

## REPORT OF NATIVE WORKERS AND OUTPOSTS.

Balmoral Mission Station,  
Natal, South Africa,  
May 14th, 1922.

Mateu Shabangu, who lost his loved wife in January, is a man who knows God and the power of the Holy Spirit, and amid all the opposition of heathenism lives for the glory of his Lord. The Lord has wonderfully sustained him in his deep sorrow and turned his mourning to joy; for since Elisabeta died there has been a break in the solid ranks of the heathen and his own mother, two sisters and others have declared their intention to leave sin and follow Jesus. There are a number of good spiritual women who help in holding services, praying for the sick, etc., and these with the younger members meet every Friday for prayer at Mateu's home. He has caught the vision and heard "the Macedonian cry," and been led of God to start a work among some needy people away across the Pevaan. There are more further on whom he hopes to reach this winter. He holds an afternoon school and at present has nine pupils. This is very important, as when they can read God's word for themselves there is far less danger of their being led astray.

Aloni Mkonza was one of our early converts and has held true during all these years. Since his sanctification in 1920, he has gone on walking in the Spirit and the Lord is using him. Though not localized his efforts have been directed to the southern part of the field, and hardly a day passes that he is not off to pray with one or another. Today he has gone to visit a new outpost which is made possible by the moving of three of our families to that locality. A few weeks ago he started one at Mandundu's kraal and has, so far, met with encouragement. Both of these outposts are quite a distance from the station. Aloni is the one on this side the Pongola who generally helps to conduct funerals. So in sickness and sorrow a portion of the field looks to him to bring them comfort and help.

Jostina Nkosi is Mrs. Aloni Mkoza. They have a family of six, all of whom have been dedicated to the Lord. Jostina is very anxious to prove all a true Christian mother should be to these precious little ones. Ana and Moses are even now dear little Christians. Jostina has two outposts at which she holds services every alternate Sunday. Today she is at "Masinas," where lives a blind man, two daughters and son-in-law. All these are "seekers" besides a number from neighboring kraals. Slowly new "seekers" are being added and old ones get through to the know-so salvation. Jostina was not far behind her husband in receiving the blessing and her prayer and testimony are refreshing to the Spirit. She has the souls of these people on her heart and the Lord is giving her results.

Josefa Ngozo is the third of our man-evangelists on this side the river, and though younger both in years and Christian experience than either Mateu or Aloni, is eager for the Lord to use him. Besides his regular appointment at Pinz Rand, half way to Paulpietersburg, he has recently been engaged in helping two young outposts

across the Pevan. He also helps in the pastoral duties mentioned of Aloni.

Mrs. Josefa Ngozo—Lydia Nkosi was one among the first five baptized in this field, and has held true and gone on with the Lord eighteen years. She has the most thorough Bible training and deepest spiritual experience of any of our native workers and also has a vision of and burden for the work as a whole which none of the others have. There is no part of the field, in which she has not laboured. At present she is holding the fort vacated by Philimon Nkosi's desertion, and having success.

Jesina Mtshali is a new worker in a new outpost. Her experience is very interesting. She has gone deep and the Lord is using her and her helpers. Their's is one of the places Josefa helps.

When Marta and Filimon left in 1920, Lydia and Aloni took over their outposts. This left Lydia's former one vacant. Judson and George went one Sunday to supply, and ever since then George has had regular services there. In April, 1921, he received his Pentecost, and his life shows the transforming power of the abiding presence.

He has his work at heart, and though he feels his lack of years and experience, the Lord is using him, and souls are being saved.

Filita Hadebe is another of the early converts whom the Lord has turned into workers for himself. She and her children have had a number of severe illnesses from which the Lord has raised them up in answer to prayer, and being a widow she has a great deal of sorrow and trouble. But in spite of bodily infirmity, family cares and sorrows, she has been used of God to successfully work the largest and most spiritual of our Natal outposts. Just now this section of our work is in keen danger from the Zionists who are doing their utmost to steal our most spiritual members.

Paulina and Julina Maseko, two orphaned half-sisters who were converted under Filita's ministry, have now with the company and help of other girls from that section, been holding services at a new place for three Sundays. They report good interest and a chance for expansion, and the Lord has, so far, wonderfully undertaken for them. The kraal in which the services are held is miles beyond the Pongola River, and these girls have to start Saturday and sleep on the way. It is the home of their married sister and both she and her husband are very anxious to be saved.

Paulina received a wonderful baptism of the Holy Ghost and fire back in 1920, and has been used of God ever since in leading others into the experience, getting backsliders reclaimed, sinners saved and the church built up. She is such a power for God that wherever she makes a stay you may look for results in the lives of those with whom she comes in contact. Her father, mother, sister and several brothers have died in the faith. Later on she was so low that she did not expect to live till morning, and sent for us to bid us farewell. But our Almighty God heard prayer, healed her right there, and has raised her up for his further service.

Befa Kunene is the daughter of a devil

doctor who married her off to an old half-witted man. As a young girl she was wild and wayward and not many years ago a hopeless heathen. But the Lord put His hand upon her and through sorrow upon sorrow led her to Himself. The rapidity with which she grew from heathenism to deep spiritual life and power remains a wonder to this day. About three years ago she learned of the great need and hunger of some heathen relatives living away down by the Pevaan, and was constrained to bring to them the bread of life. The Lord has richly blessed her faithful labors, and over 20 have taken their stand as seekers. Three are almost ready for baptism, and others are interested.

Harriet came to us from another church as the young bride of Simon Kunene, Befas brother. After one short year and a half she was left a widow. She is one of these solid good ones, and naturally soon became interested in the Lord's work. Since April 1st, 1921, she has helped in filling vacancies, praying with the sick, etc., and is now one of our regular staff of workers.

Josefa, Lydia, Aloni, Jostina, Filita, Harriet and Samuel all live on the Missionary farm and have the advantage of the daily Bible classes.

In these meetings are gathered the available kitchen help, sick ones and their care-takers, folks from the store (which is always closed at that time) and whoever of our church members or seekers are then present. Thus though the attendance is not regular, seldom exceeds 20 (save on Wednesdays) and often consists of only 3 or 4; every class—heathen, seekers, Christian and worker is reached and helped, and as the days go by the total mounts up.

The classes are divided as follows: Monday, Helen Sterritt; Tuesday, Mrs. Sanders; Wednesday, H. C. Sanders; Thursday, Alice Sterritt; Friday, Judson; Saturday, Faith. Before Paul and Ruth left they had the Monday and Thursday classes. We all find blessing in these services and our own souls are refreshed. Miriam has supplied a good deal lately when one or another was hindered from taking their turn. Up to the time of their moving into their new house, the Sterritt Sisters took evening prayers for the native help here. Since they left Miriam has taken this.

The above is all concerning the work and workers on this, the Natal side of the Pongola River. As is plainly seen from the separate yearly Church Reports, the work on the Transvaal side suffers for the lack of white missionary labour, supervising of the workers and personal dealing with heathen, Christian and helper, to the extent of 50% of its efficiency. In 1917 the total membership over there was 60, and that on this side 73—almost even. Today they are 115, and these 210—almost double; and this in spite of the fact that over there is by far the greater extent of unoccupied territory, less loss from proselyting. Paul and Ruth felt drawn to this work and took it over for the last two and a half months before they left for a holiday at Durban and visit to her parents in Zululand.

In order for the Transvaal section to