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The Quarry.

(John Pype)

Chisalala, N. Rhodesia. Herbert G. Pirouet.

SOME of you may remember that a few months ago I told you a little about some of the "jewels" that were to be found in the "Kaondeland Quarries (Unlimited)." To-day I want to tell you about some of the rubble that has to be blasted away before the "jewels" are perfected.

Kapijimpanga's village is the particular corner of the "quarry" that I am going to tell you about. Last December we sent a "prospector" there in the person of John, one of Mr. Bailey's first converts, if not the first. John is a

very fine fellow, indeed, and has been working faithfully. He reports that there are in that village at the present moment quite a number of "Jewels." To get away from figure to fact, there are a number of men and women who have responded to his teaching, and say that they believe. Now, I want to tell you something about these people, in order that you may understand from what conditions they have to be lifted up.

First, there is Kapijimpanga himself. He is probably the most important chief

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in the tribe. He has become a believer. But consider this man's family life. He has four wives, Kibwasa, Nombe, Yumwenu, and Rutanga. Of these, the second and third profess that they believe. Nombe is the favourite wife; she has a daughter, Mantanki, married to a man named Kyembe, who is Kapijimpanga's probable successor—of him more anon. Mantanki has twice lost children at their birth. When there was a prospect of this occurring again she called in a native doctor. This doctor, with Nombe's approval, gave Mantanki medicine to ensure that her child should be spared to her. Lest Mantanki should lose the medicine, Nombe carries it for her. This medicine, they believe, has the power to drive away the spirits of the dead who were causing the death of her children. Now, Nombe had professed belief when she had these dealings with the doctor on her child's behalf. After she had called the doctor in she had qualms of conscience, and went to John and confessed her sin, asking him if she had really done wrong. Kyembe, the husband of Mantanki, is also a believer. Whether he knew what Mantanki and Nombe were doing, I do not know. Mantanki is now the mother of a fine babe, Kipepe. She is not a believer, and, as John says, she is probably hindered by the very fact of her baby's birth. Then there is Kibwasa; she has a daughter, Njamo, who is at present undergoing the hateful ceremonies of initiation which all girls have to pass through. We tried to make Kapijimpanga see that this sort of thing ought to stop, but he does not see it as sin yet. Remember that these ceremonies are sacred to the people; even the Christian boys who are holding responsible positions have difficulty to see that these things are sin. They are the time-honoured customs of their forefathers.

Next, there is Kyembe. He is John's brightest pupil. I have known Kyembe for two years. When I first knew him

he was a hypocrite who always protested that he believed the Gospel. He was a man whom I did not know how to put up with, but he is a different man to-day. He does not attempt to say that his old professions were anything but lies. He is grateful for any help he gets, and he does all he can to help John in the school. But consider his family affairs. Some time ago Kyembe's brother died, and, following the custom of the tribe, Kyembe inherited his brother's name and his wives; at least, he inherited two of the wives. There was a third, Marita, who had not been married very long, and so the people said he owed her no duty. Parenthetically, Marita says that she is a believer, but, stung by conscience, she came to John the other day and confessed to having yielded to sin when a Government Messenger slept at their village. Kyembe, then, has these two wives whom he inherited, both of whom have said they believed; and he has two others of his own choice, Mantanki being one of them, neither of whom believe. We should like Kyembe to become a permanent helper, but there are these complications, to put it mildly, from which he must first be delivered.

Then there is Swana Puma, who stood up to say he believed on the last night of our trek back from District Conference at Musonweji. Since then he has been on trek with us to the stations of the Garenganze Mission at Koni Hill and Bunkeya, and we are very pleased with the progress he is making. Since our return from this latter trek he has been giving John voluntary help in the school, and we think he would make an excellent man to come into the work as a native helper. But—Swana Puma has two wives. The original Puma was his uncle. At his death Swana Puma inherited both his wives, Marwa and Ina Kwanga, and with them he lives, and by them he has children. Both Marwa and Ina Kwanga say that they believe.

Then there is Mukunta, who is a very

polygamy

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important person; she is the king's sister, and has the title of Ina Mfumu, which means "Mother of the King." She is the most important lady in the village, and is always addressed as Vainetu ("Our Mother"), as a term of respect. Mukunta says that she believed long ago, when Mr. Harris was here, and that since then she has done no wrong. John says this statement must not be accepted, for her temper gives her the lie. I must confess that when I hear Mukunta's voice it is generally very loud and angry, but I do think I detect a slight change in her. She is certainly pleasanter to meet.

Then there is Funga Funga and his wife. Funga Funga went with us as a carrier on our trek to the Garenganze. One night, towards the end of the journey, he stood up at our camp-fire meeting and said he believed. Funga Funga has very little brain. His heart desires something, he does not quite know what. We are so glad that a

good brain is not a qualification for salvation. John will "nurse" Funga Funga and watch over him well.

Now you see that when people stand up to say they believe, all is not plain sailing. There remains much to be done. We are very fond of this particular corner of our quarry. We are very fond of all these people that we have been telling you about. You can have no idea how nice they are, and how we enjoy being with them. We are quite sure that, in spite of the many complications, they are going to shine brilliantly some day. But there is a lot of work to be done yet.

This village and its family affairs is just a small sample of all villages. We are about to start two more village schools, where we are going to find a lot more jewels, and we are going to find them all embedded in the same sort of soil. We have the dynamite and high explosives to blast them out of it.

Feb

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A Unique Opportunity.

Musonweji, Northern Rhodesia. Edith Shoosmith.

THE first weeks in a new country must always be full of interest, but life in African bush is a continual delight. From sky and trees and throats of thousands of living creatures, a never-ending song of praise mounts up to God. "Let the earth rejoice," says the Psalmist, and we do rejoice in the constant sense of His presence, for truly "every common bush is aflame with God."

As we think of what God is doing in the lives of some here, we have cause for profound thanks and earnest prayer that the work of grace may go on unhindered.

The Training School has commenced work, and special prayer is asked for the ten scholars who are attending with a view to being given charge of village

of our senior "boys," and several single girls. Pray that they may "grow in grace," so as to be a real help to their husbands in the village work. Too often the wife is rather a handicap than a blessing!

The school-boys scatter to near-by villages to preach each Sunday morning, while the work boys gather here to hear the Gospel. There are over a hundred men and boys here now for building work. We feel this presents a unique opportunity for preaching the Gospel, and for personal work by the Christian boys. One of these work boys stood up to confess belief a few weeks ago. He is the uncle of one of our baptised boys, who had been seeking to win him by personal conversation in his spare



schools next year. We long for them to be set apart and filled by the Holy Spirit for this great work. In the practising school the classes for men and women are now combined, and the experiment is proving successful. There are eighteen women in school, the wives

time. By the remarkable change in his appearance and life here, we have reason to think a real work of grace has begun in his heart. He has now gone back to his village to attend to his garden, etc., and we are trusting that he may witness a good confession amongst

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his relatives and be a means of blessing to them. There is no power other than that of the Holy Spirit that can keep him from falling.

The work of the Dispensary goes steadily on, people coming from a distance for treatment. Several cases on hand need surgical help, and we are looking forward to a visit from Dr. Darling, of Kalene Hill—who happens to be in the district—in the hope that she will be able to do something to help these patients. Above all, our desire is that through the ministry of healing they may come to know the Great Physi-

cian. If the people were half as much concerned about the state of their souls as they are about the needs of their bodies, they would recognise the awfulness of sin, and be roused from the indifference and self-satisfaction which is their characteristic.

Our great need is for an outpouring of the Holy Spirit in convicting power, that the people may seek to know Him, Whom to know is life eternal. Who will bear these people and their great need before the Throne of Grace continually? If we will keep the incense burning there, we believe that God will hear and answer.

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“Mercy Drops are falling.”

Musonweji M.S., Northern Rhodesia. A. A. Wilson.

BACK again to the work in the forests of Rhodesia, and then, after an absence of over two years, back again to Musonweji! And what does one find? A good welcome from all alike, station and village folk, and expectancy of others to follow. But also the evidence of something doing that, to those who have any real inte-

rest in the extension of the Kingdom of Jesus Christ, is the occasion for rejoicing.

For a long time prayer has been offered that showers of blessing may fall upon the work among the Vakaonde, and that there may be a real turning to God from among the heathen. And one of the first things that has im-

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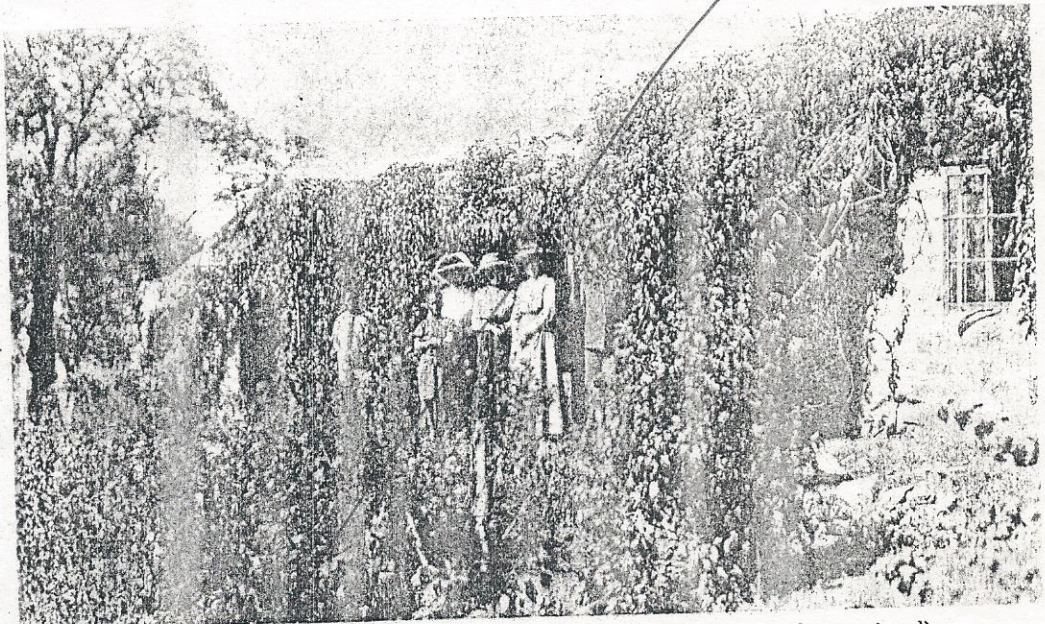
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pressed itself upon the writer is the distinct evidence of a stirring that might be likened to the stirring in the tree-tops of the forest in the midst of which these benighted people live. A gentle stirring of the breeze that precedes the showers that we pray for, as indicated by the following facts.

How to reach the women and girls has always been the very difficult problem of this district. It seemed as if they

and for whom much special prayer has been made. They are beginning to take an interest in the things of God, and the eternal welfare of the women in the villages, and we believe something is sure to happen.

The young men are also coming to these Saturday night meetings in ever-increasing numbers, whereas in other years we have tried over and over again to get them to attend similar night



HEBRON MISSION STATION. (Mr. and Mrs. R. Medill recently appointed).

would never respond. But lately they are turning out in almost as large numbers as the men at the Saturday night prayer meetings. Three years ago we could not get more than an occasional one to attend a similar meeting held in daylight. Further, several of them are going each Sunday to the local villages to preach the Gospel to their sisters, and this not by compulsion or entreaty, but of their own desire, and on their own initiative. One result of this, incidentally, is the seeking of Christ by the wife of one of our senior "boys," who has long withstood the Gospel appeal,

meetings, but without success. Consider this also in the light of the fact that we are now into our "wet" season, a time when they *most* prefer to stay in their huts. These young men, too, are getting really keen to preach and teach in their villages, and we have recently started catechumens' classes in the local villages, which the senior young men teach. They have taken hold of this work in a most encouraging manner, and the response in the villages is also very cheering, week by week bringing in the ones and twos making a profession of faith in Jesus. The Devil,

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of course, is stirring up the people to resistance, but that is to be expected; nevertheless, the "mercy drops" are falling.

Then, lately, in respect to our young men, we have had two distinct answers from God. He has again proved that Word of His, "Before they call I will answer, and while they are yet speaking I will hear."

One of our most trusted young men fell into sin during the early part of this year, and left the station. Prayer was made that he might return in true repentance. One day we heard that he was working at the railhead, three weeks' journey from here. The next Sunday he put in an appearance, although to us it had seemed unlikely that he could return for some time. He has done everything, so far, to straighten out his trouble, and seems truly repentant and desirous of getting into right relationship with God.

Another young man, who was being trained here as a teacher, suddenly determined to leave and seek learning at another institution, far away from his people. We took the matter to our Father, as touching His will, and a short time afterwards learned that the young fellow had changed his mind and gone to Chisalala, and is now teaching in one of the villages there. When you know how many native helpers we need to put in these scattered villages before we can hope to effectually reach the people, and how very few boys and young men are showing any desire to serve Christ in this way, one feels very

keenly the departure of even one or two from what they know and admit to be the will of God for them. Hence our labour on their behalf.

We still have another for whom we are specially praying, who has turned aside from the self-confessed known will of God for him. He has left not only this station and his people, but his wife and children also, to seek after that "will o' the wisp," earthly wisdom, in preference. Will you not pray for Solomon, too? And, by the way, reader, have you, by any chance, turned aside from the known will of God for you? Should you be in such a place as this serving your Master? If so, will you pray the matter through, and yield to Him to do His will.

The other day, whilst touring some of the villages, I experienced one of the heaviest storms that I remember during my few years in Africa. It came during the night, and my tent seemed as though it must go under the stress of it. Next morning little creeks that I knew well were flooded to an extent never seen before. They had, in a couple of hours' rain, received a flood that they were unable to contain, and as I was wading across them I could not help recalling the promise of the Lord of the harvest; "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." It is the torrential downpour that we are seeking; will you have fellowship with us in the joy of reaping? He abideth faithful, His grace is sufficient for us.

Evangelists in the Villages.

Chisalala M.S., Northern Rhodesia. (Mrs.) Florence Pirouet.

"Holy Father, keep through Thine Own Name those whom Thou hast given me."

THAT is our prayer in these days as we send out our young men from the shelter of the Mission station into the evils and temptations of village life. These young fellows have been on the station for many years, and during that time have seen very little of village life; now we are sending them out as Teacher-Evangelists, to change that village life through the power of God's Holy Spirit. If we felt that we were sending them on our own authority, and not with authority from God to do so, we might well fear, for on the station they have not had to face the temptations which assail them immediately they return to village life. If they had no sense of God's commission, they would do well to fear, for after leaving

the station they have no example of any fellow-believer leading a consistent Christian life; indeed a year ago village opinion held that only on the station could one be a Christian, and all the evidence went to support this theory.

We now have four young men in the villages, a fifth is only waiting for his wife to get over an attack of pneumonia before going out, and a sixth we are expecting to send out in about three weeks' time. How seemingly ill-equipped these young men go into the fray! They go with no Bible; some of them have a copy of the New Testament in another dialect which they understand fairly well, though they find the language of the Epistles very difficult; others have copies of Matthew and Mark in this dialect, and nothing else. (Very soon now we hope that they will have Mr. Foster's

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translation of the Gospel of Mark in their own dialect.) And when they are in the villages, how hard it is for them to get any quiet time or place for prayer and meditation! And yet we with our Bibles, and books of exposition, and devotional books, etc., to whom it is easy to get time and place for prayer, sometimes find ourselves condemning these native workers for their lack of progress, when we ought to be praising God for His marvellous grace and power toward them. How much more satisfactory progress they make than most of us do!

asked for someone to help him, for he finds the work too much for him, and when Maruva's wife is better he will go and help John with his school and other work.

This week we are going out to help Mukangwa and Karilanda start a school which the people are building between the two villages (Mbonge's and Kimbwe's). They have been working in these villages for nearly three months, and the attitude of the people there is as encouraging as in the villages where John is working. Every day Bible instruction is given, and quite half of the people profess to believe in Christ. Remember that these young men are only just beginning to learn that the Christian life is one of warfare, and will you ask God to gird them with strength for the battle?

Munguya is at work in two other villages, and will be joined by Shamende shortly. There it is all uphill work. The people think of Christianity as

that which is going to make it impossible for them to follow their heathen customs,

As we think of the men and women in these villages who are beginning to learn of Jesus, and who have already stated that they want to follow Him; as we think of the evil of their customs and the power of the forces of evil against them, we are glad that it is not left to us to keep them.

"Neither pray I for these alone, but for them also which shall believe on Me through their word."



SWAZI SCHOOLBOYS.

What is God doing through them in the villages? John has his hut in the village of Chief Kapijimpanga, and his parish consists of four other little villages besides. It was entirely heathen darkness when he went there. All who had once professed belief in Jesus Christ had long since fallen back into heathenism—and now? More than half of the men and women of these villages profess belief in Jesus. They are very ignorant, and upon John devolves the responsibility of teaching them the Word of God. He has his hands full, and has

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Northern Rhodesia.

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A. A. WILSON.

W RITING this report at a late date enables me to give thanks to our Lord Jehovah, not only for our own return from furlough and the out-coming of a new worker last July, in the

person of Miss Shoosmith, but also for the coming forth of two more new workers, the Misses Bartling and Maben, by what might be termed as "this very last mail." The writer was attending to the latter, which occasioned the delay in this report. The evangelistic work this year has been carried on through the medium of the



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regular services on Sunday, daily Gospel meetings, and the Saturday evening prayer meeting. An addition has also been made by the inauguration of a catechumens' class which is held each Wednesday morning by one of the missionaries. From this class eight of the most promising boys have been going to the neighbouring villages and holding similar classes. The results from these classes in the villages have been most encouraging. In one instance one of

Numbers of their fellow-villagers witnessed what was to them a unique ceremony, and we believe that this open confession will be followed up by lives lived consistently and prayerfully. These two new church members, who must by now be almost 60 years of age, come in 15 miles, on foot, to Communion Service each month, and frequently bring with them a small offering to the Lord. Their conversion is the result, under God, of the testimony borne to them in earlier days by one of their daughters, who learned to read when our Station was at Lalafuta.



MISS SHOOSMITH and LITTLE MABEL FOSTER
" WITH CHRIST."

the catechumens began preaching the Gospel to his fellows in a more distant village.

Outlying villages have been visited as opportunities afforded. In February, Milano and his wife (the two, of whom such splendid reports have been received as to their abstinence from heathen customs and their observance of the Lord's Day), were baptised in the river close to their village, each bearing a bold and clear testimony to their belief in the Lord Jesus Christ.

A number of men and women have professed to accept Christ during the year, three of whom were dispensary patients. Five souls have confessed the Lord in baptism, and three couples have been united in marriage by Christian ceremony.

At the beginning of the present year a Sunday School was commenced for the children of the Christians, and shows signs of becoming a blessing among the little people. The first Sunday in the month the children from the near-by villages are invited to come too, and we have been encouraged by the numbers that gather, and the interest shown. One boy of about 8 years old has told us that he wants to follow the Lord Jesus Christ. We ask prayer for the work amongst the young people and also for that amongst the women.

Throughout the wet season the Training School for the more advanced boys was held each morning; an enrolment of 11 scholars maintained an attendance of 94 per cent., whilst the junior school held in the afternoon, and taught by the senior boys, had an enrolment of 32, maintaining an attendance of 90 per cent.

Most of the boys on the station are receiving industrial instruction in some form or another, such as carpentry, brick-making, brick-laying or other constructional work. Others have been used in agricultural work, and this year, through the kindness of the Government, we have been able to make an experiment in cotton growing, in connection with which special instruction was given to the boys.

In the dispensary a busy time has been experienced, no less than 6,424 visits being paid by residents of the Station and the

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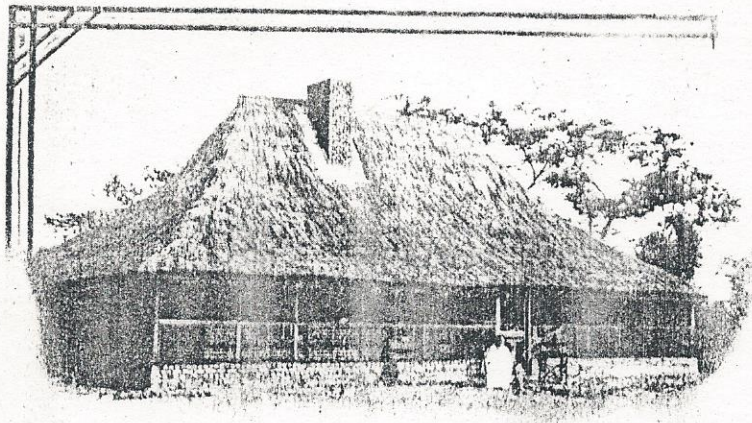
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neighbouring villages. Most of these were tropical ulcers, coughs, colds, burns, teeth

required, in each instance, two or three visits a day, some of the illnesses being



MUSONWEJI MISSION HOUSE, NORTHERN RHODESIA.

prolonged over long periods. Our need of a doctor in this district was greatly emphasised when Dr. Darling of the Garen-ganze Mission visited us and performed two successful operations, amputating a woman's finger and the leg of a man who had been for some time under treatment. The latter is now in his village wearing a wooden stump which we taught him to make. Two native boys are being trained

extractions, and other troubles, but about 20 cases of malaria, pneumonia, etc., have

in the dispensary work, and they are proving very adaptable and useful.

Portuguese West.

MUYE, ANGOLA.

"A Backward Glance."

A. W. BAILEY.

THE year that is just slipping away from us into the irrevocable past has been marked, manward, by rigorous opposition to the work of the Gospel on the part of the Portuguese officials. We close the year with all our out-schools closed by order of the officials, with native Christians forbidden by local officials to preach anywhere, unless accompanied by a white missionary; with our most mature Christian men in prison on a petty pretext, involving no real crime whatever; and even with our native Christians on the closed out-stations prohibited from meeting in their humble churches to worship God by themselves. News has just arrived that one of the near-by officials has ordered his soldiers (black) to tear down one of these native churches. This petty persecution, which would seem anachronous in the twentieth century, has been going on for over a year.

Our counter to this attack of Satan

upon our work has been, and still is, prayer, and prayer, and more prayer. In answer to our prayer, we have seen especially obnoxious officials suddenly removed from office, the hearts of brutal black soldiers softened toward our imprisoned Christian men to the extent, even, of sharing their scanty rations with them; many heathen hearts moved to confession of sin and faith in our Blessed Saviour; scores enrolling as candidates for instruction and baptism; and twenty-seven baptised into fellowship in the native church. For these things we praise God, and take courage.

The opposition has been especially bitter on our westernmost station, founded in March by Mr. and Mrs. Pearson and Mr. Procter, which has been the target for very fierce attacks by the powers of darkness. The gratuitous shooting of one of the carriers of the pioneers on the day after their arrival was the signal for the whole country to be cleared of its inhabitants by order of the Portuguese officials, or through the interpretation of their orders by the black soldiery, who scour the country with modern rifles, without the oversight of a white man, shooting, beating, and robbing at will. When these black

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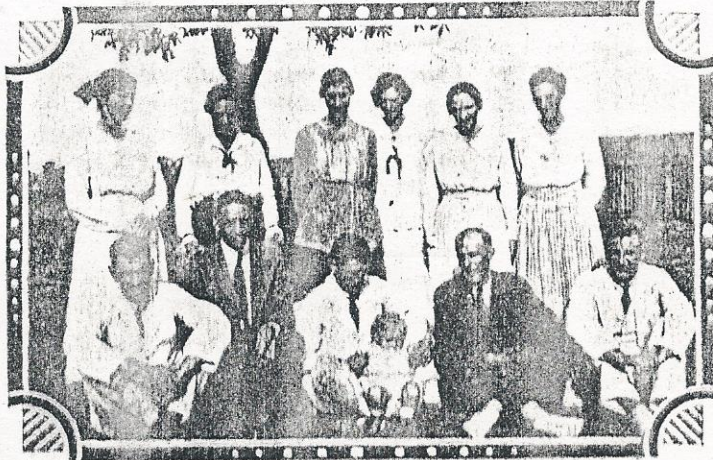
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heathen soldiers are accused of their crimes either by missionaries or natives before the responsible officials, they clear themselves by brazen lies, which are accepted by the officials instead of the testimony of their accusers. God has graciously kept the young pioneer missionaries on this persecuted and devastated field standing in simple, patient faith, witnessing to the few people left about them, and trustfully awaiting the dawn of a brighter day. As I write, Mr. Procter and his bride are just on the eve of leaving the Muye to begin their mutual missionary service, together with Mr. and Mrs. Pearson, on this trying field. Victory and blessing are sure to them as they trust in El-Shaddai (the God of all-sufficiency). Heathen souls have

north-east of the Muye station, by Mr. and Mrs. Lewis. Marked blessing has been the portion of this latest bit of pioneering in the land of Angola, and the prospects there are unusually bright.

Life is made more interesting for the pioneers on the western station by a superabundance of lions and leopards, and on the Kasuango station by abounding hyenas. Mr. Pearson is steadily adding to his stock of leopard skins, and just as steadily decreasing the number of leopards about his station, while, if Mr. Lewis succeeds, with further practice, in learning to shoot hyenas by starlight, the hyena tribe may disappear from the Kasuango.

And what shall I say more? for time and space would fail to tell of the humour and pathos that we constantly encounter here; of the native man who arises to confess his sins, and begins by saying, "I am a good man!"; of the Christian man who rises solemnly and says that he has been told that each believer has a guardian angel, and that, if he continues to use tobacco, there is grave danger of his particular guardian angel taking offence at the smell of the tobacco on him, and refusing to guard him



ANDREW MURRAY MEMORIAL FIELD.

already confessed faith in Christ on this much-tried station. "Faith is the victory."

The new station on the Nyinda River to the south-east of the Muye station, which was founded in July by Mr. and Mrs. McGill, has seen much of blessing from the beginning. The Portuguese officials have shown themselves more friendly, and many souls have confessed Christ. The contrasting experiences of these two new stations are strongly reminiscent of Moody's quaint saying, "Peter stood up and preached, filled with the Spirit, and got 3,000 souls; Stephen, equally full of the Spirit, preached and got 3,000 stones." Whatsoever God works is best!

The closing weeks of the year were marked by the opening of still another new station, on the Kasuango River, to the

longer! (He got this novel interpretation from a native Christian!); or of the many real confessions of sin and shortcoming, which are the sure harbingers of deeper blessing and richer service.

Among our dominant notes of praise are those for the gracious restoration of Dr. Watney to health and service after many long, weary months of illness and resultant eye-failure; for the arrival of three new workers; for the celebration of three missionary weddings; and for a general and continuous spirit of prayer on the part of both missionaries and native Christians, which presages greater blessings in the immediate future.

(Since this report was written, Dr. Watney has had a return of eye trouble, and has come to the Cape for treatment and change, with encouraging results. S.A. En.)

MONTH BY MONTH. p. 133

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Finance and Faith.

In recent notes we have referred to the connection between Finance and Faith. The New Testament clearly teaches that in the Church of Christ there are some who are called to go and preach, and there are others who are called to stay and send. Our Lord now in Highest Glory is still saying, "Go, ye," and every truly emancipated Christian should be echoing that word. Are we really doing so? Do our Missionaries ever have reason to think that we have forgotten them?

Without unduly emphasising post-war and pre-war conditions, it is true that all over our territories expenses have increased. To mention one item, ocean passages have been doubled; railway travel in Africa, as here, is also a more costly item of expenditure. We have greatly strengthened our forces in newer territories further away from the base, and this means heavier charges on our General or Maintenance Fund.

We are not unmindful of the wondrous liberality of many, and of the pain of heart of some who, through stress of circumstances, cannot give as they formerly did; but we do believe God cares, and He has surely a glorious highway out of every difficulty if only His believing ones will persistently seek His Face.

There are those who have generously helped, and doubtless there are others who would like to share this additional burden with our Councils and Workers in South Africa. Shall we focus prayer on this important matter in sympathy with many, both in America, South Africa, and the Homeland?

Literature.

We would draw special attention to the advertisement on back cover. There never was a time when the printed page was more in evidence in things generally, and we need in a particular way to claim this avenue of approach to men for God. Mr. Arthur Mercer, in his latest booklet—No. 13—entitled, "PROPAGANDA," shows the effectiveness of this ministry. The old custom of sending cards for Christmas does not appeal as it did; here is a service for invalids and those shut in whereby they may reach the ends of the earth. We remember a dear suffering saint of God in Scotland who used her sleepless nights to visit in definite intercession workers for God all over the Mission Fields. An S.A.G.M. Booklet such as "Phoebe," by Mrs. Cyril Green, costing only two-pence, may be the means, under God, of stirring hearts to pray and to give, and it may be to go. Begin now, and send for a sample packet of six narrative booklets costing 1s., or twelve for 1s. 9d., post free.

Our Leaflets in colour and gold are well known. The helpful and healing messages are presented in a most attractive form. These are most suitable for enclosing in letters. No. 43—"In Time of Trouble"—is a reprint by our beloved President, the late Dr. Andrew Murray. Just the word for those in difficulty.

Mrs. Middlemiss' message—"Concerning Christ"—is a useful gift book.

REV. A. J. BOWEN, Secretary of the American Home Council, has been visiting various centres since May. We thank God for help given through the itinerary now drawing to a close. Mr. Bowen hopes to be in Britain, en route for America, early in January. D. C. H.

A Hard Fight. 62245

Chisalala M.S., N. Rhodesia. H. G. Pirouet.

THOSE of you who have followed the history of the work in this district know that during the last few years a very great number of people

have stood up to say that they believe in the Lord Jesus; and you know that the number who have done so in the past year is quite a large one. You also

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(articles about missionary schools in the NWP)

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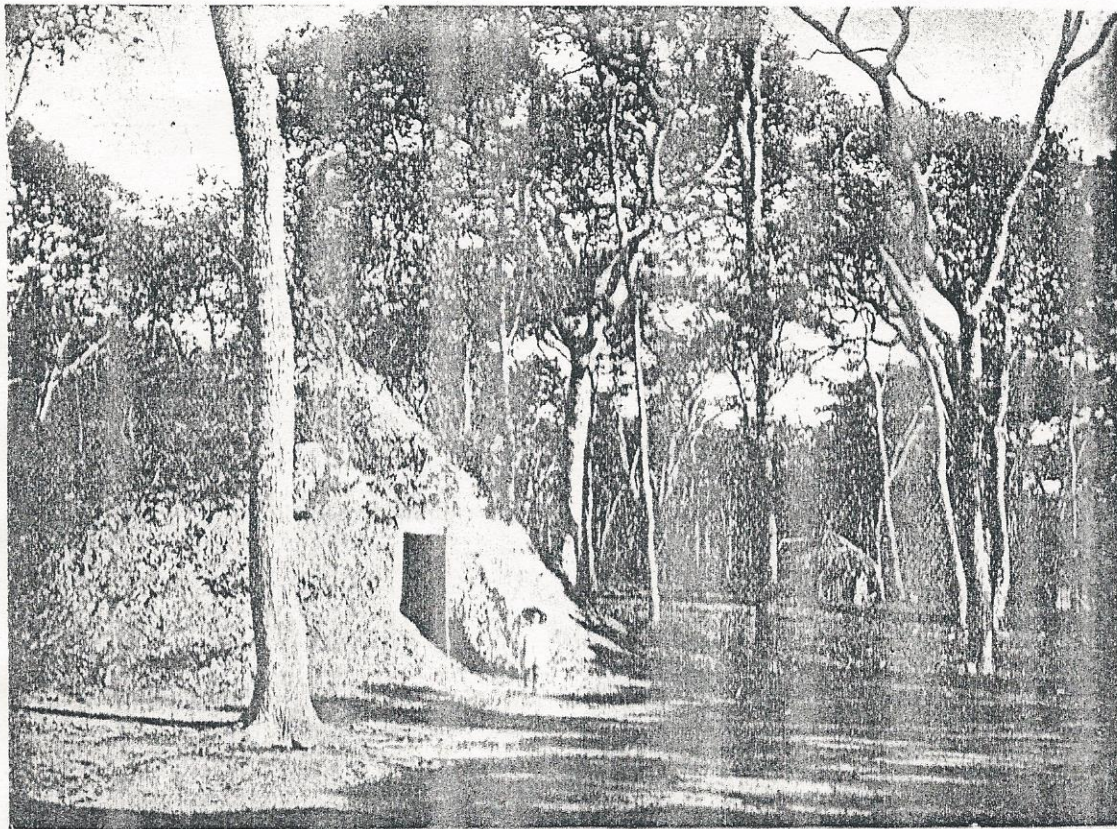
THE SOUTH AFRICAN PIONEER

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know that during the last year we have established three schools in the village. The teachers are now reporting to us that all is not well amongst those who have professed belief.

We hear that they are guilty of gross sins, and that immorality is rife amongst them. We hear too that some of the elders are hindering those who really wish to "sit well" as these people put it.

Yesterday we were out at Kapijim-panga's, where John is head teacher. John confides in us, and had told us much about the lives of the people in the village. My wife spoke to the women, whilst I spoke to the men. Many of the women made no attempt to conceal the fact that they were living in sin, or had been doing so, but they were not at all impressed with the seriousness of



AFRICAN TOOL-HOUSE (BUILT BY ANTS).

We know that this is the experience of missionaries all the world over, but it is none the less distressing. We want you to realise that in this part of the world we are now up against a hard fight. We cannot do this ourselves, we are dependent on the Holy Spirit to convince these people of sin, and to teach them what sin is; and He will not fail.

this. Amongst the men, there was the same spirit. One man, whom I know to be living badly, began to lead in prayer when I stopped speaking, but I told him to be silent, as I knew he had not repented of his sin. John came to see us in the evening and told us that there was much talk amongst the men, and that the particular man whom I silenced was

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very sad; we hope that he is sad with a "godly sorrow" that will lead to repentance.

Let me for a moment turn to another subject. We have just come in from a month's village visitation, during which we have visited 39 villages. Most of these we had not visited for two years. In some of them no teacher had ever been, except on the occasion when we visited them two years ago; yet we found that in quite a number of cases they were able to repeat a good deal of what we had told them on our previous visit, and that—particularly amongst the women—there was a manifest desire to understand the truths of the Gospel.

In one village the Headman, a very intelligent young man, said to me,

"Bwana, how do you expect us to remember what you have said? You ought to send us teachers." I replied that we had none to send, but that we longed to be able to do. His reply is a challenge to some of you who sit at home. He said, "Bwana, in your country there are very many, but they won't come to us. If you go all through this wide country you find no other Mission till you get to Musonweji, and if you go in the other direction, you must go till you get to Angoni Land before you find another Mission. You white men do not really care." His statements are not quite accurate, but they are very near the truth.

Who amongst you is going to help remove this reproach from the churches in the "white man's land"?