

### Missionary Correspondence.

Balmoral Mission Station,  
Paulpietersburg, Natal,  
June 18th, 1915.

Dear Highway,—

By careful planning I managed to have a service at Emfene, across the Pongolo, last Sunday. This is one of our new outposts that has been neglected of late for want of a worker. Death has visited Emfene this last summer, as well as much sickness. The people became alarmed and more than half have moved to higher ground where malaria is not so bad.

One result of their visitation is a great desire on their part to hear the gospel. Nearly sixty were at the meeting, and, which is unusual, many of this number were men.

We need more workers. But even a second horse would be a great help. Last Sunday, for instance, while I was at Emfene with our only horse (which is one loaned us by Brother Kierstead—by the way—and a good investment for the kingdom on his part) Mrs. Sanders was away in another direction riding our only donkey large enough to carry an adult. Paul, therefore, had to walk a long distance to his appointment. Faith, of course, remained in charge at the station.

Next Sunday I have an important meeting at Utunguni, Samueli's big outpost across the Pongolo. During the dry season it is easier to cross the river, so I am giving them over there more attention. Two weeks ago we had a splendid service there. Three women were baptised and two children were presented to the Lord, their parents taking solemn vows to train them for the Master. The baptising of infants is among the native Christians a very taking ordinance. So we institute a dedication service, telling them that baptism will follow when the child is intelligent enough to understand. Poor souls. They are so woefully ignorant, and Samuel is not able to enlighten them beyond the simple rudiments of salvation. Samueli might improve if he only knew his own lack, but like so many other black (of course not white) preachers, he thinks he knows it all.

Johan Sukazi is still unmarried, though his bands were published months ago. His heathen father now is trying to persuade him to take not only the one he intended to marry, his brother's widow, but another woman. Both Samueli and Johan have been listening to this temptation, for even the devil can quote scripture. So they say to me, "Should not Johan obey his father? It is one of the Commandments." I must admit that I was greatly surprised at Johan, one of our trusted preachers, talking this way. And for Samueli to take sides with such reasoning was far beyond what I thought possible.

"If the heathen father ordered Johan to drink beer, or use tobacco, or steal, or kill, would he listen and obey?" I asked, "and yet the Bible enjoins obedients to our parents." They could see that Johan would not think of doing such things, even if his father had bidden him, yet in their matter of marriage they seemed not to discern clearly. Evidently they had thought on the matter and reasoned with the help of their own natural desires and the enemy until their eyes were completely blinded to the truth.

Of course, their customs are not like ours. The woman, having been bought with eleven cattle, is now the property of this family. Her husband having died, she, according to the Zulu custom (and old Jewish) should be given to a brother of her former husband. All her future

children belong to the first husband, and are the inheritance of her eldest son. Her second husband, therefore, must have another wife, or never have any children that are really his own. To the Zulu this is a vital question, as each female child is equal, in market value, to the regulation number of cattle. His boys give him all their earnings until they marry, and often afterwards. The father, if he has the cattle, will buy his son a wife, or make an exchange, if he has a spare daughter.

So Johan, just out of heathenism, could follow this custom and not feel condemnation, but continue to love the Lord just the same—so he stated.

So I have told you one of our troubles, which side of the work is seldom seen by the Highway readers. What steps do we take in such cases? We pray, and teach and pray, and exhort and pray, and talk and pray, and trust God to save the situation.

Johan Metula, who works between the Station and Paulpietersburg, is doing good work in his evening school and Sunday services. Soon he will be going away to work for higher wages, but we expect his brother, Paul's return, who will take his place.

Both Aaron and his wife, Jositina, are a great help and are winning souls for Jesus.

Lydia understands her Bible and knows God. Without her help we would be weakened, and yet her father and brother, both professed Christians, are trying to get her to leave us. Why? For her price in cattle. The brother, Mark, has now arrived at manhood and wishes to take to himself a wife. The cattle to pay for this wife are, according to arrangement, to be bought by his sister, Lydia.

She in turn, does not yet see the man good enough for such a jewel, and asks for time. They say, "Go and seek such a man, or marry just any man who has cattle. If he be a heathen you can convert him later on—we must have the cows without further delay."

Here again, is one of Lydia's troubles, and ours too, as we do not want to lose her.

A young man living on this farm sought to win her hand, but he has lately gone back to his sins, so she has ceased to think of him as a possible husband. What would a girl at home do in like circumstances? But Lydia is firm in her purpose to fully follow her Lord and marry only as He guides her. And to join herself in marriage with one not walking with God would be the last thing to enter her mind. Thank God for the maidens, white or black, with such ideals.

The owner of this farm now claims that he did not agree to the terms to which he put his signature, and is trying to sell Balmoral to the highest bidder. Our agent has shown him the folly of such madness. There are several sheep farmers who think they greatly need this farm, and are prepared to pay a good price. Last year and again this year I was interviewed by men who desire to buy Balmoral and want us to get out.

You remember that Brother S. A. Baker has always said that some day Balmoral would be our property—God had revealed it to him at the time he was trying to raise the money in the Highway to buy this splendid farm. Mrs. Sanders talks the same way. I cannot say that I had the certain witness in the past, but lately I begin to see signs that look like God is pointing this way and saying that the time has come to buy the farm and end all this underhanded, dishonest dealing. Properties in this district are increasing in price, and will be desirable so long as sheep farming continues, or cattle rais-

ing. Our district, being so warm, is especially adapted for winter grazing of flocks and herds. But more of this subject later when one can speak more definitely. God will lead.

Yours in Him,

H. C. SANDERS.

June 21st.

P. S.—Good gatherings yesterday at station and all the outposts, especially at Utungwini, where we held communion service.

Next Sunday we have appointments at ten widely separated points. There should average twenty at these services. New seekers came forward yesterday, and nearly every week brings another.

H. C. S.

### SUGGESTIONS ON GIVING.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity, do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "Is it more blessed to give than to receive?"
8. God's glory. "Honor God with your substance."—*The Watchman*.

### CAN'T KILL CHURCHES THAT WAY

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish well-to-do man in his congregation said to him before the service:

"Yer gwine to kill dis church if yer goes on saying, 'Give! give!' No church can stan' it. Yer gwine to kill it."

After the sermon the colored minister said to the people, "Bro. Jones told me I was gwine to kill dis here church ef I kep' a asking yer to give; but, my brethren, churches doesn't die dat way. If anybody knows of a church dat died 'cause of its been givin' too much to the Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"

### WHO WILL GO?

In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.—*Outlook of Missions*.