

MISSIONARY CORRESPONDENCE

Hartland M. S., Paulpietersburg,
Natal, So. Africa, Mar. 28, 1931.

Dear Ones:

Will you join us in a trip to one of our outposts for a revival service today. The appointment is to Filimon Nkosis' home where his wife Marta holds services. He himself goes a very long rough journey to hold forth in the new church that he and a young convert built almost unaided in the Louisburg district.

In spite of Dan's sprained ankle we have the new privilege of going out together on horseback. I had been with George to his outpost before and with Dan to a maternity case. George, Dan and I went together in our new trap to Peter Shelemba's home where we had a very blessed service, but today's journey is for miles over rough, hilly tracks and only horse or foot travel possible. A goodly number of our workers and Christians we find on the way. Dear old Samuel (though his foot is off) jubilantly braved the terrifying Donga's and rocky steeps on our tame new trap horse. He has come up the road wonderfully during the past three months. Lyna, Andalia, Johan among our newly appointed workers and quite a company of women and young girls besides Filita, Bertha, Aloni and Pauline among our regulars.

The hot sun and steep hills failed to dim their ardour and they came marching up the sharp incline to Filimon's fine homestead, singing at the top of their voices. Filimon and Martha had everything in shining readiness and were only hoping we could have come earlier though we were there at the appointed time, 1:30 p. m. They have really the finest home of any of our native workers, except Isaia Sangweni. A two roomed square house, a nicely built rondavel (round house, one room) a fine stone stable, well built cattle graal, besides neat huts and grain-buildings. A grape arbour, row of Pomegranite trees, little flower garden, pumpkin patch and other gardens and trees gave the place a very home-like look. Everything was very neat for a native kraal, and very different from the home of their heathen neighbours.

In the stable with its mat of freshly cut grass over 60 gathered and the Spirit's convicting power was very manifest as the burning holiness message was given by Dan. Notice the peculiar unction of George's preaching with its telling illustrations from their own home-life, and how the blessing of God electrifies the whole atmosphere while he speaks.

The short testimony service is followed by an altar call to which 12 or 15 responded. Soon the whole congregation knelt in prayer and began to call upon God. You would find it very hard to describe or understand what followed. First one young girl and then another began to scream and throw themselves about in the same manner as those I told you about in our service of Jan. 27, (two months ago to a day). The struggle of prayer-fighting went on: Three demon-oppressed testified to deliverance. One demon possessed came to the point where she prayed for herself and seemed to be coming through to victory, but soon other demoniacs from the neighbouring kraals and scattering congregation came racing in "to the rescue". It is one of the most awful sights I have ever seen: running violently down toward us, head thrown back, arms out-flung, eyes wildly glaring, mouth wide open, uttering the most hideous sounds, rushing head-long into the midst of us; and we found it all we

could do to hold them back and keep them from their object of clasping hands with the victim being prayed for, to give strength to the demon so hard pressed by the prayers of God's people and the power of God.

One look at this horrible sight, and the awful face of that poor girl lying helpless on the floor, eyes turned back into her head, blood and foam coming from mouth and nostrils, tongue protruding; gasping at long intervals for the breath which is being choked out of her by the demon's power,—can you ever doubt again the truth of actual demon possession among these people? At last the poor face took such a death-like aspect, that even some of our native workers became terrified, fearing the poor girl was actually dead—and ran from the hut crying and calling for the heathen parents. A large crowd had gathered and there was a fierce contention, many insisting that this kind of demon should not be prayed for till the permission had been asked of the "Father" of the Devil (The Native Devil Doctor who had "installed" this demon in the victim) and he had taken his demons back. A few maintaining that Jesus' name and power is sufficient: Others with the same type have been delivered in this same revival, and if they will only stand by and give us a chance to pray a little longer, she too will be delivered.

During this time we were engaged in holding (a light grip on the wrist in the name of Jesus she could not break) and talking and praying with a raving heathen demoniac. I don't think we have ever heard one more blasphemous. She maintained that hers were not demons, prayer could not cast them out, etc. We prayed for her in spite of her fierce protest and continue to claim her poor benighted soul for Jesus the Mighty King of Kings. We may have to wait a while to see the final deliverance but if we continue faithful God has promised to hear and we have in the past seen cases even more hopeless, delivered.

The heathen uncle, the mother and brother of the poor girl we were praying for in the church came and refused to let her stay longer for prayer. They had her outside on the grass and she was sitting there "speaking in tongues". They were "worshipping", or honouring and coaxing the demon not to kill her. She did not want to go and wept whenever they tried to take her. She would talk in "tongues" for a while, then speak a few sentences in Zulu. She even spoke to me in English. The demon tried to make us believe it is a Christian belongs to Jesus, is going to Heaven and has no fellowship with the demons. When we saw it was utterly useless to urge any further, the brother especially being determined to take her home, we left her and went into the Rondavel where Trijphina (who had prayed in the church) was again crying out under demon power. Her lovely Christian mother was willing to stand right by, and was herself, like the Syrophenician woman of old beseeching Jesus with tears. In praying for this girl we had another revelation of the wonderful power of the name of Jesus and the helplessness of our heathen foe. She prayed again and testified to her faith in Jesus and His power to deliver her.

While we were praying for her Martha and her daughter Grace were setting the table and putting the final touches to a very appetizing meal. We sat on an assortment of quaint homemade chairs, and there was only one knife between the three of us, but they really had things very nice and clean. Goat, mutton, chicken, lentile stew, soup, green corn, pumpkin porridge,

sweet potatoes and tea, were included in the menu, not only for us but for the many other guests who were served Zulu style from wooden platters and earthen bowls. It was almost dark when we left and it would have been quite difficult to have found our way in the high grass had not Andalia come and joined us a few minutes after our departure. The ride home was cool and beautiful, lit up in the distance by vivid lightning flashes and nearer by grass fires, and a dimly shining moon.

We have had such a vision of the allied forces of evil surrounding this little light-house; heathen neighbours all opposing and looking for an advantage, an opening, a fault to point their finger at—surely Marta, Filimon, and this branch of our work need our prayer. Sunday, Jan. 27th, and Monday the 28th, it seemed the demons spoiled our altar service. God put the burden on our heart. We cried to Him to break the enemies' power and He did so effectually that that was the last time the demons disturbed us. Now again at Filimon's we have had this awful demonstration of their activity and power. We are giving ourselves to prayer and on Wednesday trust to put on a special prayer-campaign right here at the M. S. that God may so work in that place that when we go back again, after another week, we may find the heathen hearts changed and demon power silenced and broken and a mighty victory for the name of Jesus awaiting us. We want to see the name of our King so exalted that His fame may go throughout this whole region, and the poor hopeless pioneers learn that there is a mighty deliverer able to save even them.

After our departure those who remained had evening prayers where Triphena again prayed and testified and the other girl had returned and also prayed and testified saying she would like to be free but counted this possession a very great thing.

Their two brothers were here late yesterday for medicine and seemed much more tender. The very brother who had taken his sister home said he had himself been possessed and delivered through prayer and wants his sister prayed for, and they will be here on Wednesday. Oh continue much in prayer friends. This is in reality a desperate hand to hand conflict with a fearful and determined foe and we stand in need of all the aid you can give.

Yours happy in the assurance of continued victory.

FAITH MacDONALD

Hartland M. S., Paulpietersburg,
Natal, So. Africa, March 19, 1931.

Dear Homeland Friends:

Thanks be unto God which always causeth us to triumph in Christ. . . more than conquerors through Him that loved us. II Cor. 2:14, Rom. 8:37.

Indeed we have great cause to thank Him here in Africa today, especially in our little corner of the field. The revival services which started here Jan. 24, 1931, are continuing, and the power and blessing is deepening. Our great Captain has assured us that it is His plan that this revival should last right through the winter months and reach the most distant parts of this work, and we are making plans for an extensive and intensive evangelistic campaign.

Our quarterly meetings commenced on Wednesday, March 11th and closed yesterday. Each day found from twenty to thirty-five at Bible Class, 10 to 11 a. m., and from forty to one hun-