

MINISTERS AND CHURCHES

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Go Ye Into All the World and Preach the Gospel to Every Creature

MISSIONARY CORRESPONDENCE

Altona M. S.,

May 31st, 1946.

Dear Highway,

Sunday was Communion Sunday at Kipenyawo so about ten o'clock the native teacher and I started out for the service on our bicycles. As the distance is only about seven miles and the country between here and there is fairly level we arrived in good time. Daniel Sukozi's kraal was just finishing a belated breakfast after an almost all night Saturday night special service.

About mid-day Daniel's front room began filling up so we started our service. It was not long before our congregation was overflowing into the bedroom. The writer preached from the text Daniel 5:27. "Thou art weighed in the balance and are found wanting"; the Zulu text, freely translated, reads, "You are weighed on the scales and found to be light". We developed our theme as follows: Seekers for salvation who stop at giving themselves to seek the Lord, Christians who stop short at regeneration or the second definite work of grace, and members who fail to grow in grace or who compromise with heathen practices are all light when weighed upon God's scales. All were exhorted to examine their hearts in the light of this scripture and make sure that they could measure up to the standard that God demanded. After a few testimonies, a goodly number partook of Communion and an offering was taken up after which the service closed. We were then served with mashed sweet potatoes, chicken fried in eggs and flour, and coffee for a belated dinner. We arrived home just after sundown.

Monday morning Harold and I started for Lounsbury by bicycle and by foot. We soon covered the first five or six miles to the now abandoned gold mine at Klipvaal where we left our bicycles. The next two or three miles took us down to the level of the Pongolo river a thousand feet below. After some difficulty we located the ford and after tying up our trousers, shoes, coat, and luggage in a bundle we slipped and splashed our way over to the other side. What a climb we had after that as we went up a very steep and rocky native path for about fifteen hundred feet above the level of the river! Then came eight or ten miles of walking along the rolling veld through tall grass, by mabele (kaffir corn) gardens, down over rocky pasture land, through dongas, by clusters of native huts, and across rocky wastes until we got under the Lounsbury escarpment rising another thousand feet higher above our heads. A drink of nice, clear, cold water revived us and we climbed wearily and foot-sore along the side of the mountain until we got

to the village where we found food and shelter for the night.

Tomorrow, Tuesday, we were pleased to see that our new mission or church site had been well cleared of trees since our last visit and that stones had been hauled for building operations. We also discovered that the brick we had ordered were now made and dry and were just about ready for burning. After arranging to get a helper for building and someone to look after our building materials when they arrived, our work was pretty well over.

The evening before I had been told of a property that was for sale in the native portion of the village so we went to inspect it. We found it centrally located, two lots with dwellings, and the stone walls of what had been a native church. The price asked was just over eleven hundred dollars.

I felt that this property would be ideal for our purposes if we could afford to buy it because of its location and its buildings. It would provide a home for a preacher, a church building without too much trouble, and a place to which we could send our church young people for further educational training.

Some may wonder why we should need two sites in the same village. The reason for this is that Europeans (whites) and natives (blacks) are required to have separate areas of residence so we need a place where the missionaries can stay and another for our church and native preacher within the native section of the township.

It will be a pity if we cannot buy the above mentioned property in the native township as freehold lots and church sites in native areas are at a premium and very hard to get. We are praying that we shall be able to take advantage of this opportunity.

Harold and I are now back home but we did not get here without more sore muscles and blistered heels. Our natives, commenting on our trip, said that we were now travellers indeed and should be fit for almost anything. Well, everything in its place but no more just now thanks.

Yours in His service,

E. A. M. KIERSTED

Altona Mission Station,
June 7th, 1946.

Dear Mission Enthusiasts,

Some of you may often wonder what the Zulu heathen needs to be saved from and possibly what his primitive beliefs or religions are.

The primitive Zulu believes in a Creator or First Man who is called uMvelingangi, the first one, or uMlenezumunye, the one-legged one. Mvelingangi is the creator who is supposed to have produced man from out of a reed and who brought the world into being. His name, uMlenezumunye, refers to his greatness or stature, he be-

ing so tall that, when he ascends to the top of a mountain in a cloud, only his leg can be seen. Should this supreme being make his presence known, gifts of beer and meat are taken to him to the tops of the mountains by naked girls. He is especially entreated to send rain in times of drought. At that time men carry beer to him, pray for rain, and roll stones down the hillside in order to call his attention to their plight.

The Zulu's devil are called Bataki or evil doers and it is they who cause death and sickness and most other calamities and misfortunes. They are supposed to perform their dark deeds through the use of powerful medicines and enchantments. Their services can be bought and they act as tools for those who wish to get revenge or wish to get rid of their enemies. Many natives believe that these Takati or witches travel at night on the backs of baboons and ant-bears.

In order to discover who your enemy is it is necessary to consult sorcerers or necromancers or izangoma as they are called. Some of them divine by asking questions which elicit responses (sort of a hot and cold game), others by throwing down bones and interpreting their message. Evil can be warded off or driven away by counter-medicines and appropriate ceremonies. There is a special doctor for nearly everything whether it be for sickness, demons, lightning, love charms, or what not.

The guardian angels are the spirits of the dead and are religiously revered and honoured with great ceremony. They must be consulted on all important moves and told of what is about to or has taken place. When things go wrong it is thought that the spirits are angry so a beast is generally slaughtered and eaten to appease their wrath. Meat, beer, or snuff are set aside for them at such times. These spirits are thought to reside in different animals or inanimate objects so these must not be killed or desecrated. Small green snakes, black sheep, lizards, and the coney are the favorite abode of these spirits or amadhlosi.

You can thus see that Zulus have only a slight glimmering of the truth and need the light of the Gospel to save them from their darkness and superstitions and fears. Often this is a hard and almost impossible task but again there are cases when God saves them marvelously.

Yours for saving "black diamonds".

E. A. M. KIERSTED

CORRESPONDENCE

Dear Editor of Highway:

Although quite week in body I will venture a few lines that may be of interest to your readers.

On the 11th of May I went to Upper Knoxford N. B. for a visit to my niece, Mrs. Miles Wolverton. I hoped to shake off the intolerable hives