

Our Native Christian Conference

Mukinge Hill M.S., Kaondeland, N. Rhodesia.

By June V. Foster.



THIS week we held our native Christian Conference, which was the best we have yet had. About four hundred, including children who could understand, attended. At the children's meetings, which were held in the afternoons, over eighty were present. Several said they wanted to believe or to return to the Lord (as some had gone into the "Kitawala" or "Watch Tower" movement, due to the urgings of elders).

In other meetings there were some who had turned aside to this same movement, who now expressed themselves as desiring to follow the Lord only. They had been practically forced into it through fear of others, or had been deceived.

One man in a village about ten miles from here thought of a way of testing the powers of the Kitawala leaders when they came to his village. He found a duiker

(antelope) horn, and put into it a few things himself and sealed it up. When the leader told them to bring their "manga" (fetishes), he brought this, and watched to see what he would do. Seeing that the leader did not discern that he (the man) had concocted it himself, he then knew that the Kitawala practised deception, and would have nothing to do with it.

On the opening day of our Conference, Paulo also showed us some other horns, which a man had given him. The man told him, "When the Kitawala people came I was baptised by them and they told me to bring my 'manga' but I only brought a little horn, and they seemed not to know I had kept some. But now that I have truly believed on the Lord Jesus I do not want these either." And he produced a bigger horn.

This was the first day we were using our new church, but all who gathered for the

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prayer meeting could not get in, so we had to have the other meetings under the trees. At the preaching service that morning we were glad to have seven chiefs—those who had gathered with many of their people at the Boma (magistracy) to meet the Governor of Northern Rhodesia who was arriving that day. They had been so keen on the Kitawala, that they would probably not have come had it not been that one of the way of salvation. After dinner we had separate classes for men and women, showing them the importance of dealing personally with the lost, and also how to deal with them. This was followed by a Bible Study class, on the Book of Galatians. There was also the Church meeting, which at different times took about nine hours to get through the business of bringing up the names of those who wished to become catechumens; of examining the candidates for baptism; and of looking into one or two matters which required discipline.



MISSION HOUSE, MUKINGE HILL.

[Gov't presses chiefs to meet Miss]
 Government officials told them that they should gather with us. It was a great opportunity to press upon them their need of the Saviour, because they were sinners, and to tell them the way of salvation. In the afternoon His Excellency the Governor and his party called upon us and saw something of the work. After tea we had a service in English. We were glad to hear later that the Governor called the attention of the Chiefs to his example of going to church to hear God's Word on the Lord's Day, and told them that they should do likewise. Each morning there was a prayer meeting, and an address on some phase of the

On the closing day—the Day of Prayer—we had the joy of seeing two women and thirteen men follow the Lord in baptism and later sit down to the Lord's table, at which sixty-five native believers were present. Altogether we feel it has been a time of blessing and strengthening to these believers. Will you not follow them in prayer as they have gone forth to live and witness for the Lord Jesus in their villages. Also please remember the work here on the station, especially as we are hoping to be able to open a Bible school next month for the further training of evangelists and Christian leaders. We hope to have eight from the district of our Mutanda station, and eight from the Kasempa district. To carry on this special work will mean an expense of about three to four pounds for each student for the two years' course. Will you pray that God's people may be led to have fellowship with Him in this?

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"The Sea and Waves Roaring."

By Gordon McLachlan.

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SURELY "God moves in a mysterious way His wonders to perform," and we have seen that His ways are not our ways. For many months now our district here has been the scene of

much persecution and sifting out of the "professors," who were not "possessors," through the scourge of the native "Watch Tower" Movement; but, as is the case so very often, the devil oversteps himself, and brings about his own punish-

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ment. This has been true in Kaondeland. It is not for us to put into print their ("Watch Tower" people's) blasphemous interpretation of some passages of Scripture; suffice to say that adultery figures largely as a virtue, indeed almost as a command (according to them) from God, and that beer drinking is freely indulged in. The missionaries are the "Pharisees," and the Government officials the "Scribes" of the Gospels, and therefore all the "Woes" apply to them! As a consequence, in many villages where before the people gladly gathered to hear our message, they now refuse to come. Our native Christians who refused to have anything to do with them were severely persecuted and insulted.

However, recently the step too far was taken through the murder of two women accused of being "witches," and the brutal maltreatment of a number of others. Upon this the magistrate imprisoned the guilty ones, and severely warned several chiefs. Now some of the chiefs are hastily forbidding even the singing of Watch Tower "hymns," and apparently the pendulum is swinging back toward us again.

Just this week I completed a short trek into Mujimanzovu's country, and had good audiences at every meeting; at one village a large number of people came in from their gardens without being called, to hear the message, saying, "Never mind if the birds eat our food to-day, for it is the 'food of

years' that we need to eat." What a difference that was from last February! When we were ready to go on to the next village, seven of these people came to me and expressed their desire either to return to the Lord or to accept Him for the first time. Two days after that I arrived at another village, where I remained seeking to strengthen the Christians. Two women there returned to the Lord, and two youths accepted Him for the first time. This village is also requesting permission from the chief to build a small place of worship.

How sure is the Word of God, for we can see in this Movement here in Africa the same spirit of lawlessness and throwing off of the yoke of legitimate government as is manifest the world over. Is not this the "roaring of the waves" and the "roaring of the sea" spoken of in Luke 21. 25 as being prominent in the latter days? How eager men are to believe a lie and spurn the Truth! The spirit of the closing days is seen everywhere.

What are you doing about it all? Are you more earnest in prayer? Are you being found "faithful unto death"? The hopes of these poor natives who are being held of Satan "under a strong delusion," are largely dependent upon your own individual faithfulness in intercessory prayer. Let us, therefore, look up, kneel down, and press on, and pray through. So shall the preached Word have power, and souls be born again.

Bountiful Blessing.

Mutanda Bridge, Kaondeland, N. Rhodesia.

By V. C. Nelson.

WE do want to share with you the rich joy that was ours at our August Conference with the native Christians. Truly our hearts are filled with thanksgiving for a signal manifestation of blessing.

On the opening Sunday we must have had about four hundred and fifty, children included; of course our Christians from the nearby villages were among them. Joint meetings had to be held in the open. Surprise was expressed at the number present, "so many have been baptised into the

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'Watch Tower,' that we didn't expect nearly so many here," were their words. Is it not a testimony to the convicting power of the Spirit, and cause for praise, that in the midst of Satan's numerous attacks, the number of Christians is increasing?

About forty walked from Mulopwa, Muhonde, etc., ninety miles away, also from other directions. To our knowledge, not one returned before the meetings were over. What a welcome sight it was to see cheery "lion"-fires on every side (i.e., fires to frighten lions away).

Now about the meetings. The early hour of prayer was in charge of John Pape. Mr. McLachlan had charge of the morning joint sessions, his subject being "Steps in a Christian's growth." In the afternoon, Mrs. Nelson met with the women (between a hundred and a hundred and fifty), speaking on the necessity of a yielded Christian life and the responsibilities of the home and friends. I met with the men, taking them through the Book of Ephesians.

An after-meeting was held for the boys and girls, of whom there must have been close on a hundred.

We all experienced a definite guiding of the Holy Spirit and His blessing, and truly believe Christians were blessed and strengthened during this time of spiritual feasting and fellowship.

Mrs. Nelson was greatly cheered by reports from nine women who last year volunteered their willingness to be responsible for prayer groups and personal work. One woman without children rides off on her bicycle to other villages to read to the women and teach them; another who, because of a voice defect, cannot speak above a whisper, gives out the "Word of Life" to her companions while they are dipping

water or pounding grain. We believe they are getting the missionary vision.

The last Sunday, services were held at the Mapunza small stream followed by ten receiving baptism, four men and six women. We entered forty-two new names as Catechumens. Three Christian women who had joined the "Watch Tower," expressed a desire to return to the Lord. Since the Conference others have done likewise; this thing of Satan has by no means passed yet, but we know many are now having their eyes opened to the fallacy of its teachings and its immoral leaders, and we are trustingly keeping our eyes fixed on Jesus. This is His work, to reveal error, and all power is His. He is able!

I wrote you a bit about Nathan Soko; since then he has caused us some trouble. He was expressly told by the Boma not to go to Christian centres where we had churches; however, he went to Kapijimpunya (where as you know we have many fine Christians) and gathered his boys just outside the village, saying he wanted to start a school there and would teach them English; this greatly pleased them, and it impressed the Chief himself and also the heir. We had been in touch with the Chief about a school for some time, but now their enthusiasm cooled; they said we could teach Kikaonde in one school, and Soko English in another. The Chief came in during the Conference for injections, and Kyembe (heir) was called in; we could see their hearts were with Soko, and we felt the place was lost so far as our Mission was concerned. Prayer was constantly made the next two days, John speaking long and often with Kyembe, with the result that when all came together for a final discussion, there was a manifest breaking of wills and just as quietly and easily were all difficulties swept away, and the Lord gave us back our village of Kapijimpunya.

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Advance. [to Angola]



IN the July, 1934, number of the "PIONEER" we announced the first step in our forward movement, namely that the Council had decided to make a renewed effort to enter the hitherto unevangelized territory of Portuguese East Africa, and that to that end they were sending Mr. and Mrs. A. R. Brown to Lisbon to study Portuguese, a knowledge of that language being absolutely essential for all missionaries working in the colonies of the Republic. Mr. and Mrs. Brown went out to Lisbon in August last year, thus by the time this appears in print they will have completed nearly twelve months' language study. They are due to sit for their examinations at the end of July.

It will be obvious to all that very little can be done by one man and his wife to evangelize such a vast area as that of Portuguese East Africa with its three million native inhabitants. We have therefore for long past been seeking the mind of the Lord as to what our next step should be; at a Council Meeting held on May 29th, it was decided to make known, as widely as possible, the need for six men for this forward movement. This addition to our forces is, we believe, the Lord's will for us, and we are confident that He will move the hearts of His people to provide the necessary means for sending out and maintaining His chosen ambassadors.

Missionary work in Portuguese possessions is governed by regulations with which it is absolutely necessary to comply. The first is that the missionaries must have a real knowledge of the Portuguese language, which

language they will be required to use as a medium for any instruction that they give, thus rendering it essential for the candidate to spend at least a year in Lisbon as Mr. and Mrs. Brown have done. When application is made to the Governor-General for permission to open work in any part of the territory the Mission is required to submit to him the civilizing programme they propose to execute. The regulations indicate that those who can help the natives to improve their methods of agriculture, give them assistance in hygiene and the treatment of diseases and generally raise their standard of living, would be more likely to receive a welcome from the Portuguese authorities than others.

We invite the prayerful, zealous co-operation of all our helpers in making this need widely known, for it is only as all take their share that advance will be possible. It may be that some feel there is nothing they can do, but they can pray. There are others who are in touch with the student world and they may be used of God to bring the need before the one chosen by Him to meet it. It may be the part of others to enlist Home Helpers who by their prayers and gifts will carry the work to victory.

A friend of the Mission recently bequeathed £2,250 earmarked for the establishment of a Bible School for the training of Native Evangelists in Portuguese East Africa. We take this legacy to be a definite proof that the Lord will provide the men and money for the preliminary work which must be done before such a school can be established, and we give thanks to Him for such signal encouragement.

"For Ye Have Need of Patience, that after
Ye Have Done the Will of God,
Ye Might (shall) Receive the Promise."

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W. F. Rendall.

Kaba Hill, Northern Rhodesia.

(Hebrews x. 36.)

YOU white folks think, work and expect too quickly for us Africans." So remarked the elder of the local church as we trudged through the fields of millet inspecting the damage done by locusts. One could agree with him on the two former but, not to *expect* seemed to be blasphemy.

He went on to remind me of conversation had in 1928 wherein he said that patient sowing brought reaping and that even if the heavens seemed closed now God would be true to His promises. The remark was evoked from our Christian brother on discussing, with much praising, the blessing with which God is now visiting us and the

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possibilities and opportunity opening up to "the west". The GOD that lived in Moses' time is JUST THE SAME TO-DAY. Hallelujah. FORTY-FIVE HAVE PUBLICLY CONFESSED JESUS CHRIST THEIR LORD DURING THE PAST TEN WEEKS. With their profession of faith came a surrender of fetiches, witchcraft apparatus and selfish idols. One woman strode boldly to the front and disgustedly threw a pipe on the floor of the church saying, "that thing has been a stumbling block to me and others. I've finished with the 'ciuma ca Satana' (Satanic thing) for ever." Others brought up bundles of charms, little horns and shells of beetles filled with "wonderful" curing and protective medicine concocted of dried blood of leopard and powdered hearts of certain birds. Bracelets of snake skin, snuff calabashes, necklaces of lion and crocodile teeth, all were relinquished to the destroying bonfire made the same day. We believe this is but a foretaste of the showers to come.

Six of the number come from a village over the border in "the west", about seven miles away. There were two young Christians in the village, a girl of thirteen and a boy of nine. A visit was paid them one day and having these two before us as living witnesses, God spoke to them through His Word, "One shall be taken, the other left." The following Sunday as we were *dispersing* from church, six young fellows were seen coming towards us. Three of them said, "we have come to believe on the Lord." On the following Tuesday the six publicly confessed.

We believe that these are firstfruits and seals to this long projected advance. What

is this advance? Where is it to be made? Why is it projected? If you will study the mission map occasionally printed in the magazine you will see that an attempt has been made to plant a chain of stations from the West of Africa through Portuguese West Territory, Mankoya and Kasempa sub-districts of Northern Rhodesia, thence to Nyasaland and Portuguese East Africa. There is a strip of the Zambesi Valley some 42,500 square miles in which there are over 175,000 of the Mawiko (Immigrant) tribes, and among whom there is no witness for Christ. Apart from these there are the resident Barotse people who consider themselves far superior to the Mawiko who have been looked upon as slaves. Among the Barotse, the Paris Evangelical Mission have been working for the past fifty years, but on account of the language difference have never been able to touch the Mawiko. The Paramount Chief of Barotse, Yeta III, and the P.E.M. have now given their sanction for us to evangelize these eight or more Mawiko tribes, a task which will be made possible by the arrival of Dr. and Mrs. Nye and by the fact that Mankoya is fairly well occupied now, outstations having been planted at strategic points. This open door of opportunity and manifest blessing represents a challenge to all of us. The fields are white unto harvest. There is a deep hunger for the Word of Life. Shall we leave the hungry, yet ignorant, to superstitious Rome and Russelite perverts, both endeavouring to crowd in? No!! Let it still be. GOD FIRST. GO FORWARD. "I will do greater things, said the Lord."

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Beginnings in Angola.

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A. W. Bailey.



LIVINGSTONE'S trek across Central Angola in 1854 in search of a commercial outlet for the ivory of his Barotse people, first seems to have called attention to this long-neglected territory. Thirty years later, Arnot of the Garenzanze crossed from Lealui on the Zambesi, to Benguela on the west coast, traversing the territory of the Mbunda tribe—Livingstone's *Mbonda*. He also found many Luchazo people, whose country proper was much farther north, already settled in the land. He was struck with the natural beauty, and apparent healthfulness of the country, and deeply moved with compassion for its darkened inhabitants. Moved by the pleadings of a Luchazo chief near the source of the Kuandu River, he promised to return and settle among them as their first missionary. This, however, he was never able to do. However, he so vividly and feelingly pictured the needs and opportunities of this great Province as to thoroughly enlist the sympathies of the then Chairman of the Executive of the S.A.G.M., living at that time in Cape Town. This was Mr. J. C. Gibson, one of God's noblemen. When, in God's good providence, I landed in Cape Town, I was met by Mr. Gibson, and heard, through him, of this field of opportunity and emergency. Later on, Mr. Arnot himself, in his home, on trek, in camp, and on pioneer mission station, deepened and crystallized the conviction that it was God's plan for me to enter this field. In 1912, God opened the way for a visit to the field, to "Spy out the land". It was at the beginning of one of the direst famines that Southern Angola has ever experienced, and my carriers barely escaped actual starvation. However, the God of all-sufficiency provided. Two years later,

sixty years after Livingstone's trip, and thirty years after Arnot's trip through the country, God unmistakably led me to settle in a temporary camp on the Luanginga River, in the Mbunda country.

The Mbunda (pronounced Mbooh'ndah) were a somewhat wild, hunting and fighting tribe, but seemed disposed to be rather friendly than otherwise from the first. The country belonged to Portugal, but the Government had very little actual power in that part of the country then. It was surprising to find the people already possessed of many abstract truths. Of the existence of God as Creator and Upholder of all, they seemed never to have a doubt. Of the existence of a spirit within man's body, which would persist after death they were fully persuaded. Of the ill of the ordinary crimes and sins, they were fully persuaded. However, of man's personal accountability to God, which Daniel Webster denominated the greatest thought that ever entered a human mind, they seem never to have so much as dreamed. That God had a Son, Who had come, lived and died to redeem men, they could not know. "How shall they hear without a preacher." Foundations were laid in 1914 to 1916, and then came the *revolt*! The Portuguese Government had conquered the principal chief of the Mbunda tribe, Mbandu, and endeavoured to follow up this advantage by imposing the so-called, "Hut tax", which is commonly levied by European Governments in Africa. Some of the methods used to collect this tax were unfortunate, and the country blazed up in revolt. A company of native Christians, former slaves, freed by the Government edict of 1910, had come to me in God's perfect plan, and remained to help lay the foundations. Three out-stations had been started, only one

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of which survived the revolt. Fortunately perhaps *providentially*, the military governor of the district was a man of courage, ability and nobility of character. He put down the revolt with calm, steady courage; but restrained his men from atrocities, or unnecessary severities. Had a weaker, or worse man than Capt. Antonio Antunes been over the country at that time, the results would have been far more disastrous. The lone missionary was graciously preserved in those days, and none of the native Christians were killed. Eunice, wife of our elder Paulo Freita, said quietly after an attack on their out-station, "The bullets fell about us like rain, but none hit us." After the putting down of the revolt, tens of thousands of the Mbunda tribe fled the country. The population lost at that time has never been regained. For example, the Luati river valley used to boast thirty thousand people. Now there are only a few paltry hundreds there.

After peace was restored, Capt. Antunes allowed me to transfer the centre of the work from the old camp on the Luanginga to the present site on the Muyo River—a small tributary of the Kutsi' (Koot-see'). Here I came with my war-impoverished native Christians in 1917. Here came my first colleague, Mr. J. W. V. Jakoman, on January 1st, 1918. Here also was where Mr. Andrew McGill began his missionary career a few weeks later, and to this station he brought his bride the following year. This was the temporary home of the large party that came out in 1920. And from this station the work has rayed forth into other tribes and sections.

Mr. and Mrs. Pourson and Mr. Procter went from here to lay the foundations of the first station among the Xkangala tribe early in 1921. Mr. and Mrs. McGill founded the Ninda station on the Ninda River (up which Mr. Arnot had trekked in 1884) a few months after the founding of the Kunjamba. From the Kunjamba station, in 1924, Messrs. Pontier and Evertsberg set out on a long trek to the westward, which resulted in the founding of the Kueli station in the territory of the Nyemba tribe. Mr. and Mrs. Procter, Miss Martha Moors, Mrs. Evertsberg—who came in 1927—and, later, Miss Olive Beitel—now Mrs. C. Pontier—joined in the labours and sacrifices of those days of beginnings on that pioneer station. After over three years of holding forth the Word of Life, this station was finally refused a permanent licence, and closed by the Portuguese Government on the last day of December, 1928. Trekking about in the unhealthy, rainy season in search of a new site, together with the strain of long-drawn-out negotiations with the Government, so undermined Mr. Evertsberg's health that he fell a victim to Africa's dread scourge—black-water fever—early in the following March. He was the second adult of our force to lay down his life for these tribesmen of Southern Angola. Mr. Albert Towers finished paying his debt at the gateway of his field of service, and he rests in the quiet God's Acre at Camundongestation, in the Umbunda country, awaiting the trumpet call, and the Master's "Well done". Of dear Evertsberg it might be truly said, "In labours more abundant."

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Beginnings in North-Western Rhodesia.



It was in 1910 that, following on information received from the late Mr. F. S. Arnot, the famous missionary pioneer, that the S.A.G.M. opened work in North-Western Rhodesia among the Kaonde people. Mr. Arnot himself accompanied the Rev. A. W. Bailey to the country and helped him to establish himself at a spot originally known as Miyambo, but afterwards as Chisalala—here Mr. Bailey was very soon left alone as the first Gospel witness to this particular tribe. It was a great help to him to find that the Kaonde language was a dialect of Luba language which is used by tens of thousands of people in the Congo. Mr. Bailey was able

to obtain a translation of the New Testament in Chiluba made by the late Dan Crawford, and also a Luba grammar compiled by Mr. J. A. Clark, of the Garenganze Mission. What were the conditions that Mr. Bailey found when he entered upon life in this country? The Kaonde people occupied an area of about thirty thousand square miles (approximately the size of Ireland)—the northern boundary of their territory being the boundary of Northern Rhodesia and the Belgian Congo. The country is well watered but entirely covered with forest—the population scanty, there being only about forty thousand people in the whole area. The people are semi-nomadic in character, and

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owing to the poverty of the soil and their lack of means to fertilize it, villages are continually on the move from one place to another. The country is in tsetse fly so that no domestic animals can live. The people are of fair physique and perhaps are more intelligent than a great many African tribes. They are animists, superstition, fear of witchcraft and dread of the unseen world largely govern their lives. Mr. Bailey found the people entirely unreached by the Gospel—God to them was a great but distant being for whom they had many names, the chief of which is Leza. Amongst these he set to work teaching through the medium of Luba, at the same time trying to grasp the Kaonde language. Progress was slow, but amongst the first converts in the Northern section of the tribe where Mr. Bailey spent his first two years was a lad, John Pupe, who for many years now has been the leading Christian in the whole district, and is affectionately known by all the missionaries who have worked in that part of the world as “the beloved disciple”.

After a two years' stay at Chisalala Mr. Bailey was relieved by the Rev. E. A. M. and Mrs. Harris, and set off on a final tour to the south-westwards, first opening work on the Lalafuta river, but this centre was soon exchanged for a more central one on the Musonewji river, where work was carried on for many years, and there amongst the earliest converts was one Ezekiel Malata; like John Pupe, Ezekiel Malata has been a faithful friend and helper of the missionaries and of his own people for many years. Slowly the Gospel spread through a great portion of the country, the work was slow for the people were widely scattered, living in small villages and a long day's journey would often end in a village where there were not to be found more than perhaps three or four men and ten or fifteen women to whom the Gospel

message could be given. Steady work was carried on in schools, and out-schools were established and translation work carried on.

In 1926 both Chisalala and Musonweji were closed down, and a central station opened at Mukinge Hill. The huge area of the country made proper visitation of the scattered Christians impossible from that one centre, and when it was learned that the Government contemplated inviting another Mission to come in to the northern part of the district which they, the Government, regarded as unoccupied, a station was opened in 1929 at Mutanda Bridge about thirty-five miles from the old Chisalala station.

A further step forward was taken when Dr. M. H. and Mrs. Watney and Mr. and Mrs. J. W. V. Jakeman came to open work amongst the Koya tribe to the South-West of the Kaonde. In this district the population are more settled in their habits for they are free of tsetse fly and therefore able to keep cattle, and the country, though still forest country, is very fertile. The main population is Koya, but many immigrants from Portuguese West Africa have settled in this particular area by permission of the British Government, and it is confusing to the newcomer to find that in the neighbourhood of Luampa some six or seven different languages are in daily use. The district is one of about fifteen thousand square miles carrying a population of roughly thirty-six thousand. Here again the people are entirely untouched by the Gospel, with an unwritten language, and here, whilst there is no closely allied dialect which could be used as in the case of Kaonde, many of the immigrants could be reached through the medium of Mbunda, of which language both Dr. Watney and Mr. Jakeman have gained some knowledge during their period of service in Portuguese West Africa. Ever since '23 a steady witness has been carried on and the faithful work of the pioneers has borne fruit.

Village Visiting—Then and Now.

C. S. Foster.

Mukinge Hill, Northern Rhodesia.



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I HAVE just recently returned from a short trip out into the villages. As I think about it my mind goes back to similar trips made years ago. What strikes one is the difference the years have made. Then there were no friends in the villages and no warm welcome was extended. True the people came together to give a formal greeting but this was mainly because they thought it obligatory. Down in their hearts they wished that the visitor were elsewhere and that he had not interrupted them in their ordinary course of village life. They came to the meeting when invited but probably thought, "What a nuisance this white man is. If he had not come we could have been stamping our grain, digging our gardens, or doing some other necessary work." Not that they had so much to do, they would most likely have been whiling away their time sitting about talking idle gossip or doing something else to no purpose, but when one is asked to attend a meeting that is different and he immediately finds half a dozen things or more that he ought to be doing. Having come to the meeting and having listened with much patience to the efforts of the white man to speak their language, and having successfully repressed any tendency to smile at his absurd mistakes, and without doubt having been more interested in his shoes or his shirt than his message, they now all respond at the command of the headman, saying, "Twa itaba!" (We believe) because in so doing they think that they will greatly please the white man.

Thus it was, and still is in some places, but we are grateful to know that in many places things are entirely different. In many of the villages visited there were friends and believers and the welcome extended was warm and cordial, in some exceedingly so, and one's heart was made to abound with joy. In several places food was brought for the carriers and eggs for myself without any thought of payment—an unheard of thing years ago. In few villages was there any hesitancy about gathering and the earnest attention paid while the message was being given was gratifying.

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During the trip five decided for Christ and one backslider returned to the Lord. Apart from this Christians were encouraged and strengthened and it was apparent that other hearts were touched and stirred though not ready to yield at the time. We also came into touch with two men, one a headman, who had recently believed under the preaching of a village Christian. They seemed keen and paid rapt attention to the message. Afterwards they sat by the fire for some time going over the message and emphasizing certain points to one another, which showed that they had truly understood.

Since returning a man came in from his village where he has been witnessing saying that the attitude of the people has changed and that four—three men and a woman—have believed since he came in last. Ezekiel returned from a two weeks' trip to-day and reported eight as having yielded to Christ and one backslider as having returned. Among the eight is a very intelligent headman who commended himself to us when we were in his village about eighteen months ago. We have often thought of him and coveted him for the Lord, who has now answered prayer in his behalf.

Will you not rejoice and praise the Lord with us for all these evidences of His working in our midst and ask that even greater things may be accomplished to the glory of His Name.

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p. 31 News from the Field.



RECENT mail brought to us a letter from one of our recruits, Miss Pearl M. Smith, who is now studying the Kaonde language at Mutanda Bridge. When she has gained some proficiency with the language she will return to Mukinge Hill, there to take over charge of the dispensary work.

LIKE all recruits, Miss Smith finds conditions very different to what she expected. We still tend to think of Africa as it was 75 or 50, or even 25 years ago, but the Missionary of to-day finds that lessons hardly learned by his predecessors are bearing fruit, and that to live in Central Africa is not to be so very far removed from civilization.

Miss Smith confesses to the disappointment she has experienced at the apparent lack of interest shown by the natives to the Word of God as it is given out by Missionaries and Evangelists Sunday after Sunday. She comments, "The natives are so slow to grasp truth and retain knowledge of the Word, but seem wide awake when anyone mentions food, money, or going hunting."

I should like to relate one experience showing forth God's Spirit working in the hearts of His native church, and then I must close.

As a new Missionary, I had become somewhat discouraged with the routine Sunday services which, to one who cannot understand the prayers and messages given forth, seem dull and lifeless at times. I couldn't see any definite working of the Spirit in those who attend services Sunday after Sunday, and I wondered how much interest they had in God's Word, and if they were really saved and growing in grace.

This past Sunday, before entering the service, I knelt in prayer and asked God to show me a definite working of His Spirit in our midst. I knew it was possible, and wanted to see the Holy Spirit speak to natives. Everything was as usual, children crying, distracting the attention of their mothers during prayer and song service, but when John, one of our leading Evangelists, announced the topic for his sermon, based on Acts v., a surprised interest seemed to be shown. He started by asking this question several times—'If a man lies do men believe in him—can he hide from God?' Then followed the dramatic story of Ananias and Sapphira. He later had the congregation repeat, in Kikaonde of course, 'A lying tongue God hates'. I noticed everyone seemed to be intensely interested, and after the closing prayer, John very quietly said, 'Perhaps you are saying, in your hearts, Oh, John, you are condemning us, but no, it is not I, but the Spirit of God, that is speaking to you'.

Suddenly, after a closing hymn, a woman spoke up in earnest conviction saying, 'I have a confession to make. I've had a very sharp tongue and have said many things to hurt others. I've told things I should not have said about many, and want to be forgiven'. This was quite a surprise to me, and I praised God anew for showing His power of working in this woman's heart. Truly He does convict of sin, whether black or white, He worketh alike in both."