

“Building, for Time and Eternity.”

Luampa, N. Rhodesia. E. M. Jakeman.

THERE is so much I should like to tell of the work here at Luampa, and how God has blessed us, that I have been sitting some few minutes wondering just where to begin, and soon a much more difficult problem will present itself, that of where to end.

Since last I wrote we have all been very busy, and, though still far from finished, things present a very different appearance. The building of houses “in the wilds” has been quite a revelation to me. Except for tools, we seem so independent of civilisation. Poles cut from the forest, rope made from the bark of trees, grass for thatching, and for plastering, soil taken from ant hills, are the materials from which houses are built; very pretty houses they are, too, and delightfully cool.

As I write, our dwelling house is finished except for about half the door and window frames; it has been screened against mosquitoes. A store

house, a shed for carpentry work, a school house and church, the walls of which are yet to be built up with bricks, are finished; a house for school boys, and one for school girls are well “on the way.” Several gardens are cleared, and from 15 to 20 thousand bricks have been burned and are under shelter, safe from the rains. Soon the work of brick-laying will begin.

Our school has increased to fifty-three, and now we have to tell applicants they must wait until after the Christmas holidays; this because houses for boys, teaching staff, and school equipment are very inadequate, even for those we have. We will, doubtless, have to limit our numbers, but it does seem a pity to turn even one away who wants to come. We feel that there is no more effective work, both for those who are here, and for the people as a whole, than that of having the children in boarding-school to be taught and trained.

Sch
↓

Musonweji, N. Rhodesia.

P. S. 3

Mrs. C. S. Foster.

A FEW months ago Mr. Foster wrote of a headman, Mpala, living near here, who was going through a great struggle. I know you will want to praise God with us now, He has been hearing our prayers, and as far as we can tell Mpala has now given up his second wife. It is difficult, however, to say whether he did this for the Lord's sake or because of disagreement with her, for she returned to her village of her own accord. He does not seem of a very strong character, and we cannot tell whether he has put away the thought of

ever marrying a second wife whilst his first is living. But let us remember, as S. D. Gordon says: "The Enemy yields only *what* he must. He yields only what is taken. Therefore the ground must be taken step by step. Prayer must be definite. He yields only *when* he must. Therefore the prayer must be persistent. He continually renews his attacks, therefore the ground taken must be *held* against him in the Victor's name."

God has also given us many other encouragements during the past few months. One day at noon one of our

(cont'd)

(1924) Vol. 37

54

Custom

THE SOUTH AFRICAN PIONEER.

6 2 4 1 7 6

school boys, Lupindula, and his wife, Swanakayamba, came to talk over their difficulties. It seemed that as a child she had been forced against her will to live with a headman and had two children. Now she has been married to this school boy for four years and had no child. Her relatives are saying evil things about him and his relatives, and demanding that she be divorced from him. They came to the village to settle the matter. The couple were living quite happily together, and neither of them had any desire to be divorced. She said, "I love him, I am quite happy to live with him even though we never have any children." We were so glad to see how strongly she felt, and that God is thus helping them to be firm in the right attitude. But she needs our continued prayers: for others, through such continual nagging, have been divorced.

Another day a couple came in to say good-bye and thank us for helping their son, who had been receiving treatment at the dispensary. They had been staying in a village near while he had this treatment; now that he was well they were returning to their own village. The woman had believed several months before when two of our school boys had preached in their village one night. Her husband testified to her changed life and, when being questioned, said he too wanted to "believe" and leave the old life. We rejoiced at the clear conception of the way of salvation which the Holy Spirit had given them. Before he

left, he said: "I brought some eggs for another man for which he wants money and salt. Now, on my way here, I thought, 'I will take some of the salt. He will not know how much I received.' But now I have believed I know that it is not right and I'll take him all you give me."

One day at the close of a gospel service a woman, the mother of one of our school women, stood to say she too wanted to believe on the Lord Jesus Christ. She had, urged on by the older women in her village, thrown one of her children away because it cut its upper teeth first, and now she saw this as sin. We know that as she went to visit her sister, a baptised Christian, the latter must have rejoiced over her turning to the Lord. Surely her sister and daughter's testimony have had much to do with her conversion.

There is just one other I would lay upon your hearts at this time, and that is a woman who had her child here for treatment. We believe that the child is blind. She professed to "believe" through the preaching of the gospel in her village. She was practically in despair when learning the true state of her child's eyes. Such a child, we understand, would also be thrown away. She knows she ought not to do such a thing, but what temptation there will be when away from Christian help, and urged on by the heathen. Let us pray for these young in the faith that they may stand fast day by day.

~~P. 58-59~~

P. 58

Mukangwa.

Chisalala, N.W. Rhodesia. Herbert G. Pirouet.

MUKANGWA was an early convert amongst the Bakoande. He was a school boy at Chisalala for some years, and was eventually taken on as a native helper. Our personal knowledge of him only dates from 1919, when we found him here as one of the senior members of the church, and as a native evangelist. Mukangwa was an excellent person to have with you on a journey. He could always do anything

met. he was asked to do. Fred on

the station he was just the same. "When in difficulties, call Mukangwa in," was a good guiding motto. Many a good turn he did us, and we always found that he came up to the scratch.

In October, 1920, we sent him out to a village fourteen miles away to run an out-school. All the preliminary arrangements were carried out in Mukangwa's usual masterful way. Quite a good school was built by the villagers. The attendance was good, the discipline

P. 59 ^{see} (B4)

p. 59

THE SOUTH AFRICAN PIONEER.

59

something to marvel at. That is one side of Mukangwa's character.

The other side. He used to skate on very thin ice. Some things about him caused us uneasiness, but when tackled with them he was always so ready with an explanation that there was nothing more to be said. We might not feel quite satisfied in our minds, but we could find nothing definitely wrong.

Then came the break. In May last year we went to a conference in the Congo territory. We took all our native teachers with us, but Mukangwa had a sore foot and could not walk, so, perforce, we left him behind. He was to carry on school till we returned. On arrival back after a month's absence we found him away. He had obtained leave from Mr. Rhinehart to go to the chief's village to hand in a leopard's skin. Mr. Rhinehart was not quite satisfied with his story, and neither were we. It soon came out that the leopard skin was only an excuse. Now I must hark back in order that you may understand what follows. Towards the end of 1922, a relation of Mukangwa's had died. The chief wished Mukangwa, as nearest relative, to take part in a heathen custom. Mukangwa replied that he could not do this. We knew nothing of what was going on. In April, 1923, two brothers of Mukangwa died on the same day. He told me that he was not "sitting well," and did not wish to join in the Lord's Supper. I talked to him, and told him that sorrow was no reason for abstaining, and thought that this was the end of the matter. Before we went off to the conference he told some of the Christians that the chief would cause him to fall if they were all away. He told us nothing of this; neither did they.

Just before we came back he went to the chief's village. Promptly the old man told him that he ought to go off into the bush to shoot game; the sex of the game killed would reveal what was the cause of his relatives' death, whether witchcraft, or spirits of the dead, or natural causes. Mukangwa was easily

overruled, his stand being feeble. We heard of this, and suspended him, after due enquiry.

As an expert sawyer, Mukangwa obtained work at a disused mine in the neighbourhood at thirty shillings a month. Very soon he wrote to me that he wished to sever his connection with the mission.

Next we heard that he was mixed up with a woman; then that he had taken her to the Boma to write her on as second wife. When in the office his real wife came in, in a rage, and bit the second woman in the eye. The wife was promptly put into gaol. Mukangwa will most likely be glad of this, as he never cared for his wife; he will now be able to divorce her.

We have made sundry efforts to get into touch with Mukangwa. So far, all have failed. When I have seen him he has always expressed penitence, and it has been the same when John has seen him. Mr. Rhinehart is now trying to get into touch with him, and we hope he may be enabled to lead him to repentance.

Aug/Sep 7 p. 85
March 29 p. 85

YOUNG PEOPLE'S PAGE.

How they kept Easter at Musonweji.

6 2 4 3 0

Edith Shoosmith.

p. 85

Let me tell you how our children purpose spending Easter Day.

Just now they are all busy sewing their new term's clothing, every garment must be finished by to-morrow, so as to be ready for Easter morning, for we have a big secret. If I tell you this, you must be sure not to tell it to anyone!! They have learned an Easter hymn (no one else has even heard the words). The hymn is "Christ the Lord is risen to-day." They also can repeat the story of the Resurrection, as you will read it in Mark's Gospel. On Easter morning won't every one be surprised when the children say their verses and sing the hymn? Would you not like to see them? On Easter Monday they will come to school as usual, and if it is

a fine afternoon I will take their picture. You know nothing changes a boy or girl as God's Holy Spirit when He comes into their hearts. You may know someone who was once, oh! so grumpy and bad-tempered, but now they are full of sunshine; or perhaps someone who was selfish and unobliging, but they are now always on the lookout to do something to make others happy. It is just the same here, a boy comes to the Station for the first time, with a dirty body, hair all done in a native fashion, charms around the neck and wrists and with no smile, only a look of fear and in some faces the trace of early sin. But how quickly the Lord Jesus changes them when He is allowed to do so. Clean bodies, happy smiling faces, ready obedience and a helpful spirit are quickly seen. Not all are so. Only to-day I had to tell one of my boys to carry his bad temper into the bush and leave it there, for he is so often angry. I must have a real talk with him one day soon, and tell him how to trust the Lord Jesus to give him victory.

Do you know the little chorus sung to the tune of "Let the blessed sunshine in"?

"Oh remember to keep sweet,
Oh remember to keep sweet,
When the things about you everywhere go
wrong,
Oh remember to keep sweet."

Miss Cowl has translated a number of choruses

for us and the children do so love them. Perhaps the one they love best is:

"Yesu Wi va temwa vana, vonse pano pa ntanda,
Va fita, chira, toka, vonse Wi va temwisha,
Yesu Wi va temwa vanaonsetu."

I expect you all know this: it is "Jesus loves all the children."

They love to change the word "Children" and substitute others, such as "fathers," "mothers," "sisters," "uncles," etc., etc.

The children are still happy at their work, the rice is not yet ready to be reaped, but they are working on making new paths. They have a certain task to perform each day, and when the



Rev. A. J. Bowen. Miss Cowl.

SEWING CLASS AT MUSONWEJI.

have finished they are free to go. Some of them love to hurry up and get away by 9.0 or 9.30 a.m. They are the wise ones.

We have a new little baby come to stay with Kandela and his wife, and she is the sweetest thing, all pink and soft. We have named her "Esta," and hope and pray she will grow to be as good a woman as the queen whose name she bears. How many of you remember the Story?

Last Sunday two of the boys in Sunday School stood up to say they wanted to love and serve the Lord Jesus. Their names are Pukuta and Kubambwa. Pukuta is the nicest little boy! When he first came to school I asked his name. "Pontier," he said. "Oh," said I, "that is a very nice name, now tell me the name by which your mother calls you." Then he confessed to the very bad name of "Pukuta." I myself cannot see anything bad in it. He had evidently heard the name of one of our Missionaries in Angola (Mr. Pontier) and liked it, and everyone round about calls him by it.

A YEAR'S RECORD. (?) 86

THE MAN WHO HEARD THE WATER. A French Colonist in America was repeatedly disappointed at the failure of his early efforts to raise crops and prepare a home for his wife and children. On still nights he was certain he could hear the sound of rushing water. Government was appealed to for a survey and water was discovered, but a rock wall intervened.

Orders were given at Washington and engineers working on both sides with a diamond drill pierced the rock and the man's plot with much other land was ultimately saved.

In many parts of South and Central Africa our devoted workers, as they have been sowing the seed of the Word, have heard the sound of water, and made their appeal to the Lord of the Harvest. Those on the Field, along with our large constituency at the home base, are the engineers, the diamond drill of believing and persistent prayer alone can pierce the rock of heathenism, and the equally difficult conditions created in many territories, but it can be done. As a Mission we do not desire the irrigating floods of the Holy Spirit for our centres only and for the whole of South and Central Africa, but also for the unclaimed and unevangelised portions of the world.

As our space will be much better occupied with the narrative of "things as they are" told by our Missionaries, this short foreword must not deal with detail. There are, however, some outstanding facts which may be noted.

(a) NEW GROUND BROKEN UP. Dr. and Mrs. Watney, and Mr. and Mrs. Jakeman are pioneering in Northern Rhodesia. We are glad to report two new centres in this freshly occupied territory.

It is evident that these are spheres of opportunity and already fruit is appearing to the glory of God. Mingled with our praises, much prayer will be going up for these new ventures for Christ in unevangelised parts of South and Central Africa. Miss Cowl and Miss Neilson are with Dr. and Mrs. Watney at Lukuti, Miss Maben

and Miss Gould at Luampa with Mr. and Mrs. Jakeman. Mr. Bailey has been exploring the country south-west of Muye in Angola with a view to locate one or two fresh stations.

(b) DIFFICULTIES. The situation in Portuguese East is one that calls for much prayer and thought. Nigula is where Mr. and Mrs. Claridge planted the standard, and where Mr. and Mrs. Evans went to continue occupation. We now hear that the Governor has refused permission to build, which may carry with it the sad necessity of leaving that spot and its people. Surely here is a challenge to our faith that the souls in that part of East Africa may not be debarred from hearing the glorious Gospel.

Prayer is earnestly asked for our increasing army of African helpers, the re-opened training school for Zulu-speaking natives, and for our Indian work. Spiritual advance has aroused the opposition of the Devil.

(c) HEALTH OF WORKERS. A note of praise is sounded here for the many who have been maintained in health during the year. There has been a good deal of sickness; we think specially of Mr. Faithful's long and serious illness, and thank God for the measure of recovery granted. Others in the firing line have been down, but are better. For all this we do praise the Lord!

(d) FINANCE. With "God First," both for our motto and practice, may we not expect that with Christ all things needful shall be added? The statement of accounts, printed in this issue, might well have as a preface the familiar words, "Praise God from Whom all blessings flow," etc., for truly the year's record has once more proved that God is faithful to His Word. He reminds us, by the story unfolded in these pages, that our extending work will require not only fervent prayer but also larger gifts, if we are to maintain and develop it according to the indications of God's plan. We are confident, however that, if as a Mission we abide in Christ He will send supplies for every need that is approved in Heaven. With devoted prayer partners, and a faithful God, we go forward into the New Year.

Aug/Sept
1924

108
[1924] Vol 37 (1924)

6 2 4 3 4 6 6 2 4 3

new station. Will you not pray with us that all needed workers and funds may speedily be provided?

“Without the Way there is no going.
Without the Truth there is no knowing,
Without the Life there is no living.”

THOMAS A KEMPIS.

“Can we to men benighted the Lamp of Life deny?”

LUKUTI. 62435

M. H. AND M. WATNEY.

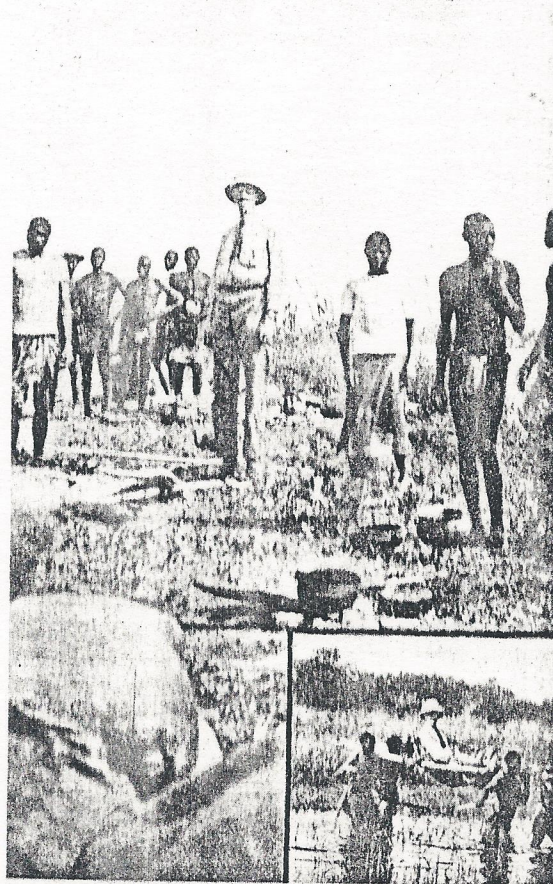
THIS station, not yet a year old, is situated close to the Lukuti river, which flows into the Luena some 40 to 50 miles below the point at which the Luampa also joins it; three miles away runs another river, the Mkoko. Our valley is wide and somewhat swampy in the wet season, and contains three main sets of villages, one group about five miles from us being under a chief called Kasabi, who was settled here by the government several years ago, on his immigration from Angola. Our immediate centre of work comprises some 32 villages, three of which are on the station proper.

Our site is almost ideal, a group of three hills of which the middle one is our residential one, overlooking the Lukuti valley and giving a view of 15 to 20 miles. The lower hill to the left is the abode of the carpenters and of our live-stock, whilst on the hill to our right are the church and school buildings. The three hills are in horse-shoe formation, with our river-garden at the bottom of our hill in the hollow of the shoe.

So far our evangelistic work has consisted of daily prayers morning and evening; addresses on Tuesdays and Thursdays; on Sundays, morning service at 11 and believers' class at 2.30 p.m.; women's class on Wednesdays; and village preaching on Saturday afternoons. Attendances have been mostly good, but, in addition to visiting, we need much prayer for the people that they may come and hear the Word of God, and especially for our Christian men and boys that they may go and invite people to come to church as they should. We have had as many as 300 on a Sunday morning, so we feel that the people are available, if we will only be faithful in doing

all we can to visit them and bring them, and compel them, as the Scriptures say.

As regards educational work, we started a school for boys in December last with 70 scholars, amongst them two headmen from neighbouring heathen villages. We have been much hampered in having only the missionary to undertake all this school-work, as naturally some are much more advanced than others. But personally, I have no desire at all to employ unsaved



DR. WATNEY ON TREK.

teachers, and have therefore refused several offers from certificated men. However, when school was closed at the end of March, the boys could repeat the 103rd Psalm by heart and had also memorised several hymns, some could write quite nicely and others were able to read, so that we feel that this part of the work has not been fruitless. When helpers arrive, we

Aug/Sep
1924

PP108-111

109

The South African Pioneer.

5	6	2	4	3	6
---	---	---	---	---	---

hope to have a girls' boarding school, and also to be free to do more visiting.

Medical work has necessarily been on a restricted scale with only the two of us on the station at present. The amount of sickness, too, seems to be less here than in Angola. However, there have been a number of minor cases such as ulcers, accidents and eye trouble to take up a little of our time daily.

The starting of a station in the bush involves a lot of building and carpentry work; so far we have built a permanent house for ourselves, and another is being put up for the expected additional workers. Temporary buildings for church and school and permanent ones for carpenters' shed, cow-house and grain store, have also been completed. This dry season we hope to finish the second dwelling-house and to erect a permanent school-house and church. Two saw pits are in daily use, and two head carpenters, with two assistants learning the trade, are kept busy, with help from the missionary when odd snatches of time can be spared.

Great is our joy in being able to proclaim God's glorious Gospel, but the strain of such a work is also great; will you who read this remember us, that we may be given the needed health and strength, and zeal that we may ever press on? We need much prayer also for Kasabi, our local chief, who so far has shown little or no desire to give up his heathen ways.

LUAMPA. 6 24 36 a

J. W. V. AND E. M. JAKEMAN.

THIS report is for eight months, as the work here was only started last August. The Lord has been very gracious to us, and we see His hand guiding and controlling us from day to day: we feel He has answered prayer in leading us to choose this site on the Luampa river. The country is all wooded and much time has been spent in clearing the forest and in building. Here again prayer has been answered, for we managed to finish our house sufficiently to occupy before the rains.

We have been very favourably impressed by the Mankoya. They are an exceptional people, polite, affectionate one to another,

eager to hear the Gospel, and in many ways a great contrast to the natives we worked amongst in South Africa. But they are only one of a conglomeration of tribes here, and one of our difficulties is the diversity of dialects. Fortunately the majority of the people understand Mbunda, the language learnt in Angola, and I have found it an excellent "stop gap." We also brought from Mabumbu a Sikololo-speaking native who understands English. As Sikololo is well known by the natives, it was possible to commence services from the start. Attendances have been good. For some time now the church has been finished, a burnt brick house just over 62 feet by 36 feet; it has been a great help to have the services inside and it has added much to the attention. We have three gatherings on Sundays; one for those who wish to be Christians, in the early morning; a midday service for all who wish to attend from the villages; and a short one at sunset attended by all living on the station. At the early service the numbers have increased from 76 to 105. Each week-day we have prayers before commencing work in the morning, and an evening meeting of about 45 minutes.

My wife has a class for women on Tuesdays, the first part of which is spent in teaching them to make themselves clothes, a most necessary attainment, as usually their want of clothing is emphasized by the little they wear. At first but few came, as they had to pay for the calico, by bringing articles of food, etc., but lately more have come than could be taught easily at one time.

God has answered prayer, and few of the many who have had fever have not responded quickly to treatment. The outside natives are slowly coming to see the advantage of our medicines. The medical work is growing and, we believe, will continue to do so. Just after our arrival here a boarding-school was started for boys and men, notwithstanding the need of school outfit. The teaching for some time was given under shady trees; now school is held in a burnt brick house, but there is still need for equipment. The schoolboys built most of their grass houses, but these will not last long as this country is infested by white ants and borers, and permanent houses of burnt brick are needed. From a beginning

Aug/Sept
1924

1924¹¹⁰ Vol. 37 (1924)

The South African Pioneer.

10 2 4 3 6 6

of 18 scholars numbers steadily increased till, after the Christmas holidays, they reached 67, of whom 14 were new. We accepted them as we believe God will supply the necessary funds. Each boarder costs us about £8 per year. At present we receive support for 50, but we believe some who read this will want to support the others.

After some 14 years of missionary work I believe this is one of the best and most satisfactory ways of extending the Lord's Kingdom. The discipline of these boarding-schools is of great value to the natives, and the systematic presentation of the Gospel, which such schools make possible, is quickly seen in changed lives. Truly the boarding-school is a profitable investment for eternity!

What about the future? We have many plans which it would be possible to develop if we had the men and the money. To the west of us are the head-waters of the River Lui with a thick population. To the east the people have not been touched for 100 miles, and many live on the head-waters of the Luena and Lalafuta Rivers. To the south-east, villages are scattered along the banks of the Luampa. What are we to do? The people would be glad to receive us, and it would be easy to open out stations at many places if we had the men. We have in the boarding-school the material out of which we believe will be produced our future evangelists, but we need men of character and ability to train these men into leadership.

PORTUGUESE W. AFRICA.

MUYE.

A. W. AND M. BAILEY, E. AND D. PEARSON,
A. A. AND M. L. WILSON, JENNIE JENSEN,
CHRISTINE NEILSEN, HANNAH BRACY AND
W. F. EVERTSBURG.

"They rehearsed all things that God had done with them, and how that He had opened a door of faith unto the Gentiles."—Acts 14.27.

WE are thus quite scriptural in making an annual report to our prayer-supporters, scattered about the world. Like Paul, we are "sent to preach the Gospel," and we always put that work first. Each week-day the Gospel is proclaimed morning and evening on the station and its two out-stations. On Wednesday afternoons an extra meeting is held for women only, conducted by Miss Jensen, and the Saturday evening service is a Bible class for men only, conducted by Mr. Wilson. The week-day gatherings are never very large, the evening ones averaging but little over a hundred, but the constant dropping wears the rock, and many natives have made their decision in these meetings. On Sunday morning Miss Jensen conducts the Sunday school, with an average attendance of 135; this service is for children only. As ever, the Word accomplishes that unto which it is sent. Thirty-one were baptised in Christmas week, several being from the out-stations. Four were excluded from fellow-

ship, three of whom went down under Africa's common sin—immorality. We lost one member by death in prison, "made an example of," as our then Governor expressed it, for trying to leave the country with a pass that was judged incompetent. One who had been excluded, and whose life seemed consistent, was restored, after being out of fellowship over a year. We now have 146 in fellowship, about evenly divided between men and women; eight of these have been prisoners for nearly three years on the above-named charge.

The native Christian men have been going forth, two-by-two, on the strength of the Divine command, preaching the Gospel. The last trip was made by four pairs, who reported 472 different villages visited, and 20,125 different hearers. Where more than one service is held in a community, we only record the largest attendance. The trip before this was made by five pairs, who also reported well over 20,000 different hearers. We expect from these trips that little communities of Christians will spring up all over this great area, with their divinely-indicated local overseers, and the work of evangelising being forwarded from each assembly. We already have two out-churches functioning in this manner, under the general oversight of the missionaries. Paul did not evade "the care of all the churches," nor do we intend to do so. The offerings of the native

Aug/Sept
m ch 19 5, 7

The South African Pioneer.

p. 111
Christians, together with such as the white workers add, have totalled for our past fiscal year 2,019 Portuguese dollars and 95 centavos. Owing to the depreciation of the local currency this only represents about £20. Out of this fund the expenses of the itinerating evangelists are met. The natives enjoy the giving, and some tittle their incomes.

Though we lack a doctor, we are blest with a thoroughly capable, certificated nurse on the station, and gratuitous ministrations to the sick, both native and Portuguese, is an important part of our ministry. Before the arrival of Mrs. Wilson, we had no resident nurse, but Miss Moors was with us from Ninda for a few weeks, and had the opportunity of prescribing for a very sick child of our local Portuguese official, who made a fine recovery and is now a robust, beautiful boy; and also for that official himself, when he seemed to have a clear case of pneumonia; he recovered with marvellous rapidity. Mrs. Wilson has just had our present local official under her care for a few days, threatened with a third attack of blackwater; he has made a fine recovery also.

As we find our native Africans, naturally, all illiterate, never having known such a thing as a written language, we cannot neglect simple educational work among them. We are handicapped here by a government regulation that prohibits the teaching of any language except Portuguese, the *native language* being included in the prohibition. So all our school work has to be conducted in Portuguese, except that we are allowed to use the native languages orally in explanation. Our natives, however, are of a high type, and are intelligent and keen to learn. So our school work is far from discouraging. We have some forty boys as boarders, and there are a sufficient number of those living in nearby villages enrolled to make a total around 400. Some of the older boys are becoming quite proficient in reading, writing, and speaking Portuguese. In addition to Bible instruction, which is set first, we teach the elements of botany and agriculture, natural science and hygiene, arithmetic, Portuguese history and grammar, and current events, as well as reading and writing. Miss Jensen and Mrs. Bailey have charge of the school for women and girls, the most difficult of all our educational work, as it is

far from easy for them to grasp a foreign language. However, this work is making a good beginning, and will increase in volume and momentum.

The past year has witnessed the installation of a good, though necessarily small, printing press. Mr. Wilson, who arrived here from his former Rhodesian work last October, is the capable and energetic head of this department; he is turning out highly creditable work, and has begun the training of native boys. He is completing a bilingual hymn-book now. The law allows us at present to print religious books bilingually, i.e. with the native text on one page, and the Portuguese on the other. The next bit of work will be the printing of bilingual gospels. The natives who have learned Portuguese grasp Portuguese Bibles, Testaments, and selected portions with famine eagerness. Mr. Wilson, besides being head of the printing department, is a very earnest and effective preacher of the Gospel, and teacher of a large Bible class for men.

Tailoring and carpentry are our other industrial lines, both of which have suffered from having no adequate supervision. We have no tailor among us, and, though we have some fine carpenters, there has been no one with the time and conviction to give adequate attention to this work. We hope to see more systematic instruction given in this branch in the near future. The local tribesmen have demonstrated both their willingness and ability to learn carpentry. One raw Mbunda lad worked personally with Mr. Pearson, who is an excellent carpenter, last year, and does astonishingly good work now. We depend on the natives to make our tables, chairs, dressers, doors, window-sashes, etc. It should be added that Miss Jensen and Mrs. Pearson have given instruction in sewing to both boys and girls, and that many have shown considerable aptitude; strangely, the boys excel the girls in this work.

In view of these tokens of God's guidance and blessing during the past year, we "praise God and take courage."

Nov 3
mon 11/2

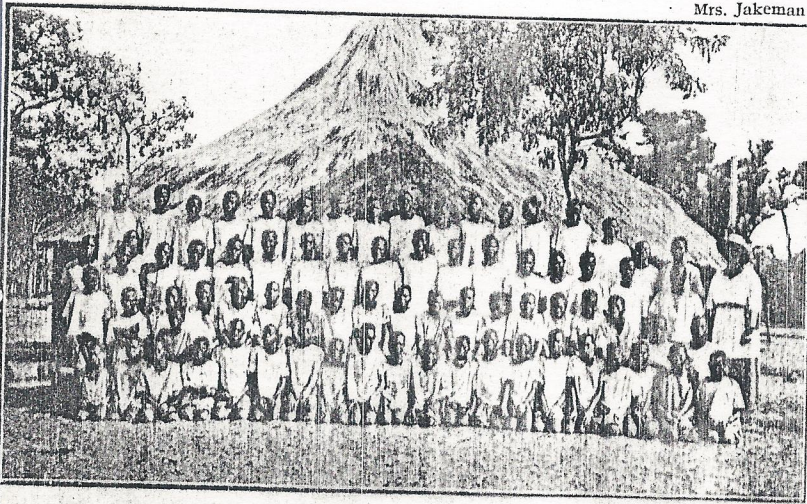
pp 132-134 (articles about missionary schools in the NWP)

p. 132 **First Impressions.** 62441e
Luampa (Arthur Memorial), N. Rhodesia. M. E. Goold.

AFTER a fortnight's trek through most beautiful country, Miss Cowl, Miss Nielsen and I arrived at Luampa about 10 a.m. on July 31st. Mr. Jakeman, who had escorted us from Livingstone, had hurried on the previous

assembled! As I write, I can still see the excited, shouting, singing, dancing crowd of native men, women and children. The noise was literally deafening. Had you been present, I think you, too, would have felt overwhelmed with joy and sadness.

Mrs. Jakeman



SCHOLARS AT LUAMPA.

day, and he and Mrs. Jakeman came down to the river to meet us. Lined up in twos were the 70 or more school boys, conspicuous by their white shirts; they seemed but a few amidst the surrounding sea of black faces, and from that you will judge something of the number

a year ago this was all thick forest! It surprises me that in my three weeks here I have only heard one mosquito buzzing; this is probably due to the fact that, whilst the site is near a good water supply, the river Luampa, yet it is high enough and just far enough

Nov 21
on A 31

pp 132-134 (articles about missionary schools in the NWP)

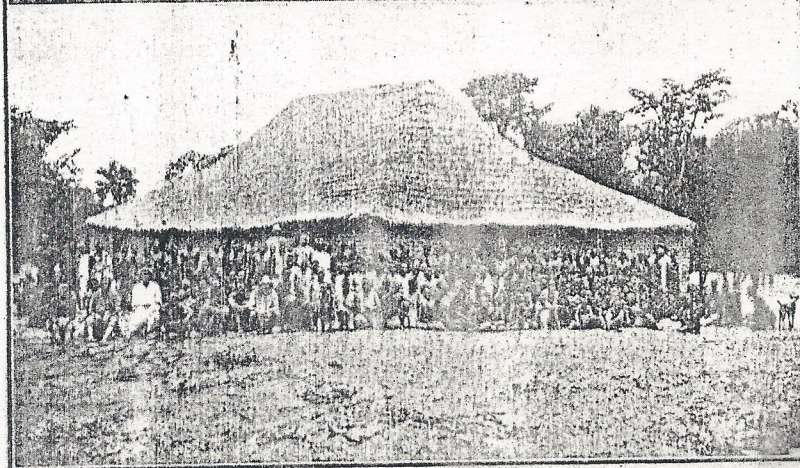
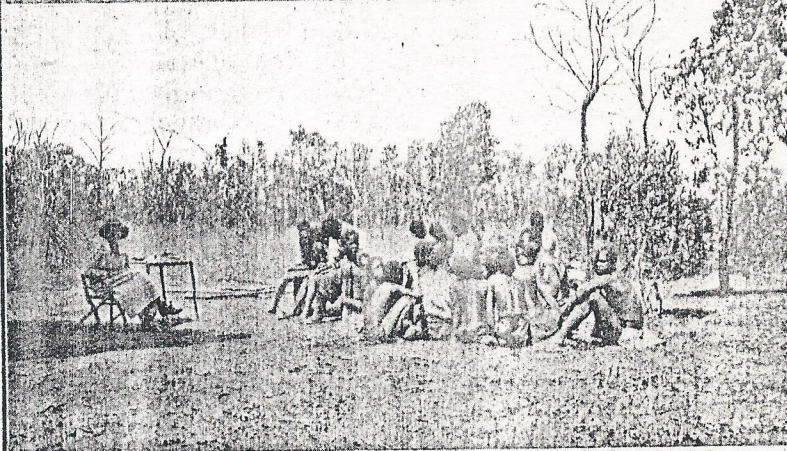
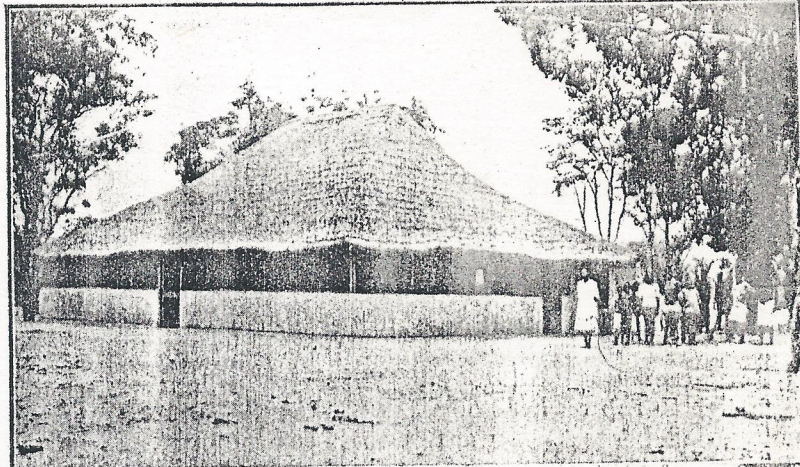
411 a

from the river to escape mosquitoes. It is a real joy to know that there are 17 villages within two miles of us: what an OPPORTUNITY!

To see the large number of school boys gathered nightly at the evening service is both an encouragement and a call to prayer—a call to prayer, as one thinks of those who have had to be refused, twelve or more in these three weeks, and of the need of similar work among the girls, and an encouragement, as one remembers that the Lord, Who has so richly blessed and furthered the work, is able to do far beyond our expectation.

So far three things have specially impressed me: (1) the ability of the natives to learn skilled labour and to do brain work, which is wonderful when contrasted with their simple mode of life: (2) their willingness to come to hear the Gospel Sunday by Sunday. I only wish you could see the little church nearly full, capable as it is of holding

LUAMPA MISSION STATION (ARTHUR MEMORIAL).



1 FIRST MISSION HOUSE.
2 OPEN-AIR SCHOOL.
3 CHURCH AND CONGREGATION.

Nov 27
1924

The South African Pioneer: 1924, Vol. 37

pp. 132-134 (articles about missionary schools in the NWP)

F3

1 Vol. 37 (1924) THE SOUTH AFRICAN PIONEER

4) some 500, for the people sit very close; (3) the absence of old people among the natives. When noting this, I was told, "there are very few, they mostly die young."
Should not these facts urge us to pray earnestly for those who come Sunday by Sunday, and to ask God that the work may be extended to the needy ones yet further afield ere they die without any knowledge of the loving Saviour?

6	2	4	4	1	6
---	---	---	---	---	---