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(articles about missionary schools in the NWP)

# Kapiji, The Brown Babe.

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Chisalala, N.W. Rhodesia. Florence Pirouet.

SOME of our readers may know that Mr. and Mrs. Pirouet have adopted a motherless Kaonde baby. The following extract from a letter of Mrs. Pirouet speaks for itself:—

“I wouldn't be without Kapiji for worlds, and mainly for this reason: I

regard the work among the women of this district as *my* work, and the brown babe is almost indispensable in this. The women of this tribe have always been considered so much more difficult than the men. The missionary goes to a village and calls the people together to

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thought that if he did not grow well, or if he was a nuisance, we should throw him away! (The practice of burying newly-born babies with their dead mothers, or of throwing them away into a bush is still carried on secretly). If that is their opinion of missionaries, then it is quite time they began to know us better.

However, I do not want to bore you with Kapiji; I want you to take a kindly interest in him.”



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talk to them. The men gather readily enough, for the most part, but the women loiter and have to be yelled at by their men folks, and many do not trouble to gather. And even then those who are sitting down rarely make an effort to listen; they are openly uninterested. But take Kapiji to a village, and tell the women you want them to assemble apart from the men; let a woman talk to them, and they are every bit as willing to listen as the men are, if not more so.

On this last trek I have had the women alone most of the time. During the eight days of our stay at Mudziman-zofu's village, out of perhaps between 50 and 60 women of the village I had an average attendance of 40. And there was nothing to complain of about their interest.

The morning of our departure the women crowded around us and followed us on the path, shouting and singing, and over and over again came the words, "The mother of Kapiji. She goes." It is as the "mother of Kapiji" that they think of me; it is our care for Kapiji which has appealed to them. And they know that our love for him is connected with the love of God. The same thing happened in the other villages—Kapiji established friendly relations; Kapiji made the women willing to listen; the presence of Kapiji was itself a sermon.

And at four months old he weighs 7½ lbs.!

I feel like my husband does about the folly of our sitting down on this station out of sight of the people. Forty women at Mudziman-zofu's, and half a dozen on the station who have heard and heard and heard, and who ought to be out telling!! (It wasn't only at Mudziman-zofu's that large numbers assembled. There were about 30 each day during our stay at Kambirombira's village, and about 20 during our five days' stay at Mirambo's.) There are no Christian girls for our boys to marry; there are

very, very few Christian mothers to teach their children about Jesus.

Whatever else the trek has accomplished, I feel it has been a big help to me, not only in understanding something of the people, but also in knowing how to set to work with the evangelists. I have come back feeling keen on training them *as teachers*, a feeling which was absent before when I saw no immediate prospect of their working out in the villages. We have seen that it is possible to get in a certain amount of school work on trek even when we only make short stays of a few days at a village, and we know that it will be as easy to teach and train while sitting for some months near a village as it is here on the Station—to my mind far easier!

The keenness of the boys over their lessons has been a delight. There has been no wanting to avoid school, no "being late"; instead, after working hard for about an hour and a half, most of them would want to take away slates and pencils to try to write from memory the words of a reading lesson or to practise once again the words of a writing lesson.

And the evangelists are getting training in evangelistic work. Sometimes we ourselves address the people (with an evangelist to go over the whole matter afterwards to emphasise and to prevent any misunderstanding which might arise from our limited knowledge of the language); other days the evangelists do the preaching. And they no longer tell them, as we are so tired of hearing, that in chapter so and so, verse so and so, the following words are written—not realising that the people do not even know the name of the Jesus who uttered the words!

By the way, there is one thing I meant to have told you which I am omitting. I mentioned one day to one of our evangelists that the people of the villages around here are very much interested in Kapiji. I was informed that they wanted to see if we were bringing him up properly. They



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# A Large Gathering.

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Blanche Memorial M.S., N. Rhodesia. June V. Foster.

IN connection with our school work, which is going on much as usual, when we opened for the rainy season in November we decided to have

school for terms of six weeks, alternating with two weeks for preaching and teaching in more distant villages. This gives the boys, all of whom are profess-

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ing Christians, an opportunity of putting into practice what they have learned. For a few weeks before the term opened, Mr. Foster and those in training had been scattering to the near villages, and most of the other school boys have accompanied them and taken part in the services. Those weekly services have been continued, and Miss Cowl has spent most of her Saturdays

until Mondays with the women of some of these near-by villages. She spent three consecutive week-ends in one village, and the same in another. Runkayi, one of our Christian girls, went with her, and has been a real help. One Sunday, instead of going out, we invited all the villagers to the station, and had arranged to beat a drum so that they would be here punctually. What was

our joy when we found them all gathered at the time the drum should have been beaten. Two or three of the headmen present stood up to say they believed. It was the largest gathering we have seen in Kaondeland—to say there were over two hundred would not be exaggerating.

All have returned now from their first two weeks in more distant villages, rejoicing in seed sown, and also in that

some have believed. Some preached in their own villages, others re-visited some of those in which Mr. Foster had been earlier in the year, some accompanied Mr. Foster to Muvambi, and others went with Miss Cowl to Nkingaveera. At the former there was not much desire to hear at first, but before Mr. Foster left considerable interest was shown. At the latter none responded,

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but they begged Miss Cowl to return for a month when their grain was harvested, and we feel that God is working there. She was also able several times to visit three other villages, in which a few men and their wives rose to say they believed. In one of these latter villages is a family, of which the father, Milando, and the mother were some of Mr. Bailey's first fruits in Kaondeland. Through all these years they have not been working on Sundays, and for that and other reasons have been a target for persecution. At one of Miss Cowl's last gatherings with the women she spoke of their initiation customs, and the wife of Milando said that she had one daughter, who was not old enough to observe these customs, and now that she knew God's will about them she would not allow her to keep them. Others expressed themselves likewise about their daughters and grandchildren. One of Milando's daughters, Runkatayi, is looking forward to baptism soon--the

first woman at this station to ask for it. Another daughter, Kyarikosa, has long wanted to be baptised, but her husband is opposed as he is not a Christian.

Kingkorengi, one of our brightest witnesses for Christ in his daily walk, was unable to go because of a very bad ulcer on his leg. Since then he has been very sick; in fact, some have wondered if, perhaps, he were not demon-possessed. Sometimes he stares about in a most pitiful way; he refuses to lie down at night, refuses to eat or drink, struggles with anyone who seeks to help him, and either lacks the power or refuses to talk, not even answering a question. However, our refuge has been prayer, and a day or two ago we were led to step out on James v. 14, 15, with the baptised boys who were here. I have just heard that he is much better this morning. We do praise God, and ask your continued prayer not only for him, but for all the sick ones here, that their spiritual as well as physical needs may be met.



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## The Stones of the Quarry.

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Chisalala. Herbert G. Pirouet.

**Y**OU, who are Home-Helpers of the S.A.G.M., are shareholders in a company which might fitly be called "Kaondeland Quarries, Unlimited." It is a company which will pay very high dividends indeed, for the quarry is full of precious stones of incalculable value. These stones are in the rough at present, though one or two are already being cut, and have reached such a state of perfection as to give us strong faith that they will eventually be of wonderful beauty. At present the work is being carried on in the quarry (1 Kings vi. 7) in order that the stones may be used for the building of a spiritual house (1 Peter ii. 5), to be a habitation of God in the Spirit (Eph. ii. 22).

These Vakaonde recognise that respect is due to lawfully constituted authority,

and that the powers that be have certain rights. This is a stone which can be easily turned to good account. An example of this respect is seen in the custom of bringing to the Chief the first ripe fruits of the matava (Indian Corn). Until some has been presented to the Chief no man would dream of eating the fruits of this crop. They say: "It is not good that we should eat until the elders have eaten." This offering of firstfruits is purely voluntary now, for since the advent of white officials the Chiefs have no power to enforce it, and the Government authorities, whilst they say that their aim is to bolster up native customs till such time as they are replaced by better ones, would not dream of interfering in case of refusal to bring the customary offering. Again, certain people are debarred from social inter-

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course with the Chief until an appropriate gift has been made. For instance, the mother of twins must not come near him till such a present has been made, neither will he eat food cooked by her. We have seen a mother with her twins hurry away at the approach of the Chief. It is easy to see how such obedience to customs which involve respect for authority can be turned to good account.

It has often been said that these people are without sense of sin, and certainly they have no word for sin in their language, but I am of opinion that they have sense of sin which is no less acute than that of the ordinary Englishman who is outside the Church of Christ. Certain things they regard as definitely being offences against God, though we do not think so. For instance, they regard us as sinning against God when we buy and sell land or timber, which they regard as the gift of God to all men. I have been asked by what right we do this. Perhaps to say that they regard it as sin is too strong a term, but they certainly regard it as an offence against God, though they could not define it as sin. To me it is one and the same thing. Such a stone as this can certainly be developed till they recognise sin to be what it is. There are many other things they regard as offences against God; this happens to be one that I have come up against.

The fact that they live their lives in the fear of evil spirits is certainly a valuable stone. For we want to enlist them in a fight against these very spirits whom they already dread and recognise as evil. At least these Vakaonde do know that the spirits to whom they bring offerings are evil, and therefore they are fitted from the outset of the Christian life to fight against them.

There is another stone: the consciousness that certain things are defiling and unfit a person for intercourse with his

fellow men. Again, this idea has gone all astray, but it is one from which all the flaws can be removed. A case in point is the custom with regard to widows and widowers. When a woman's husband dies (or vice versa), the widow is cut off from society, as she is defiled by the presence of the spirit of the dead. She is made to eat alone and to live alone. She is not allowed to converse with her fellow villagers. This lasts for some three months. On a chosen day the neighbours all gather in her village at night-fall, and there is drumming and dancing. The woman is then brought into the village from the grass hut on the outskirts in which she has been living. She is laid down at the door of her hut, which has been shut since her widowhood began, and her body is washed with water, after which the hut is opened up and she is free to resume her ordinary life. There are other abominable customs connected with the clearing of the widow from the spirit of her husband, but this sense of ceremonial uncleanness and cleanness is certainly something that can be turned into a brilliant stone; indeed, I have already found this particular custom most useful in explaining the Gospel.

Here, then, in this quarry are the stones from which you are going to draw your dividends; stones with a capacity for reverence and spiritual understanding; stones with a knowledge of an unseen world more powerful than the seen one; stones with a sense of right and wrong, although it is quite a different sense of right and wrong to ours; stones with the knowledge that there is such a thing as social uncleanness, and a need for coming out and being separate, even though that sense is perverted. There is fine material here for the building of the Temple. As we look at these stones day by day and work upon them, we begin to know something of "what is the riches of the glory of His inheritance in the saints" (Eph. i. 18).



## "God Has Been Working."

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Musonwedzi, N. Rhodesia. C. S. Foster.

**D**URING the last three months we have devoted ourselves almost entirely to station work. Our rains have been much heavier this year, and, as a result, the rivers have been practically impassable, except in places where there happens to be a boat. There was also a general shortage of food until about a month ago, when the natives began harvesting the new corn crop. In view of this, itineration work would have been very difficult, if not impossible, as we should have been unable to get to many of the villages, and, moreover, should have had great difficulty in obtaining food for our carriers. Consequently, we decided not to visit the villages in February, as we had previously planned, but to give a whole month for that work at the beginning of the dry season. To this time we are now gladly looking forward. Station work is much more of a strain upon the worker, and one feels the need so often of getting out and enjoying the change of trek life and preaching in the villages.

Another reason why we decided not to go in February was the consciousness that the majority of our Christian school-boys were spiritually unprepared for undertaking such a work. We felt that there were many things which needed to be confessed and put away. Accordingly, we have been emphasising the

need of confessing all known sin, and of making absolute surrender to God, that we may be filled and equipped by the Holy Spirit. How glad we are to say that God has been working. He has heard our cries according to His promise, and has been bringing conviction to many hearts. Not a few have confessed sins, and have apparently yielded themselves to God. Many confessed having taken part in heathen customs, and identifying themselves with heathen worship when visiting the villages, instead of practising separation. Others have confessed stealing, not paying back debts, lying, adultery, and grosser forms of evil, things which one feels they never would have confessed had the Holy Spirit not been working in their hearts. Others there are whom we feel sure are holding back and resisting the Spirit; but surely He Who has begun the work will also perfect it.

We do praise the Lord also that many of our boys have come to a better knowledge and fuller understanding of the truth of late. While this is true, our hearts are burdened for the many here, and the many more in the villages, who, in spite of their opportunities of hearing the Word, fail to understand. It is so easy for these people, as for everyone else, I suppose, to think that salvation depends upon human works. How

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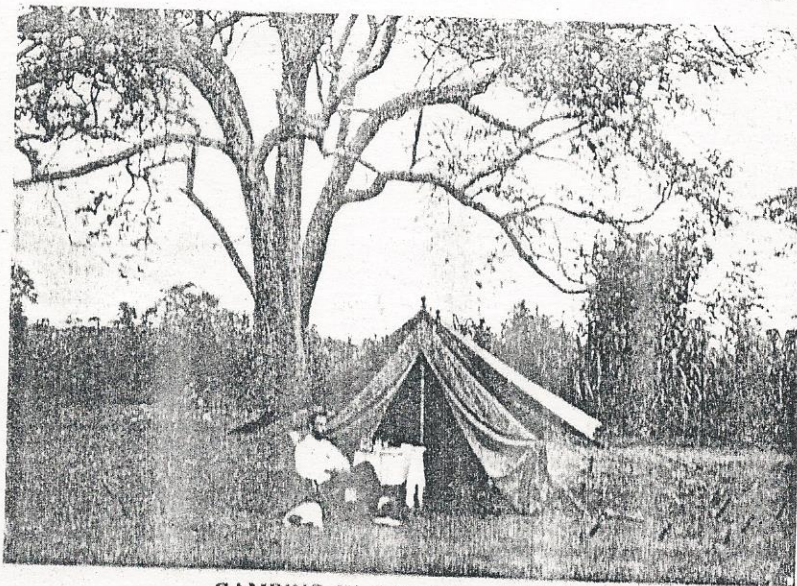
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often have we tried to emphasise that salvation is by grace alone; but it would seem that "this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart." Of course, John tells us the why of this when he says: "Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

tial and proper are repulsive in the extreme. Some things are recognised as evil, and I do not believe that it would be a mistake to say that numbers who have professed to believe think that leaving off those things that are commonly recognised as evil among them constitutes believing. One's heart almost feels like breaking at times when they assert that they are not sinners; they haven't done anything wrong. Oh! how we need the convicting power of the Holy Ghost in these villages. He alone can teach these people what sin is. I am persuaded that the supreme need of



CAMPING IN CENTRAL AFRICA.

Truly we must ever remember that "the god of this world hath blinded the minds of them which believe not, lest the light of the Gospel of the glory of Christ should shine unto them," and also that God has sent us to the Gentiles "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God." Perhaps it is difficult for one in the Homeland to realise how a people in such darkness can be self-righteous. The darkness is the very thing that makes them so. They have no knowledge of sin. Some of their very customs which they think are essen-

Kaondeland is not more workers, much as we may need them, nor better methods, valuable as they might be; it is the manifestation of the Holy Ghost in real, convicting power. Will not every Home-Helper unite with us in praying for a mighty outpouring of the Spirit in Kaondeland this year? Shall we not pray through? He says: "I will pour water upon him that is thirsty, and floods upon the dry ground." Again: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Let us prove Him!



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OUR YOUNG PEOPLE'S PAGE.

# Our Girls' School.

Musonwedzi, N. Rhodesia. June V. Foster.

I AM sorry we have not written especially to you before, for God has a part in this work for you as well as for us.

As I am teaching in the girls' school I will tell you something about that. They are not all little girls, as some of them are married, but I do not suppose one of them is over twenty-five years of age. I have now twenty-one enrolled. All are interested in learning, and some are doing very

ing to follow Jesus all the way. We long that many might become Christians while they are quite young, as you will see when I tell you of an investigation which I made recently.

The boy who cooks for us told us that he wanted to marry one of the school girls. As we thought she was too young, we tried to persuade them to wait a year or two; but it is hard for them to wait, as the girl's



CENTRAL AFRICAN SPORTS—A PILLOW FIGHT.

well at telling the Scripture lessons. Four of them are just beginning to read some portions of the Gospel of Mark. In a short time we are hoping to have that Gospel printed, and then we expect many will learn faster. We do praise God that some have received and seem to be really want

mother is not a Christian, and she will probably give her daughter to some other man if our cook does not marry her. Then, too, she has not professed to believe in Jesus, so we would rather he would wait and marry a Christian girl; but these are hard to find.



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*Since our first talk on the subject, we learned*

that this girl, Maponde, has been married before, when she was very young. The one whom she married was also very young. One day, soon after their marriage, a Government messenger passed through the village, and on his own authority said to the man: "The Government will not allow you to be married; you are not old enough to pay taxes." He soon left her, and has now married another woman. This led me to ask about our other girls, whom we supposed to be single. Out of six, only one had never been married, and four of them

had been married twice; but, as in the case of Maponde, their marriages had never been registered at the Government office, and their husbands lived with them only a short time. The girls are but the property of their parents, which will bring so much money or cloth or work in the mother's garden. Do pray that we may be able to reach many girls before they thus sin and keep certain customs which are very bad. If they become Christians what a joy it will be! Another time I should like to tell you of a very promising mother.



## Northern Rhodesia.

### CHISALALA.

HERBERT G. PIROUET.

THIS report will deal with the work that still remains to be done, rather than work that has been done already. The reason for this is that we only took over charge of the district a year ago, and therefore are still novices.

The year has been spent in an endeavour to learn how the need of the district may best be met. To this end we have devoted a large amount of time to evangelistic tours. These tours have helped us to grasp the topographical situation.

There are in the district, roughly speaking, 10,500 people. These are scattered over an area of some 6,500 square miles. These people live in 161 different villages. The population represents five different tribes, of whom the Vakaonde are the most numerous, numbering 7,850. Next in order come the Valamba, with 2,032, then the Valuba, with 670, then the Alunda, with 400, and last there is one Vaushi village with 50 inhabitants. The villages are, for the most part, congregated in groups within a radius of fifteen miles or so of a chief's village, but many of them are quite isolated, and as much as 30 miles away from any other village. Even a chief may have only one village within fifteen miles of him, as in the case of Muzimanzovu. There are seven chiefs in the district; of these, four are Vakaonde and three Valamba. Some of the villages are under chiefs who live in the Belgian Congo.

We have visited practically every village within a radius of sixty miles from the station. In these visits only nineteen people have told us that they were Christians. There are thirteen baptised Christians resident on the station and four

others who have professed Christianity, but who are not yet baptised. Of the 19 others, 12 are in one village, Kapijimpanga's, which is only six miles from Chisalala. The remaining seven are to be found in three other villages. This means that there are still 157 villages without a single professing Christian, however ignorant, in them. You now begin to get a vision of what work lies before us. We have, to use Mr. Roland Allen's phrase, 157 "Unoccupied" villages to four "Occupied."

At Chief Kapijimpanga's village we have started a village school under evangelist John, and we ourselves have a small hut there, in which we spend as much time as possible. This is the village in which there are now twelve people, four men and eight women, who profess that they are believers. Now, I am bound to add that, as far as our knowledge goes, not one of these twelve is prepared as yet to abandon heathen customs. In spite of this we regard the work here as most encouraging, and we are filled with desire to start other small schools in the villages. We are convinced that if a Christian church is to be founded amongst these people it must grow up in the villages and not on the station.

I am asked to report on the medical side of the work. We are amateurs. My wife has been treating some very bad ulcer cases on the station, and they are slowly yielding to treatment. When we have been living in Kapijimpanga's village she has been able to tackle incipient ulcers with good results. Several that would have developed into big ulcers have been completely healed in a few weeks and much suffering has been saved. We have been able to take charge of children in the village whose feet were beginning to be eaten by "jiggers," and to heal them; thus, I am sure, saving them from being crippled for life. We believe that by living



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In the villages we shall be able to save much suffering from these terrible ulcers.

The two greatest needs are the awakening of the few Christians there are, and the "occupation" of the 157 "unoccupied" villages.

MUSONWEDZI.

CHARLES S. FOSTER.

As we look back over the past year, we see many things in all departments of the work for which to praise God;

have been most encouraging. It has been our custom to spend from ten days to two weeks in each of these villages, so that we have been able to present the main fundamentals of the Gospel in a way which the natives can understand. As a result, some have believed in most of these villages; moreover, several headmen have expressed a desire to have a school established in their villages, and a number of single girls have come into the station to attend boarding-school—a thing which has not happened

VIEWS FROM NORTHERN RHODESIA.



Off to the Fields.

not that there has been any special manifestation of His power, or any great turning to Him among the people, but there have been numerous ways in which He has given us the assurance of His presence.

This year it has been possible for us to make a number of evangelistic trips to different groups of villages, and the results

Making a Bark Skirt.

before. Surely this is something to rejoice about, as other years it has been almost impossible to do much itinerating work.

There has also been real conviction and spiritual progress among our Christians. After emphasising the need of "taking up the cross," some have offered to take loads to help us when we go to the villages, so as



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to cut down the expense of itinerating. Other schoolboys who have been willing to take loads have now offered to take them without pay, as their part in helping to carry the Gospel to their own people.

We would praise God, too, for the baptism of the first Kaonde woman in connection with this station. Now a married couple are also asking for baptism. This will be the first couple to be baptised together, so we are more than rejoicing.

We are thankful, too, for a big change in the attitude of the advanced boys towards the Scripture lessons in school. Their hearts often seemed to be set on secular subjects, and very little real interest was shown in the Scripture lessons, but now they are more than interested.

However, we feel we should not only praise God for the spiritual progress of those in school, but for their general progress also, as in view of this we realise that the time is not far distant when they will be able to go and open up schools in their own villages. We now have eight in the advanced class in the boys' school, and four in the girls, and twenty-five and seventeen respectively in the beginners' class. Two months ago one of our boys, Kapandura,

went to his village to open a school, where he expects to stay for three months, after which he will return for further training, and another will take his place. We hope that all the advanced boys will soon be opening schools in like manner.

There is also much to praise God for in connection with the medical work, not only for the opportunities that we have had of manifesting the love of Christ in caring for and ministering to the sick, but also of preaching the Gospel to them.

While there is much to praise for, there is also much to pray for. Will you not pray that we and the native Christians may be possessed with a more earnest desire for the salvation of the Vakaonde. Pray also that more workers may be thrust forth, so that we may be enabled to effectually reach the whole tribe with the Gospel and train believers for work among their own people. Pray that those who come for medical treatment may be definitely reached with the Gospel. Pray that all native Christians may be willing to do anything and everything for Christ's sake. Pray for a real revival and outpouring of the Spirit, that the Vakaonde may soon be evangelised.

## Portuguese West Africa.

### MUYE, ANGOLA.

#### Opportunity, Responsibility, and Emergency in Angola.

A. W. BAILEY.

A PECULIAR interest is attached to the resumption of his work among the natives by a missionary who has been two years or more off his field. He is likely to be troubled with the question as to whether or no he will be able to speak the language or understand his people when he shall arrive amongst them once more.

The writer had at least his share of these feelings in returning to his work in Angola last year. The question concerning the language answered itself on encountering an Mbunda boy in Livingstone, where we left the Cape to Cairo Railroad to begin our three-weeks' boat journey in large barges, built by white men but paddled by natives, on the Zambezi River.

It was a distinct pleasure to hear this boy speak the old familiar language of Angola, which I had not heard for over two years. This boy was engaged as general assistant in cooking, etc., for the party, and went with us the entire journey on the Zambezi. He not only gave the returning missionary an opportunity to renew his acquaintance with the language, but helped the new missionaries (twelve in all) to carry on the beginnings they had already made in the study of the language while *en route*.

On reaching Lealui (our point of departure from the Zambezi), we found a host of some 800 carriers awaiting us, under the direction of Mr. Jakeman, who had come to meet us. From that time on we have had the native language with us by night and by day.

The journey from Lealui to the Muye Mission Station (some 230 miles) will be long remembered by most of the party as a time of more perspiration than inspiration;



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choking clouds of dust kicked up by the 1,600 feet of the 800 carriers, and of sickness and death among the carriers by influenza.

When comparatively near our destination (with only two days more to go), on arising I was met by the news that a Portuguese Official had arrived in the camp during the night. I sought him out, and he told me that our entire caravan must go to the fort on the Luati for the adjustment of Customs duties. This seemed a decided disaster, as our carriers were sick and dying with "flu," and we had scarcely enough food to last them until we reached Muye. I was astonished to find that hundreds of carriers had left in the night upon learning the fact of the arrival of the official, and the remainder flatly refused to take their loads to the Fort, but picked them up and started for the Muye instead.

This is the first time I have had my orders disobeyed by carriers in Africa. I simply sent a note of explanation to the Commandant at the Luati Fort, and after a friendly parting with the official who brought the orders, and after the boys had finishing burying the last dead man through "flu," I started out after the caravan.

I confess to being somewhat concerned at the turn affairs had taken. Opening my pocket Bible as I walked, my eyes fell upon these words in the 14th chapter of John: "Let not your heart be troubled." My concern was instantly turned into peace and praise.

I have since learned from my old friend, the Commandant at Cangamba (our chief officer in this district) that the officials at the Fort on the Luati completely exceeded their authority in demanding that our goods be brought to the Fort, he having only given them directions to ask for the lists of our goods. "It is God that worketh."

The noisy greetings of thousands of natives that gathered to welcome us, while probably an essential safety-valve for the feelings of the demonstrative native, were more endured than enjoyed by us white missionaries. Thousands gathered the first Sunday after our arrival on the previous day, and the attendances at the services have been very large since. This is nothing new on the station, however, as attendances have been large during my absence.

There have been several signal manifesta-

tions of the working of our Resident and President Lord since our actual arrival. One has been the heartiness of our welcome from the Portuguese Officials and old friends among traders.

Considering the complicated state of native language in this region, the quickness and facility with which the new workers have for the most part obtained a practical working knowledge of the language is cause for thanksgiving.

There are some confessing faith in Christ practically every week. There are between 200 and 300 catechumens under instruction for baptism. We have had one baptism, when Mr. McGill baptised twelve candidates—six men and six women—in the Muye river. A great throng of natives gathered to witness the solemn scene. Three Portuguese officials, the wife of the chief official of this district, and one trader also witnessed the solemn but joyful ordinance. None of these had ever seen a baptism by immersion before, and the Commandant and his wife especially expressed themselves as very deeply and very favourably impressed.

The occasion of the visit of the Portuguese was the coming of the Commandant lady for medical treatment. She was evidently much impressed by the splendid influence of the mission station, and joined with us in voluntary prayer at our Saturday night prayer meeting on the final week of her stay.

Incidentally her visit was of great value to the new workers learning Portuguese, especially in the matter of pronunciation and accent, as not only the new workers, but the writer himself, who spoke nothing but Portuguese as the white man's language in this country, gained many important points in pronunciation and accent. Portuguese is being daily taught in the school on the station; some of the boys are making excellent progress. We often hear Portuguese (or the native version thereof) being chatted by the native schoolboys in their compound. The writer is besieged day after day by ardent native students of Portuguese with note-books, also very ragged scraps of paper with more or less lengthy lists of native words written down for which they seek the Portuguese equivalent. Many of these schoolboys have made excellent progress in reading and writing under the tuition of Messrs. Jakeman and



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McGill in the two years of the writer's absence.

After spending two years in the United States, Canada, and Great Britain, declaring to audiences great and small, numbering all the way from 1,000 to 5,000, that the natives of this region were highly intelligent and of great promise, it was a delight to find the new workers unanimous in supporting this opinion. Also I was delighted to hear the French Protestant Missionaries in the Barotse valley saying the refugees of our tribes, mostly Mbunda, who fled there during the revolt, are a very superior type, vastly superior to the natives of the Barotse valley, who have had the Gospel for over 40 years.

There is now a spirit of deep humility on the part of the entire native population in this region, due largely to their complete defeat in the revolt of a few years ago and the stern measures being employed by the Government at present. They are all pleading for mission stations, native workers, etc. Considering that thirty years ago they were noted for their contempt of white men in general and high-handed insolence, their present attitude constitutes a tremendous and emergent opportunity.

Within a few weeks two new stations are to be opened (D.V.), one a hundred miles to the westward in the district of another Governor, on the Kuweyu. This was to have been the site of the medical station where Dr. Watney was to have had his hospital, but his long-continued illness with fever makes the beginning of the hospital work at present impossible, and therefore Mr. and Mrs. Pearson and Mr. Proctor are planning to lay the foundations of the evangelistic and educational work of the station, trusting that the Doctor will be able, when his health is fully re-established, to fulfil his plans for the hospital on the same beautiful and healthful site.

Mr. and Mrs. McGill, with two single lady workers, are hoping to lay the foundations of a station a hundred miles south-east of the Muye station this coming dry season.

The present situation recalls the words of a beloved friend and religious leader in the United States now gone to his reward: "Opportunity, Responsibility, and Emergency."



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**RUNKATAYI, MUSONWEDZI.**

JUNE V. FOSTER.

**R**UNKATAYI is one of our schoolgirls—the only one so far who has been baptised. It is of her mother I would like to tell you. Her mother has been a Christian for a number of years, and her father also. But they cannot read, as they have had no one to teach them. Now we praise God that the Gospel of Mark has been translated in the Kaonde language, and Runkatayi's younger sister has begun teaching her parents, as well as others in the village. But even without being able to read, I believe their lives have counted more than many others who are professing Christians. For a long time they have not worked on Sundays nor allowed their children to work. The villagers have laughed at them and said, "How do you know which day is Sunday?" But in spite of ridicule and persecution they have stood fast.

One holiday time Runkatayi went to the village, and not thinking, took part in one of their heathen customs. Upon returning to her mother's hut the latter said, "Why have you done this? Do you think a Christian ought to participate in such customs?" This set her thinking, and now she has publicly confessed how she had grieved her Saviour.

On another occasion one of her daughters said to her, "Why do you grow tobacco?" (For it is the custom of all Kaondes to have some for smoking. But their smoking is not like that of the white man. They make a very strong tobacco, of which, if they take but one deep breath, they fall down in a stupor, and have often been known to fall

in the fire.) The mother said she did not know there was any harm in it. However, as soon as she heard what a Christian's attitude should be, she said she would gladly destroy it, and proceeded to pull it up. Then her neighbours suggested that she should give it to them, but this she was unwilling to do. How it cheers us to see such a witness in the villages!



**NATIVE BLACKSMITH AT WORK.**

She has one remaining daughter who has not taken part in some of their awful customs, and she says that this one shall not go through them. Do pray that God will turn the hearts of many more Kaonde mothers to Him, and that they may be taught, and become true witnesses, for Him.



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Evangelising in Portuguese East Africa.

Rusitu, Gazaland. K. Hatch.

WE have just taken an evangelistic tour in Portuguese East Africa. We had not been down for three years, owing to furlough, etc., so we are sure our many praying friends will like to know some of our experiences.

There are several features of the tour we might write of; the tramps through the wilds and forests, where wild beasts, such as elephants, hyenas, leopards and lions, hold sway; or the delightful scenery and glorious sunsets; or something more personal, the weariness of body from the long walks in the heat.

But our object is to tell of the men and women we once again reached with the "Gospel of the grace of God."

During the years since our last trip in the same district, the country has been visited by two epidemics—"Spanish flu" and smallpox—and the universal cry we had from each village was: "Our people are finished through these diseases."

And we felt that they had gone to a lost eternity, though many of them had heard from us, during our former tours, the message of salvation.

As we travelled through the country, our hearts were burdened with the needs of these people. They have so little opportunity of hearing of the way of Life in that land closed to the preaching of the Gospel. Once a year is not giving them much of a chance, but we praised God at the keenness of our evangelists and Christians to preach the word. In many villages, as we met the people, we would say: "Do you remember us?" "Yes, we know you." "What did we tell you before?" And they, then, would tell over the different points, such as leaving off sin, beer, spirit worship; turning to God and finding life. "If you do not repent, what did we tell you

would be the consequence?" "We would go to the pit of fire." "But if you do repent, what then?" "We would live for ever with God." On our asking them how long it had been since our last visit, up would go three fingers, and the fourth pointed, saying "This is the fourth year." "How many times have we been?" This they could tell also, as the case might be, two, three or four times. There were quite a number who made the great decision and really want to serve the Lord. There is, we believe, a real desire in many hearts, but others make the excuse that the Portuguese authorities forbid them, and will imprison them.

One headman, an old acquaintance of ours, since our first trip that way in 1915, answered in earnest, as I urged him to turn to God and find life: "Ah! that is the true word." Another old friend of ours, who is looking very old, and it seemed to us he would soon take the long journey, said, after the service was over, "When we hear the missionaries tell of this way, we want to follow it, but afterwards, when a pot of beer is placed in front of us and the children are ill, what are we to do? We go to the witch doctor and worship the spirits." Our hearts were heavy as we realised the truth of his words.

We were rejoiced as we met with and saw the faith of some of those who had suffered imprisonment for "the sake of the Name." One young man, who came specially to see us, told us the story in graphic language, and our hearts were thrilled as we listened and heard how God had strengthened them by His Spirit to endure. As my husband remarked afterwards, "It sounds like a chapter out of the Acts of the Apostles." We asked him from whom he had heard

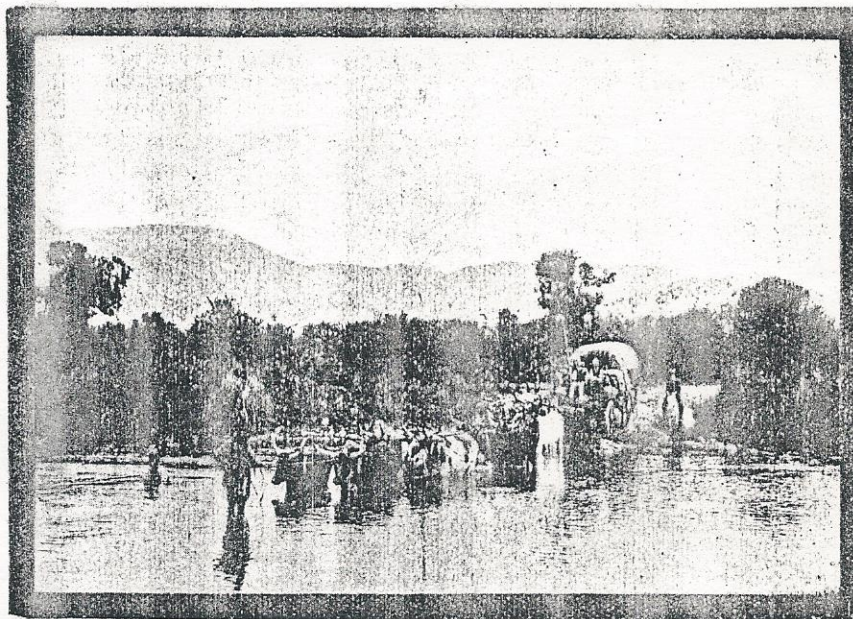


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of Jesus, and when he repented. He told us it was from Matthew, after he returned from Rusitu in 1918. Matthew had come to Rusitu with the idea of attending school, but just then school was closed by order of the Government

to Rusitu so as to have the opportunity of Christian instruction. We learnt that six of those who were imprisoned have died while there, from various causes. May we not believe that "the blood of the martyrs will once again be the seed



ON TREK IN SOUTH AFRICA.

because of "flu."; however, he got the enduement of power, and returned home and preached the Gospel to the salvation of souls. Later he was imprisoned, where his faith shone brightly as he strengthened the younger converts, until he was attacked by smallpox and died. Another couple who owe their conversion to him are Stephen and his wife. The former spent eight months in prison for following the Lord. He and his wife and two baby boys came back with us

of the Church" in Portuguese East Africa?

What glorious opportunities we had of preaching the Gospel! At Gonda's, a thickly populated district, on the Sunday seven parties of our workers spent the day preaching at different places, where kraals are as close together as town houses, while we were all day long telling all who came to our camp of Jesus. Prayer releases power; so friends, let us pray.

## Kapijimpanga.

Chisalala, N. Rhodesia. Herbert G. Pirouet.

THE past three months have been devoted to work in the neighbouring villages. The most important of these is the one in which chief

Kapijimpanga lives. This old gentleman is, perhaps, the most influential chief in the tribe. He has won his way to chieftainship by right of conquest,



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having defeated all the neighbouring chiefs and usurped the "throne."

Just after Christmas we started a school in his village. We sent John our best evangelist, and his wife, Kurimbwa, to live in the village, and made John responsible for the school. We built a hut for ourselves exactly similar to those in which the natives live, with the exception that ours has windows and a proper door. In this hut we have spent more than half the time since Christmas; a week on the station and a week in the village has been the order of the day.

The school consists of 19 men and 17 women, so that John is kept busy. Kapijimpanga makes earnest endeavours to learn to read, but he is past it. However, the old man professes that he desires to be a Christian, and verily I believe that there is a change coming over him. He is not an easy person to gain the attention of, so I have hit on a scheme by which he must at least pay attention to some Christian truths. His desire to read is my opportunity. During our last visit to the village I typed out a portion of Scripture every day (one day the story of the sick of the palsy, another day "The Son of Man came not to call the righteous, but sinners, to repentance"), and these I spelt out to our chief syllable by syllable, and he repeated the syllables after me, pointing at them (or near them!) with a pencil. When we got to such a sentence as "The Son of Man hath power on earth to forgive sins," or "Son, thy sins are forgiven thee," by one means or another we went through it many times till he knew it by heart. He fondly imagined then that he was reading it, but at any rate he had something he could hang on to.

While I am doing this sort of thing my wife is devoting herself to school work and to the women. We are tremendously encouraged by the responsiveness of the women. There are 12 who have expressed their desire to "believe." Let

me at once say that these 12 have no knowledge at all of what is involved in believing. One day the chief came along for a talk with my wife and myself. During the course of conversation he told us that three girls were to be initiated on the following Tuesday. This ceremony of initiation is accompanied by many loathsome practices. We at once pointed out to Kapijimpanga that, as one who was expressing a desire to follow Christ, he should do all he could to put a stop to such practices in his villages. My wife went off to see the mothers of the girls about it. Now, you must remember that we are attacking practices centuries old. The women honestly believe that if they do not go through these hateful ceremonies they will not be able to bear children. They also believe that death will visit the village if they are omitted; and, further, they say the men will drive the girls from the village if they are not initiated. These things are very real to them; all preceding generations have followed such customs, and who are they to break away from them? Moreover, whilst they admit that objectionable customs are connected with such ceremonies, they believe that the customs are good, on the whole. After interviewing the mothers, my wife spoke to all the women, and I to all the men. From the way they took our remarks it was quite evident we had fired a big bomb into their midst. Presently the chief came along to our hut. He came to tell us that the women said that if he did not allow them to initiate these girls in the village they would go off to another village and do it there. We advised him to let them go, saying that would be better than for him to consent to the custom. But he did not like the idea of this, saying that it was very hard. He added, "the women say that as soon as the initiation of these three is over they will stand up and say that they believe." We pointed out that this was because they knew the custom was evil,



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and that therefore they dare <sup>dash</sup> not stand up first. Moreover, we told them that we should not regard such a standing up as being very genuine. He went away much exercised in mind. The next day we left the village to come back to the station, but not without going well into the subject again. Kapijimpanga told me that he would go to the District Commissioner as soon as the initiation was over, and ask him if he thought the custom as evil as I thought it. If the District Commissioner said the custom was bad he would ask his aid in stamping it out. "But why wait until it is all over," said I; "if the custom is so bad try to save these girls from it?" He considered a bit, and said he would go to the Boma next day. The following day I received a note from him which he had dictated to the evangelist John, to say that it was no good his going to the Boma, as the women were determined to carry out the initiation.

We were defeated in this particular battle, but I think heathenism has had a nasty jar in that village. I believe those who say they "want to believe" are quite genuine, but they have to be lifted up out of awful depths.

Some of you people at home do not know what you are missing by not being out here as missionaries. There is not a finer life anywhere. It is all compensations and big rewards. There are no drawbacks, only enormous advantages.



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# "I Am Willing."

p. 117 Musonwedzi, N. Rhodesia. P. Cowl.

YOU have all heard of Kausa, but I want you really to know him, so that you may help him. I cannot tell you all his past history, for he had been here some long time when I arrived. At the time when there was almost a plague of "flu." and pneumonia, Kausa lost his wife. Having previously put his trust in God, this was his first big test, and though things seemed to prove that he really cared for his wife—a thing seldom known here—he stood the test and remained firm.

In 1919, just before we came here, he had the accident with his gun, when his leg was seriously injured, and you have already heard of the glorious healing

which God gave him in face of the impossible. It seemed as though God wanted to reassure and strengthen his faith for something more. Since that accident he has been a real help to us all, specially in doing the work of an overseer; he is very faithful and steadfast; more so than several others.

He has recently come up against a third big test, and considering the customs of this tribe and the insistence of their "vakurumpe"—elders—we think it has been the greatest victory of all. When a Kaonde man loses his wife it is thought that the spirit of the dead wife remains with him until he "inherits" another woman. Hence no one will

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marry him until this spirit is pacified and at rest.

Early last year he was sent for to go to Solwezi district to "inherit" a woman, and I must own we all feared that he would accept her. But no, he came back having refused her (she was only a girl) and given them good payment to settle the matter. A month ago he was sent for from a village some 40 miles away, to go and "inherit" another. He seemed desperate to get the whole thing done with, so off he went, and after a week returned triumphant.

They offered him a little girl and wanted him to wait until she grew (he is nearing 30!). As he refused this offer, they wanted him to take the matter to the Government officials, but this he sturdily refused to do, saying he knew God's will about it and did not want the matter to go to Government. He told them if he "inherited" an unbeliever, perhaps she would want to leave him or to be divorced, and this he did not wish. Though he gave them his gun to appease them, they said it was not enough. Then he gave them all the money he had left,

saying, "I am willing to throw away all my goods to you if only you will finish the matter and let me do the will of God." The money satisfied them.

This means that Kausa (who has no children to help him) is a widower for life, unless some woman becomes a real Christian, and is willing, in marrying him, to risk the wrath of the dead wife. We feel this is a great victory for a Kaonde, and a real sacrifice to be thus willing to remain alone, etc. Even the giving of his gun is more than it appears to be on the surface. Many of the Christians here have been tremendously keen lately to get guns and send them to the coast, where they can get three or four times the money paid for them, and so increase their earthly goods, a desire we would not like to see fostered. Hence we do praise God for this evidence of Kausa's growth in grace. Do pray for him.

I wonder if all who will read this are willing to make as big a sacrifice of companionship and earthly goods in order to do God's will as Kausa has been! If not, why not?