

## MISSIONARY CORRESPONDENCE

Altona Mission Station,  
South Africa,  
Sept., 1939.

Dear Highway Friends:

Our first Quarterly Meeting has closed and I have the feeling that I always had when Beulah Camp Meetings were finished and the people had departed—a feeling of joy that the services had been so refreshing and helpful and a feeling of sadness to have had to say good bye to friends.

I had prayed most earnestly that the Quarterly Meeting would be a spiritual feast of good things for God's people and that conviction might settle down upon the unsaved and I thank God for answering my prayer for the services were well attended and a good spirit in each one.

On the Wednesday before the meetings started Eugene had to go to Moolman for supplies and to bring in our native worker from Big Mapondleni and a woman who wished to be baptized. He also brought Tulina, another of our workers, who lives nearer, so that evening we had prayers with all those who were here.

The next morning the people began to come and we had early prayers, class meeting in the morning, service in the afternoon and at night as the weather was cold and windy and the baby was sick with a bad cold we had a prayer and testimony service in our living room. In that way I was able to attend also. It was a heart searching service, every person spoke and expressed his needs and then prayers followed.

On Friday Bro. MacDonald and Grace arrived from Hartland with three of our native workers and a native girl. We were greatly disappointed that more of our people from the Natal side were unable to attend but we were glad for those who did come for they were an inspiration to our meetings. Aloni, one of our oldest workers was one who came. He is a dear old man of God. It would bless anyone to hear him talk. We were also glad to see Philemon. He was very sick when we were to Hartland in June, but is much better now.

On Friday morning the bell rang for early prayers shortly after six o'clock and a goodly number gathered in the church and prayed. At ten we had a class meeting and again services in the afternoon and evening.

Saturday the services were conducted as on the other days.

Eugene bought a goat so Saturday night they had a little feast of goat meat, gravy, mealie rice and tea. Just before the evening service Grace and I went out to take tea to the room where our women workers were eating and they offered us meat and invited us to sit down. So we stayed awhile and ate and drank with them. We had a good laugh about the way that I sat down. Grace could do it very nicely but I found it most difficult to sit on my feet. However the women greatly appreciated our little visit and thanked us very much.

Paulina was a great inspiration and help to me during those days. She is a dear consecrated worker who has had great trials but she has come forth as gold. She understands and speaks English very well.

Sunday was a cool day. We had a prayer service in the church at eight o'clock in the morning and then shortly after there was a baptism at the river where one woman was baptized. The afternoon service started at noon. The woman who was baptized was taken into the church, also a man was restored. Five babies were presented to the church. The parents simply promise that they will bring up the children in the

fear of the Lord. Then nine young people made a start towards God so I feel that it was a good meeting.

By night most of our people had departed but we had evening prayers with the few who remained.

May God bless our Christians here and help these who have become seekers to keep on until they are satisfied that Jesus is truly their Savior and may God especially bless our dear homeland people is our daily prayer.

Yours in His service,

GLADYS KIERSTEAD

Altona Mission Station,

P. O. Delfkom,

T. V. L., So. Af.,

Dear Highway Friends: Sept. 2, 1939

In my last letter I wrote you about the outposts in our Transvaal field. I promised to tell you about the native workers in our area.

Just outside our mission grant at Altona lives our station evangelist, Johanisi Nkosi, his wife Trifina, and family of three children. Johanisi is a paid worker (getting about \$7.50 a month) but his wife is not paid although she has her own field separate from her husband.

Both Johanisi and Trifina have a deep Christian experience and are on fire for God. They are zealous in the work of the Lord, especially Johanisi who feels a responsibility for the work as a whole. Johanisi's sense of responsibility has probably had more of a chance to develop as he has travelled over the field more with both George and I in the capacity of an evangelist. In his preaching and life he is true to our doctrines and is a real soul winner. Johanisi's outpost is on Prudentia farm. Trifina's is Altona. When Johanisi is away Trifina takes her husband's appointment and Gladys carries on at Altona with the help of the Altona teacher.

Samuel Mavimbela and his wife are our workers at Entungwini. Samuel is on salary, but not his wife. At present both are undergoing a great trial as their fifteen-year-old daughter has fallen into sin.

Samuel is one of our oldest native workers (he used to travel with father over thirty years ago). He is handicapped in travelling as he lost one of his legs; nevertheless, he goes on horseback and on crutches. His lands for gardens are smaller than most natives so he has to depend very largely upon his \$7.50 a month to provide both food and clothes for his family.

The Mfene outpost is held by Paulina Maseko. She lived for several years with the Sanders and is a great friend of Faith MacDonald.

This worker has been severely tried by an ungodly husband who wanted to take a second wife. Pauline has been wonderfully sustained by her deep experience of sanctification. She is an active worker and a real soul winner.

Up until recently she has been supported by the Sanders family. We would appreciate some person or some missionary society undertaking to raise her salary (about \$2.50 a month).

Little Mapondleni is also worked by Paulina with the help of Alfred Nkosi's wife. I have only met Alfred's wife once so cannot say much about her. She is a comparatively new helper-worker and is unpaid.

Mbucu is cared for by Johanne Maseko, a worker who lives on our Hartland Mission farm. I believe that Johanne is a paid worker. He is one of our newer preachers. He is quite a mimic and quite demonstrative in his preaching. It would do you good to hear his "stock" sermon on "The Serpent." He makes one laugh yet you almost feel as if the serpent was crawling around you.

Our farthest outpost, Mapondleni, is cared for by a widow, Lizzie Mbuli, and a preacher-on-trial, Ephraim Nkosi. Neither worker is on salary although Lizzie has been somewhat cared for by gifts of clothes, etc.

One Swaziland outpost and Sulphur Springs is shepherded by Tulina Nkosi. Tulina is self-supporting. She has had considerable trouble with her children. She herself has had to be disciplined. In spite of all this she has shown a very meek and teachable spirit and seems to be an earnest and energetic worker.

Jimson Ngomezulu looks after a branch outpost near Entungwini. Jimson is handicapped by having to be at the beck and call of the white man who owns the farm on which he lives. He is developing into a good, steady, and active worker. He really deserves to be put on part or whole salary so that he will not have to go away from his field to earn money for clothes, etc. We have begun to take him with us on some of our visits to other outposts.

Daniel Sukazi works our larger and more promising Swaziland outpost. Daniel is another promising worker that is unpaid and who ought to be given some financial help. He has found it necessary to be away from his field for several months in order to earn money. Daniel's wife has helped carry on her husband's work while he has been away.

Jona Myeni, one of our oldest workers, has no definite outpost as he is frequently absent doctoring with herb remedies. He receives no salary.

One of our most tried and capable women workers is Trifina Msibi. She has charge of one of our largest outposts in the Mozaan river area. She also alternates with Johanisi in the Prudentia area. She is on part salary, receiving about \$2.00 a month. She really deserves to be on full salary (\$2.50 per month).

Talida Nzima is also a woman worker. She has charge of the Klipvaal work and alternates in the Mozaan area with Trifina Msibi. She is short and stout and a rather unctuous and eloquent speaker. She receives about \$1.25 a month as an allowance.

Our last worker is Belina Myeni. She is an assistant to Talida in the Klipvaal area. She has yet to prove herself.

Besides these workers, our preachers, we have 16 or 18 other helpers or prayer women. They go and have prayers with the sick and help to carry on services in the absence of the preacher.

Yours in His vineyard,

EUGENE A. M. KIERSTEAD

## USEFUL IDOLS

"Their idols are . . . the work of men's hands."  
—Psalms cxv. 4.

General Havelock, the great Christian soldier in India, as soon as he had captured a certain city, sought a place for a prayer meeting. There was a famous heathen temple in a retired grove, devoted to the service of Buddha. He secured one of the chambers in it—a large room filled with images of idols sitting all round, with their legs crossed and arms folded on their laps. One day an officer strolling round the temple heard the sound of English singing. He followed the sound, and it led him to the upper chamber, where Havelock, with his Bible and hymn-book before him, surrounded by more than a hundred of his soldiers, was holding a prayer meeting. The room was dark, but every idol had a lamp in its lap, shedding more light than any idols had ever given out before. Some one who tells the story wonders if Havelock read the 115 Psalm. —Ex.