

## A Death Dance

SOON after our arrival at Mpara's, I was waited upon by a deputation of the elders, including the headman, telling me that they had planned to give a death dance that night and asking me if we had any objections. They did not ask this because we were missionaries, but because of an undue regard and almost reverence for white people. Had we told them not to do it they would have obeyed because of their respect to the white man who is in the position of authority in the country. This very thing constitutes one of our difficulties. If we try to point out that a certain thing is not well-pleasing to God they may think that we are commanding them not to do it and drop it just for that reason for the time being. On this occasion I tried to make it very plain that we had not come into the country as a Government does, to command them to do, or not to do this, that or the other, but to tell them of a Saviour who died for them and rose for them, and of the joy of willingly doing only those things that please Him. I distinctly told them that we had no objections, as far as we were personally concerned, and that when we came to their villages we did not

want them to feel that they must deny themselves a pleasure simply for our comfort; but that if they really wanted to follow Christ they themselves would eventually want to give up such things for His sake. They even admitted then that much evil resulted from such dances. That night the initial dance proceeded and continued until about 11 p. m.

The next day numbers gathered from other villages as that night had been set apart for the final all-night wail. Before I go any farther perhaps an explanation concerning a death wail is necessary. In this particular case the man for whom they were mourning had died some six months or more before. Of course, they had not been mourning for him all this time, in fact some of them had probably forgotten that he ever existed; but someone had been sick, and the witch doctor had, in all probability said, that the spirit of this dead man was grieved or angry because the people had not wailed for him enough, so they were trying to appease the spirit of their dead relative. It seems to be a time of feasting, dancing and licentiousness rather than of mourning, although the wailing accompanied by the beat-

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## Extracts from a Circular

Blanche Memorial Mission Station, N. Rhodesia

IF this field is to be speedily evangelized, other workers must be forthcoming. Our hearts were made to rejoice when we learned that some were volunteering in America, and we feel sure that through your prayers and ours the way will be opened up for them to come even in these days when the difficulty of obtaining passports and passages is so tremendous.

We have realized from the first, that because of the very scattered condition of the Vakaonde they could never be evangelized by white workers, and that the ultimate evangelization would depend on trained and Spirit-filled native evangelists. With this in mind we sought as far as possible to place emphasis upon the school work and the training of prospective evangelists; but it was also our aim, as far as our limited staff would permit, to visit as many villages as possible for the purpose of preaching the Gospel to the people. With five workers on a station, at least two would be available for this work, for which we have also adopted a plan of concentration. Instead of the worker making long itinerating trips preaching in numbers of villages two or three times, he will pitch his camp in the midst of a group of villages, perhaps four or five,

and remain there for several weeks, aiming in that time to give the people an understanding of the first principles of the Gospel. At the end of that period those who have definitely confessed Christ will be given an opportunity of coming to the station for further instructions in Christian truth. No other inducement will be offered to them as we do not want them to come here just for educational purposes.

I do not mean that we shall not teach them some secular subjects, such as reading, writing, etc., but that these things will not be held out as inducements. In this way, we hope to get for the most part only those who have a really genuine desire to learn the things of God, and who, after further training, would be a real help and blessing to their own people.

With the adoption of this plan the station would become a training center for Christians and not a educational institution for any who merely wish to learn to read and write. We feel that the time is short and the labourers are few, and therefore that we who know the Gospel must make it our main business to preach and teach the Gospel and not waste our efforts in other ways.

MR. AND MRS. C. S. FOSTER.

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## Ploughing In Hope

Musonweji, N. Rhodesia

MISS EDITH SHOOSMITH

I was much impressed in reading the Rev. Gordon Watt's book, "The Strategic Value of Prayer" by the following paragraph, which I venture to pass on to you:

"To effect the deliverance of men we need to learn, through prayer, to deal with the power which holds their minds in ignorance and passivity and paralyses their wills. . . . We require to pray out the devil's lies and pray in the truth of God; to pray out the darkness and pray in the light; to pray out the kingdom of Satan and pray in the kingdom of God's dear Son. In virtue of what the Lord Jesus Christ did on the cross, we are called to co-operate with the Holy Spirit in the distinct work of defeating Satan and hindering him in his operations, thus making it possible for the Lord to reap in His church, and eventually in His world, the fruit of His finished work."

If this be true of the need of prayer in our home country, and it is, how much more urgent is the need for prayer for these souls who are led captive by Satan at his will, in this land of darkest night. Do we want to be deliverers? Then we must be intercessors.

We have just enjoyed a brief visit from the Rev. A. J. Bowen, from our American Home Council, who is making a tour of most of our stations. Can you appreciate something of the joy and refreshment that comes to us when we are visited by other white people? That joy is intensified when the visitor is one who is so deeply interested and concerned in the work that is nearest to our hearts. His visit was an inspiration and a blessing to us all, workers and natives alike. We were sorry to see him go on his journey to Angola, but can anticipate with what gladness he will be welcomed there.

Since my last letter to you, I have been busy in many ways. Early in June I opened a day school for native children. We started in with about eighteen children, and now there are forty-eight. I am limiting the number to fifty at present. Some of these are the children of our station boys, but the majority are coming in from surrounding villages each morning to school and returning at noon. I wish you could see them!

Running along in the brisk, cool mornings, laughing and glad to learn, they form up outside the school building (a grass house especially erected for them) and go through a series of physical exercises for about a quarter of an hour. Then they file in for prayer and Scripture, after which of course they learn the ordinary elementary subjects (reading, writing and simple counting). I wish you could hear them sing their native hymns and repeat the texts of Scripture which we have translated, such verses as John 3:16, Mark 10:14, Luke 19:10 and 2 Pet. 3:9. It is joy to know that the little ones carry these verses back to their parents in the villages, so that the word of God is thus being carried by the babes, and who can tell what the result may mean? We are earnestly praying that many darkened souls may be lightened by the entry of the word of God.

In connection with this little school I have been led to provide a couple of hours daily for work for some of the bigger boys. At present there are five who come to me every morning at 7.30 and are given work in the garden, weeding, making paths, watering and they are helping with the planting out of seeds. Later on, as the right season approaches, I hope to get them planting cotton, rice and perhaps coffee and other things, thus they are learning things that will be profitable to them as they grow to be men, for the average native in these parts has little idea of agriculture. I expect you will wonder how much more I have than they? True, but on the mission field you need to know everything and what you do not know when you arrive, you set to work to learn, often by experience! I once read a letter from a missionary on the field who said "if you are thinking of missionary work, it is well to learn everything from walking a tight rope to milking a cow." I have not yet had to do the latter, but I have had to perform some acrobatic feats so far as native bridges are concerned.

Now about the women. In my last letter I was telling you that no work was being

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joining in this evidence of the Holy Spirit's working amongst them, and want you to join us in praying that they may learn to live lives that will bring glory to Him.

I want to tell you about two of these, both little girls, so that you may pray for them.

The name of one is Rumbeta. She needs a very great deal of prayer. Something has happened in her life which never will happen to you, because you live in a land where the Lord Jesus is honoured, and you have parents and teachers who seek to guard you from every kind of evil. This girlie is 12 or 13 years of age, and has been "inherited" by a man old enough to be her father, a widower with two children. You will wonder what it means to be "inherited." The man's dead wife's people have chosen her to take the name of the dead woman and become the wife of this man. She refused, but that makes no difference, for she is caught and compelled to be his wife. How difficult it will be for her to be a real follower of the Lord Jesus, but pray for her, and for us that we may know how to help her to be true to Jesus in her difficult and sinful surroundings. This thing happens to very many of the girls in this country.

The other girl's name is Kyarusai. She is one of our house girls, and quite the prettiest child we have seen in Africa. Unfortunately, she cannot be persuaded to speak the truth. We have had some very sad moments with her. One day I caught her in the act of stealing. (I will tell you about it so that you can help her in prayer.) She made matters so much worse because she denied having done this naughty thing. I did not know how to punish her. I wonder what you would have done? I made her come and sit on the floor near me and would not let her go home until she told

me all about it truly. Two and a half hours passed before she gave in, and then I had a talk with her about her heart being black and needing to be washed white in the Blood of the Lord Jesus. She said "Satan sits in the hearts of all the Vakaonde and it is he who makes me do bad things." The next day she was found out in another untruth, and then she said she wanted to go home to her mother, and not work for us any more. I refused to let her go, saying "No, you must stay here and learn how to let the Lord Jesus drive Satan out of your heart." Two or three days afterward, she came to me with such a happy face and said: "I do not want to go away from here now, because I have given my heart to the Lord Jesus and want to go to school and learn well." Our hearts were as full of joy as hers, and we do want you to pray that God will keep her from sin.

School is closed for a week to give everyone a rest, but we start again on Monday. Twenty-four children have been enrolled, eight of whom are real tinies. The others are to work in the garden from 6:30 to 11:00 A. M. and come to school in the afternoons. They supply their own food, but are provided with clothing. They are so happy and anxious to learn, but more happy to have some clothes to wear. They are to plant rice, peanuts and beans, and we hope later on to try coffee.

Do not forget to pray for these and all the school children in this dark part of Africa, for God, who has begun a good work in their hearts, will perform it in answer to believing prayer.

Yours for Him and His,

E. N. Shoosmith.

(Next month we will have a lion story from Miss Shoosmith.)

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2. The school for the junior Christian boys and girls.

3. The school for the children.

The last two mentioned are held in the afternoon. There have been problems in connection with the schools, but on the whole our hearts have been encouraged and pleased with the outlook. We know that some of the Home Helpers have been interested in the children's work. It would have made you happy to see them receive cloth to wear. Most of them have never worn clothing before, and they are more pleased with a little shirt or loin cloth—though they work for it—than our children at home when they receive a new plaything.

The opening of the out-schools has been delayed owing to sickness as well as other reasons; we are thankful to say, though, that

they are to be started next Monday. We are looking forward to great blessings in connection with this work and ask for your prayers on this behalf.

Our people have varied ailments and our nurse is sometimes kept more than busy attending the different cases. Wisdom is needed in this work, as there is not a doctor within many miles of our station. We thank the Lord for the restoration of many, some of whom seemed hopeless.

Mr. Bowen's visit to our station was indeed a treat. The workers as well as the natives were truly drawn closer to the Lord. How we did enjoy the seasons of prayer and Bible readings with him.

We thank the Home Helpers for their earnest prayer on behalf of the work here. Your labor of love is well repaid.

(mid addition to Aug/Sept)

## Word From the Field

Following the messages from our General and Field Secretaries, we want you to know some things of real deep interest from the field. Here is a description of the condition of the heathen as seen by one of our missionaries, Mr. Genheimer, after being nine months in the midst of the African's life: "As for the people—it's heathenism and heathen people. Sin, superstition and ignorance abound on every hand. The native lives in little, low, dark, smoky, filthy huts made of sticks and mud with grass roofs, clustered together for convenience and protection. Poverty reigns. His possessions usually total a hut, wife—one or more—hoe, knife, bow-and-arrows and a piece of cloth to wrap about his loins. Occasionally one is a bit more progressive than his fellows due to the influence of the white man.

Think of living without schools, books, papers, doctors, dentists, telephones, vehicles for traveling, etc., stoves, windows, lamps, tables, chairs, beds, dishes, hats, shoes; eating with fingers out of clay pots, sleeping on the ground without a soft thing under him and no pillows—no uplifting environment—in fact everything just the opposite. To describe it all is utterly impossible. Such is native life. Most assuredly the native is ignorant, but he is not hopeless. The black man stands at the bottom of the ladder. Only influences outside of himself can ever solve his problems.

The task of the missionary is primarily spiritual and secondarily educational. To reverse the order is to make a fatal mistake. To feed the native brain without regeneration of heart is disastrous both to himself and to the white man in particular. Salvation, in the Bible meaning of the word, is the native's fundamental need. The native's difficulty is primarily moral and spiritual. This is Satan's vantage ground. That the native is in his grasp and control is very evident. Only the power of Christ and His Gospel will ever transform and deliver this helpless creature. Therefore our ministry is glorious, but the responsibility is equally great. I would that the home-folks might catch the vision of the supreme need and of their divinely imposed responsibility in sympathy, prayer, money and lives surrendered for missionary work with the wondrous opportunity and possibility of achieving a work matchless and eternal in results. I rejoice in sharing such a task with my Lord who commissioned us to 'Go . . . and teach all nations.'

Mr. Genheimer says "the natives are not hopeless" nor has the Gospel of Christ lost any of its power, as will be seen from the following report of the work in *Angola*:—"Beginning with Christmas, we felt the Spirit drawing us closer to Himself in definite prayer for a revival. This led us to institute nightly prayer meetings in the church where both missionary and native could meet together around the common mercy seat. On Friday afternoon, two hardened sinners confessed their faith in the Lamb of God which taketh away the sin of the world. That night we met in prayer for the first time and without any speaking or preaching, without the seeming mediation of any human act or thought, we received an outpouring of Grace from the Divine Presence and about twenty souls confessed and received peace with God. The next night the work of God continued and twenty-seven souls were saved. Night after night passed with the same demonstration of power and over one hundred sixty souls claimed victory through the shed Blood. The majority of these that confessed were natives who had never confessed faith in Christ before. Some were members of our catechumen's class who needed a fresh infilling of power. Some of the confessions were remarkable from many a viewpoint. They included a deep sorrow of sin and unbelief, a true understanding of Christ and His atonement, a definite faith in Him as a personal Saviour, and a repudiation of the customs and activities of the old heathen life. The restitution of things stolen or destroyed through hatred, and the making right of other wrongs added to the sincerity and spirituality of the confessions. During the early part of the meetings we had our eleven evangelists with us, and at noon of January 1st, they took their leave and went forth to preach with a new love and fire in their hearts. The same power was experienced wherever they went and the result eternity alone will be able to reveal. Praise God for His precious gift. Pray that the greater things may yet be done and that these Spirit-filled workers, white and black, may preach the Gospel of Christ with all boldness. Pray that God may have His way in the opening of many new stations and out-stations for the people are pleading for the Gospel to be given them."

Our Home Helpers have, along with us, had the difficulties of the work in Angola very deeply upon their hearts. They will now rejoice in hearing that Mr. A. J. Lewis writes that the new Governor of the district in which his station, *Cassoango*, is situated, has "granted utmost freedom to go on with the work." But prayer is needed until the whole district is once again open to the full preaching of the Gospel both by the missionaries and the native evangelists.

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FRICAN PIONEER

Perhaps I should give you some idea of the expenses involved in trekking. By the time one has gathered a tent, fly, and poles; ground-sheet, mattress, blankets, pots, and pans; dishes, food enough for two or three weeks, and clothing; bed, table, chair, and equipment for schools; the average number of carriers comes to about fifteen. If my wife goes with me we need about four more men, and then we are able to take our cook and house-boy. Otherwise I have to find a cook and pay him also: not an easy job these days. Those who have learned to cook well are going where they receive higher wages. In one territory we have fairly good traveling on a bicycle, but the other two trips are over heavy sandpaths, and this means one must travel by *machila* or hammock, requiring another six men. Each carrier is paid eight cents a day. They expect this pay whether or not we trek. In some places where perhaps a school is being built, it is necessary to remain an extra day or so and "boss-up," that is, pep-up the men, if the building is to be completed in a reasonable length of time. In addition to this expense we must feed the men, which amounts to about twelve cents a day per man. Thus for 15 men the cost is approximately \$3.00 each day of the trek. It takes roughly 63 days for the three trips, and these must be done twice a year. That means the one who is responsible for this work should be out at least four months of the year, involving an expense of about \$200.00 annually.

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Luampa, N. Rhodesia ↗

We are in Mongu and have a very comfortable house kindly loaned to us by a dear Christian lady who was here for just three days before going inland to see friends. Grace has been very well and the doctor's report was excellent. Grace expects to enter the hospital within another three weeks. (*We have since heard that mother and baby are doing fine.*—EDITOR.)

Word from friends in China tells us they have not heard from home for over a year, and we have been talking to missionaries of the Paris Missionary Society, who have no more than one letter from home a year, and that stating that their relatives have not had vegetables for four months. Therefore, we begin to realize how fortunate we are. The allowances of these French missionaries were cut off for a few months when France collapsed, but now they receive support from England. One lady who is receiving medical treatment, and is staying in the same house as we are, has told us how wonderfully God provided in these trying months.

I thought it would be well to mention the matter of trekking expenses, as it looks as though this may be my responsibility in the future. There have never been sufficient workers to develop this work, and it is in these more remote places where we see so much need and wonderful opportunities for preaching and teaching the Gospel of Christ. The small trek fund, included in the expenses of Station activities, barely covers a hurried tour of each out-station for one time. The Government requires that these schools be visited twice a year. It may be that God will create a real interest for this need, and we shall pray that He will lead in every step.

"Pray that the seed sown may not be 'devoured' by the 'fowls.'"

Miss Sargeant says it is more expensive trekking in Rhodesia than in the Congo. Our men are becoming increasingly independent, and some are demanding higher wages. Because some have paid higher wages, which is not really fair to other workers, it is becoming more and more difficult to secure men. They are beginning to realize that in many ways we are dependent upon them. For my own satisfaction I inquired about wage prices from the Provincial Commissioner here at Mongu, and we are giving the wage set by the Government.

Miss Rowe keeps very well, and she has made splendid progress with the language in recent months. She is occu-

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pying our house for a change during our absence. We felt it would be a good thing for her since she cannot get away for a rest.—Harold A. James.

# Mukinge Hill Station

## Its History

P. 10 BY REV. C. S. FOSTER

Mukinge Hill, in Northern Rhodesia, is a good base for the work in the southern half of our Kaonde field, being centrally located. It is situated on fairly high ground with a good view, excellent water supply and facilities for gardening.

The station was opened in 1926 and superseded the old Musonweji Station sixty miles to the west, where work had been carried on for about ten years. The move involved a tremendous amount of work, but brought us into touch with a great many people who before had been practically unreached with the Gospel. We were able to contact villages regularly which had rarely been visited before. Moreover, between 100 and 200 natives were employed on the station during the dry seasons of several years; this gave us the opportunity of giving them regular and systematic instruction in the truths of the Gospel. As a result, the number of believers\* greatly increased.

### Blessing

Progress was gratifying in every way during the next few years. Previous to that time, all of the evangelistic and pastoral work had been done by the missionaries and a few evangelists, in training, who were supported wholly by the Mission. But later the Lord began to raise up voluntary, unpaid, village witnesses and evangelists. These were greatly used in evangelizing, and in strengthening and building up the believers. The most prominent of these was Sokonyi, who proved to be a good evangelist, soul-winner and leader, though he had no formal schooling. In time, most of the people in his own village, and some in surrounding villages, made a profession of faith; after full instruction, they were baptized and received into full church membership. As a result of others doing a similar work, little

groups of believers sprang up. Annual conferences for believers were held and were well attended.

### Testing

This was too much for the enemy, and verily, he came in "like a flood." Opposition was stirred up by the Watch Tower movement. Their preachers came in from Copper Belt and swept through the district. They claimed to be able to point out witches by baptism, thus making a strong appeal to the heathen natives, who received them with open arms. Whole villages were baptized, made members of the Watch Tower, and warned to have nothing to do with the *deceivers*—the Missionaries and Evangelists who came from the Mission. To have refused baptism would have been tantamount to saying, "I am a witch and afraid of being exposed." Villages where we were at one time well received turned against us, though few of the believers were deceived, but remained true in spite of persecution. For months it was practically impossible for native Evangelists to get a hearing. We also had difficulty in some places in spite of the natives' inherent respect for the white man. Praise the Lord, that attitude has changed in most places but, on the whole, the people seem harder to reach with the Gospel than they were before.

### Growth

During this time, instruction of believers continued, and they began to recognize their responsibility toward the unsaved. They came also to see that if the Evangelists were going to continue in the work, they would have to receive some financial aid, for taxes had to be paid and other personal responsibilities met. So the church decided to assist those who were faithful in this work. At



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first it was only in the nature of a gift at odd times, but later on the church began to support regularly certain approved men. The number of such has grown until now there are ten or more fully supported by the church and a half-dozen supported in other ways. Three of these latter are supervising Pastor-Evangelists with authority to baptize and conduct communion services. All three have been with the Mission over twenty years.

### Organization

Our Mukinge Hill district is divided up into three main sections, each being supervised by one of these three leading Evangelists. These sections are again divided into smaller districts, each of which is allocated to one of the other Evangelists for evangelistic and pastoral work. In this way practically the whole territory is being reached with the Gospel, though some do not have the opportunity of hearing very often. The territory is large and the population scattered and each Evangelist is responsible for many small villages.

### The Youth

There has also been growth and development in the educational work for boys and girls. In the early days it was of a very elementary character and its main purpose was to prepare believers to read and understand the Word of God. It was not what one would call a Bible school but much time was given to the Word and emphasis placed upon the spiritual side of things. Apart from a small Primer, the only readers were the Gospels and Stories from the Old Testament; therefore, pupils who stayed for several years became well acquainted with the facts of the Gospels and early Old Testament history. A few of the more promising pupils were selected for more advanced training so that they in turn would be able to assist in the teaching of others. Gradually, because of the changing conditions and also because of Government demands, the standard of education has been raised. This has meant giving much more

time to secular subjects and the following of a Government curriculum. Nevertheless, we have always tried to give proper emphasis to the spiritual side and keep first things foremost though it has not been so easy as in the early days.

### The Leaders

Thus the need of special training was emphasized for those who were to be engaged in evangelistic and pastoral work. Two groups called for consideration: the first, of older men already witnessing for Christ in the villages, and who had little initial schooling but who were promising spiritually and had qualities of leadership; the second, of men with more preliminary training who would be able to profit by a regular and sustained Bible School course. For the former, special classes and short courses are held every few months; for the latter, a three-year Bible course is provided. It is hoped that this will develop side by side with the Teacher Training School and that we shall have more and younger men with better preparation, coming forward for the Bible School course.

### A New Step

The Teacher Training School is now being established at our Mutanda Station, one hundred miles north of Mukinge. It is in charge of Mr. Letchford, a new worker from Britain, who is well qualified and spiritually keen. In the past, most of our teachers, after their elementary schooling, have been trained at the Government Training Institute, three hundred miles away. This has not proved satisfactory. The men generally are efficient and keen as teachers but lack zeal in spiritual things. This means that the out-schools are often unsatisfactory from the standpoint of spiritual results. It is because of this that we urged the establishing of our own training school, feeling that this would ensure the spirituality of the teachers and a keenness for soul winning.

We already have a number of village schools at strategic points throughout the

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district. We want these to be centers of evangelism, so it is essential that we have in them spiritually minded teachers with a passion for souls. Pray that our new training school may prepare such teachers.

### The Girls

Girls' education, though more difficult to undertake in the early years, has not been neglected, and in the last decade has made good progress. Both the girls and their elders are beginning to realize that education is just as valuable and necessary for the girls as for the boys; consequently, the number desiring to attend school is increasing. Some of the girls who have been through the school and are now married to teachers or Evangelists, are proving a help and blessing to their husbands and to the work in the villages. This year a few are

going on for teacher training, a thing which never entered their minds as being within the realm of possibility a few years ago. There are tremendous possibilities in this work amongst the girls, and as so much depends upon it, we plan to enlarge its scope as soon as increased staff makes it possible.

### The Future

In spite of increasing problems and difficulties, the future is bright. This is God's work, and "if God be for us, who can be against us?" With the establishing of a Bible School and a Teacher Training School, and with the forthcoming better-qualified and more-spiritual workers, our task of bringing into being a self-propagating, self-supporting, and self-governing native church comes much nearer realization. Without doubt missionaries will be needed for years to come, but their work is going to be more

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