

Jan. 17-9

One of Pirouet's thoughtful + well-written articles (retyped). See Appendix E in the E-book. They can be downloaded.

[At views of whites in 1925]

The British Empire Exhibition.

p. 7 Chisalala, N. Rhodesia. H. G. Pirouet. 62501

MANY of our English readers will have paid a visit to Wembley to see the Exhibition of which we have read so much in the papers. Suggestions are being made that the exhibition should be re-opened next year, but have you realized that the biggest part of the exhibition is never closed? What you have seen in England is but a side-show. You have seen the shop windows, beautifully

dressed, and have taken in something of what the empire means, but only a very, very little.

In Rhodesia the Exhibition is always open. The spectators are brown men; Kaonde and Lamba, Barotse and Wemba, and other native tribes are always inspecting the exhibits. The exhibits are Magistrates and Government Officials, Planters and Traders, Miners, Railway workers and

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 Missionaries. It would be most interesting to know just what the spectators think of the exhibits; I remember Dan Crawford's saying to me that many white men have written books about the black man, but that he expects to have the laugh of his life when the black man writes one about the white man. I do not think that the black man thinks much of the exhibits as a whole; and we should probably receive a severe blow to our pride if we heard all that he thinks about representatives of the British Empire. This affects us as missionaries, for, as a member of the Phelps-Stokes education commission said to me, "One of the greatest difficulties that you men have to contend with as missionaries is that you are members of the conquering race and you cannot escape from that fact."

We get occasional glimpses into the thoughts of the black man. Not long ago I was talking to a local headman named Mbonge, and pointing out to him that the Kuonde owe their freedom from slavery to the work of a missionary, Livingstone, who aroused the conscience of the British to their responsibility in this matter. Mbonge looked at me and said very quietly, "Yes, we were freed from one form of slavery, only to be made victims of another form, taxation." Another conversation with the same Mbonge only a few days ago. He was explaining to me that, before the white men came to this land, the native did not travel very long distances in a day as they do now. I asked what made them alter. He said, "Oh! it was because the white

men changed us into their beasts-of-burden and made us carry their boxes very long distances in a day."

The white man represents untold wealth to the African. He looks at us missionaries and regards us as the owners of fabulous riches. We have everything that man can desire, and he rather thinks that we do not "play the game," because we do not provide him with everything that he wants free of cost. From his point of view we

live in luxurious houses and have good clothes, we buy all that heart can desire; and, as one said to me the other day when I did not see my way to make him a present of my dental forceps, we do not think twice before we buy what we want. Be quite sure of this, that the missionary in N. Rhodesia, at any rate in this part, is no hero in the eyes of his flock.

Then the black man looks round at many of our countrymen and he is puzzled. He sees what appears to him inequality in the moral standards for white and black, and wants to know why his womankind is to be held less in honour than the white man's. The half-caste children

whom we find in the villages are British Empire exhibits which it is more than unpleasant to see, to have your attention drawn to them and to hear their fathers named.

The native is a little puzzled about our industries, too. Said one to me a few days ago: "Of old we used to work the copper at Kansanshi, but one day one of your countrymen came along and said we were



XOSA WOMAN AND CHILD.

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not to work it any more. They made a big mine there, and for a few years we used to go there to work. Then you had a war, and you closed the mine. It has been closed ever since; you do not work it yourselves and you will not let us get the little that we want."

Clothing; that is another thing that makes the black man wonder. The store man comes along and sells him a woman's cast-off clothing of all sorts, just to make money for himself. Then he laughs at the black man for dressing in such an idiotic way, and despises him for it. The black man knows this, but does not understand why he should be despised for wearing the things that the white man has sold him.

The other day our chief asked me to read him a letter which he had just received from a nephew at Livingstone, who used to be at school here. This is the drift of it: "Now, Uncle, do as I tell you and do not be afraid, for the words that I bring you are wise. In this village (Livingstone) the white man honours the king of the Barotse, because he can speak English. All the people in your country are just foolish; they cannot speak English. Do as I tell you and do not be afraid; go to the Magistrate and tell him that you want him to send me to a big school . . . Say that you will not go on paying tax, there is no money in the country and you refuse to pay. It would be wise to do this, do not be afraid." And there was a lot more of this sort of thing.

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That native has seen things at Livingstone; his mind is in a whirl. And numbers more, as they look at the "exhibits" and consider their ways, also wonder. John, our trusty old John, said to me yesterday when I was talking to him about these things: "You see, Bwana, we all think that the white man wants to make us suffer. I suppose it is because we are ignorant and do not understand, but that is what all the Kaonde think."

These are the things that we have to reckon with in our teaching. We have all the time to try to know what the pupil thinks of us. We realize that we are here on sufferance, and that the pupil is out to get all that he can out of us. On the whole he would rather be without the white man's God, for he has no love or admiration for the white man himself. It is to this native that we preach Jesus Christ, Who was not a white man. If anyone doubts the age of miracles, let him come and see the native Christian, who is a Christian despite the fact that his missionary is a white man.

One more example of what they think of us. I was present at a village trial not long ago. The prosecutor wanted the culprit to be taken to the magistrate for punishment, despite the fact that one punishment had already been inflicted in the village. Said the chief, pointing to me, "What I punish her twice? Why, even the white man knows better than to punish a person twice for the same offence."

Reaching Out.

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Musonweji, N. Rhodesia. Edith M. Shoosmith.

ON a recent Sunday our school building was crowded with villagers from far and near, many of whom brought meal or some other offering. It was an inspiring service altogether, and we afterwards listened with interest to the report of the two boys, referred to in a previous re-

port, who had been on an evangelistic tour for about five weeks. They gave a detailed account of their journey, praising God for remarkable answers to prayer. In many villages they had received a warm welcome, and the people had gathered well. Others had shown little or no interest, whilst some had been unwilling even to hear. Our great desire is that other visits may be paid to these people, so that they may be instructed further, and be able to understand what it really means to believe on the Lord Jesus Christ and be saved.

To this end we are sending out further delegations; Miss Bartling and Miss Kupferer are looking forward to re-visiting these particular villages, and most of the school boys are hoping to go out to preach. Mr. Foster is also going on trek for about a month, endeavouring to reach those who have hitherto been unreached. May we ask your prayers for God's rich blessing on His own Word as these various trips are taken? *tax*

The eight boys, who returned to live in their own villages, all spent some weeks preaching the Gospel, and we believe God blessed their witness. Now, however, they are away from home earning money with which to pay their tax, and have been given a letter of introduction to the missionary stationed at Broken Hill. These boys have to meet many and varied temptations in their villages, but they are surrounded by even worse evil when they go to the railway for work. Your prayers should be intensified on their behalf, that God may keep them from sin, and bring them back speedily to witness for Him among their own people. *labour*



AFRICAN SCHOOL CHILDREN.

port, who had been on an evangelistic tour for about five weeks. They gave a detailed account of their journey, praising God for remarkable answers to prayer. In many villages they had received a warm welcome, and the people had gathered well. Others had shown little or no interest, whilst some

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Prayer is also asked for Lupindula and Kaputula, two boys from our catechumen's class who are asking for baptism. The first-named is one whom we are hoping to send out as assistant teacher to an out-school early in the new year. For many years his life in his village has given evidence of a real work of grace in his heart. Just now he and his wife are passing through a time of trial. They have no children, and the woman's relatives are doing their best to get him to divorce her. She has two children by a former marriage, and the couple themselves are happy and very decided that nothing shall separate them. Pray with us that they may continue to stand firm for God and His Word, and that their relatives may also be brought to know the Lord Jesus.

^{out}The outschools which were opened in July are fairly well attended. The smaller children are coming to school more regularly, but there are many counter attractions, and one can never be sure what the attendance is going to be. One morning I happened to arrive at Mpala school in the middle of the Scripture lesson. The teacher was making the children repeat "Suffer the little children to come unto me, for of such is the kingdom of God." Turning to one fairly big boy, he said, "When Jesus said 'Suffer the little children to come,' of course He did not mean you, as you are grown up

already." The boy instantly replied, "Oh yes, He means me and all the children, big and little." "Well," the teacher asked, "How can you come to Jesus, you cannot see Him as those little children did?" "I can come by faith," was the answer, "and pray to Him, and He will make my heart white." "Have you come to Jesus?" was the next question, and this was put to several of them. Then followed a simple explanation, and a warning not to put off coming to Him until they were grown up. Turning to one little boy, he said: "Now, Malisemu, you lead in prayer and ask God to cause all your fellows to believe." There are several children in this school who gave their hearts to the Lord Jesus whilst at school on the station a year or two ago.

We thank God for these teachers and this work amongst the children, and know you too will pray with thanksgiving for them. Amongst the adults there are signs of interest in the Message, and Christians are being strengthened in the faith, but hearts are hardened in sin and superstition. Pray on, God must honour His own Word.

Do not slacken prayer on behalf of the third station which we are trusting to open in this tribe, so that all may have the opportunity of hearing the Gospel which alone "is the power of God unto salvation to every one that believeth."

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Centres of Activity.

Mankoya, N. Rhodesia.

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OUR two latest stations differ in the nature of their constituency, for, whereas Mr. and Mrs. Jakeman, at Luampa, are in a Mankoya centre, with a mingling of other tribes, Dr. and Mrs. Wat-

ney have around them in their immediate vicinity of Lukuti, or Kaba Hill, as the site is known locally, a population almost entirely composed of Mbunda immigrants, who have left Portuguese West Africa and settled

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in N.W. Rhodesia, under the protection of the British Government and of Yetta, the Barotse paramount chief.

Whilst this means a certain amount of diversity in the matter of language and tribal custom, one feature is common to the two stations; for, ever since their inception in the dry season of 1923, they have both been hives of industry. At first it was the race to have temporary houses up and thatched before the oncoming rains; then the struggle, more especially at Luampa, to disentangle a jargon of native dialects, and to provide simple books and equipment for the ever-growing invasion of pupils. Now a second dry season has come to an end, with its opportunity of providing at each station the needed accommodation for new workers and for an increasing family of boarders; and the record of work accomplished is one that rejoices our hearts.

At the present time, in addition to dwelling-houses, there are buildings for church and school purposes, and quarters for the many who have come to learn; and these tell not only of much accomplished in the matter of actual work, but also of a gaining of the confidence of the people from the outset, which is very gratifying. The presence of Miss Cowl, Miss Gould and Miss Nielsen is enabling school and other work to be grappled with far more effectively than in the past, for even whilst they are learning the language they have been able to give help in either school or dispensary or

both. At Luampa, where at first only boys were willing to come to school as boarders, the latest news is that 11 girls have been enrolled, and they bring the total number of those being taught on the station to 95. Reports from this station tell of manifest blessing amongst those coming to the services, but especially amongst the school-boys who have been longest on the station.

From Kaba Hill also we hear of large attendances both on Sundays and at the women's meetings, and of definite results, whilst the roll of boy boarders! has now reached 70.

But the very success of the work is stirring the opposition of the evil one, and its rapid expansion has its dangers; and the call comes for unceasing prayer that the one Spirit may have His way unhindered in every activity, and that the right workers may be provided to preserve the continuity of the work, and enable its growth to be efficiently coped with. Then, too, the need of permanent buildings calls for gifts that will enable huts to have their needed door and window frames put in, a dispensary to be put up for the many coming for treatment, and numberless other needs to be supplied, when the dry season beginning in April allows of the resumption of building operations. Meanwhile let us ask for those at school that a deep work of God may be done in the heart of each one, so that in the near future an army of witnesses shall go out to the whole district from amongst those in training to-day.

The Blessing of the Lord it Maketh Rich.

p. 28 Luampa, Mankoya. E. M. Jakeman. 62509a

MANY, many times since the starting of this station in the second half of 1923, our experience has been: "then was our mouth filled with laughter and our tongue with singing," as we have received from our Heavenly Father rich blessings, temporal and spiritual. Nothing makes God so real as to be utterly cast on Him and to ask and receive at His hands.

Answers to prayer in temporal things may seem trivial at times to those who have not been in the circumstances and felt the need. But we should like to put on record some of the things God has done for us, as a testimony to His faithfulness and love. The story of our work here, from the very beginning, is just one long catalogue of His blessings. Without going back to olden days, let us tell you some of the outstanding things which have come to us these last few months.

Early in 1924 we began to feel that the pressure of work was too great for us alone; so many doors of opportunity were open before us, so great was the need, and so short the time, that, even when doing our utmost from day to day, we were not touching much that needed to be done; and we began to pray for helpers, those of God's choosing who were fitted to work just here, together with us. As the year advanced

and the pressure became greater, we sent our first urgent appeal to the Executive, although this was not our first intimation to them of our need of more workers. Our letter on its way down crossed one from them, telling us that helpers had been appointed to our Station and were "on the way," and to-day we have with us Miss Cowl and Miss Goold, whom we feel to be just the ones we needed. Miss Cowl is doing the medical work, and during the flu epidemic, sixteen hundred and forty treatments were given in one month; and she is also carrying on the evening school, where nearly forty boys and young men from the villages are being taught for one hour. Miss Goold has charge of the morning school.

Their house was begun so late in the dry season that we were constantly in prayer that the rains should not come to damage it before the roof was on. The opposition of Satan was very marked in the difficulties which arose in the building of that house, but in each one God over-ruled. Several times there was much rain across the river, with only a few drops on this side, and once a hard rain came but did no harm; and it was not until the roof was safely on that the rains began in earnest.

From the beginning of 1924 our prayer

had been that God would send us girls as boarders; for, if the boys only were trained and became christians, the women would always be a stumbling block; here, as at home, progress is held back or advanced by the women. Although this is the planting season, and a most unlikely time for girls to enter school, for they are needed at home, ten came on October 25th, saying they wanted to board here and go to school; and here they are, bright and happy, having their sewing class and their school and work hours, just as the boys have theirs. Now that some have had the courage to come, we believe that others will follow and that the girls' school will grow as the boys' has done, if only we are able to receive them.

There are now ninety boys in school. We

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feel very strongly, after prayer, that we cannot refuse those who want to come and are able to learn. Many of them are far from homes several days' journey away, and they are our hope for reaching the whole district, which is a large "parish." These boys are being daily taught the Word of God, and are trained in habits of cleanliness and industry, and we believe that God will provide for them. This is the season when food is usually scarce in the villages, and all the food for the school is bought locally, people coming from every direction to sell food on certain days of the week, which were long ago appointed "buying days." For two weeks food was so scarce here that, when the day's supply was given out, there was nothing for the morrow. One afternoon, about three o'clock, no food had arrived, and there was nothing for the evening meal. By that time every day had of

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His love and care could be mentioned; and just one more, the best of all, must be recorded. The thing for which we pray most is that souls may be born again and that the people may be brought "out of darkness into His marvellous light." We have already written of the response of those who say: "I want to believe." The Sunday morning meeting for these has grown steadily, and now they number over one hundred and fifty. They have mostly joined one by one and not in parties; and we feel that such a profession, on the part of people who have had only these few months of teaching, indicates only a desire to be taught.

During these last weeks many, mostly

necessity become "buying day." We met for prayer, and people came with food to sell before that evening, enough for one day's supply. We told the boys the situation frankly that there was no food, and that, if we could not buy, they must go to their homes until after Christmas, but that we believed God would have the school work go on, and that we must pray that those who had food to sell should bring it. Mr. Jakeman asked the people to tell all they saw that we needed food; and without telephone, newspaper, or anything more modern, it is remarkable how rapidly news spreads. At the moment there is enough food in the store house for perhaps two weeks, and when that is gone we are sure there will be more. Not once have the

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those who have been longest here, have stood up at evening prayers, very quietly, one by one, with nothing to indicate that one is following another, to make definite confession of sin and to say they accept Jesus, and two old women came over the river in the rain one night to make a like profession; after Christmas we hope to begin a catechumens' class, as we believe the people are sufficiently enlightened for this.

Our hearts are full of praise to our faithful God, for we believe that this is only the beginning of what He will do for us, if we wait for Him. Has he not promised: "If ye abide in Me and my words abide in you, ye shall ask what ye will and it shall be done to you"?

children gone hungry or had less than regular allowance.

Influenza has swept through the district and taken its toll everywhere; here, in answer to prayer, we have had a very mild form of it. All our own boys and girls seem quite well now, though many have been ill. In our immediate neighbourhood five have died, three babies, one very old man, and one dear sweet, young woman, who long ago expressed a desire to know the Lord and who was always at the meetings. Doubtless her understanding of the things of God was small; but it is sweet to believe she is now with the Lord and that, in the light of eternity, she "knows as she is known."

In recent months God has put it into the hearts of two friends to give generously to the work here; and this help has met very definite needs and has come as a further answer to prayer. Many more instances of

How Shall They Hear?

Chisalala, N. Rhodesia. Florence Pirouet.

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"THERE remaineth yet very much land to be possessed." That is the thought which is uppermost in our minds at the beginning of another year. So small a portion of this district has been touched by the Gospel; in so few villages have the people had any chance of believing unto salvation. Many villages have never been visited by missionary or native evangelist; many others have been visited but once, and probably none of their inhabitants could even tell you the name of the Son of God.

In just a few villages sufficient teaching has been given to enable the people

to put their trust in God. The Kaonde native does not naturally know anything about God except that He is a very far-away Being Who created things; he has to be taught the simplest things in the simplest way, and the same truths have to be reiterated again and again before they seem to have any meaning to him. Or is it that his power of concentration is so small that, at first, he can retain what he hears for only a few minutes? Then he lives in a world of evil spirits, and the most important thing in life is to propitiate these spirits. Life is a matter of customs and ceremonial,

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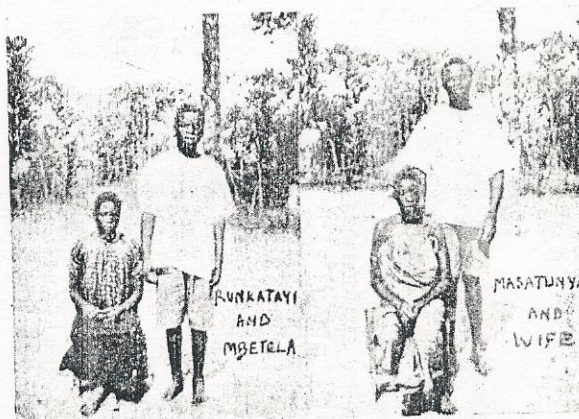
mostly evil to our way of thinking, but all-important to him, and he does not readily turn from these things. He needs a heart-knowledge of God and His power before he is willing or able to turn from the power of Satan to God.

Our problem is this: how are these people to come to a saving knowledge of the Lord Jesus Christ? Our two nearest villages are five miles away from us, and there are only eight small villages which it is possible to visit from the station in a day, and to reach those is by no means an easy matter, so that our station is only of use as a place for training teachers and evangelists, and as a centre for occasional Christian gatherings. The people must be reached in their villages. But by whom? How we wish that some of you who read the PIONEER would offer to come and take the knowledge of Christ to them! At present there are only my husband and myself stationed here, and we find it impossible to combine satisfactorily both training work and village work. In this neighbourhood sixteen natives only have been baptized, 13 men and 3 women, and we have only ten boys in training for village work, and alas! many fall out before their training is complete.

We are all more or less prisoners till the rainy season ends about the end of March, and then comes the dry season of six months, when it is possible to get about anywhere. We should like to be out in the villages the whole of the dry season, but there are compound huts to be put up and a lot of thatching work to

be done, and we shall only be free when this is completed. We are also planning that our teacher-evangelists, of whom there are four, shall go out itinerating for a large part of the dry season. Will you pray for us all? Satan does not let his captives go easily. The attitude of a large number of people who know the way of salvation is, "Yes, we know 'the matter of God,' but it means repentance and we do not want to repent." The candour is uncommon, but the attitude is by no means uncommon.

On the other hand there are those who welcome the "Good News." Last year we visited the villages of a petty chief named Mumena, where the Gospel was new to the people. The people listened attentively and intelligently, and when, after about two months, we sent John to follow up our visit, he wrote to us saying that he marvelled at what he saw and heard. "Mumena," he wrote, "does



From "RUNKATAYI," by P. COWL. 2d. Booklet Series, No. 52.

not pretend to believe as does Chief Kapijimpanga, but he has the matter in his heart, and in his heart he is waiting for the coming of the Lord Jesus." John brought us back the names of over forty people, and he explained that these were not the names of people who just said that they believed, their number was far greater; these were the names of those who understood and whom he believed to be genuine. It is our desire to go to other untouched villages this year, that the people there may have a chance of being among those who are ready and waiting for the coming of the Lord.

Forging Ahead.

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Luampa, N. Rhodesia. J. W. V. Jakeman.

PERHAPS it is justifiable to break a long-standing rule and to write in detail about one of the people who have made a profession. Past experience has proved that any thus mentioned become a special target for the devil's arrows. But if each reader will pray for her, Nyateteki may, by being named, receive much blessing instead of injury. She illustrates the power of the Gospel to make anew. She came for medicine in the early days of our stay here, suffering from an internal complaint which I felt was hopeless. She could hardly walk, and we should not have been surprised to hear of her death. She is a Luena, and amongst the many tribes here the Luena and Chokwe seemed the least inclined to believe. Their women formed a large company at our Sunday services, and were easily distinguishable by their headdress of mud and fat; but, although some men from these tribes had professed, there was no move amongst the women.

I remember quite vividly the Sunday morning that Nyateteki stood up in the service confessing her sins. She became regular in her attendance, but was the only woman at the Christians' meeting with her hair dressed in mud and fat. After some months she washed her head and began to wear more clothes than the usual scanty

covering of her tribe. We then noticed a change in her face, and it has gone on until to-day. It would be difficult to think she was the poor wreck of a person we used to know, as the Lord has also healed her body. Outward changes are at times deceptive, but we think we see in Nyateteki changes that can only be accounted for by the work of the Holy Spirit. Her face was lined with pain and care, and she looked a disagreeable woman, but now the joy of the Lord is there and she is so eager for the salvation of her people.

For quite a time no one from her tribe or village followed her example, but some three months ago she eagerly brought the first who wanted to believe, and several others have come in since. The other Sunday her sister, who is the wife of the head man of her village, accompanied her to say she wished to believe. Nyateteki herself is eager to come to the services and even an attack of "flu" failed to keep her away.

During the past month quite a number of Chokwe and Luena women have confessed their sins and as an outcome have washed their hair. This break with custom is not a small thing for them, and means much more than it may seem to those who are reading this article. The past three months

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have shown a deeper work of grace in others. Our Monday evening service is a prayer-meeting, and beginners are given an opportunity to pray; frequently there are ten or more prayers in the short half-hour at our disposal, and it is sweet to hear some praying for the first time.

At last the boarding school for girls is an established fact. Last term some twelve came, and we hear that many more want to attend when school re-opens. We prayed for this for a long time, but it was such an adventure for girls to come to school that it was months after some had expressed a desire to learn before they actually ap-

peared. A girls' boarding school is a necessity if we wish to have Christian homes in the near future.

Some of those who have come to us from Angola are ready to go through the Man-koya district preaching; and before this is read we hope several will have spent a month in this way. How near the return of the Lord is! There seems so little time to evangelize this district, about 20,000 square miles in extent. Our plan is to send the men out every alternate month, whilst the intervening months they spend on the station will be given to the study of God's Word.

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THE CALL—THE ANSWER.

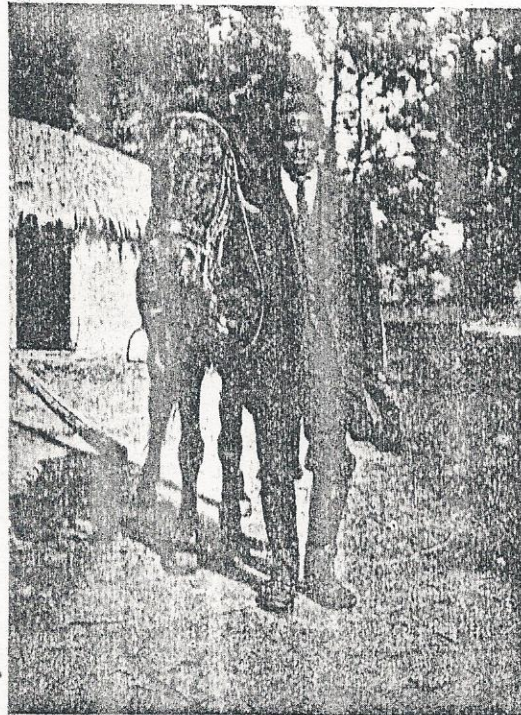
CHISALALA, N. RHODESIA.—HERBERT G. PIROUET.

THE Holy Spirit has told us, in unmistakable terms, that it is the will of God that all men should be saved and come to the knowledge of the truth. When God says all He means all; He does not mean that only some men and women of this generation shall hear the truth as it is in Christ Jesus. He means that we of this generation shall not have fulfilled His purposes for us unless we do our utmost to carry the Gospel into the remotest corners of the earth, and to put the knowledge of salvation within reach of every man and woman. This means that we are not to be content with any common effort. If we are to do the will of God in this our generation, we have got to multiply our missionary work enormously.

Will you for a moment consider the conditions in this part of the world in which we work, amongst the Kaonde tribe? As things are hundreds are dying in darkness every year. Without reinforcements it is absolutely impossible for us to do the work that is waiting to be done. There are, I believe, 30,000 to 40,000 Kaonde-speaking people. They

are scattered over some 30,000 square miles. The majority of them know nothing of the Gospel. It is our business to fulfil the will of God and to give them the chance of hearing of the Saviour Who died for them. God has done all that is possible in giving His Son for them. They do not know it. Why do they not know it? I have to answer

that question to God, and so have you. Within the bounds of the British Empire there are millions more who have never heard the Gospel, and they never will hear it unless Christians awake to the fact that God means them to take a part in the evangelisation of the world, and to begin to take a part now. I do not believe that missionary work is meant to be a secondary consideration with any Christian. It is the first concern of all who call themselves Christians; it is far more important than any other work that they have a part in.



JOHN, EVANGELIST AT EBUFUMA.

It is commonly said that Africa must be evangelised by the African. I am beginning to think that this is a dangerous statement. I am beginning to think that these words are used to blind the minds of some to their own responsi-

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bility for the evangelisation of Africa. The plain fact is that if Africa is to be evangelised by the African, then thousands of this generation are condemned to die in darkness. This generation of Kaonde, to say nothing of earlier tribes, will not hear the Gospel if the work is to wait till there are Kaonde Christians to reach all. I know that many villages will hear the Gospel once every two years or so, but are you going to be satisfied with that? I am not. A few days ago a man came in to me from a village some 85 miles away. "Bwana," he said, "God has sent me here to hear the Gospel." "God has sent you!" said I. "Tell me how He sent you." "He said to me, 'Kyungapengu of Muyembe, you are in darkness; go to the Mission and hear the Gospel.'" This man told me that he had never heard the Gospel except once, when I was in his village, two years ago. He could remember nothing I had said except that a man's life was not in a horn which he wore on a string round his neck. He could not remember the name of Jesus. He could not remember anything except that one negative fact. What right have we who call ourselves Christians to leave our fellow-men in such a state of darkness? We have none.

Are not some waiting for a call who will never receive one, except that given by the Lord in the Gospels?

Readers of the PIONEER, I am told

that there are some 15,000 of you. Will you not make it a business of yours to sound out a call to this work, and to urge on all that the time is short and the need is urgent? Here the people are dying without a chance. Because there are two Mission stations in Kaonde-land, it does not mean that they have had a chance. Those two stations emphasise the need. Please think of the work undone rather than the work that has been done, and is being done. Are you all quite sure that, when the Lord Jesus said, "Go," He meant all were to go except you? If He did exclude you from the command, have you ever found out why He excluded you? If you 15,000 sound a note of urgency, surely something big will happen. I suppose you do think that this is an urgent work. I suppose you do think that it is an appalling thing that after 1900 years the majority of mankind know nothing of the Gospel. I suppose you are a little appalled when you think that the majority of church members do not consider the evangelisation of the world any concern of theirs.

Over the writing-desk in our Mission office at Wimbledon I have seen these words: "Seek—first—not the S.A.G.M., but—the Kingdom of God." When we do that, all the 15,000 Home workers, and all the 300 or 400 field workers, we shall see a change come over the whole missionary situation.

NORTHERN RHODESIA.

CHISALALA.

HERBERT G. PIROUET.

THE whole of this district must be carefully prospected, and without doubt a number of men will be sent this year."

So said a prospector to me a few weeks ago. Two things struck me: he had no doubt that the men would be forthcoming;

he had no doubt that the money would be forthcoming. During the last six months two men have been prospecting on the Chifubwa River eight miles from here, and they think that the prospects are promising. All they have done has been prospecting work, the development of the claims lies in the future, and is dependent on the readiness of the public to subscribe the money.

What has this got to do with missionary

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PORTUGUESE W. AFRICA.

p. 112 **MUYE.**

A. W. and M. BAILEY, E. and D. PEARSON (on furlough), A. A. and M. L. WILSON, and JENNIE JENSON.

THERE are no specially striking, or brilliant, achievements to report from this station during the past year. Steady perseverance in prayer and testimony has resulted in a quiet advance. The work of evangelizing by native Christian men in the great out-lying sections of our field has been one of the high spots in the year's work. Nine of these witnesses are out now, each with a pass from the local Government official, who also made suggestions as to what sections they should evangelize. We gave this official a New Testament some time ago, and it is possible that he is becoming interested in evangelization! Government officials in Africa are more noted for employing Solomonic methods of child-culture on the natives than New Testament methods! Two former trips by native witnesses reached over 20,000 different people, and elicited much interest. Many turned in a lot of their fetishes to be burned. These repeated visits of the native preachers strengthen convictions born of former hearings of the Gospel, and, we trust, will result finally in the springing up of groups of believers all over this immense territory. "Faith cometh by hearing, and hearing by the Word of God."

Steady instruction on this station and its two outposts, resulted in the baptism of 13 catechumens, each of whom had been under instruction and watch-care for over two years. This is far fewer than our usual yearly number of baptisms, and calls for renewed self-examination and prayerfulness on the part of both missionaries and native Christians. A week of daily prayer-meetings, in addition to our two customary services, resulted in some apparent increase in earnestness, and in the going forth of six native witnesses, two and two.

The writer spent nearly six months of the past dry season, together with Messrs.

Pontier and Evertsberg, prospecting and arranging with the Government officials for the founding of a new station some 250 miles nearly due westward. This station also gave up two of its most valued members-of-staff for that work, viz., Mr. and Mrs. Procter, who left here on March 17th, in company with Miss Moors of Cassoango, for the new Kuelci River station. God's good hand was manifestly with us in our arrangements for this western station, which may prove to be our last pioneering move to the west.

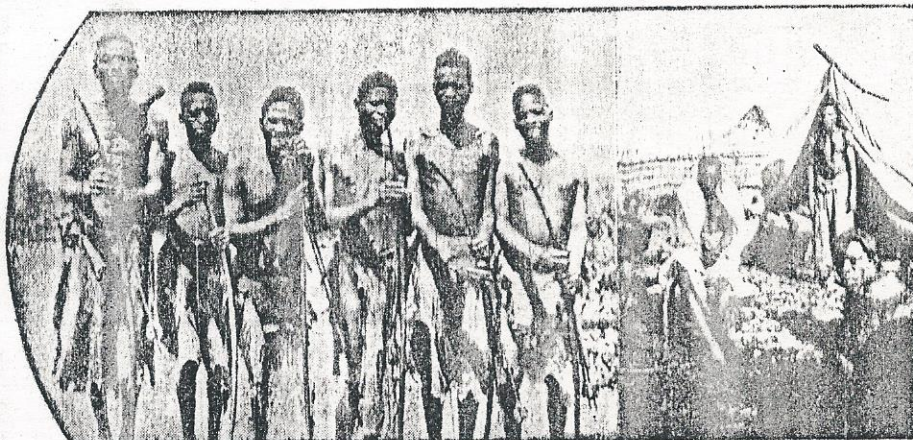
Our printing plant here on the Muye, under the skilled supervision of Mr. A. A. Wilson, has turned out a bi-lingual, native-Portuguese hymn book, which means much to Gospel work in this region. The present law forbids the publication of any religious literature in the native language only; and also the publication of any but religious books, using the native language at all. Hence it is necessary to print both Bible portions and hymn-books bi-lingually. A translation of Matthew, by a native Christian young man, named Abrahão Chisapa, revised and corrected by the missionaries, is nearly finished, bi-lingual, of course. A tentative translation of John was printed for us on the Sarah Bates Press (American Board) on the Kamundongo M.S., Bic', in 1918, before the present bi-lingual law was enacted. This tentative edition has been greatly used by the natives themselves, who soon learned to improve the translation when reading it. The revising committee now have in hand MSS. of Luke—translated by a young native scholar named Matthew; Mark—translated by a missionary named John (Procter); and a revision of the text of John. Mr. Andrew McGill is preparing a translation of the Acts. Thus we have the prospect of a steady increase in the sacred writings available to the natives in their own languages. By employing the gifts and abilities of educated natives, who translate from a translation of the New Testament in a language with which they

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are familiar, we aim to get a correct, native idiom. The careful revision of this by the editing committee aims to correct any construction that would tend to give a wrong idea of the meaning, without injuring the truly native tang of the translation. In a region like this, where there are several native languages in use, the missionaries tend to build up a bastard native dialect around their stations, which sorry lingo the obliging native promptly copies, as he does the gestures, tones, and hair-cut of his favourite missionary. We hope to get a few steps nearer a proper

that one member of the Church be removed on account of were baptised last November, had been under instruction for years, thus making a total since the opening of the station. The regular services are well during the early months of last year of our young men were with very blessed results. We centres in mind at present which could be opened if only the permission were granted. On the about two days' journey from



SNAPSHOTS FROM ANGOLA.

native version of the Scriptures translated by encouraging these young native Christian men to use only the true native idiom. We can trust the Word to do its own gracious work.

has been rather heavy, with one after another; at such times has been kept busy morning and night, though on the whole there have been very few deaths.

During February we had a vi-

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MONTH BY MONTH.

Earnest prayer is asked for much blessing on this visit to the Field—that all the purposes of God may be fulfilled. Mr. and Mrs. Hamilton hope to leave England about 29th January. During the Secretary's absence Mr. Middlemiss will be in charge of the office. Mr. and Mrs. Middlemiss will value the intercessions of our readers as they take up residence in Wimbledon.

SECRETARY'S VISIT TO SOUTH AFRICA.

By the time this issue is in the hands of readers our Conference will be a thing of the past, but we are sure by the blessing of God streams of living water will flow out to Africa.

S.A.G.M. CONFERENCE, HIGH LEIGH.

We have much cause to praise God for His goodness with regard to this effort made by some of His children. The weather was good and the attendance most encouraging. The result will be slightly over £80, and for this we not only thank God, but also the friends who

SALE OF WORK, WIMBLEDON.

laboured so devotedly in making the Sale a success. We are deeply grateful to many at a distance who sent gifts, some in kind and some in money.

MR. & MRS. ERNEST BOYCE and their children, who arrived in this Isle some months ago, are going over to Ireland for their time of furlough. We are sure their help will be greatly valued in our various centres there. Pray for them and the work in Nyasaland which they have left.

MOVEMENTS OF WORKERS.

MRS. PRICE has not been well and it has been decided that she shall come home at an early date.

MR. GENHEIMER and Miss CHISENHALL, were married at Johannesburg recently. They have gone to Mt. Tabor to take over the work when Mr. and Mrs. Feyling take their intermediate furlough. Our warm good wishes follow them.

REV. G. F. GALE, Superintendent, has recently been to our stations in Northern Rhodesia and Angola, where his visit has been greatly appreciated. D.C.H.

VISION AND REALISATION. *

LUAMPA, N. RHODESIA.—F. P. COWL.

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AMONG the first photographs taken at Chisalala by Mr. Pirouet, after our arrival there in 1919, is one of four men who at that time were there as workmen, employed with others on the building of new huts for the schoolboys. This photo has always had a special interest, but now, as I look at it, its interest has deepened. As far as I remember, Mr. Pirouet was taking photos one day among the new buildings, when someone said to him, "Why don't you come to our country and teach us?" We had not known there were strangers

among the men, and in answer to his question, "Why, who are you, and where do you come from?" they said, "We four are Mankoya, and there are no white teachers in our land!" Their photo was taken and Mr. Pirouet wondered if he ought to go and pioneer in Mankoya territory, which turned out to be one of our neighbours. However, it seemed clear that God needed him in Kaondeland, and so, while that thought had to be abandoned, prayer from that time never ceased for this neighbouring tribe that had no teachers. Soon we learned that others had been asked to go

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to them, but were unable to send workers! How well I remember, some time later on when at Musonweji, how once again the answer had to be sent, "no workers available!" However, prayer was made unceasingly for this shepherdless people; and, while we knew neither the people nor their country, we were praying to One Who knew both, and Who sees this huge land with its tribes still shepherdless and Gospelless!

During 1923, while on furlough, what joy it gave to show this photo amongst other lantern slides, and to be able to tell that news was just to hand that work was commencing in Mankoya territory! And "what hath God wrought"! How little did I then think that God was going to call me to be one of the answers to my own prayers! It was indeed good to come and see "the wonders that God hath wrought"! and today it is a great privilege to be settled among those for whom we prayed so long and to look forward to the "greater things than these," which we believe God will yet do for us here.

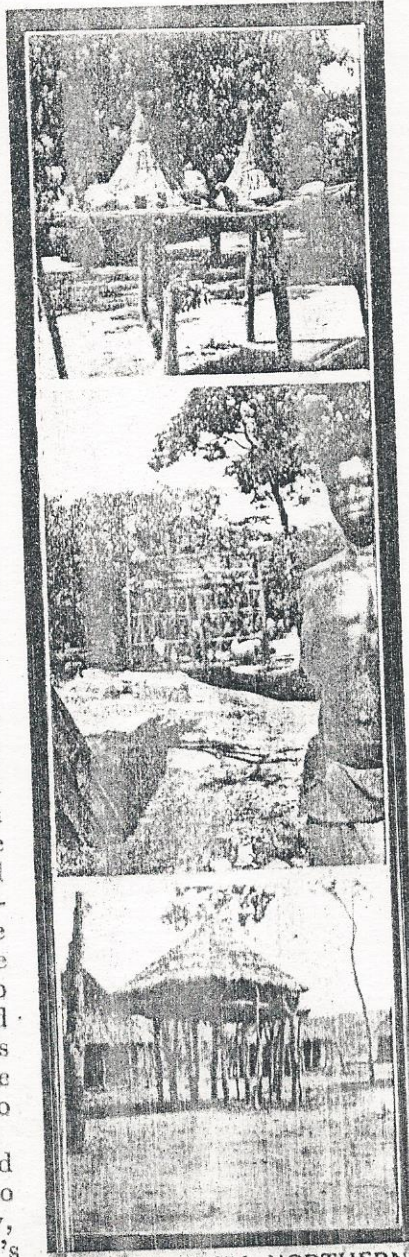
I would that you could all come with me into this rich river valley, stand at the water's edge, looking out on the villages that lie within sight, and walk through some of the thickest forest between us and

the river into the space now occupied by the Luampa Mission Station. You would surely marvel that God so

led His servant into this dense forest and gave him vision of His own plan for this place and people. Undergrowth and small trees are cut out and hoed away, only lovely big trees are left, with buildings dotted among them everywhere, and white shirts or red dresses moving about, busy at work! for the schoolboys all have white shirts, etc., and the girls have just now mostly red dresses. But this did not happen all at once. I could not try to tell you the story with all its details, for one year of strenuous work, with God's rich blessing, was accomplished ere I arrived, and we hope that one day Mrs. Jakeman may write the full story.

The work grows all the time, hardly a week passes without some soul or souls coming to know more of the Way of Life! and how wonderfully God plans! for all over this district there are immigrants who came from Angola long before the S.A.G.M. ever entered part of that persecuted land, and so God sent here a worker who, in addition to experience, had knowledge of a language which could be used and understood by the mixture of tribes here.

The close of two years finds a school of over 100 boys and girls, an adult school



CAMEOS FROM NORTHERN RHODESIA.

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of over 30 men and women, Gospel services attended by several hundreds regularly, an enquirers' class of about 100, a catechumen's class of 44, many of whom had never heard the name of Jesus two years ago, and a women's meeting. Then, besides dispensary work, the first Reading Primer in Sinkoya is in print, 25 Sinkoya hymns are in use, and a tentative translation of St. John's Gospel in Sinkoya is almost completed; 200 copies of St. Mark in Mbunda have just been issued, thanks to the Ronco, our last arrival, and we have the Acts of the Apostles in Mbunda almost finished, in addition to an advanced reader in Sinkoya, of which many copies have been

typed, and a set of Scripture stories also in Sinkoya. As the result of village tours by some Mbunda Christians there are already requests for out-schools, the teachers for which are being trained in the school here.

And yet there is so much more to be done. Itineration by the Missionary is impossible until reinforcements arrive, and the land is "white unto harvest." Is some one praying for these unreached souls? Does God want *you* to be one of the answers to your own prayers? If so, do not delay to answer, for the Lord Jesus is coming, yes, is even now upon the threshold.

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FORGING AHEAD.

KABA HILL, N. RHODESIA.—MARTYN H. WATNEY.

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SINCE our last report Mr. Gale has visited us. We wish our readers could have been here to have seen the welcome he received from our natives. Several hundreds had gathered to welcome the "great teacher," and their voices raised in praises to God were like some vast

orchestra. As we looked out from our house upon this crowd of dark-skinned men and women, our cry went up afresh to God that their hearts might be turned to Him Who died for black and white alike. Mr. Gale remarked, as he looked out at them, "Surely you have here some of His other sheep!" The four days he spent with us

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were a time of happy fellowship and peace, for he seemed to bring with him the peace and rest of God. On the Sunday, when our little daughter was publicly dedicated to God, he took the service. God was with us, and we had a solemn and impressive time.

Throughout the dry season building operations have kept us busy, with the result that in a fortnight's time (D.V.) we ought to be in our own house, whilst the dispensary is having its roof put on, the store-house is ready for thatching, the girls' schoolhouse is half built, and the dormitory all but completed.

There are over 100 boys in the boys' school, just closed for the holidays. Most of them know at least three or four Psalms by heart, and we pray that, as they go back to their heathen villages, they may repeat these, and God's Word may do its own work in hearts and lives. In the catechumens' class we now have more than 100 men and women who profess conversion.

The women's meetings have increased in numbers from between 30 and 50 to over 80, many more having come to settle near to us during the past few months. Some of these have said they want to follow the Lord Jesus, but many are still walking in

darkness; they find it too hard to turn away from their old ways, and heathenism holds them in its grip. Pray for these that they may be set free. Then there are those who went well for a short time but have turned back. Oh! the heart-ache that these bring to one. Pray that God, in His wonderful love and mercy, may bring them back to the fold.

Five of our Christian native boys are now out on a month's preaching tour, and we pray, as they go from village to village preaching the Word of God, that they may be kept pure, true, and steadfast, and their lives tell us as well as their lips. In this way we hope to reach hundreds of people who are too far away to come to our services. When these boys return they will come to the station for a further month of Bible study before going out again.

Much to our joy, Miss Goold has arrived, and, as soon as the buildings are completed, we hope to start a school for girls, and are looking to God for great things to be done in His Name. For this new venture we ask prayer also, that through it many young girls may be brought to know Jesus as their personal Saviour and Friend, and thus be saved from a life of sin and ruin. If we ask He will do.

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AN URGENT CALL.

MUSONWEJI, N. RHODESIA. - C. S. FOSTER.

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“FOR whosoever shall call upon the name of the Lord shall be saved.” How all inclusive is that word “whosoever”! Jew and Gentile, Greek and Barbarian, European, Asiatic, American, African, all are included in its scope.

How wonderful and glorious to have the privilege of calling upon His Name and being saved! Yes, but as you rejoice in the universality of the promise, is it of any concern to you that there are thousands, yea millions, who do not know His Name, and therefore cannot call upon Him unto salvation? “How, then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?” How shall they? Reader of the PIONEER, young man, young woman, may these words burn into your very soul!

“Perishing, perishing, thronging our pathway,
Hearts break with burdens too heavy to bear;
Jesus would save but there is no one to tell them,
No one to lift them from sin and despair.”

The responsibility is ours, is yours. The Lord Jesus is calling, “Come over into Macedonia and help us.” Only men and women redeemed by the precious blood of the Lord Jesus can tell Redemption’s story. Angels who have never sinned have not the personal experience of His wonderful grace. “They know not Christ as Saviour, but worship Him as King.” Redeemed men and women are God’s chosen vessels for the carrying of the glorious Gospel of His grace.

You remember the story of Cornelius. The Lord sent an angel to him, saying,

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“Send men to Joppa, and call for Simon . . . who shall tell these words, whereby thou and all thy house shall be saved.” Could not the angel have told him about the Lord Jesus and saved him the trouble of sending to Joppa? No. For that privilege was denied the angel and reserved for Peter. Again, recall the Ethiopian eunuch, sitting in his chariot and reading the prophet Isaiah as he journeys back to his own land. Who shall interpret the message for him and tell him about the Lord Jesus? We read an angel of the Lord spake to Philip in Samaria, saying, “Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.” Philip obeyed, and there he found a eunuch reading the prophecy of Isaiah. The Spirit of the Lord then said to him, “Go near, and join thyself to this chariot.” Philip went, and later we read, “preached unto him Jesus.” Note that there were three persons concerned about the salvation of the Ethiopian—the angel, Philip, and the Spirit of God—yet it was left to Philip to tell him about Jesus. Have you thought about this and of your responsibility? If the millions of Africa are to hear the Gospel they must hear it from human lips. Can you not hear the voice of the Lord, saying, “Whom shall I send? And who will go for us?”

Workers are needed for many parts of our field, and souls are perishing because “there is no one to tell them, no one to lift them from sin and despair.” In Kaondeland, where the Mission has now been for some fourteen years, there are hundreds dying every year without the knowledge of Christ, and if our present staff is not greatly augmented this must con-

tinue so, as we are altogether unable to cope with the situation. Our field is large and the population scattered. We have two stations in a district half as large as England, over four times the size of Swaziland, and nearly three times the size of Zululand. We have a total staff of seven missionaries, two married couples and three single ladies. Two men for this whole district! Surely it does not take a great deal of imagination to see how inadequate the staff is.

Perhaps you say, “But do you not have native workers? Cannot they be used?” While it is true that we have several native workers, they are not thoroughly trained, and need continual supervision. Other natives must first be won, then trained, and afterwards supervised in all their work. This work will largely depend upon the European staff for many years to come.

Is there not some young man who reads this, qualified for teaching work, who will respond to the call of God, and offer himself for service in this needy land? A teacher for our training school is one of our urgent needs. Is there not a married couple, qualified for general missionary work, who will offer? Oh! that many would respond to the call. Are you substituting prayers and gifts for yourself? Does God want you? Are you, by staying at home, nullifying the work of Calvary? The Lord Jesus died that these people might live, yet they are perishing because many who profess His name are not willing to forego earthly comforts, pleasures, and friends. Perhaps you think the sacrifice too great, but, may I ask, is any sacrifice too great in the light of Calvary? What shall your answer be?