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Chavuma WALLACE AND RUTH LOGAN—
Mr. Sims, Mr. Geddis, and I recently took an unusual trip, under peculiar and trying conditions to explore a new district, where no white people are located, with a view to finding a suitable place for Mr. Geddis and family to start Gospel work.

We sent our load men a day in advance, as we intended to compress two days' journey into one. Due to the heat, deep sand and bushes, we could hardly get through ourselves to say nothing of using our bikes, so that night fell upon us in a thick bush in unknown territory. The forest was so dense that any sight of the sky was shut out from us; it was no good to look back for it was too dark to see. It was difficult too, to shut out fear as to the possible nearness of a lion, a leopard, or a snake. Often our progress was impeded by logs or fallen trees and thorns that tore our flesh, and in some places where elephants had walked they left huge holes in the ground. At last we came to a clear space and the stars again gave us welcomed light, and then off in the distance we saw a light which told us that a village must be near. We pressed on, and to our hearts' joy we found that we were within a mile of our destination. Unfortunately we arrived only to find that our load men had gone by another path, so we were without tents, beds, or food.

In our light trekking clothes we began to suffer from the cold as the night advanced, and we were so tired, hungry, and sleepy that for the first time in my experience none of us even cared to open the home mail which was waiting for us. Happily, however, there were a few native Christians in this village and they soon brought to us some mush and ifo (native relish to eat with mush). Then we felt like getting into our mail. Strange! there were two newspapers in our mail, we wondered why, but soon saw God's hand in it. The coldness of the night increased, chills shook our frames, but we stuffed the papers inside our clothes, spread some under and over us and soon felt quite cozy. The biggest part of that

mail was newspapers but we believe God sent them and thanked Him for them.

The next day, we entered one of the biggest, thickest, and longest jungles I have ever seen. It was a day not to be forgotten. Our water supply ran out and we started to weaken. Sometimes it seemed that further progress was impossible, then one of the party would call out, "No surrender, boys!" This would stir us and on we would struggle for another half hour until we would have to fall by the way for a few minutes of rest until the same call would again stir us to renewed action. No food, no water, no carriers! It was a hard journey, but we arrived in camp and this time found all set up. An hour later, we had food and were soon off to bed.

The next day we proceeded more easily until we reached a certain swamp. Here, Mr. Sims, who was leading, stepped on what appeared to be solid ground but rapidly sank. Mr. Geddis attempted to help him and also went down. We formed a human chain and rescued both. A little later in our journey, Mr. Sims' leg gave in and we must go through a huge forest, and one of our number crippled. That evening we made a hammock in which to carry Mr. Sims the next day. Being out of the dense bush we pushed on so that we might send out help from Chavuma to assist Mr. Sims. When we had reached half way, we sat down to have something to eat and then provided for Mr. Sims when he would arrive. But to our great surprise we saw him coming along the road at a rapid pace. The hammock was too slow so he got out and walked. He had something to eat and came all the way to Chavuma with us. His leg is now as strong as ever.

We are now thankful to be able to report that this new Gospel center is started and we know that you will pray for us as we seek to spread out further in the work of the Gospel.

"Consider the postage stamp, my son; its usefulness consists in its ability to stick to the one thing until it gets there."

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NORTHERN NIGERIA (British)—population, 20,000,000. Until 1919 there were no missionaries from the Assemblies in Nigeria. Mr. Hewstone had been in the East Sudan for six years, and finding doors closing there, he entered Nigeria.

Echoes of Service lists 14 workers, of whom the following are from the United States and Canada—

- Dibble, Mr. and Mrs. R. R. (Buffalo, N. Y.)—Akwachia
- Hewstone, Mr. and Mrs. A. A. (Toronto, Ont.)—Oturkpo, P. O., N. E. R.
- Gross, Mr. and Mrs. Malcolm L. (West Philadelphia, Pa.)—Aiyangba, via Lokoja and Idal
- Jacobs, Mr. and Mrs. Gerald G. (Los Angeles, Calif.)—Box 110, Kano

FRENCH EQUATORIAL AFRICA—population 3,500,000.

Mr. OLLEY of Britain in the Tchad territory is the senior worker in this field. MR. AND MRS. WALTER GANZ have been working in the Doba area for thirteen years and, as stated in our April issue, were recently joined by his sister. MISS MILDRED MACLACHLAN, accompanied by her mother, after spending two preparatory years in France and three years at Doba in 1937 opened a station for girls at Bebidjia about 15 miles further out in the bush. There are native Assemblies and over twenty native preachers whom the missionaries seek to teach and encourage.

The following workers are from the United States—

- Ganz, Miss Marie P. (Columbus, Ohio)—Mission Evangelique, Moissala, via Ft. Archambault
 - Ganz, Mr. and Mrs. Walter A. (Columbus, Ohio)—Doba, via Ft. Archambault, Oubangui-Chari
 - MacLachlan, Miss Mildred (East Orange, N. J.)—Doba, via Ft. Archambault
 - Rogers, Mr. and Mrs. F. William (Chicago, Ill.)—Moissala, via Fort Archambault (absent)
- Echoes of Service lists also J. R. Olley, at Fort Lamy.

BELGIAN CONGO—Here Dan Crawford planted his Bible Schools and outstations. In a letter shortly before his death he spoke of their great school standing in the middle of the Luanza Square, from which more than 200 other mission buildings radiate off to the mountain and river, reaching out to their then 28 preaching stations where halls had been built. He said then

it took a month's journey on foot to reach and return from their farthest outstation. In one section alone the reports of attendance for one session had been over 27,000.

Here also Mr. and Mrs. John Alexander Clarke, who left Glasgow in 1897, have worked so long and with such success in the Mulongo section. He writes recently of constant opposition but of great need for able men to help care for the young Assemblies.

Mr. and Mrs. Robert Deans have worked among the Pigmies at Irumu. They were reinforced in June by Mr. and Mrs. William T. Spees, who have spent many months in preparatory study in Belgium. Mr. and Mrs. William Deans, who have been on furlough, expect to return soon, and plan to take with them Miss Mary Fifield.

Echoes of Service lists 76 workers from the British Isles. The following have gone out from the Assemblies in the United States and Canada—

- Deans, Mr. and Mrs. Robert (Oakland, Calif.)—Lolwa, Irumu
- Deans, Mr. and Mrs. William (Oakland, Calif.)—Nyankundi, Irumu (absent)
- Fifield, Miss Mary (Albuquerque, New Mexico)—Nyankundi, Irumu (outgoing)
- Harlow, Mr. and Mrs. E. Edward (Toronto, Ont.)—Nyankundi, Irumu
- Searle, Mr. and Mrs. D. C. Gordon (Verdun, Quebec)—Irumu
- Spees, Mr. and Mrs. William T. (Oakland, Calif.)—Lolwa, Irumu

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ANGOLA—Into Angola we have poured forth much effort. This strip has well been called "The Beloved Strip" because of the precious dust that lies in it. Free and lavishly, has life been laid down that Africa might live. These graves, mute appeals of love giving until love dies, gives us a mortgage on Africa, for our dead lie there and we must continue the work they so nobly began.

Over fifty years ago Fred S. Arnot, inspired by David Livingstone's appeal, crossed and recrossed the territory included in what is now the Portuguese Colony of Angola, praying and preaching on his weary marches; praying that messengers of Christ might be sent forth by the Lord of the Harvest. Fred Arnot's prayers are being answered. Today in Angola alone there are 65 men and women

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who have gone from Assemblies in the British Isles and America.

There are twelve main stations in four tribes, speaking distinct languages, Umbundu, Chokwe, Luena (or Lovale) and Lunda. There are hundreds of native believers, twelve assemblies where there are missionaries, and a few assemblies where there are no resident missionaries. In the last three mentioned tribes there are no other missionaries working. We have told the missionary societies that we will take these three tribes as our responsibility, as far as God enables us, hence we have at present a free hand and uninterrupted fields, including probably a million souls.

The hitherto unwritten languages of these tribes have been reduced to written form and Bible translations prepared in these languages entirely by brethren from our assemblies—printed by them on our own presses, assisted by native helpers on the field.

Over one hundred branch stations, or out schools, have been established and are being taught by native believers.

At our half yearly conferences in Bié, as many as 1,500 believers have been present and the halls have been built by the native Christians themselves, under the missionary's leadership, who becomes, for the time being, carpenter and bricklayer.

Progress has been costly, Brethren Johnson, Galt, Morris, Bird, Lynn, Cuthbert Taylor, Dr. Sparks, and Sisters Mrs. Lane, Mrs. Saunders, Mrs. Judson, and Miss E. Howell have laid down their lives and entered in to be with Christ through the portal of African fevers in needy Angola.

Backslidings among the Christians and other disappointments there have been; nevertheless, even the visible results of forty years' Gospel effort lead us to rejoice that God has, through His servants, "opened the door of faith" to African Gentiles.

The following workers are from the United States and Canada—

Bier, Dr. Leslie B. (Brantford, Ont.)—Caixa Postal 3, Vila Luso

Bodaly, Mr. and Mrs. John E. (London, Ont.)—Missao do Chitau, Posto de Nharea, Andulo, Bié

Day, Mrs. Christopher (Buffalo, N. Y.)—Monto Esperanca, Coemba, C. F. B.

Dunbar, Miss Jean A. (Vancouver, B. C.)—Luma Cassai, Caixa Postal 15, Vila Luso

Gammon, Mr. and Mrs. H. L. (Buffalo, N. Y.)—Caixa Postal 15, Vila Luso (absent)

Horton, Mr. and Mrs. Albert E. (Buffalo, N. Y.)—Kavungu, Mwinilunga P. O., via Ndola (absent)

Long, Mr. and Mrs. David B. (New Bedford, Mass.)—Missao Evangelica de Quirima, Malange

MacJannet, Mr. and Mrs. Malcolm (Somerville, Mass.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso.

MacRae, Miss Susan (Framingham, Mass.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso

Maitland, Mr. and Mrs. W. C. (Chicago, Ill.)—Caixa Postal 3, Vila Luso

McLaren, Mr. and Mrs. Robert S. (Toronto, Ont.)—Caixa Postal 10, Vila Luso (Mrs. McLaren absent)

Murrain, Mrs. Elizabeth A. and Miss Mary A. (New York City)—Caixa Postal 39, Bié

Olford, Mrs. F. E. S. (Buffalo, N. Y.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso (absent)

Smith, Mrs. Gertrude (Tenafly, N. J.)—Caixa Postal 3, Vila Luso

Wilson, Mrs. T. Ernest (Hartford, Conn.)—Missao Evangelica, Posto de Quirima, Malange

Wiseman, Mr. and Mrs. George (Jersey City, N. J.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso

NORTHERN RHODESIA — Early in this century workers, fired by the inspiration of Mr. Arnot's accounts, began work in this territory. Sickness and death laid low most of the early pioneers. In 1914 Mr. Arnot returned with new workers and since then the proclamation of the Gospel has been constant and has been greatly extended. Here are to be found some of our largest stations with growing networks of schools, outstations, and Christian villages. Sixteen stations, manned by 81 workers, are scattered through this great country.

From the United States and Canada are the following—

Butcher, Mr. and Mrs. George (Peterboro, Ont.)—Chavuma, Balovale, P. O.

Hess, Mr. and Mrs. Lyndon R. (Buffalo, N. Y.)—Sakeji School, Mwinilunga P. O., (absent)

Logan, Mr. and Mrs. Wallace (Buffalo, N. Y.)—Chavuma, Balovale (absent)

Motter, Miss G. Emma (Kansas City, Mo.)—Chavuma, Balovale

Mowat, Mr. and Mrs. Gavin H. (Buffalo, N. Y.)—Mongu-Lealui, Balovale

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ANGOLA 8 | 3 | 8 | 3 | 7 |

Missionaries in Angola request earnest prayer that there may be a favorable outcome of the present crisis in evangelical work in that Country. Under a new law no non-Roman Catholic missionary work may be carried on unless there is employed at each station a native of Portugal to teach in that language. No teacher is acceptable without educational qualifications so exacting that compliance is practically impossible. Recently Mr. T. Ernst Wilson of Quirima and Dr. David B. Long of Malange journeyed to Vila Lusa to confer with the workers there. No solution of the problem had been found according to a letter received in New York October 20.

The Fields**(articles about missionary schools in the Beloved Strip, esp. the NWP)**

Vol. III, Aug 1940, p. 187

NORTHERN RHODESIA

Chavuma GEORGE BUTCHER — I have been going to several of the out-schools for regular Bible studies with the Christians. Many have shown a marked interest, while others, occupied with the things of the world, have very little time for the things of God and His Word.

We are nearing the end of the school term and then comes teachers' school, when the teachers come in from all of the out-schools to receive two weeks' special instruction in the Word of God and other subjects. Mr. Mowat has kindly consented to come again, so we all, European and Native, are looking forward to a time of refreshing in the things of the Lord. As soon as these meetings are over we are looking forward to going out to the villages for a while. The Lord willing, we will be erecting another small building for the preaching of the Word of God. We have perfect liberty to start a Gospel testimony wherever we desire, but cannot do any school work without permission from the Government Educational Committee.

Four children in the Sunday School recently professed to accept the Lord Jesus as their Savior.

May 21, 1940.

(received August 7, 1940)

The Fields**(articles about missionary schools in the Beloved Strip, esp. the NWP)**

Vol. 4, June 1941, p. 151

NORTHERN RHODESIA, AFRICA ^{54151a}

Chavuma GEORGE BUTCHER®—The territory we are responsible for covers about 6,000 square miles; we are on the *Zambeze River*, nine miles from the *Angola* border and, roughly, 1,000 miles from *Livingstone* where we get all of our supplies. In this territory are 10 centers of work. To these centers children are gathered for primary instruction; then they come here for the higher grades. Six of these out-schools have resident evangelists and school teachers. All are regularly visited from this station.

Meetings at *Chavuma* are very encouraging. Our 500-capacity Chapel is filled every Lord's Day; at the same hour about

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We expect to have them with us at least three months.

Join us in praising the Lord for the 21 young men and one young woman who obeyed the Lord in baptism on February 23. April 10, 1942—received June 27.

NORTHERN RHODESIA, AFRICA

Chavuma WALLACE F. LOGAN®—Early this year we had the joy of setting up the Lord's table at one of our out-stations, where the Gospel testimony was started before we went on furlough. Three were saved that Sunday. One was the wife of a man who was saved on our last visit two months ago.



Satan is not idle either. One night about 2 A. M. a native came to our bedroom all excited and said

"Come quickly, they want to kill Sambaulu." (He is an evangelist whom God has used mightily to establish and build up a happy native church at one of our out-stations.)

We dressed and went, but only to find him burnt out of house and home. Everything gone, even the meeting-house. He was awakened by the noise of fire and found a hole burning in the roof. It appeared as if some enemy had thrown a grass torch on the thatch. While the flames were devouring his house and life-time belongings while hundreds watched, he and his wife sang,

"I have a house eternal, in the country of God."

A native was heard to say, "The believers are different than we; they are singing, we would be reviling."

A neighbor woman was drawing water from the river when a large crocodile grabbed her. The next day, part of her body was found on a nearby island. The next Sunday, while in the villages telling the Gospel-story, we came across the poor husband going through the

torture of their heathen ceremony.

A dog was taken by the diviner, its throat slowly cut, and blood taken while

the dog was dying in agony. The blood, mixed with medicine or concoctions of different kinds, was put into pots of boiling water. Then this boiling hot mixture was sprinkled over the husband and relatives "to keep the spirit of the dead away." You could see them squirm as the hot water touched their nude bodies. Thank God for Christ our Lord. He has delivered us from such practices.

Our hearts rejoiced last February. We attended the

coronation of the paramount chief

of this district. For the first time a Christian in fellowship now sits on the throne. At the coronation, he asked our missionary brother Mr. SUCKLING from Chitokoloki to give a message and asked me to pray. The Christians were asked to sing hymns. The usual heathen ceremonial washings connected with spirit worship did not take place and, upon the request of the chief himself, Christians slept with him that it might be known to all that these were not carried on underhanded. He is in a very difficult position and will need our prayers. But we feel that he will be a great help and influence for good among the people.

At each of our out-stations, as well as the one on the hill, souls are coming to the Lord. Just last week, one of the evangelists, living in a district about three day's journey from here, wrote that

every one in a certain village

had turned from his fetishes to Christ, leaving only one diviner still unsaved.

The other day while going to the village with the Gospel, we reached a hill and suddenly two huge snakes appeared just twenty feet in front of us. Whether they were playing or fighting, we do not know, but they were throwing themselves up and down and around each other appearing rather savage. To the left of us, flowed the Zambezi River filled with crocodiles, and to the right of us rose a steep hill. We were glad when they decided to call it off and retreat to the rear thus permitting us to proceed.

You have no doubt heard of the sinking of the S. S. Zam Zam and it might be of interest to know that, two

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NORTHERN RHODESIA, AFRICA

Balovale GAVIN H. MOWAT®

On a tour of the villages preaching we saw some souls blessed, backsliders restored, and some professing the Lord for the first time. But we had to cut our trip short and I am in the doctor's hands. We went across to *Chavuma*

and spent a few days with the LOGANS. They have more than enough to do, being the only Europeans there. The attendances at the meetings are keeping up; we saw also something of the work in the nearer out-schools. The Lord is blessing their efforts.

When I am a little stronger my wife and I will complete our tour, please God, ending up at the capital of the Christian chief, SEFU. Two African brethren have been caring for the Lord's work at *Balovale*.

August 9, 1943, received October 29

Kabu-lamena

8 | 4 | 3 | 4 | 9

GEORGE BUTCHER®

We have been asked by the government to start a "Technical School" for boys, to teach them carpentry, brick-laying, etc. It is going to mean much more work, but as it will be the only school of its kind in this district we are bound to get a goodly number of boys in under the sound of the Word of God. Will you join with us in praying for this new undertaking?

The other day an old man, about eighty, reached here completely worn out after traveling about 90 miles on his way to his relatives. He still had about 50 miles to do. Old people out here are nothing but human derelicts; the children do not want the trouble of looking after them. In olden days they would have arranged with the witch-doctor to give them a crime, such as charging them with being the cause of someone dying, for which the penalty would be death. We have taken him in here on the station and will look after him.

A hyena has been bothering us here for some time so I set a gun with a piece of meat on the end so that when he pulled he would shoot himself. We got him about three days ago, and what rejoicing among the natives when they saw him dead.

August 24, 1943, received October 23