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(w/may)

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...a Mission we have much cause for praise and thanksgiving to God. The year 1918 has been a record one, both in the measure of blessing granted in Africa and the rich supply of needs at the Home Base. There were those who prophesied disaster and retreat as necessary accompaniments of war, to advance would be impossible. What is our glad and grateful testimony as we step upon the threshold of 1919—"There failed not ought of any good thing which the Lord had spoken." The first Mission Band, on their first furlough, when asked, "Have ye lacked anything," replied, unhesitatingly, "Nothing." That is the word of confidence in our glorified and victorious Lord, with which we greet the unknown way.

The faithfulness of God has been illuminated and emphasized in the midst of both war and pestilence. We have proved again His unfailing goodness and His unslumbering care.

In our older spheres of labour, where there is little romance and ofttimes disappointment, much joy has been brought to those who have so faithfully sowed the seed by a welcome visit from Mr. and Mrs. Rees-Howells. Special services in Pondoland, Swaziland, and Natal have proved to be reaping times. Old truths, like newly lighted torches Divinely touched, have kindled fires which, in their turn, have lit up many lives. As hearts and homes have been changed, hills and valleys have resounded with the praises of our Matchless Redeemer.

Famine following floods in Portuguese East has opened Portuguese West, the enemy has been dangerously active, but there also victory came in answer to prayer, and Mr. A. W. Bailey was raised up from the very jaws of death. The fort was held and reinforcements have arrived. This issue is of peculiar interest, as it contains a sketch of a forward move into the neediest and darkest parts of South Central Africa.

The world was startled lately by a revelation of the tactics employed by the Commander-in-Chief of the Allied Forces. Does the Church of Jesus Christ not require to learn that the best time to attack is when she is too weak to hold out. This is a first century secret, too long forgotten. Listen, "When I am weak then am I strong" (2 Cor. xii. 10). For this new offensive outlined in the following pages, do we know how to make fresh demands on the unlimited and unimagined power of our glorious Leader? He is going forth to war. Are we ready for the challenge? His claims are supreme; His call is urgent. As you read the statement issued by the British Council in the light of recent events, which have given new meaning to the words, "Behold, I come quickly," some will hear His voice saying, "Go out quickly." If the time was short 1900 years ago it is shorter now. Those who cannot go can do much by prayer and gift to gladden the heart of God and provide a memorial worthy of Dr. Andrew Murray—

"HEREBY PERCEIVE WE THE LOVE OF GOD BECAUSE HE LAID DOWN HIS LIFE FOR US."

"LET US NOT LOVE IN WORD BUT IN DEED."

16.1.190
David Hamilton

HERE AND THERE.

THANKOFFERING FUND.—We have been greatly encouraged by willing gifts from friends who, in this practical way, have thanked God for the signing of the Armistice and the cessation of hostilities. "Before they call I will answer" has been once more our experience, as some kind helper opened the fund for us before our suggestion had reached readers of the PIONEER.

One friend writes:—

"We are giving a thankoffering of £5 to our Heavenly Father for having preserved our five sons unscathed through this terrible war."

Two friends send £7 in thanksgiving for five brothers preserved, and in memory of one called to lay down his life.

Another friend writes:—

"What cause for thankfulness to God we

to enclose a cheque for £100 for the S.A.G.M. as a thankoffering."

Two more friends write:—

"Will you please accept the enclosed 10/- for the work, as a special thankoffering for signs of Peace, which we trust will soon be signed."

REINFORCEMENTS FOR THE FRONT.—Miss Radcliffe, Miss Cowl, and Miss Alderton are already speeding towards South Africa, to their great surprise. As they write, "It seems like a dream." Our Father's care and love often take us by surprise. The Saxon should have arrived at Cape Town about the New Year. Mr. H. G. Pirouet, who was accepted three years since, has also obtained a passage, and hopes to sail early in January. Much prayer will follow those who have been called and chosen that they may be faithful—this is their sole desire.

VICE-CHAIRMAN.—We much regret to

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entered into the presence of the King on December 22nd. We hope to give an appreciation, with photograph, next month. Meantime, much sympathy and prayer will be made for Mrs. Maynard and sorrowing friends.

**THE SECRET OF VICTORY.
A MESSAGE FOR TO-DAY.**

BY DR. ANDREW MURRAY.

"These all continued with one accord in prayer and supplication."—Acts 1. 14.

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HE last words which Christ spoke ere He left the world give us the four great notes of His Church: "Wait for the promise of the Father"; "Ye shall receive power after that the Holy Ghost is come upon you"; "Ye shall be witnesses unto Me"; "Both in Jerusalem and unto the uttermost parts of the earth."

United and unceasing prayer, the power of the Holy Spirit, living witnesses to the living Christ, from Jerusalem to the uttermost parts of the earth—such are the marks of the true Gospel, of the true ministry, of the true Church of the New Testament.

A Church of united and unceasing prayerfulness, a ministry filled with the Holy Spirit, the members living witnesses to a living Christ, with a message to every creature on earth—such was the Church that Christ founded, and such the Church that went out to conquer the world.

When Christ had ascended to heaven, the disciples knew at once what their work was to be: continuing with one accord in prayer and supplication. They were to be bound together, by the love and Spirit of Christ, into one Body. It was this that gave them their wonderful power in heaven with God, and upon earth with men.

Their one duty was to wait in united and unceasing prayer for the power of the Holy Spirit, as the endowment from on high for their witness to Christ to the ends of the earth. A praying Church, a Spirit-filled Church, a witnessing Church, with all the world as its sphere and aim—such is the Church of Jesus Christ.

As long as it maintained this character, it had power to conquer. But alas! as it came under the influence of the world, how much it lost of its heavenly, supernatural beauty and strength! How unfaithful in prayer, how feeble the workings of the Spirit, how formal its witness to Christ, and how unfaithful to its world-wide mission!

ANDREW MURRAY MEMORIAL.

SINCE the death of Dr. Murray, the South Africa General Mission has been considering how best to perpetuate his name by means of a Memorial worthy of him.

largely owing to his sympathy and hearty co-operation, Mr. Spencer Walton was led to return to South Africa, after his first visit in 1888, and thus the S.A.G.M. (originally known as "The Cape General Mission") came into existence. All through the intervening years, from that time to the day of his death, Dr. Murray was not only President in name, but ever took a keen and living interest in the growth of the work. He knew the majority of the workers personally, prayed for them individually, and was in a real sense the Father of the Mission.

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REV. ANDREW MURRAY, D.D.

(Our First President).

It is difficult to estimate the influence which Dr. Murray exerted, not only in the Dutch Reformed Church—of which more than once he was Moderator—but throughout the Churches generally in the Sub-Continent. The missionary work of his Church and its development in various fields can be traced largely to his holy fervour; in every land his messages by word and pen have borne abundant fruit.

Mr. A. W. Bailey, our pioneer in Portuguese West, writes:—

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"I recall with a thrill the power of such books as 'Holy in Christ,' 'Abide in Christ,' 'Be ye Perfect,' and many others in my early Christian experience.

"It was my high privilege, a few days since, to stand in the study of the manse in Wellington, Cape Colony, made fragrant by the presence of that saintly apostle to Africa, and the world; to gaze upon that most beautiful sweep of scenery on which his eyes calmly rested while he looked beyond it all, and saw other worlds than this; to lift up my eyes unto those hills which inspired him to direct men's minds and hearts to that One Who sits above the mountains, and Who is the source of all help; to stand



Mr. A. W. Bailey at Work.

reverently beside that mound in the yard of that 'Kerk' in which he so graciously and mightily ministered the 'Word,' which is *fire and sword*, as well as *light and life*; that mound from which shall rise that frail body, so long the well-nigh transparent temple of the Holy Ghost—IN GLORY."

In planning a Memorial to Dr. Murray, the Council of the S.A.G.M. feels that only such an object should be selected as would meet with his wishes, were he able to make them known. In the Mission's early days it was in counsel with him that its first centre amongst natives—the Bethany station in Swaziland—was erected as a memorial to a much-valued worker. More re-

cently the advance made into Portuguese East Africa by the Dutch Reformed Church Missions was carried out in consultation with him. It is with confidence, therefore, that the suggestion has been made that the proposed Memorial to Dr. Murray should take the form of a pioneering enterprise amongst the unoccupied territories of Portuguese West Africa between the Zambesi and the Atlantic on the West—a portion of the largest unevangelised area in South-Central Africa.

In addition to the Luchaze—a tribe which Dr. Livingstone hoped to evangelise 70 years ago, and amongst whom just over 30 years ago Mr. Fred. Arnot had intended to settle—there are numbers of tribes to which the Church of Christ has not yet discharged its obligation by taking to them the Gospel message of Salvation.

Following a pioneer visit in 1912, the Rev. A. W. Bailey, who originally went to North Rhodesia with Mr. Arnot in 1910, has occupied a site at Muye, near the Portuguese fort, Canggamba, and he has at last been able, owing to the arrival of reinforcements, to go through Portuguese West Africa to the Atlantic coast, and to take his long-overdue furlough in America. He has reported to the Mission's Executive in Cape Town, and in November, 1918, to the American Home Council, the need of the various tribes in this area of some 200,000 square miles, and his plans for development after his return to the Field.

The call comes jointly to Great Britain, to America, and to South Africa to found at least six new stations, to provide 25 or 30 additional white workers, to raise a capital sum of £25,000 or more (to be spread possibly over three or four years), and to increase the annual revenue of the Mission by some £5,000.

Although the launching of this plan of occupation happens to coincide with these days of armistice, it dates back some time, and is made possible just now by Mr. Bailey's journey through the territory, and by the receipt of his reports. The Council feels, therefore, that friends in Great Britain and in South Africa, in gratitude to God for the cessation of hostilities, and to America for the effective part she has taken in the final chapter of the war, will value the privilege of uniting with those in the United States and Canada in a spiritual alliance that will have for its object the defeat of the powers of evil in these unoccupied fields and the release from the bondage of sin and fear of those who have never as yet heard the story of Redemption.

The British Council is sending their Secretary, Mr. E. C. Faithfull, to New York on January 15th, 1919, both to report to the American Home Council his recent visit to South Africa, and then to confer with them regarding the development of this Memorial scheme, and hopes that,

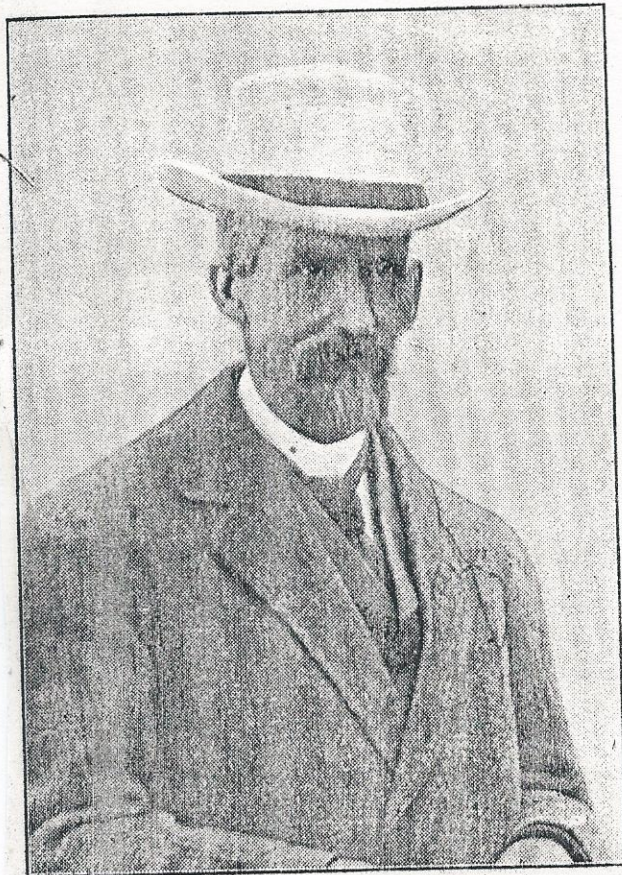
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before he sails, a sum of £5,000 may be given or promised towards its object.

We are often urged to think imperially. Here is a project worthy not only of our first President and beloved Leader, but fitted also to stir our hearts and our imagination, and kindle the fire of devotion by prayer and gift to the Lord Jesus Christ.

ANDREW MURRAY MEMORIAL.

P 5 A.—WHERE?—PORTUGUESE WEST AFRICA. The field for which the S.A.G.M. feels itself responsible extends, roughly, from the twenty-second meridian east longitude to the twelfth



By kind permission of Messrs. Morgan & Scott.

MR. F. S. ARNOT.

meridian, at Mossamedes, on the west coast, or over about ten degrees of longitude—some seven hundred miles as the crow flies, and nearly a thousand miles as the native path winds. In depth this stretch of territory extends from the old German south-west border to a distance of from 300 to 400 miles—i.e., to the borders of the territory for which the American Board and

Brethren Missions are responsible for. This would give an area, roughly, of well over 200,000 square miles, or about double area of Great Britain and Ireland. All this territory is under the Portuguese Government, and is untouched by evangelical teaching. (See Map.)

B.—PEOPLES AND POPULATIONS.—Luchaze, 200,000; Mbunda, 250,000; Nkangala (bush tribe), 150,000; Yaukma, 50,000. Also Luimbi, Chimbandi, Mashi, and other tribes. Total population probably well over a million—possibly two millions. There is, as yet, not sufficient data to form a basis for a satisfactory estimate.

C.—PRESENT POSITION.—We have a main station with three European workers, two out-stations under native workers, and four more itinerating native workers in actual service. There is a body of twenty-four baptised believers, about fifty catechumens, and a large number of adherents.

D.—NEEDS.—Some twenty-five white workers are needed to found the central stations necessary to initiate the work on the field. The actual evangelisation must be completed by native workers. These to include two medical men and one or two industrial workers, teachers, evangelists, etc.

E.—FINANCE.—Aim at the sum of £25,000 for the initial equipment needed for the evangelisation of this huge territory with its masses of heathen, very few of whom have ever heard of the Lord Jesus Christ.

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THE TESTING DAY OF THE NEW MISSIONARY.

A. W. BAILEY.

EVERY new missionary reaches his field with a mental picture of the native in general and of the native Christian in particular. If this mental picture be not clearly defined when he first arrives on his field, it is certain to develop as he deals with the native, notices his courteous attention to the Gospel message, rejoices over his joyful acceptance of the Christ of the Gospel, and watches with joy his growth in the Christian graces. This mental picture is quite certain to be flattering to the native.

But the day is sure to come when he gets an awful view, not only of the black abyss of heathenism in which the native has wallowed for millenniums; but worse, of the deep-dyed streaks of untruthfulness, dishonesty, and impurity that inhere in the character of the native Christian, long after he has confessed faith in Christ and put off the outward practices of heathenism. That

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vision is likely to act like an earthquake shock, shaking his ideal of the native from its pedestal, and threatening the very foundations of his faith in and for the native. To one missionary this upheaval may come all in a day: to another it may be a matter of longer or shorter time: but in essence it is the same for all.

Now, the vital question concerning the new missionary is not how may he avoid this disturbing revelation; but how does he react from it. The disappointing revelation seems inevitable in essence, whatever its date or form. The nature of the missionary's reaction from the shock of that fateful day of disillusionment determines the nature and measure of his future service for the native, and even whether or no he shall continue to be a missionary.

Any one of four distinct and different reactions is possible. He may utterly lose hope of the native ever becoming a true Christian, in which case he will leave the field, and take up another service. He may react from his high hopes of the native Christian into a state of soft sentimentality, in which he makes an altogether unnecessary allowance for the temperamental disabilities of the native, expects very little from him, discounts all too kindly his lapses, coddles him all too carefully, and generally lays himself open to the worldling's stereotyped reproach that the "missionaries spoil the native." If he suffers this unhappy reaction, it is altogether probable that he would be better off the mission field than on it.

Again he may react into an attitude of hard, semi-distrust of the native, in which he wields a rod of iron and exercises a spiritual despotism that dwarfs the native's development, and embitters the missionary's joy in service.

But he may, and happily usually does, react into an attitude toward the native in which he confidently expects him to develop into an ideal native Christian, entrusts him with all necessary responsibility to develop him into such a Christian, loves him wisely, rebukes him faithfully; and yet reserves to himself the privilege of not being too deeply downcast, or too sorely shaken if any, or all, of his native Christians suffer a spiritual eclipse and temporarily disappoint all his hopes for them. The very fact of his confidently expecting his native Christians to be consistent, pure and reliable is, *per se*, a powerful incentive to them to become such; while such an attitude is favourable to the buoyant faith that enables the missionary father to "pray up" his brown babes-in-Christ toward his lofty ideal for them both in character and service.

A haunting verse comes back across the years that have gone,

"O if, in vision fair, thou couldst see
Thyself the man God meant;

Never more thou wouldst be
The man thou art—content."

The entire character, service, and destiny of Paul the Missionary was transformed, glorified by a vision of Christ, which the Master Himself told him was "For this purpose to make thee," in a word, a Christ-one, and a Christ-bearer to the Christless. Paul the Missionary "was not disobedient to the heavenly vision," and he evangelised a world. The missionary of to-day needs a compelling vision of himself as the missionary God meant him to be, and another vision of the Christian God means his native convert to become. Then will he, in the patience of faith, labour and pray until both he and his spiritual child stand approved in all the will and plan of God.

THE REVIVAL HAS COME!

MSELENI, ZULULAND. O. E. WITT.

ONE often hears the above expression used in the meetings these days, and the glorious fact comes to one's mind with renewed force that God has indeed visited His people in Zululand. We do praise the Lord for His wonderful love!

It certainly seemed as if there were no place so hard as Mseleni, and that if ever the devil had a hold on the people it was here. There were very few who ever came to Church, and those who did come came to have a good nap inside and a chat outside. Now all that is changed. During the nine days Mr. Howells held special meetings here backsliders returned to God, many being filled with the Holy Ghost and numbers of heathen "chose the Lord." All our seven Evangelists got blessed, especially Job Ntimbane, Johannes Hlebeli and Jona Ngybande. Our good teacher, Bella, was so filled with joy that she could hardly control herself. All the school children profess to have received blessing, and it is very evident in most of them, as both their lives and their testimonies show. They have great boldness, even the smaller ones, and say that "the seats have no more power to hold them down, if the heart says 'get up'". There is fervency in their prayers, and they do not need to be urged either to pray or to speak. Every Saturday they go out to the kraals to preach and invite the people to the Sunday meetings, and they often return with the report of some yielding their hearts to the Lord. No one who visits the station escapes their earnest pleadings, and their joy when anyone "chooses" is overflowing.

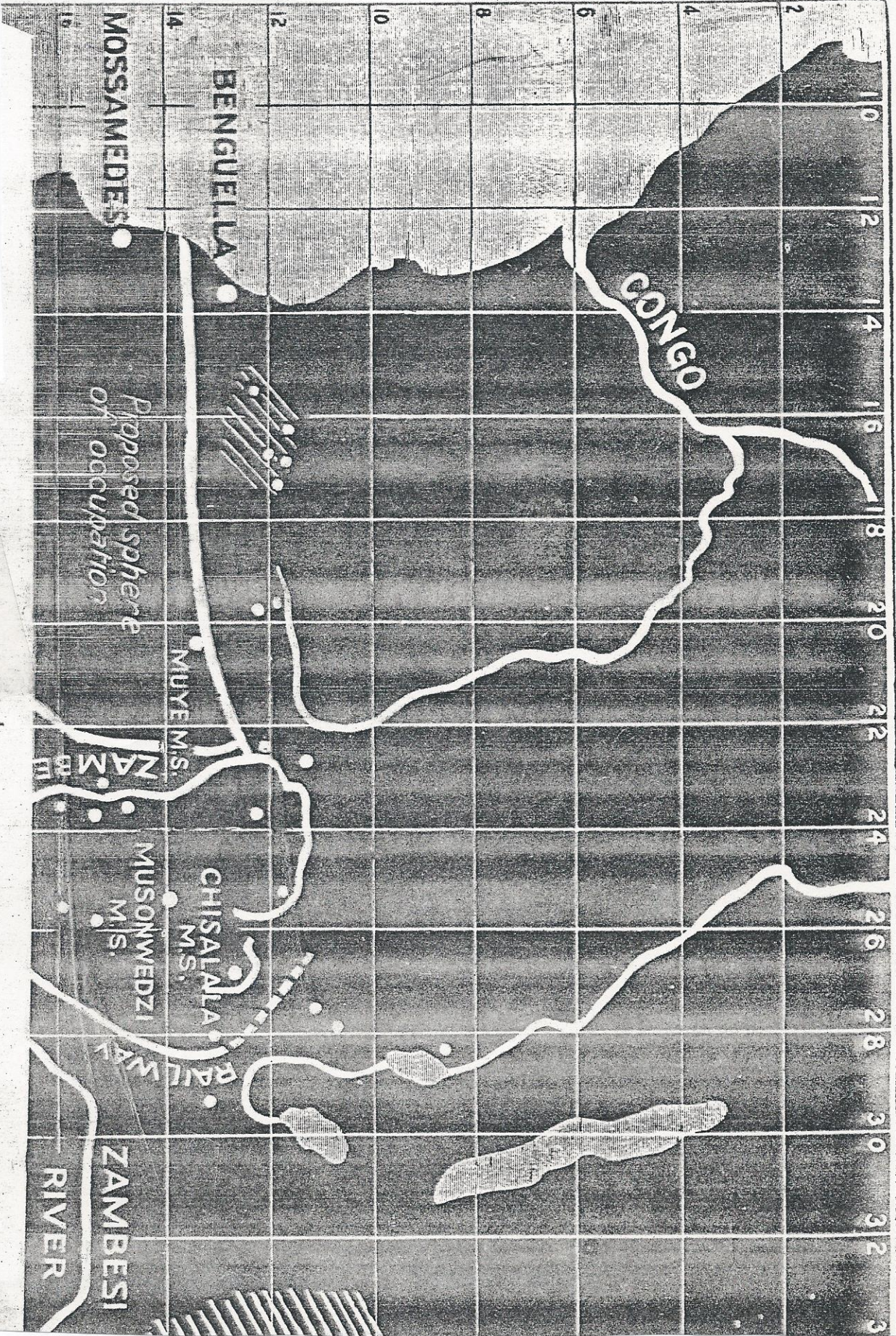
When Mrs. Witt and I went to Mt. Tabor, to be present at the District Conference, we had two young men along as guides. These got a great blessing at the special meetings held there, and it was wonderful to see their growth in grace both

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PROPOSED FORWARD MOVEMENT OF THE SOUTH AFRICA GENERAL MISSIONS
UNEVANGELIZED TRIBES WEST OF THE ZAMBESI.

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March, p. 21

THE GREATEST NEED.

MUSONWEDZI (BLANCHE MEMORIAL), N.W. RHODESIA.—CHAS. W. FOSTER.

UNDoubtedly all months are busy ones on a Mission Station, but the past few have been exceptionally so at B.M.M.S. Having secured a permanent site, which we believe to be as ideal a one as could be found in these parts, we have been busily engaged transferring the Station. The present site is about fifteen miles farther up the Musonwedzi River. This meant that besides the transportation of our goods, temporary buildings had to be hastily erected, so that there might be a speedy recovery from any setback which the work might receive. We are indeed glad and very thankful to say that before the rainy season has set in temporary buildings have been completed.

Contrary, perhaps, to what one might expect, the work has by no means been hindered by the transferring of the Station. Indeed, we feel that we have thus been enabled to exert an influence such as we could not have done otherwise. Numbers of natives have been employed coming from villages near and far, and all these heard the Gospel daily while the school was being carried on, as at the opening of the school session we had a short Gospel service every day. Undoubtedly many of these men were strangers to the Gospel, having rarely, if ever, heard it before. That which causes us to rejoice above all is that some of them responded to the invitation to accept the Lord Jesus Christ as their Saviour. Moreover, this is not the only cause for rejoicing. Many of our school boys of late have very definitely and publicly accepted Christ as their Saviour. Just last Sunday morning seven boys and one woman declared their faith in Christ Jesus. We had special reasons for thanksgiving, as three of them were our own personal boys—boys for whom we had been definitely praying for some months, boys, too, who no doubt have as clear an understanding of the Gospel as any natives in these parts, as they have had the opportunity of hearing the Gospel week by week for months past. Sometimes we have looked at them and thought them stubborn, perhaps even

the grace of God has overcome... praise His name! We would not magnify our prayers, but we would magnify our Lord Who through His wondrous grace condescends to answer our sometimes faltering cries. It is needless to say that our hearts overflowed with joy as we returned from that service.

There is another side. The hosts of darkness are resisting every inch of advance. Trials, difficulties, and perplexing problems have arisen again and again in connection with our native Evangelists in training. Some of the most promising have left, others are restless and unsettled, and sometimes it seems as though the work of years has been wasted and that we must begin again to train Evangelists for this field. Of course we know that it has not been wasted, but the Devil does try his best to discourage us. If he could only succeed he would attain his object, but these difficulties only tend to hurl us back more and more upon Him Who "always causeth us to triumph." How encouraging it is to remember the prophet's words to Jehoshaphat—"The battle is not your's but God's." Will you not pray that God will raise up a band of Spirit-filled native Evangelists for this needy field. Truly this is one of our greatest needs.

REVIVAL AT MAKOWE.

ZULULAND.—GEO. F. GALE.

ON September 15th the writer celebrated the twenty-fifth anniversary of his arrival in South Africa, and on that day (Sunday) the Lord gave us a Semi-Jubilee present by pouring out of His Holy Spirit in answer to the prayers of over two years. A number of the people were on their knees confessing sin, with weeping. Three souls yielded to the Lord, some backsliders returned, and three believers received the Holy Spirit in fulness. A few days later our brother Howells arrived from Mseleni, and was with us for five days. They were wonderful, blessed days. The blessing was deepened and extended. Others of the Christians received the Holy Spirit; backsliders were restored and souls saved. We realised in a new way the truth of John xvi. 8 when we heard sins being confessed that had long been hidden. Then came the joy of forgiveness, and the receiving of the Holy Spirit and the joy He brings.

My wife and I went with Mr. Howells to Lansdowne Mission for special meetings, and there also the Lord worked in mighty power and blessing, causing great joy and encouragement to our friends, Mr. and Mrs. Hawkins, and co-workers. After our return to Makowe my wife and I visited the out-station which Pilemone and his wife left (Qalakanye). We stayed five days, living in our waggon and visiting the kraals round about. Here the Lord gave us five souls, and others were clearly under conviction. We

Gospel hardened, determined not to yield, but the grace of God has overcome every barrier.

" **MRS. HARRIS** dangerously ill." When this delayed cable message from Cape Town reached us we were glad of the assurance that the Lord knoweth them that are His. Details have now come telling how Mrs. Harris, who had been so well previously, was suddenly seized by a paralytic stroke and lay unconscious for days. Doctors and nurses were doing everything humanly possible. We await further news, but meantime we would ask for earnest and believing prayer that this valuable life may be spared. Our hearts go out to the suffering one in Cape Town, to Mr. Harris, and to the dear children and relatives in England. Our God is able to make all grace abound.

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HERE AND THERE.

MR. E. C. FAITHFULL.—Friends everywhere will be pleased to know that, after a pleasant journey, Mr. Faithfull has been heartily welcomed home.

His varied experiences of travel in America are full of the goodness of God and the warm interest and blessed partnership of our American Home Council and numerous fellow helpers in the United States and Canada. To have had fellowship with Mr. A. W. Bailey and Mr. Bowen has also been a source of inspiration. Acting on medical advice, Mr. Faithfull has gone into the country for rest and will be away for some time. We can help together by prayer.

MISS ELDRIDGE AND MISS RICHARDSON have secured passages by steamer which left Cape Town on June 13th, and should arrive on this side when the Pioneer reaches our readers. They will be warmly received after their first term of service. Mr. H. E. Osborn, of Lulwe, has arrived safely, travelling via America.

KESWICK CONVENTION.—The Mission will not have a house this year, but Mr. Hamilton hopes to be present, and possibly one or two of our Missionaries. Any meetings for prayer or conference will be duly announced in the usual way.

ANDREW MURRAY MEMORIAL FUND.

—Gifts continue to come in. Here are a few extracts from letters recently received:—

"Enclosed please find P.O. for 5/- towards the Andrew Murray Memorial in West Africa.—From an old Home-Helper, Fleetwood."

"I am sending herewith £5 as a donation to the Andrew Murray Memorial, with which we are heartily in sympathy."

"Enclosed £1 is for the Andrew Murray Memorial—10/- from myself and 10/- from a friend I told about the new undertaking. It gives me great pleasure to send it. We are also remembering the work in prayer."

(Have you told anyone about the Andrew Murray Memorial Fund?—Ed.)

"I have great pleasure in enclosing 10/- as a special donation towards your great Forward Movement planned as an Andrew Murray Memorial—the best you could possibly devise for him. I only wish it were in my power to contribute more."

THE ANDREW MURRAY MEMORIAL.

A NEW ADVENTURE OF FAITH.

THE Andrew Murray Memorial can only be thought of in terms of prayer."

There is something hauntingly true about this sentence, which makes it recur again and again to the memory. As I

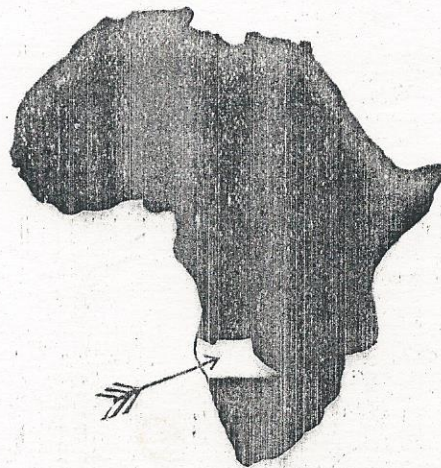
look back upon the weeks in America—the privilege of meeting the members of our American Home Council and holding conference with



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Thy
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Andrew Murray

them—the fascination of the new advance in Portuguese West Africa, as it was prayed and talked over with them and with Mr. Bailey—



WHITE SPACE INDICATES NEW FIELD.

the setting forth before individuals and audiences of the story of the S.A.G.M., with the recent chapter of spiritual quickening, and the

pressing call to the occupation of this new field three or four times the size of England and Wales, there is stamped upon the memory the fact that prayer and effectiveness go together; lack of prayer, possibly owing to the pressure of activities, has shown a corresponding lack of effectiveness. For our work is God's, and He will only give His best as we give time to Him and go to the people with the power and beauty of His fresh touch upon us; and we are learning that prayer only becomes effective as in our praying we come into living contact with God.

I cannot forget how Mr. Bailey told us of the critical days in November, 1917, when, alone at his station, he lay at death's door, how he called in his native elders to receive his last instructions, for he thought his work was completed and God's time had come for him to go, and how these simple dignified men, while agreeing with him that it was better to depart and be with Christ, reminded him that he was needed by them, and went on to say, "to your going we do not assent." When asked how they hoped to hinder death from taking away their teacher, their answer was to give themselves to prayer, and, as they prayed, the certainty was given to Mr. Bailey that his work was not ended and that he would live.

It was in August, 1917, that these same natives of his, when they had been told of the Durban Conference about to be held, and of the prayer that was being made that it might be a fortnight of Pentecostal blessing, found out what Pentecost might mean to our assembled workers, set themselves to pray, and were not surprised some weeks later to hear how God's Spirit had been out-poured even as they had prayed.

Amongst other memories of America there comes to mind a week-night Prayer Meeting on the Canadian border, where prayer continued to flow for over an hour, with an ever deepening sense that, as we were drawing near to God, He was fulfilling His promise and drawing near to us. Why do we not know more of this giving ourselves to prayer, not till we have reached the end of the hour, but till we have got to God, and we go out knowing that He has heard?

Then, too, there was a week-end spent at the Moody Church Tabernacle, Chicago, with prayer going on unceasingly throughout the night after the Saturday evening meeting for missionary volunteers, a chain of prayer taken up at 6 a.m. on Sunday by the Church ushers and carried on by them till 10 a.m., when the Church officers came on the scene and gave themselves to prayer till the service began in that huge auditorium, capable of seating some 5,000 people. Will those present ever forget how the power of God came upon the gather-

ing, as that day's speaker brought to them a call to tarry for the endowment of power—a call sounded out alike to ministers, church officers, Sunday school teachers and mothers; and then how some scores of men and women came forward at the close, to claim and to receive God's Spirit in His Fulness as power for both life and service.

We must pray and learn the secret of effective prayer, if we are to carry through our Memorial plan to Dr. Murray. We have asked that God would show us the pattern He has for the occupation of Portuguese West Africa, and we believe this prayer is being granted. As we have studied the map in His Presence, we find that we shall need some eight main stations to enable us to reach all the unevangelised tribes in this area. These stations will probably not be nearer than 100 or 120 miles to one another, and should be strongly staffed, some six workers being needed for each one. The energies of our new workers, after they have acquired a preliminary knowledge of Portuguese, will be given to the learning of their native dialect and then to the training of natives, who have received Christ, as witnesses and leaders amongst their own people, for otherwise we cannot hope to reach quickly the 2,000,000 or more natives who are estimated to be the population of this area.

For this work men and women with powers of leadership are being prayed for, and amongst them at least two medicals, and three or four industrial workers. One worker has already been accepted in England who is ready for this field though not yet supported; whilst in America the Council and Mr. Bailey are in touch with over a dozen men and women whose eyes are towards S. Africa, and more especially this new part, and the support of more than one worker is being raised by churches whose giving will be an evidence of their prayer.

The money cost of the enterprise has been carefully weighed up; and, whilst £25,000 will be the initial amount needed for the Memorial scheme, some £8,000 a year will have to be added to the present budget to enable the work to be carried on. These figures include £800 each for the founding of the stations, £180 for the equipment and passage of a worker (so that £1 takes each worker at least fifty miles nearer the objective and provides a share of their outfit), and £200 a year for each worker, this figure including not only their living allowance but the amounts needed for the work which they will be developing. To this total must be added the expenditure needed for the exploring which still remains to be carried out by our pioneers. We are not certain of the totals received up to date in America or in S. Africa, but in Great Britain enough has come in to equip three stations; and the gifts received show that hearts are being everywhere touched to help by

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the remembrance of the deep spiritual blessing received from the words and writings of Andrew Murray. It will take two or three years of unceasing prayer, careful thought and planning, and hard work on the field, if we are to carry out our plan. God has called us to it; let us pray, work and give even as those who will be going will be giving of their life in the face of the hardships and relative loneliness of pioneering with all its attractions, and let us find out if we cannot do something more than in the past and "add a cubit to our stature"? Our Lord has reminded us that this may not be done by being anxious over it, but implies that in the spiritual sense it is possible when we set ourselves to fulfil His words: "Seek ye first the Kingdom of God . . . and . . ."

As we have prayed over this forward move, He has seemed to remind us again and again that we have only a little time in which to carry it out: and the call comes to us all to lay our lives afresh at His feet and to ask Him to teach us in a deeper way how to put His Kingdom first.

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EDGAR C. FAITHFULL.

Good
Quick

N.W. Rhodesia.

CHISALALA.

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W. ROY VERNON.

OWING to the impossibility of other workers coming last year we were asked to come in April to relieve Mr. and Mrs. Harris, whose furlough was due. During the years that the work here had been carried on by Mr. and Mrs. Harris alone, the boarders had learned to think a great deal of them. It was hard for them to see them leave and another take over the work. Some of them left school before Mr. Harris got away. During all these months the others have anxiously awaited the return of their "Bwana" and their "Mama." It was therefore a great blow to them to hear of the sudden and serious illness that had fallen upon our sister Harris. If you can realise that these natives in such total isolation have not yet learned what civilisation means, you may understand how different ones become attached to the different white people in the district and will not work for, or remain with, others. So it is that at Chisalala the coming of other workers makes vast changes in the regular adherence, as it did at Musonwedzi.

An unproportionate desire to learn the language of the white man has overtaken the natives who in Kaondeland have learned to read in their own language; schools on all sides of us are by their better equipment leading these boys off. The pupils figure that it is as easy to go to a new teacher in the Congo or other districts as it is to become accustomed to the new teachers who will take over the work here. As we watch this spirit day after day and year after year we cannot but cry to God to help us so to guide

them into the place of surrender to Him that the Holy Spirit can fill them and bring upon them, especially the native evangelists, a consuming desire to carry the Gospel to their own people and help them to know how to "believe unto salvation." The fact that Mr. and Mrs. Wilson and three new workers are shortly to come to work here does not seem to cause the rejoicing it should with those who have lived on this Station from three to nine years.

The influenza epidemic also wrought changes in our work. It was most unfortunate for our Station and district that thousands of the Kaonde men were on Government war-transport work at that time, carrying loads from the rail-road up towards the German East Boundary. Scarcely a man of these missed contracting the disease, and in this condition all were sent back to their homes.

And then it was that the Holy Spirit led us into a change of things that has resulted to His honour and glory. At last the time had come when I could, by being freed from other activities, set myself to a systematic training of those who had offered themselves for the work of evangelism. Since the middle of November or for six months, I have had blessed seasons of service as I have met these young men daily, other boarders also attending, and together we have studied some of the most fundamental truths of the Gospel. A present-day testimony to the blessings received in such a course might be misleading. Only the future will make known how much truth has really been grasped, but it is most gratifying to the teacher to have spontaneous testimonies from every evangelist to the great help the truths learned have already been to them in their village preaching.

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MUSONWEDZI.

A. A. WILSON.

IN a report published recently in the PIONEER there was given items of the work at the B.M.M.S., during the earlier months of the year. It was stated how we had to occupy a new and permanent site, and how the exceeding pressure of work necessitated removal from the old site and the erection of the needful buildings on the new site. Our aim in this latter connection was to have suitable accommodation before the rainy season set in.

For the accomplishment of that task we have to thank our Lord, because of the abundant grace bestowed upon us, and further we praise Him because He enabled us to complete those clearing and building operations with an absolute minimum of interruption in our school and spiritual work. Truly He was gracious to us during those busy days.

Information was also given of the turning of some unto righteousness in Christ Jesus. It is our joy to tell you that that blessed work has continued right along and was especially encouraging when, upon the return of some of our boys from a preaching trip, we learned of about an hundred that had expressed belief in Jesus. Week by week ones and twos have been standing up at the services on the station, and slowly the numbers of professors have been increasing. By His grace we are still confident of the ultimate triumph of the Prince of Peace, and are anticipating the day wherein many of these among whom we labour shall join us in crowning Him King of Kings and Lord of Lords.

But, you may ask, why do you term these merely "professors" and not "possessors"? Because I want to enable Home-Helpers and others more intelligently to pray for them. Some I believe are true possessors, but just how many only the Lord Himself knows, i.e., apart from the possessors themselves. They have all heard the Word, these professors, but some typify "receiving the seed by the wayside," for understanding it not "the wicked one cometh and catcheth away that which was sown in their hearts." Others as "stony places" hear the Word and anon receive it with joy, but, "having no root," believe for a time, and fall away when trial comes, or by and by they are offended. Yet others have the Word choked by the cares and deceitfulness of this world and the deceitfulness of riches—even in poverty-stricken Africa! For it has been our lot again this year as in other years, to see some boys whom we looked upon as prospective evangelists, and who have most earnestly expressed their desire to become such, get lured away to some town a few hundred miles distant after the delusive "tickies" and "sikies," as they name them.

But praise the Lord for the few that bear the

Word and shall bring forth fruit, some an hundred-fold, some sixty, some thirty-fold. These are the "possessors" and our joy. So pray, Home-Helpers, pray for "professors," "possessors," and all, including the "labourers in the vineyard," asking specially that the latter may be faithful in the sowing. We shall reap if we faint not.

At the beginning of November, because of considerable unrest among our senior boys, the school was re-organised, and the change has proved for the better. We wished to see that progress maintained and had great expectations, but a re-arrangement of the forces in the Kaonde field has split the workers at the B.M.M.S. in half, and now it will be tremendous uphill work for Mr. and Mrs. Foster, who are left alone there, unless reinforcements are speedily sent to their aid. Pray for them, and pray out those necessary reinforcements. There is a harvest to be gathered in, and the labourers are few. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

PORTUGUESE WEST AFRICA.

MUYE M. S.

THREE latest reports received from Portuguese West Africa are full of encouragement. Mr. Jakeman writes: "God is still blessing the work and numbers profess to come to the Lord. I want to go there (Lusa out-station) on my way to Bie; the many who have been choosing the Lord need your prayers, as there is always danger in mass movements. The past year there has been one of much blessing. We have eleven boys and young men from Lusa in our boarding school—some of whom I hope may become teachers. The people are most friendly, and as there are some three thousand or so of them on that little river, there is scope for a big work. Over one hundred are in the catechumens' class. At Muye, during the past year, our numbers have increased, and the services have been well attended; several have given up their fetish sticks, etc., and there are about sixty in our catechumens' class at this station."

Mr. Jakemen also reports having finished the translation of the Gospel by Mark and revised the MSS. He is now translating 1 John, and hopes to finish this before going on "trek." He adds: "It has been a great joy translating God's Word into the native tongue. I am also getting out a small dictionary of some two thousand words or so. I have obtained most of them direct from the natives, so I can rely upon their accuracy. There is a hunger for books amongst our Christians, and these, together with Mr. Bailey's translation of the Gospel by John, when it is printed, will be a beginning in satisfying this hunger."

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FIRST
IMPRESSIONS
OF CHISALALA.

N.W. RHODESIA.—
FLORENCE ALDERTON.

JUST a month ago to-day we (that is Miss Cowl, Mr. Pirouet and myself) arrived at Chisalala. Five days previously we had left the train at Elisabethville, had gathered together our belongings and our carriers, and made preparations for our four days "trek" through the forest. Those four days were full of delight and amazement; delight in the scenery, in the novelty of "trek" life

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and in being at last amongst those to whom God has sent us; amazement because of the comfort of the journey, because of the kindness and care and forethought exercised by the boys who accompanied us, and because of the dependence we could place in them. I do not think I have ever been better cared for in my life, and although we could not talk to them and nearly all the responsibility of the "trek" fell on the shoulders of John, one of the evangelists, who was in charge, we had not a moment's uneasiness. It was more than we expected to find that we could place such confidence in African natives.

From the beginning we have felt quite at home amongst our new brown friends, and by this time I feel as if I might have lived amongst them all my life. They are remarkably interesting and attractive. I enjoy watching their intent faces as they sit listening to anyone, and have marvelled at their keenness and intelligence in school. Except for their colouring they are very much like the people at home. There are the same expressions on their faces, and not only their expressions but also their features sometimes remind one of faces in the homeland.

I was not prepared for the comfort of the house which we found was to be our home. In imagination, mud-plastered walls sound very bare and uncomfortable, whereas the light greyish-white mud, procured from an anthep, which is used to plaster our walls and floors, makes them almost as pleasing in appearance as if they had been distempered. In endless ways, we owe tremendous thanks to those who have gone before us and gone through the discomfort of pioneer work.

Although this is the dry season, there is not the parched up appearance which one might expect, for, although the grass is brown the trees are beautifully green. We are right away in the midst of a gigantic wood. It is very lovely, but just at times one has the feeling of being, as it were, swallowed up by trees. In every direction the woods stretch. A week ago we cycled out to a small kopje which we climbed in order to get a view of the surrounding country, and it was a veritable forest of trees which we looked down upon.

At present we are busy with language study—and what a puzzle this language is to us! Mr. Pirouet's conclusion that "nothing means anything, and everything means just what you like to make it" echoes the thought of us all. Our world is a very tiny one, it being limited to the mission clearing. Paths branch off in many directions and these we have explored for some distance. We know that villages lie further on, but except for a few people from the nearest village six miles away who come in sometimes to the Sunday services, and for a few men and women who come to sell grain, we see nothing of the people of the district beyond the boys who are here on the Station. How we long to get out to the women and girls who are practically untouched! One woman in the whole tribe is a baptised Christian!

We have, as I have said, seen nothing yet of the real life of the Kaonde people. God has given us first a view of the people whom His own Holy Spirit has touched and of those who, if they are not yet following Him, have yet heard the Gospel message and been influenced by the hearing and by contact with His servants. Is it of His mercy that He has given us this view first? Is it to strengthen us against the time when we shall come up against the awful power of the evil one in the lives of the Kaonde people?

As we stood on the top of that kopje a week ago and with the aid of the boys got an idea of the geography of the district, it seemed as if I heard the words over again, "Come with Me; look from the top." And the voice went on,

"Down on the plain, hidden from your sight live the people for whom I have called you here, the people for whom I have died. Learn of Me to know My purpose and My plans for them. Look from the top to see them from My point of view. Love them as I love them."

Will you pray that we may be living in such close touch with our Master that we may see and understand and love with Divine Love? And is He waiting to give you a new vision of this field that you, too, may help to bring about the accomplishment of His purpose for these people?

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VISITING THE VILLAGES.

CHISALALA, N.W. RHODESIA.—P. COWL.

ON the first Monday in August we paid a visit to a group of villages within a radius of six miles of the Station. One village was almost empty on account of a beer drink in another, all signs of which disappeared when we arrived. Again, on Monday,

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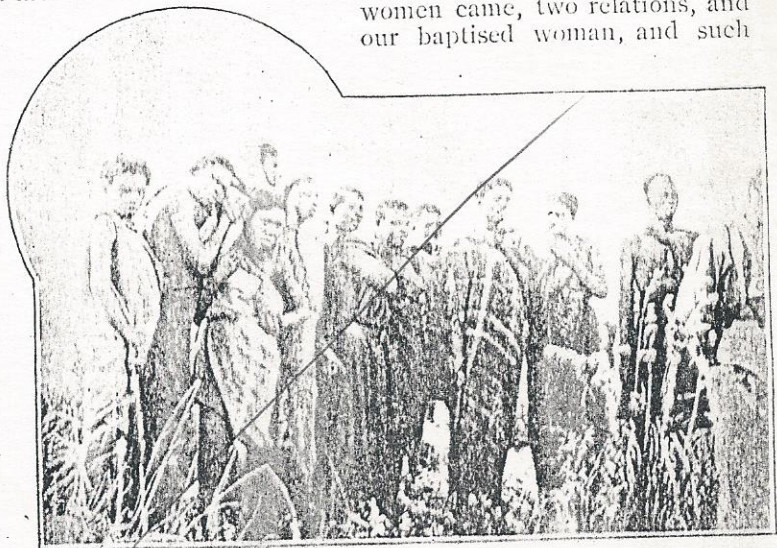
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August 8th, while Mr. Wilson was out on trek, we went to another village the other side of us; one that we passed through on our way in from Elizabethville. The headman, Mbongi, was away at the Boma, but there was a good company of men and women to listen to our evangelist. Some of the men were very talkative, and one old man said, "When we die, we are buried, and that is the end." The women were very friendly and later, when we were eating in the bush not very far from them, some came to us desirous to believe, one man bringing his two wee girlies, while he himself remained in unbelief. We hope to get to this village again very soon. It is a lovely ride, about ten miles across four or five plains, four small ones and one larger one, called Tetamukanwa, about two miles across. We cycled over it going, but found it a very narrow and snake-like path and most difficult. We missed not only all the beauty, but had to keep our eyes fixed on the path and the many ant-heaps that we had to dodge. So coming back we walked across. It took us just three-quarters of an hour. The scene was well worth it, and the varied colourings on the plain were simply gorgeous. Little flowers and new leaves of every colour were springing up close to the ground. They do not grow tall. It is more and more wonderful the things we see springing out of the dry, hard, rocky earth; many are a glorious red. The trees in front of our house are getting redder every day.

On this trip we had with us two boys who were with us when we came in. One of them, my bicycle boy, Luapura, had complained of headache only for some little time, otherwise he had seemed one of our strongest and healthiest boys on the Station. On the Thursday evening following, only three days after we were called to him, we were told that he was nearly dead. We all went up to him as soon as possible and every means was used to restore him, but he was too far gone, and he died quite quietly about 8 a.m., after we had been with him only about half-an-hour. To you at home who are surrounded by all the great happenings of the world in general, this will seem a little thing, but to us whose whole work is fighting the powers of darkness, this event was very big. As he died the devil took possession and gained complete mastery over one of our evangelist's wives. She is a near relation of the boy, and for some time the struggle with her was tremendous, but the fight with the enemy was worse. We could literally feel him

there. The noise she made was one which could never be forgotten. Carrying the boy into the school we all collected for prayer. Most of the boys came, some were too frightened, and some came over from our villages. During that time we were permitted to see a glorious victory; as we wrestled with the enemy in the Name of our triumphant Saviour the noise gradually ceased and she became calm. Her husband told Mr. Wilson afterwards that he realised the devil had got her and said how wrong it was for her to let him have her, as she had professed to believe. The next morning, before 6 a.m., she came over and sat outside the school all day quite quiet. The work boys preferred to work. At 3 p.m. we buried him away in the bush near to a boy Mr. Harris had buried. Altogether eleven of the men and boys on the Station came, and their good behaviour was marked. Three women came, two relations, and our baptised woman, and such



"Some Zulu Boys."

was the victory in His Name that they remained quiet; the one of the night before being able to sing the chorus of a hymn with us at the close of the service.

The whole incident has meant much to some, others are thoroughly frightened, several have suffered from headache. One evangelist has been on the sick list ever since, thoroughly frightened. It is very remarkable the way in which Mr. Wilson was brought back almost two weeks before he was expected, and we could not think why, until this happened two days after his return; then we saw God's hand in bringing him home.

Last Friday I rode to Kansanshi with Mr. Wilson and Mr. Pirquet, 32 miles in all. It was a lovely ride and very interesting to see the store and the mine; the latter has not been used for about five years. Needless to say the mine and all the machinery standing on the top of a high

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hill spoils the landscape completely. The Boma (Magistrate's residence) is just half way between, and the road from the Boma to Kansanshi is, of course, the best of any around. It was just like riding through a lovely private park for about six miles. Accepting an invitation given to Mr. Wilson we went to the Boma for lunch on our return from the store. The office and four houses are a good distance from each other; all the grounds and roads between are beautifully kept and they stand on high ground overlooking a big plain. Hence the view as we sat at lunch was just perfect, and the colouring wonderful.

We did not leave the Boma until 4.30, consequently the light failed us before we reached home and we had to ride about 2½ miles really and truly "by faith and not by sight." It was very "eerie," specially when a flock of guinea-fowl rose from the trees above us without any warning.

We shall be very glad of prayer for some of our workmen who have recently desired to believe and to follow Jesus. Their language has no word at all for sin, so you will see the difficulty we are faced with.

Very many thanks for every letter received from friends in the homeland, they get more and more welcome every time they arrive.