

from his sojourn in Durban, making it possible for us to divide forces and yet have one man at Balmoral. The work across the Pongola has always been hampered by insufficient white supervision. We have over there good material for pushing God's battle against sin, but there is need of organization, enterprise and energy that the natives lack.

My heart is heavily burdened for these unreached and careless ones. The district is quite thickly populated and has a sprinkling of so called Christians; but the need is great and the field ready, I believe, for the harvest.

The Dutch family that gave us accommodation for the night is the last house, except for three families who live five miles farther on by a small gold mine, worked on so small a scale as to afford employment for only ten native men. Then the next European residence, in the opposite direction, towards civilization and the railroad, is the police camp with a native store, six miles from Altona. All other white folks are so far away as not to count as neighbors.

On Altona is a tumbled down four-roomed house of wood and iron and a government cattle dip. The man who lived here became rich as agent, collecting rents from the farm natives and recruiting for the Johannesburg mines. It is a very lonely place with no other house in sight. Only five European families and the police camp near enough to be called neighbors, while the railroad is thirty miles away—only a siding, no village—and the nearest town about fifty miles away. "Buried" is the word that comes to me as the condition of one living on Altona. This came to me yesterday morning while praying for these heathen, "Except a kernel of wheat fall into the ground and die it remaineth alone; but if it die it bringeth forth much fruit." One unwilling to die that these heathen may be saved is not the one for Altona, and yet, if one lived there for worldly gain—he has recently died, leaving his riches to his brother and sisters—surely an ambassador for Christ may rejoice to sacrifice and be "buried" that his Christ be exalted, that the "kernel of wheat" thus buried "may bring forth much fruit"—the true riches that will not be left behind.

Thus I have written, giving some detail that you may intelligently pray that the Lord of the harvest send his chosen labourers to reap in this needy field. May you feel the burden as a crushing weight so heavy that you are willing to give your very life that these may be won for our crucified and soon-coming Saviour. "He was not willing that any should perish." Therefore be agonized on Calvary, bearing the sins of these very heathen. They are passing out of life, from darkness into darkness, without God and without hope.

We, too, must agonize and suffer with Christ or they will continue to be unreached and die in their sins. We shall reign with Christ hereafter only as we enter into His sufferings for the lost here and now.

Your fellow-worker,

H. C. SANDERS.

Hartland, Paulpietersburg,
Natal, South Africa,

February 17, 1923

Dear Firends:

For the past two weeks the blessing of the Lord has been more marked than usual. Papa has written of his and Paul's last trip across the Pongola, the blessing the Lord gave and the great need they find there. This greatly moves our hearts and we are praying much about it.

At our communion service Feb. 4 the Lord's presence was very real, and the speaker was given great freedom and blessing. A heathen man by the name of Shayinkomo was there with two of his wives. In his testimony he told us the wonderful story of God's dealing with him. He and one of his wives are witch doctors. There is a law against "seances" so although they had often practiced their art and escaped detection, at last they were caught and sent to prison in Vryheid. There were about 30 prisoners, and not a Christian among them. When he had been there a while they began to suffer from hunger. Others proposed to ask the jailor for more food but Shayinkomo said "We are only prisoners, how can we complain?" One man said: "Let's pray to God and see if He will help us." The majority had no idea that God would answer and refused to ask him. Shayinkomo and this other man prayed to God for his help and food—the rest appealed to the jailor. The next morning Shayinkomo was called and appointed herder for the jailor's cattle. He was allowed to go all alone out on the hills with the cattle and no old policeman to watch him; and given just the very work he most enjoyed. The second praying man was told off to sweep the jail yards. These two now had their meals separate and plenty to eat. The others thought, "Surely we too shall be given outside work and favour." But no! Only those two who had prayed were so chosen. "Well, it surely is because they prayed! It certainly helps to pray to God after all!" So from that day every one of the prisoners pray to God.

One Sunday while he was there our brother George came with a Swedish missionary, Mr. Svenson, and the Lord must have given them an extra big blessing. George showed it when he got back—and those prisoners sent word by Shayinkomo when he came home, for him to please tell that boy to try and come back to them for they had never forgotten his sweet words.

Shayinkomo kept on praying after that. One day when he was out in the field with the cattle, he was longing for snuff. There came a native with some for sale and he bought a shilling's worth. A little while after having partaken he found his strength leaving him. All his garments seemed to smell of snuff. He could not get away from the smell of it. Then and there he was delivered from his love of snuff. Jostina (in whose section he lives) says, "He, being a witch doctor, was a great slave to snuff (as they all are), and carried a snuff box about three times the size of that carried by the ordinary natives."

He says if it were not for "the things of the world" he would call himself a

Christian now. He has told his five wives and all his children to become Christians—given his whole kraal to the Lord. Being a headman, husband to so many wives a witch doctor (and therefore demon-possessed) to him, "The things of the world," is no empty phrase. If he is delivered from the devil's service and the hold of heathenism, it will be a miracle of grace. Yes, a greater miracle than the resurrection of one long dead. But he has set his heart to seek God, and if we uphold him in faithful prayer we shall see even this.

I have an idea that a great deal of the above is the result of the prayer and faithfulness of one of his wives. This woman has for years wanted to be a Christian and often she asked his permission, but he refused. At last she got very sick and lost her hair. When she recovered, and her hair grew long he told her to put it up again in heathen style, but she said, "You would not rejoice in my heart by allowing me to be a Christian and I will not rejoice your heart by putting up my hair, even if you never let me believe. I'll wear my hair christian style till I die." "Oh, well," he answered, "in that case you had better be a Christian!" She did not know whether he meant it or not, so later on enquired if he really meant it, and if the permission was permanent. It was, and oh she was so happy! She made a point of never missing a service she could reach, and set her heart to seek God and His help in her struggle for freedom in heathenism. You should have seen her shining face on Sunday, Feb. 4th, when her husband told what God has done for him and how he now gives himself and all of his to seek God. She considers herself ready now for baptism and has asked to be baptised next Communion Sunday. She is one of Jostina's charges, and has therefore had a chance to learn of the "know-so" salvation. I tell you, Jostina's testimony rings out clear and definite. She knows what the Lord has delivered her from and that He delivers her now. A week ago Wednesday Azalia, a church member in Jostina's field, gave a testimony that thrilled my soul. The subject given in the service had been I. Jno. 5, and special stress put upon the oft-repeated "We know," and "He that believeth. . . hath the witness in himself." I cannot do her language justice, but here is the substance of her testimony: "This 'witness' is a wonderful thing. When it comes in, it fills our whole heart and brings great joy with it. It leaves no room for the old things of heathenism. It gives us power to leave them. We find in our heart no more desire for them. We are made free. Trials and sorrows are robbed of their power to cast us down. This witness causes our hearts to know that help will come. We look up and thank God and the trouble passes, the sorrow is gone, a way is found out of the difficulty and our need is supplied. I know these words are true for I have this 'witness'."

So I believe Shayinkomo and his wives are going to be this kind of a Christian. Let's pray that the day of their salvation may be hastened.

The two women baptized Feb. 4th gave such beautiful evidence of conversion.

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