

MISSIONARY CORRESPONDENCE.

Balmoral Mission Station,
Paulpietersburg,
Natal, So. Africa.
April 15th, 1926

Dear Highway:

Sunday, the 4th, we baptized three women and received them into church fellowship at this mission station. The Lord of the harvest continues to bless and pour out His Spirit upon us.

The Native workers report good interest at all the outposts. There is, of course, the yearly drawback, watching the gardens. Yet many leave their grain for the birds to eat, long enough to attend an occasional service.

Across the Pongola, at Emozane, three seekers are reported; and one backslider reclaimed—all women. Poligamy is the stumbling block that keeps Zulu men from entering the Kingdom of God.

At Altona, where we have a Government grant, Isaya Sangweni resides. He is one of our best Transvaal Native pastors. Just now another young man, Moses, wants to move on the same "acre" and live near Isaya.

Requests have come in that we have a large school there. Two native chiefs and two native churches, who have confidence in us and our worker Isaya, have made this petition. We have already written to Government, who may aid in erecting the necessary buildings. Government also makes grants toward the support of teachers.

For our Hospital we received \$250 in last evening's post, to help in buying medicines, food, etc. We are exceedingly grateful for such substantial help and believe that souls will be saved, as well as much bodily suffering relieved as a result of such gifts.

Last year they gave us an equal amount, to aid in construction of hospital building, as you may remember.

Here follows a copy of a letter that may interest you. It was written in English for Elizabetha, by some (I presume) Dutch girl, who gave literal translation of the Zulu.

P. O. Box 35
Davel,
1-4-26

Rev. Sanders:

Hartland,
Paulpietersburg,
Natal

I am very pleased that you're still living and the only trouble with me is that I have no clothes because Matthew is still lying down on sickness and I am always working hard to get food and clothes for children and himself; and I really walk bare because I have nothing to wear. And please Rev., send me your old clothes. I will be very pleased if it can be as I ask from you. Please reply me whether I can come for myself or you can post for me. Give the letter to every one in the house.

I remain, your honest servant,
ELIZABETH SUKAZI.

In our reply we sent a small parcel by return post, together with a letter intended to encourage the overburdened mother. She never belonged to our church, but when living near, learned to consider us her friends. Her husband's people live

close by our Entungwini church and we propose to speak to them and see if they will not send her some help. For in case her husband dies, they will not be backward in claiming ten head of cattle for each of the girls this woman is now feeding and clothing.

Culpable neglect and sheer laziness is accountable for most of the suffering from hunger and cold in this land. During this coming famine winter, we shall daily see people (especially the helpless little tots) going about hungry and shivering with the cold. Their little arms will hug the nearly or quite naked body, for the sake of the slight warmth thus obtained. There may be a goat skin hung about the neck covering one side only of the little body.

Thus "the poor ye have always with you." And yet, in some of these cases, father will be sitting home in idleness, and perhaps own many cattle as well as daughters. His son! Where are they? Probably earning money which is being invested in cattle with which to pay for their plurality of wives. Instead of properly caring for the wives and children they already have, the native men buy the next wife with blood money, that has too often cost the life of some of his neglected little ones.

These people are not enough enlightened to understand the first principles of the laws of health. How are they to be enlightened? Most of them in our district will receive what they do get only from us, your representatives. For we preach not only the gospel of salvation for the soul, but also the gospel of proper care of the body, which is the Holy Spirit's temple.

Hope to have more definite information regarding the proposed school at Altona to send you some day.

Yours in His glad service,
H. C. SANDERS.

LETTER OF YOUNG NATIVE WOMAN
TO HER HUSBAND AWAY AT
WORK.

(From Wife II.)

Mr. Sikumba Mavuso:

I ask your permission that I may believe. Word has come to me that I am going to be very sick, so sick that folks will have to carry me to the Christians to be prayed with, and only thus may I recover. If I do not "believe" I shall die.

Come home that I may speak with you. I have left home and am now living at Mkwanzis, "Ebadeni." There are many serious matters of which I do not wish to speak now, but of which you will hear when you come. I said nothing when I left home, and I do not wish to return. Come and find me a place to stay.

We (Sister-wife and I) do not speak. We are like a wild cat and a hen. There is no sin between us.

I have sold all my things. I have washed my head (thus taking down her lovely top knot, signifying her intention of "believing") for my days on earth are drawing to a close.

If you have any money which you wish to send me, do not buy any garments with it, but bring it with you, and give it to me, for I wish now to buy Christian clothes. I have not many words and do not wish to

talk till sunset. If you have ears to hear, you have heard.

I remain,
"KATSHI" (KITTEEN)

Dear Friends:

I am sure you will be as interested as I was to hear the sequel of that "Young Native Woman's Letter to Her Husband," of which I wrote a few weeks ago.

Evidently Wife No. II had heard that Wife I. had got me to write for her, and she came to me to get her letter written about a week after the other.

She is young and dark and pretty and a very different type from the first. She is also in great fear and sorrow, and has determined to give her heart to Jesus.

It seems she dreamed, "One" stood by her and said, "Katshi, do you see So-and-So?" "Yes, Lord." "Well, she was called and for long years refused to repent, even as you have done, and now her day of mercy is past, even as yours will soon be, unless you turn now! She has perished in her sins and so will you if you delay."

She awoke, and turning to God cried for mercy.

This dream was repeated.

Going to buy grain the next day, a Christian questioned her: "Woman, what has God said to thee?" "Now, if you do not repent, 'word has come' that you will get very sick and have to be carried to the Christians for prayer, and only if you turn to the Lord, may you hope to recover."

May I again request an interest in your prayers both on her behalf and that of her young husband and sister-wife?

The cause of their home trouble came out during our conversation. It appears that Wife I. came to Sikumba through the death of his older brother (the Zulus follow the Jewish custom in this matter) and according to their Zulu custom she is, therefore, not contented as his wife. He is simply raising up seed for his brother. Therefore it is not in order for Mamana to be the "Queen Wife," which position she claims, and in this claim seems to have had his support (if her letter is true.)

Katshi was engaged to Sikumba before his brother's death, therefore in Zulu custom, has every right to this position. So—you have their bone of contention.

Katshi also told me her reason for leaving home. She fears Mamana's power of witch-craft, and on account of a certain "hope" fears to remain within her power, lest the little one suffer the same fate as the "baby at Badaza" mentioned in Mamana's letter.

You may have noticed that Katshi writes her husband that she has sold all her things and washed her head," but in this she lied. She still wore her really pretty top-knot, and told me she has not sold her things, but wrote this to frighten him so he would come home and settle her affairs.

When a Zulu girl has been engaged for some years and most of the cattle have been paid, those who do the husband's business with her people make an offering of one cow, to "do her hair up." There is a band shaved all around her head and the rest of her hair is combed back very straight and darned very carefully all around, thus forming a dome shaped crown. This is in preparation for her marriage, and these "crowned ones" take great pride in their new beauty. With oil