contact with modernism and sectarianism. In 1940 however, we decided to send John Mwendela (eldest son of the helper I had in the early days here) and Silas Chifwanvisa. We kept in touch with them by letter, and I was able to see them once last year, but on the whole they have been very isolated from real Christian fellowship. I am more than thankful to say they have come through the test victoriously. There was great thanksgiving as they recounted their experiences and extolled the keeping power of the Saviour in surroundings that made faithful witness very difficult. Several of the out-school teachers themselves had a fine story to tell of their trials and triumphs during the past year. At two places where the Christians found things were falling to a low ebb, special prayer meetings were convened; at one place, meetings day after day for a week. Prayer was answered. The Christians were revived and aroused, and as they afresh renewed the testimony, new interest was shown and blessing granted.

One out-standing convert on the out-schools is a young man about nineteen. He has been crippled from birth, and can move about only on his elbows and knees. He was carried over from Portuguese territory when

he was still a child, and has never been away from his village since. At an out-school, fifty miles from here, he heard the Gospel and trusted the Saviour. In spite of his terrible handicap, he made his way through thick sand to school, and has learned to read, and the one thing he asked for was a Testament, which, of course, I sent him as soon as we returned. He wants to go further, and has asked for baptism, so I arranged for him to be carried in here. He has given clear replies to all the questions put by the elders, and we are hoping to baptize him along with other school boys before long. He has already started to learn weaving. It is pitiful to look at his crooked, maimed body, but it is a tonic to look at his face, radiant with the joy of the Lord.

Our new leper colony is well under way, and we have already nineteen more lepers, with dependents. Six of them have already professed conversion.

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 77 (1943), July p. 44

Mr. G. R. Suckling (*Chitokoloki*).
—The work here has become the centre of widespread activities. The majority of those who pass through the school become teachers and in this way the influence of Chitokoloki is being spread over a very wide area. Most of the pupils come from our own out-schools (twenty-four of them, with nearly 1,500 scholars, in strategic positions, in an area close on 10,000 square miles). We get satisfaction in hearing from fellow-missionaries that the teachers trained here are proving a great blessing and help, not only in the school work, but in the work of the



Lord. We have been able to send teachers to four centres where they had none certificated, and now the Government are asking us to staff two Native-Authority schools, one, more than two hundred miles from here. Imagine what a difference there will be in the future of the country if all the teachers are Christians. Ours is the only teacher-training centre in the whole province which is larger than the whole of Ireland.

A big extension in the leprosy work is expected. We already have patients from more than 500 miles away.

Mrs. D. A. Barnett (*Chavuma*).—
Recently the prime minister of the head-chief of this district was on a visit here. Though himself not a Christian, he was accompanied by a Christian man. We rejoice that the head-chief is a Christian in fellowship, even though many of his people take no interest in the things of God. While the prime minister was here, more than one person spoke to him about his soul's welfare, but he did not heed the call. Last week we were shocked to hear of his death. He had been drinking heavily, and wanted to cross the river Makondo. Upon arriving at the river they found the boat missing. The night was very dark and his wife was afraid for him, but he persisted in swimming across. He was nearly at the other side, when suddenly the water seemed to draw him under with great force, and his wife never saw him again alive. Next morning a search was made for the body. When found both his arms and legs were missing. A crocodile had caught him. The chief ordered the people to set a line with a large hook and bait, to catch the crocodile. They were successful and it was caught and killed. Amid the shouts and singing of the people, it was dragged to the grave of the late prime minister. There they opened it up and found the arms of the deceased. These they took and buried beside his body. The head of the crocodile was used to decorate the new grave. We do trust that this happening will speak to many in the neighbourhood, as to the necessity to prepare to meet God.

In the last few months, the Lord has been working amongst the children of the Sunday and day schools; several have come out brightly for Him. Last Lord's day, in the s.s., the daughter of one of the Christians accepted the Lord. Please pray for the work among the children.

Articles from *Echoes of Service* (Vol. 71, 1942) & (Vol. 72, 1943)
about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 72 (1943), Oct. p69

NORTHERN RHODESIA. Miss R. Banning (*Kaleñe*).—I have been back in the bush for two weeks now, and yesterday had the joy of seeing two young people baptized in the river near by. One of them was a girl who is one of our orphans; she has been bearing a good testimony for some time. There were good numbers at the service, and they listened well as one of the elders gave an excellent explanation of the meaning of baptism.

An amusing incident occurred, when an old lady, who turned up late, from our *witches'* village, suddenly got up and began to shake herself with much gusto, whilst another one brushed her vigorously with a branch of leaves. She had sat down amongst the army ants, and they do bite!

The annual refresher course is now on for the out-school teachers, who are being given Bible studies and general knowledge to help them in their work.



Please remember these men and their wives, who are holding forth the Word of Life in far-away villages, villages full of witchcraft and sin. They have little education, but they love the Lord, and have borne faithful testimony for many years.

The hospital is full of pale skeleton children and adults, the result of hookworm and T.B. and lack of good food, for there is little meat to be had in this district.

Mr. G. R. Suckling (*Chitokoloki*).

—The time will come when the Government feels it can take over all the educational work in the country, but the fact that it cannot do so yet is providing us with a wonderful opportunity of reaching the young people of the whole district with the Gospel and, through them, the older people. Every out-school becomes a centre of evangelism. In some parts of Africa, the out-schools are evangelistic posts first and schools a very poor second. They can be occupied by faithful men who have very little educational ability themselves and practically no training in teaching. That is strongly discouraged in British territory. The Government encourages the opening of out-schools and religious teaching, and allows absolute freedom for Gospel meetings and for church life, but it does expect a reasonable standard of efficiency in the educational work. We have been trying to meet this requirement and in doing so have found a wide open door for evangelism. Another important feature of the work has been that it has provided a large number of our Christians with a vocation in which they can satisfy their natural desire to improve their position and live more like civilized people, without having to do what so many others have to do, go off to the towns, where all too many, in a spiritual sense, lose their way and perish. Teaching provides not only a vocation, satisfactory to the teachers, but it makes them the leaders and guides of the people in these transition periods and, from our point of view, best of all, it enables them to preach and live the Gospel among their own people.