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IN ARNOT'S FOOTSTEPS.

LUNDALAND.

By Dr. W. FISHER.

FIFTY years ago the A-Lunda occupied territory as large as Russia, but Msidi broke the power of Mwatiyamwa, their chief, in the east, and slave-traders with their guns and powder split up his kingdom in the west. Nyakatolo, the powerful queen chiefess referred to in the last article, subdued most of the A-Lunda in the districts of Lake Dilolo and Kavungu. Lundaland was for many years a great hunting-ground for slave-traders, and as they are, as a people, very prolific and their villages always full of children, they were powerless to defend themselves. They wandered hither and thither, some building in dense thickets, and the only approaches to their villages were tunnels through strong stockades, so that any one entering did so by crawling on hands and feet for several yards. Others built on the edge of swamps so that when fleeing they left no footprints to indicate their whereabouts.

Mr. Schindler, in the early days of the work at Kavungu, made several visits to the Lunda country lying south of the Upper Zambezi, but was unable to settle there, as no fellow workers were forthcoming to fill his place at Kavungu.

The work amongst the A-Lunda was begun by Mr. and Mrs. Cunningham in April, 1905. They had reluctantly to give up their work in Lovaleland owing to Mrs. Cunningham's inability to stand the climate there, so Kalunda, a hill 500 feet above the surrounding country, was chosen as a healthy site. At first it was hoped that Kalunda was in British territory, and that a sanatorium could be built there for invalid workers in Lovaleland; but the King of Italy, in deciding the boundary question, awarded a large tract of land, in which Kalunda is situated, to the Portuguese, much to their surprise as well as that of the British. This resulted in Kalehe Hill, a hundred miles east of Kavungu, which is in British territory, being chosen a year later as a health resort, a good centre also for work among the A-Lunda.

Two years ago a third station was opened by Messrs. Rogers and Suckling at Chitokoloki, about twenty-five miles north of the junction of the Kabompo and Zambezi rivers, where both A-Lunda and Va-Lwena are being evangelised.

The A-Lunda are now a scattered people, and are found as far south as Lealui, the Barotse capital. How far they extend north is not yet fully known. From native reports it appears they are to be found at least two hundred miles north of Kalehe Hill. On their western border they intermingle with the Va-Lwena, and in the east, towards the south, the Va-Kaode are their neighbours. Mission work was begun amongst these latter people five years ago by the South Africa General Mission; Mr. Arnot introducing the country to their knowledge, and escorting their pioneer missionary (Mr. Bailey) to their first station near Kansansi. Farther north the A-Lunda come in touch with the Luba Sanga, about whom more will be written in another chapter.

The A-Lunda are more superstitious than all the tribes east and west of them, and the number of people accused of witchcraft, and killed and burned, used to be very great in the early days of mission work amongst them, and probably still is in the districts remote from the supervision of whites.

Once when a suspected wizard succeeded in eluding his captors, and was protected at Kalehe Hill, the chief reproved the missionaries for not allowing them to kill him, and threatened to burn their houses down if they refused to give him up. Their reply was "Surely a wizard here cannot bewitch you in your village four miles away." "Yes, he can," was the answer. "But supposing we send him a hundred mile away, could he then bewitch you?" The answer was in the negative. The chief was informed that there was another chief living a hundred mile away who was willing to receive the wizard, and he would be sent there at once, so all parties were satisfied.

The Lunda language is proving no an easy one for Europeans to speak, but

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MR. THOMAS REA AND SOME A-LUNDA LADS.

it has been speedily reduced to writing by Mr. Cunningham, and several portions of the Word of God are now in print.

Reason for Lundaland
From the very first the missionaries have been welcome in Lundaland, no doubt owing to the fact that their labours in Favaland were well known, and the natives hoped their presence would protect them from being raided and robbed quite as much as formerly. The A-Lunda have not been slow to recognise that the missionaries' medicines are of more value than their divinations in the treatment of sickness, and, as the diseased come from countries far remote from the mission stations, they on their return to their homes have spread the Gospel over two hundred miles beyond the locality of the missionaries.

The A-Lunda are rough, depraved, and very independent, but in some ways morally superior to several tribes living near them. The work amongst them has been very encouraging. Sunday services have always been well attended, in spite of the long climb to reach the mission stations on Kalunda and Kaleñe hills. The schools for children and adults were popular at Kalunda from the first, and more recently school work has become so popular at Kaleñe Hill that it is now impossible to receive all who desire to be pupils.

Best of all, God has been working in the hearts of many. About seventy are in fellowship in connection with these three stations, and during the last year many others have come forward as inquirers, some of whom were opposers who had done their best to hinder the spread of the Gospel.

Several young Christians at Kalunda are voluntarily taking long journeys in order to preach the Gospel in villages hitherto unevangelised, and at Kaleñe Hill, since an epidemic of tropical ulcers has brought large numbers to the hospital for treatment, it has been the joy of the missionaries to see some of the Christians going in and out of the large hospital camp seeking to lead to the Saviour patients and their helpers, and God is richly blessing their efforts.

A MISSIONARY'S JUBILEE.

WITH the solitary exception of the late Mr. T. Healis, who served the Lord in the same district in India for over fifty-five years, Mr. C. H. Beer, of Narsapur, holds, we believe, the record among our missionaries for length of service. It is just fifty years since he first entered the mission field, and for half a century he has sought to serve Christ amid the villages around Narsapur. Many of the scholars under Mr. Beer's instruction have turned out godly and able labourers in the Gospel.

Vol. X, 1924, pp 106-107 [Note: Important description of Fisher's work in hospitals & schools]

LOOK ON THE FIELDS.

KALENE HILL, C. AFRICA.

DR. WALTER FISHER had long been interested in the Alunda, a large tribe numbering roughly 45,000 people, and covering about the same number of square miles. Until Mr. Cunningham began work amongst them at Kalunda they had never heard of God's love.

Besides the need for fresh stations among this neglected tribe, there was also a great need for a healthy well-situated station for the only doctor the missionaries then had, so that worn-out and fever stricken missionaries might not only benefit by the doctor's care, but by the change to a healthier climate. Just such a spot is Kaleñe Hill, a bluff at the end of a range of healthy hills, in the Lunda tribe, and in British territory.

When Dr. and Mrs. Fisher and their niece, Miss Darling, began the work at Kaleñe in 1906, the country was in a very unhappy state. Constant raids by the neighbouring tribes of the Achokwe and Alwena had made the people timid and suspicious. Was not this new arrival some fresh invader? Had they not heard that this terrible white doctor was a cannibal, and kept stacks of tinned Africans in his house?

So the people kept aloof, hidden away in the forest, in their well concealed villages. The white doctor, however, sought them out and would come upon them in their hiding places. After a few months of patient, tactful work they ceased to run away at his approach, began to wonder if he was a cannibal after all, and even began to deign to receive medical treatment! Now they often come rushing up to the dispensary and say "I've got a pain, please cut me open!"

But the wonderful story of God's love was treated with open incredulity. Any man with brains must be a good liar, therefore the white people who were obviously very clever (were they not capable of looking inside a man and telling him what was wrong with him?) must be very specially good at lying!

TEN long years of hard steady work for God went by without any apparent fruit. At last we began to see God working. One of the first to believe was an ugly old cripple woman who was living on the station. Oh! What a change in that hard, suspicious, devil-haunted face as she came to tell us that she had believed in God's Son, Yesu Christu, who had died for her sins!

During the next few years there was a steady flow of blessing which is still going on. People come, in ones and twos and threes, saying they want to "follow Jesus." We have now an assembly of over forty believers and in many a distant village there are those who are witnessing bravely for Christ.

Various activities were started with a view to our winning the hearts of the people, and are still going on.

The Dispensary draws crowds every day. People with bad hands, bad chests, bad legs, fever, rheumatism, and more serious diseases, come for help. One man came 230 miles, because he thought someone had bewitched his eyes. He had shot a bull elephant that had no tusks, and was therefore valueless. Although he didn't get the charm he wanted, to enable him to shoot big tuskers in future, he heard the Gospel practically every day during the fortnight he stayed with us! We have a Gospel service at mid-day five days a week, so that we manage to get in many of these people who come for treatment. Recent letters from Kaleñe say that sometimes the schoolroom has to try to hold 400 people for the gospel meeting!

The Hospital is necessary for those who are too ill, or whose villages are too far away, for them to come and go to the dispensary. The fame of Ndotolo (as the natives call the Fisher) has spread far and wide. Many patients constantly come from long distances, stay for several days, weeks or months, and go back to their villages, sometimes converted, but always eager to tell the wonderful stories that they have heard from the missionaries, stories of a God who loves them, and of His SON who died for their sins! Great has been our astonishment when itinerating to strike a distant village (perhaps 150 miles from the station) and find the people all agog to hear the Gospel! Then we find that someone in the village is a returned Hospital patient, and has been telling the people, albeit imperfectly, the very message, that we have come to tell them. This has been the means of many conversions in the outlying districts.

The Hospital at present contains more than seventy patients, and, as these patients are many of them women, and bring their small

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children with them, it means a large crowd to feed and care for daily.

The Hospital entails heavy expense, and almost overwhelmingly hard work for Dr. and Mrs. Fisher and Miss Wall, but the results, physical, and above all, spiritual, make both the expense and the work well worth while.

The translation work has been untiringly carried on by Mr. Cunningham for many years, and now the whole New Testament has been translated and has been printed by Mr. Rea, at Kalunda. This, of course, necessitates a School, so that the natives shall learn how to read the Bible in their own language.

The school at Kaleñe numbers over 80 adults, and about 125 children, many of them boarders from distant villages. Many boys and girls and men have been converted in the school. Miss Marks and Miss Fisher have been carrying on this heavy work since Mrs. Fisher left last year for a change and rest in England.

The Orphans have been gradually increasing in numbers. We now have eighteen children, who have been orphaned, and whose relatives have cast them off. Mrs. Fisher picked up one of them, little Toby, in the forest, a poor little skeleton, three days old, and those three days he had spent lying on his mother's grave, slowly starving to death!

The upbringing of these orphans is a big responsibility. The influence of the natives amongst whom they are bound to mix as they grow up is very bad. We need much prayer that these children may be brought up in the fear of God.

What is being done at Kaleñe proves powerfully that when our Lord said, "All power is given unto Me," He did not speak in vain. There are still huge tracts of country in Africa where there are thousands of savages who know only Satan's power, there are millions in China, in South America, in India, and in other places in darkness, and in bondage. The Allies had the power to beat the Germans and the Central Powers in the Great War, but what ghost of a chance would they have had if their call to arms had been treated in the same way by their subjects as the Church has treated the great final cry of our Lord, "Go ye . . . and teach all nations!" Thank God, the church is waking up in many places, and many are being sent to the front, but tremendously greater sacrifice in lives and money are called for in *The Greater War*.

W. SINGLETON FISHER.

Assignments.

1. Make out a list of the workers at Kaleñe Hill.
2. From recent Echoes bring incidents to illustrate the work in the school, dispensary and hospital.
3. Get further information about the Alunda tribe, and the needs of the country in which Kaleñe Hill is situated. What special difficulties are there?
4. Bring illustrations from the Acts of the Apostles, and from missionary history to illustrate the fulfilment of the promise of Matthew xxviii., 18 and 19.

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the Abbey, Roman Baths, the tombs of Dr. Maclean and Mr. R. E. Sparks and others. To this end trips were conducted by Messrs. Chesterman and Martin respectively, and were very much appreciated by all who took advantage of them. The chats of the guides with regard to the ancient history of Bath, interspersed with the spicy remarks of Mr. Chesterman were very enjoyable and made a most pleasant break between the meetings. As an example of this, on arriving at the Concert Room of the Roman Baths Mr. Chesterman paused and said: "Now this is the Grand Concert Room, but, as I always say, Never go to bad places to hear good music."

On the last day of the Conference 6 charabancs took 200 persons, divided into three parties for trips to Clifton, Farleigh Castle and Frome. In spite of rain, which showered occasionally, our party had a delightful trip, and on arrival at Frome had a short open air meeting. Quite a nice group of people stayed listening to the short message, amongst them away across the road being a priest who scowled fiercely. One of the men standing with him came across and, evidently annoyed, began to protest. He said that it was evident we were all very happy, but that there was no need for us to make such a row about it!!!

And now in closing I must say a word as to the hospitality of Bath friends whose thoughtful kindness has known no bounds, although I do not hope adequately to express our feelings. Bath itself is a most beautiful place and the surroundings are delightful, and there is a much on every hand which to the weary traveller from abroad speaks of Home, but as the saying goes "It is the people make the place," and I believe I can truly say that Bath has been Home to all of us during the last few days.

THE SOUTH AMERICANS.

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PROPOSED SCHOOL FOR PORTUGUESE, ANGOLA.

BY F. BROADBENT.

"Ethiopia shall stretch out her hands unto God."

"Philip said 'Understandest thou what thou readest?'"

The African Eunuch answered 'How can I except some man teach me?'"

"The people that sat in darkness saw A GREAT LIGHT."

It was on a fine summer evening some thirty years ago that a young man of about sixteen years sat engrossed in what was evidently to him a most interesting book. It was not a

story of adventure or travel, in the generally accepted sense of the word, but was simply a printed collection of letters and extracts from a diary put together in a consecutive form, giving a remarkable account of a young man's wanderings and service for God in the heart of Central Africa. We shortly afterwards find him sitting in the corner of an upper room in Liverpool excitedly expectant. He had heard that the hero of his book was to be there to tell his story. A strange figure steps on to the platform, tall and gaunt, rough shaggy beard, pinched haggard face, telling of extreme suffering in one so young. The youth has his first glimpse of a real live present-day missionary, Mr. Frederick Stanley Arnot, and listens eagerly to an account of his travels, toils and triumphs, which might very readily have fallen from the lips of the great Missionary Apostle himself. The speaker tells of his decision to become a missionary when as a boy he first heard Dr. Livingstone, a decision renewed when the news reached England of the Doctor's lonely death in the heart of Africa. He tells of his going forth as a young man in his early twenties; his arrival at Durban; his journey through King Khama's country, on through the great desert country where bamboo poles were thrust deep down into the sand, through which a frothy mess was sucked into the mouths of the native carriers, tasting as nectar to his parched throat; his long weary stay alone and newsless, a prisoner in the country of King Liwanika; his joy at the sight at last of the great Atlantic Ocean when he eventually broke through to the West Coast of the Great African Continent; his expectant longing for reinforcements and supplies, his blighted hopes, his waiting upon God, his final decision, as he gazed on the sea across which HOME lay, to turn due east, and once more to tread the long, twisting pathway through the long grass and the dark virgin forest of Central Africa, "blazing the trail" for others to follow; his adventures with lions, hair-breadth escapes and marvellous deliverances; his stay of years amongst blood-thirsty warring tribes, without the sight of a white face or news from the homeland; the power of the gospel of Christ to subdue and save; the sustenance obtained from a daily assurance through several years that "GOD IS ABLE." Then comes his appeal. How it all gripped the soul!

Wheresoever that man of God stayed and prayed, a work for God has since sprung up, and continues to this day from Benguela in the West, to far away Bangweulu and Mweru in the East.

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PROPOSED SCHOOL FOR

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During Mr. Arriot's stay in Liverpool he frequently ministered in the hall in Boaler Street, and here Mr. Edward Sanders received his call, and in 1897 sailed from Liverpool to his first experience of service for God in Portuguese West Africa. For twenty-five years he has, with others, laboured steadfastly, and a great work for God has been accomplished. A large tract of country has been verily thoroughly evangelized, and gatherings of upwards of 1,000 native Christians are now of frequent occurrence.

A decree has been issued by the Portuguese Government (December 17th, 1921) which declares that natives are not allowed to preach or teach without a permit. This permit will not be given unless they are able to pass an examination in the Portuguese language. More than 100 preaching stations and out-schools have been closed down during the last twelve months; the spread of the Gospel by native evangelists has practically ceased, and very little has been accomplished towards overcoming the difficulty. The work must go on, the African teachers and evangelists cannot be dispensed with; in fact they are the hope for the real evangelisation of the country.

It is therefore imperative to teach them the Portuguese language, and this necessitates the provision of a Christian Portuguese teacher at a salary of about £250 a year.

The latter has already been discussed by the missionaries on the spot, and their desire is to make an immediate start at Chilonda. As this is Mr. Sanders' station, he has been asked to undertake the organization of this. At this station there are suitable buildings for schools and dormitories. Later, a more central site may be chosen between Bié and Chokweland in the midst of unevangelized tribes.

The school would also accomplish the very necessary work of giving the native evangelists and teachers instruction in Bible Study, and, as further required by the decree, instruction in agriculture and the use of tools.

The American Missionary Society, immediately the danger to their work was realised, cabled to Portugal for teachers, and have now been for some months giving the instruction referred to. This serves to emphasize the need for immediate action to help brethren to meet the difficult and dangerous situation.

The outlay to cover the passage of teacher, housing, books for students, and first year's working will be about £400 to £450. Earnest prayer is desired that a suitable teacher be found, and the financial need indicated met.

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MISSIONS IN PORTUGUESE COLONIES.

A Reversal of Policy.

The Portuguese Government has recently issued an interesting decree implying a complete reversal of the policy pursued for many years past in regard to the Roman Catholic Missions in the Portuguese colonies. These colonies (Cape Verde, Guinea, San Thomé and Príncipe Island, Angola, Mozambique, and Timor) have an area about 23 times the size of Portugal, and the native population is estimated at about 8,500,000.

The Portuguese Government has decided to increase its financial support of the Portuguese missions in the colonies, and in every way to encourage and to extend their activities. With this object the decree provides that:—

The Portuguese Government maintains and guarantees the freedom of religion and the separation of the State from the Church in the colonies of Africa and Timor.

The Government accepts the co-operation of the Portuguese Catholic Missions on the conditions stipulated in the decree.

The existing missions, and those to be established which are under the complete spiritual control of Portuguese priests, and whose Government endowments are included in the Budget, will be officially considered as Portuguese Catholic Missions.

Portuguese Catholic Missions may be established freely in the colonies and may exercise their activities in all territories, including those under the administration of private companies.

The churches, schools, workshops, and residences which had previously been taken over by the State will become the property of the Portuguese Catholic Missions and will be exempt from taxes.

The Government will continue to grant gratuitously to the National Catholic Missions the ground necessary for their development.

The Government will help the training establishments provided for missionaries and their assistants by making a free grant of the buildings and properties now available or which may become available; by granting extraordinary subsidies for their installation (including an annual allowance of 1,350 contos in the Budget of Continental Portugal), and by making an immediate grant of 1,500 contos.

The colonies will also include funds for the missions in their own Budgets.

The general programme of the National Missions is to maintain the interests of the Portuguese Colonial Empire, and to develop its moral intellectual, and material progress. The programme includes the study of the Portuguese language, improvements in educational methods, instruction in agriculture, domestic economy, and hygiene. (The Times.)

EDEN HALL M.S.C. ANNUAL REPORT By J. S. Burt.

The course of study followed this year has been of a very interesting nature, and has revealed the practical needs of the missionary to an extent not hitherto realised by us. We have dealt with the means employed by missionaries in fellowship with us in all parts of the earth, to spread abroad the Gospel of the Grace of God. Thus we have had for consideration such subjects as Medical Work, Famine Relief, The Printing Press, Leper Asylums, Orphanages, Bible Schools and other subjects of a like nature. The address or paper in connection with each of these subjects has on each occasion been undertaken by a member of the Class, and this procedure which has been followed for the past 3 years ensures that the members of the Class really do study, and furthermore, it helps to develop and discover the gift which is amongst us.

At the same time we are always ready to welcome visitors to our midst, and to hear what they have to tell concerning the Lord's work. This year we had the privilege of an address by Mr. W. C. Irvine of Belgaum, India, who gave a bird's-eye view of conditions as they exist in the Indian Mission field to-day. Mr. P. W. Aish, who is now in South America, was with us on one occasion, and gave us an account of his call to the work, and a short farewell message prior to his setting forth for that land, in company with Mr. and Mrs. Airth.

We are not wholly dependent upon our Class members and missionaries for missionary information, for month by month we receive the written messages of those who are out in the work. Our

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LOOK ON THE FIELDS

A Series of Reviews of our Mission Fields.

THE EDUCATION OF NATIVES FROM A MISSIONARY POINT OF VIEW.

By Mrs. ANTON.
PART II.

IN dealing with the subject of education in pagan lands it is necessary to consider the term in its literal and widest sense, for, indeed, to educate is to lead out, not only proceeding from the known to the unknown in the theoretical, but also in the practical sense.

INDUSTRIAL AND EDUCATIONAL TRAINING GO HAND IN HAND.

It has sometimes been urged that "boys" trained at mission schools are good for nothing but strutting or lolling about, book in hand, singing hymns all the day. This is distasteful to busy Europeans, especially to non-Christians. It is true that schoolboys who can read and write sometimes hold themselves above their fellows, showing contempt for those who have not been taught. There is, moreover, a danger that intellectual growth may be more rapid than moral or spiritual growth, but this is just where the guidance of godly European teachers is so much needed. It is surely not necessary because such a tendency is discovered to check the development, but rather to control and guide it. A boy learning to ride a bicycle needs some one to assist till the art of balancing is acquired. *Intellectual* training on the one hand and *practical* training on the other may be said to be the aids to balancing, and so at most of our mission stations industrial and educational schools go hand in hand.

In such lands as Central Africa the life lived has been more on the plane of animal life, and the missionary at once finds himself face to face with unparalleled opportunities of devising methods for the development of the whole being—body, soul, and spirit. Hence manual, mental, and spiritual instruction are found to be necessary, and each one reacts on the other beneficially.

Industrial departments, however, are in the first instance established out of the sheer necessity for supplying the material needs of the missionary—a dwelling-house and other buildings being indispensable.

The fact must not be overlooked that, in pioneer days, the missionary often constitutes the only European influence in the community.

PREACHING BY LIFE AS WELL AS BY LIP.

Our commission is certainly to preach the Gospel, but are there not various ways of doing this? In primitive lands, at any rate, it must be preached at first more by demonstration of its principles than by word, more by life than by lip, just as the miracles done by the Lord Jesus impressed people more, perhaps, than His words. To the undeveloped mind the accomplishments in the industrial and medical departments are real miracles exciting wonder, admiration, and confidence, and thus the natives are gradually being influenced and prepared for the lip testimony. From the known to the unknown, from the concrete to the abstract, from the seen to the unseen is ever the order of development.

Let it be clearly understood, however, that the glorious and wonderful story of Calvary is being told out at every opportunity, every man, woman, and child brought under the influence of the missionary hearing the saving message. Thus many are being reached who would not come to hear in response to an invitation to attend a Gospel meeting. Many of the Christians now in fellowship at each mission station first heard the Gospel when under medical treatment, or at industrial work of some kind.

VARIOUS DEPARTMENTS OF INFLUENCE AT MISSION STATION.

The writer was once asked by an insurance agent to indicate the various departments at a certain mission station, and her reply was as follows: "In Central Africa missionaries are fathers and mothers, doctors and nurses, schoolmasters and ministers, masters and servants, counsellors and judges, sanitary inspectors and policemen—in fact *everything to the natives but insurance agents*." It is necessary to get this view of the situation if a practical and prayerful interest is to be taken.

EDUCATION INDICATED BY THE THREE R'S.

But this article must deal more particularly with what is understood in the homeland as education—teaching to read, write, etc., or the three R's, as it is sometimes called. It has already been stated that all school work in the missionary sense has for its object the influencing of the

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THE EDUCATION OF NATIVES

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pupils for God. All books used are prepared with this object. The teaching is necessarily very elementary, and is given in the native language.

A SCHOOL IN CENTRAL AFRICA.
THE BUILDING.

As already indicated, the school building has been erected by the natives under the direction of the missionary. It is built of bricks made from ant-hill mud. These are sun-dried or burnt; seats, desks, blackboards, and all other school furniture have been made in the mission workshop, often by the boys who are in training as teachers.

THE SCHOLARS.

The scholars have been hitherto running over the bush like little wild animals, and we catch them, tame them, and teach them. In the early days, after they had been a month or two at school, they lined up, saluted, and asked for their pay. Had they not favoured us by coming at our request and reading in our books? Now, however, the personal advantage aspect is fully appreciated, and instead of our pleading with them to come, the natives plead with us to send teachers to their villages.

THE CODE.

At the sound of the bell the pupils line up in front of school, standing shoulder to shoulder, arm's length apart. After a little drill they march in to the rhythm of a marching tune. Then the order is as follows:

Opening hymn. Prayer. Bible lesson and memorising of Scripture on alternate days. Then pupils separate into classes. These are:

1. Alphabet Class.
2. Syllable Class, No. I.
3. Syllable Class, No. II.
4. Reading Class, No. I. These read little Primers.
5. Reading Class, No. II. These read "Peep of Day."
6. Reading Class, No. III. These read Book of Native Proverbs.
7. Reading Class, No. IV. These read "Pilgrim's Progress."
8. Reading Class, No. V. These read the New Testament.

Other books are in course of preparation, one containing Old Testament stories, etc. This is being printed by the Mission Press.

Writing Classes are graded in like manner, and reading and writing are given to each class on alternate days, the class reading to-day writing to-morrow, and so on. Elementary geography, arithmetic, and general knowledge lessons are also given in higher classes, also a little elementary French to the most intelligent bigger boys, chiefly with a view to preventing them from leaving our influence and

going to Roman Catholic schools professedly to learn French, which is the Government language.

INFLUENCE OF SCHOOLS IN THE COMMUNITY.

The teacher's authority is felt not only in the school, but also in the village. Boys, as they come up through the classes, and who show aptitude and ability, are selected for training as teachers. Many of these afterwards become Christians, and after a course of training in the art of teaching in the central school are sent to take charge of smaller schools in outlying villages under supervision of the missionary. These Christian workers settle down with their wives, and not only teach, but also evangelise these outlying districts. The out-schools thus become in turn centres of Gospel light radiating in all directions, and it is delightful for the missionary, when on periodic visits to these parts, to find a ready response to the Gospel message. It has been found that where at first there was only a school there is also an assembly of believers in course of time.

This surely justifies us in saying that school work lies at the very foundation of all missionary work. The children are indeed "our young hopefuls," for they are men and women in the making, who will become, we trust, the evangelists and teachers of the future.

As new stations are opened the first thought after fixing a residence for the missionary is that of erecting and organising a school.

HOW FRIENDS AT HOME CAN HELP.

Friends in the homeland could help in a definite way by getting to know where schools are, by learning the names of the teachers, and definitely praying for them by name. Sunday-school children might be put into touch with some of the scholars with whom they might correspond. For instance, a boy who is a Christian might write to a native Christian boy of his own age, and so on.

A particular Sunday-school might get into communication with the schools at one mission station, another school with those in another district, etc. Letters exchanged periodically would do much to increase interest among M.S.C.'s.

Other methods of helping will occur to every one, but the chief need is definite and practical interest, not merely abstract study of conditions. The volume of prayer will always be increased by every definite effort to get into touch with the regions beyond.

For Study Aim see page 16.

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Rhodesia (Balovale District).

THE work at Chitokoloki has, for the past few months been quiet. Nevertheless some have come out for the Lord. In April twelve Christians were baptised here. Some break bread here and some at the Cinono. At the end of July Mr. Suckling baptised ten Christians at Balovale Boma (Government Post), this being the first baptismal service ever heard of there. Amongst the number baptised there were a Government official and his wife.

This is the first messenger to be baptised in our district. He professed conversion during a visit of the late Mr. Barnett. A number of Christians now gather at Balovale to remember the Lord together with Mr. and Mrs. Rudge. Mr. Suckling

is commencing a monthly service for whites at Balovale beginning next week. School is larger this term. A new class of girls has been formed, and sixteen attend.

We are trying to do more for the girls of the district. My wife carries on a kindergarten school, and thirty-six attend. There

are eighty boys in the boarding school, six of whom have professed conversion during the term. Of my class of eight boys for the Government Teachers' examination at Balovale, six passed. They are now teachers in school, all being Christian boys, and one in the Assembly. The Governor of N. Rhodesia, Sir Ronald Storrs, visited us on August 24, and spent one night on the place. In the evening we gathered in the church to hear the schoolboys sing, after which Mr. Suckling conducted a short service. A portion of Scripture was read, and then prayer. We hope that His Excellency was impressed by what he saw and heard. Messrs. Sims and Logan of Chavuma were present during the visit. Mr. Sims, who has been out in the villages for a long time, is now working up the Kabompo where he expects to be for a few weeks. During the school vacation of one month I shall be villaging in the Mumbeji district. Some of the Christians are going with me."

J. CALDWELL.



An African Village of To-day.