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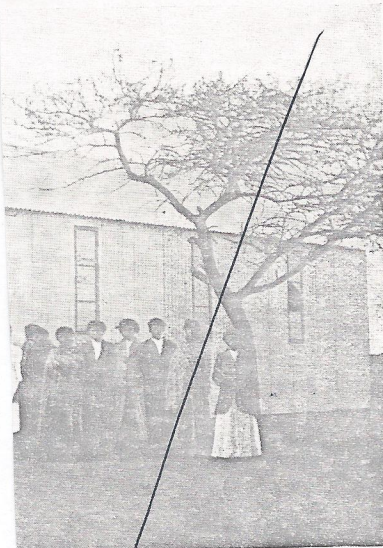
"GLIMPSSES OF THE WORK."

LALAFUTA MISSION STATION.

W. ROY VERNON.

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AS it is over four months since we saw Lalafuta, and last saw a white face, I suppose it is time that we tell you what is going on here at this Mission Station. It has not been our



OF DUMISA'S OUT-STATIONS, IN ANGELIST, CHARLES MKIZE.

privilege to begin work where Christ has not been preached, but we do count it a privilege to build on a foundation which has been so well laid by Mr. Bailey. When one takes into consideration that he has been working alone at this place, which is over 100 miles from other white people, and added to that the fact that he has done real pioneer work without any of the almost essential equipment, such as books and native evangelists, then it is that one appreciates what has been accomplished. Two short years of such pioneer work, with practically nothing to work with, would not be expected to bring large results, yet it has been a great joy to Mr. Bailey to lead four or five of these native schoolboys into

the true Light. Naturally all our spiritual results in the work are only reaping what he has sown, but this does not lessen the reality or the blessedness of it a bit. We rejoice that we are seeing blessing.

The attendance at our Sunday preaching services has been about the same ever since Mr. Bailey left us alone. Last Sunday we noticed that some of the people did not come owing to the fact that they are now planting corn in the Dongwe River Valley, which is some ten miles distant. Mr. Bailey's last and our first Sunday here was marked by a large attendance. Perhaps we had 200 natives in the Church.

Multitudes do not come begging for the Gospel, yet we have many individual cases where the ears which were once shut to the message are now opening, and where the hard heart is softening. Perhaps the most noticeable of these cases is that of one of our chiefs and his family. No matter what kind of weather, this family is to be seen at the service. The chief seems much interested, but not so much as his wife. This woman never seems to take her eyes off me while I am endeavouring to tell the simple Gospel story. Her case is exactly like those of many other older people in South Africa who say that they are too old now to learn the "Jesus way," but that they wish their children to learn. She comes daily with her two girls to see that nothing harms them on the way to and from the Mission. She sits on the ground outside the school and waits until school is finished. Their village is just about two miles south of the Station. Our hearts yearn for her salvation.

Another case is that of a young man and his wife. He was one of our faithful carriers bringing us from Chisalala. He has since gone to Broken Hill and carried in a load of food for our table, a distance of over three hundred miles. I have had some good personal talks with him, and find that the Gospel has gripped his heart, and that he desires to know the way. His wife was one of the first to come to the class for young women which Mrs. Vernon daily teaches in the school; in fact, the husband brought her and her sister to have them learn. She is very bright, and we have reason to believe is thinking as deeply as her husband. Are not these a call for you to unite with us for their salvation? No one knows the limit to the usefulness of such a young couple if they were truly converted. There are many other individual cases which are encouraging, and which call for your prayers.

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Week by week we are seeing the blessing of an unseen hand in our school. We have some changes in attendance owing to war conditions. Because money has fallen off we have had to send some boys home, as we could not buy food for them. Those who remain are steadily gaining in knowledge both of God and of letters. Our big class of advanced boys, nine in number, might well gladden the heart of the one who taught them. They are the ones who will carry the Gospel to their fellows. Some of these boys know Christ, but we must have the others converted soon. We wish that God would lay the burden of responsibility upon some individuals in the homeland, so that they would pray for some one of these boys until he comes into the clear light. I would be glad to forward information regarding any one of them to any friends. We are handicapped in having no books in the language of the Kaonde people. They have to strain to understand what they read from the Chiluba books.

The boys at Lalafuta are just as quick to learn as those at Chisalala were, and we think learn quicker than many white boys at home.

One of the chief parts of our work here is trying to help the sick. We do not wonder at there being so much sickness, as Satan has such complete control of the native that, if they do not fall prey to his devices through unsanitation in the villages, they are sure to be at his mercy from direct onslaughts. Satan has such power in Africa that one has not to strain to believe in his personality and his power. Every month has its cases, but the month preceding the rains seems to double its numbers. We are now in the middle of that month, and have had some bad cases of pneumonia, but so far have been successful. Our remedies are crude, and consist of giving the patient good food and some simple remedy to relieve the pain. One wishes for the day when they will know the Lord and His power in the human body. During the past four months we have had some wonderful successes in treating terrible ulcers. Many natives die from these sores.

In spite of the fact that the natives are sick all around us, we have been kept by the power of God. At present we are both well and happy in the work the Lord has given us to do.

Every mail brings letters which ask concerning the heat and weather conditions here. We are much lower here than the station at Chisalala is, as we are not so near

the top of the plateau, yet we are surprised to find that the heat is not unbearable. True, it does get warm, as you may imagine, as we are only fourteen degrees below the Equator, yet it is nothing like what we anticipated when we said we would come to Africa. One of the first things I did after my arrival was to build a brick fireplace in our mud house. We have not used it this month, but there are times when we could not sit in the room without a fire. Though it is hot during the day, there is always a cool wave at night.

Two weeks ago we left the Station early Monday morning, and, accompanied by all our big boys, trekked north-east to the Dongwe, Mufumbwe, and Musondweshi rivers. We took in all the villages, as we wished to learn the population of each centre, also to preach in the villages. We returned Friday night, having travelled sixty-five miles and seen many people for whom Christ died. We found a very thickly-populated district along the banks of the Musondweshi, and everywhere we went the same plea was heard: "We want a mission in our village." The boys all felt repaid for their trip, as much meat fell prey to my rifle. I am safe in saying that I saw more than 1,000 head of game during the five days. The river plains seemed covered with puku, which are real good for meat, and about the size of a young cow.

This short itinerary has made us hungry to get into all the villages and tell the story of Christ. We hope to be able to do more of this work next dry season, if we have others to help us with the station work so that we can get away. We know that the population is nothing like that in India and China, yet it pays to go to the expense of visiting every village, and until that is done we will not feel that we have done our duty.

We might rightly be accused of telling only the bright side of things, but when we see so much blessing, and so much more that would result in blessing if we were able to undertake all the work that we see could be done for Christ here, it is then that time fails to tell of the dark things. They are here just the same, and some day you will hear about them.

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his second epistle (ii. 2) that that day was not yet at hand. But their life in love and holiness was to be such that they might be ready at any moment to meet their Lord. We know not when the hour may be. But this we know, that every hour there is the call for abounding love and unblameable holiness. And with that the call for a life "praying exceedingly" that God would work out in each of us, and in all for whom we pray, the abounding love and the unblameable holiness which it is His great delight to give, and our unspeakable blessedness to receive.

Let each one of us ask for grace to know whether, if we were for a time to lay aside some of our oft-used prayers, and definitely take this prayer of Paul's, whether it would not result in blessing for ourselves and to the souls that have been entrusted to us.

Blessed Lord Jesus, teach us to pray! Spirit of the Father and the Son, help us to pray the prayers given us in these God-breathed words! Teach us especially, as Thy servants, to claim the blessing they offer that we may pray in power for all Thou hast committed to our charge. "Praying exceedingly!" "Abounding love." The Lord establishing our hearts unblameable in holiness.

**GOD'S BLESSING ON WORK  
AND WORKERS.**

LALAFUTA, NORTHERN RHODESIA.

W. ROY VERNON.

**A** GAIN we are glad to pass on the good news to you of God's blessings upon us and the work which He has entrusted to us.

I know you will rejoice with us because of the measure of health God has given to us. Though I have had a severe physical test—the result of eating antelope meat which contained parasite—yet for the last month I have had complete deliverance and comfort. I might say that few white people here, so I am informed, escape this form of disease. Mrs. Vernon, with the exception of having a slight fever one nasty, cold, wet day, has been perfectly well during the whole year and a half of our missionary life. We do not think her fever was malaria, judging from the symptoms. It is only by God's keeping power that we have not both been laid aside many times by malaria, as there are many anopheles mosquitoes in this district.

Every plan adopted on a Mission Station is only a means towards an end. We are

glad that we can report that the methods employed on this station during the past two and a half years have begun to result in the expected end. Several boys accepted Christ during the time Mr. Bailey was labouring here, and during November, 1914, we were rejoiced to have four of our best young men voluntarily express their desire to follow Christ. The first one of them made his decision on the first Sunday of the month, after listening to Mrs. Vernon speak on the subject of the conversion of the Philippian Jailer. This was one time when sickness seemed opportune, for had I been well Mrs. Vernon would no doubt have thought that I should preach.

Perhaps you would be interested in a few details about each boy. Mwendachayi (who has since wished to have his name changed to Simon) was the first to come. He is one of those persons with a strong character. Even though he says little yet the other boys feel that he is one upon whom they may rely. He is not too quick to learn, but is steady and solid and a willing worker. He is as trustworthy as a policeman in any city should be, and is a natural, born gentleman. We count on him and believe he will one day be a leader among his fellows.

Kabompi and Jonas followed Simon in decision. The former is one of the finest lads we have yet seen in Africa. His prayers are so deep and seem to be dictated by the Holy Spirit. He is one of the few Africans who do not seem to hate work. I can trust him to work alone, in any place. He is so quiet and thoughtful and, above all, so kind and tender in his manner. I believe he will some day, and that day not far distant, make himself felt for Christ among the Bakaonde.

Jonas, who came to Christ the same Sunday, was one of the boys who as a carrier came with us from Chisalala, and went on with Mr. Bailey into Portuguese West. After doing all he could to make Mr. Bailey more comfortable, as he can do almost anything, and do it quickly, too, he returned to us. He was only here a week before he came and made his decision known. He is one of the boys in whom the greatest change is seen. He had a quarrelsome disposition and a very quick temper, both of which the Lord seems to have taken in hand. One marked thing we have seen in his changed life is the gratitude for kindness we showed him while he was sick. Gratitude seems unknown among these people.

After a lapse of one Sunday we were glad to see the fourth boy come. Manwachi is

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a good student but in other things shows a tendency to plodding rather than pushing. No matter what the occasion, Manwachi always has a smile. He seems fearless, and gives one the impression that, once he is rooted and grounded in Christ, nothing could shake his faith or damp his zeal.

I could write pages more about these fellows, but this will give you an idea of their characteristics. These are the boys for whom we have been praying, and for whom we asked our Christian friends to pray. God surely does answer the prayers of His children.

It is glorious to know that God is working among the people of this tribe both at Chisalala station and here. The one thing to me that would seem lacking here is manifestation accompanying repentance. By that I mean such experiences as one witnesses in revival meetings in the homeland, when the feeling of the weight of sin makes the penitent weep tears of godly sorrow. Perhaps they do this in the quiet of their own huts, but as yet we have seen nothing to indicate that there is any spiritual manifestation other than that they wish to renounce the old life. Perhaps this is all the manifestation that the disciples had, and we should be content. While there is this lack, which I would have had otherwise, yet we cannot but say that the lives of those boys are changed. We practically live with them, that is, we have them under our eye almost all their waking moments, and we cannot find fault with their Christian lives. Few Christians in the homeland would wish their lives so closely inspected, and many would fail in the test. While we rejoice in God's working in our midst, yet it brings us face to face with the far greater responsibility, that of leading those boys from the point of decision until they are rooted in Christ Jesus. The "making disciples" does not require as much patience and wisdom as the "teaching them to observe all things." It is along this line that we especially need your prayers at the present time. When you consider that we are far removed from human help, being over two hundred miles from our fellow missionaries, and that all our help must come from God, you will realise why we ask you to join us in prayer that all of God's will may be done for these His little ones.

The school is still a source of comfort to us. It was hard for us to send many of the boys from distant villages back to their homes because the war cut off the money which would have paid for their food. However we trusted God to do the best thing

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in choosing who should go, and as a result we have the most likely ones left, and are giving these special work and time. We long for that day when they will be prepared to undertake village evangelistic work for their Lord.

The sending away of boys who were boarders left us with more time to work on the plan of day pupils, so that now we have about twenty who come more or less regularly from the villages within a radius of two miles from the station. The people are slowly learning our plan in this direction, and we hope soon to have it work successfully. One great hindrance to our plan is irregularity, as the boys have no work to hold them in their villages, so wander about hunting game or honey, or else go with their elders to some distant village to visit, or buy food, being absent several days at a time. They do not seem to understand why we should want them to come regularly.

The Christmas season was one of blessing with us. Though it was impossible to have the old-time family reunion, yet we had a larger family for dinner than had been our custom at home. We sent to all the villages to have all old-time pupils come in for the day. As we had some vegetables, etc., growing in the garden, and plenty of antelope meat, we decided to give the boys a feast. Our new house was then at that stage when the floor could accommodate all at dinner, so we spread mats with nice white tablecloths over them, and at noon all was ready. After calling the boys and presenting each with a new "suit of clothes" as a Christmas gift, we had them all sit down at once, and we served them. It was more a treat to us than to them. We had seen dirty clothes for so long that one day with everyone dressed in spotless calico repaid us for all the efforts of the past days. A Christmas dinner never disappeared faster or was more enjoyed than that one. Strange to say, there was plenty left after they had eaten, until they all agreed that supper would be superfluous.

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## N. Rhodesia.

### CHISALALA.

#### THEN AND NOW.

ERNEST A. M. HARRIS.

*THEN there were 30,000 square miles of Kaonde country lying in heathen darkness.*

*NOW there are two Mission Stations and five Missionaries—two little stars from which the light is beginning to shine into the 30,000 square miles of blackness.*

**I**T was in March, 1910, that the Rev. A. W. Bailey, accompanied by the late Mr. F. S. Arnot, of the Garenganze Mission, arrived at the Chisalala stream in N. Rhodesia, after a march of 250 miles through swamps, long grass and forest, from Broken Hill, the then rail-head of the Cape-to-Cairo Railway. At Chisalala the missionaries encamped near the village of Miyambo, who had formerly lived on the Congo and knew some of the workers in the Garenganze Mission. From him they received a hearty welcome. Finding a good site near by, and there being a number of villages within easy walking distance, after definite prayer for guidance they decided that this was the place for the pioneer station in Kaonde-land. A number of natives were soon engaged to make

bricks, cut poles, grass, etc. A small clearing was made in the forest on the west bank of the stream and a house of sun-dried bricks with thatched roof was built: this was followed by a school-house, the walls of which were made of poles and cane. In the meantime services had been held in the villages on Sundays and daily on the station, a day school also being established.

On the 4th September, 1911, my wife and I arrived at Chisalala to help Mr. Bailey, but he was already hearing a call from regions beyond, and three weeks after our arrival he left on an evangelizing and exploring trip some 200 miles to the south-west, which resulted in his starting a station on the Lalafuta river the following June.

When Mr. Bailey left us there were but seven young men and boys in the school. <sup>Sch</sup> The number soon increased to over twenty.

*THEN.* Drumming and heathen songs were the rule on most evenings in the school compound. All the scholars were heathen with no apparent desire for anything beyond education. Often we had to intervene between those who were not trying to love one another or to beautify each others' features. Quarrelling, reviling, swearing, insubordination, lying and stealing were common. Some had to be expelled from the school

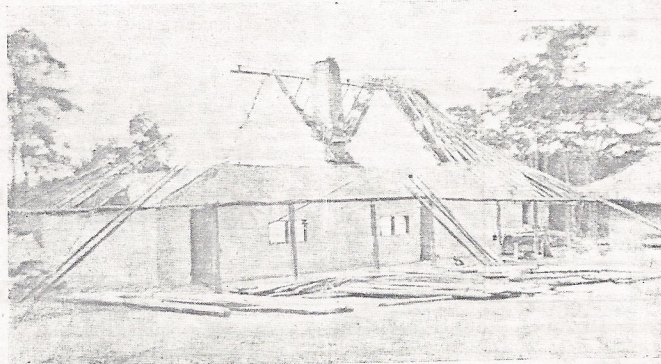
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for their continued disobedience and others for crimes of a serious nature, until at length discipline was established and a gradual change set in. The Gospel seed was germinating, quarrels became less frequent, bad language was not heard so often and heathen songs began to give place to hymns.

NOW. The school-house, though frequently repaired, is falling down under the ravages of wind, weather and termite. The house has had to be re-roofed, the original roof having been almost entirely consumed by white ants. Just a word here to those who are adverse to giving money to be ex-

the rule, not the exception; a quiet word is usually sufficient when any unwillingness is shown in obeying an order. And what of the germinating Gospel seed? It is springing up unto everlasting life; half of the scholars are seeking daily to "follow Jesus in the way," while in others the green blade of faith is breaking the hard crust of unbelief. As we look into the earnest, thoughtful faces of the members of the Candidates' Class we see there the hope of the Kaonde Tribe. Many of these young Christians who have only just begun to follow Jesus often spend the week-end or Sunday in the



FRONT-VIEW OF MISSION HOUSE AT CHISALALA, UNDERGOING A THOROUGH RE-ROOFING OWING TO DAMAGES OF WHITE ANTS.

pendent in what they term "mere bricks and mortar." The temporary mode of building with poles, mud and grass is the most expensive form of building, needing never ending renewal and repairs. Buildings of this kind hang on the missionary like a millstone, they eat up his time and hinder the work of evangelization, until his heart aches and he longs and longs to be free of this nightmare of mud and grass. <sup>(school)</sup>

NOW. There is an average of about thirty scholars in the school throughout the year. We are no longer kept awake at night, or distracted while at prayers by drumming and heathen songs. Evening prayer with singing of hymns, conducted by some of the senior scholars, is the rule every evening in the school compound. Fighting, swearing and suchlike are only to be spoken of in the past tense. Prompt obedience is

villages, alone, or accompanied by the missionaries, and they are saying to their friends and fellow-countrymen—"COME."

*"With what measure ye mete, it shall be measured to you again."*—Matt. vii. 2.

'Tis with "such measure as you mete!"  
 "Who loves is loved," glad lips repeat;  
 The kindly word is multiplied,  
 Returning by the earliest tide;  
 The helping hand is helped in turn;  
 Who teaches, from the child will learn;  
 Who gives, will gracious alms receive;  
 Who spreads his joy forgets to grieve;  
 Whose little candle lights the way  
 For others when some shadow bars,  
 Will guided be himself by ray  
 Of glory passing sun or stars!

—Mary Mason Poynter.

14	NORTHERN RHODESIA	1898 Rev. E. A. M. Harris
	Chisalala M.S.	1894 Mrs. Harris
		1914 Mr. A. A. Wilson
	Lalafuta M.S.	1913 Rev. W. Roy Vernon
		1913 Mrs. Vernon
	Port. West Africa	1908 Rev. A. W. Bailey
		NATIVE HELPERS.

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