

# South Africa General Mission.

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ARTHUR MERCER, 14a, Lingfield Road, Wimbledon, to whom all communications, donations, &c., should be addressed.

## Executive in South Africa:

Rev. ANDREW MURRAY, Mr. W. SPENCER WALTON, Mr. DUDLEY KIDD, and Mr. FRANK HUSKISSON.

14a, Lingfield Road,  
 Wimbledon, S.W.

Dear Friend,

You will doubtless remember that on the cover of the November "Pioneer" we mentioned that feeling more deeply than ever our need of united waiting upon God for the furtherance of the work in South Africa, we ventured to suggest that all our Local Helpers, Home Helpers, and friends of the Mission, should give up half an hour on Sunday, Nov. 14th, to this object—if possible, getting alone with God for that time during the day.

The two subjects for which we suggested that prayer might be offered up were:—

**Firstly.** For a definite anointing of God's Holy Spirit for each individual worker in the S.A.G.M. at home and abroad.

**Secondly.** For a large increase in the financial support of the work—remembering especially the **General Fund**, that God's stewards might have the Mission and its work laid upon their hearts.

We have had ample proof that this suggestion commended itself to a large number, we are therefore going to ask that this may be repeated, and the day fixed for giving this individual half hour to waiting upon God, is **Sunday, Jan. 23rd.**

This outside page of our cover is very valuable space which we have used over and over again for advertising our publications, with most encouraging results, and no doubt we could receive, in these days of advertising, a very helpful sum of money if we let it for advertisements. We believe, however, that by devoting the space to a request for prayer we shall really get far more than by letting it for advertisements.

We feel our need of prayer to-day more than ever, and also feel strongly that the prayers of God's children are of greater value to us at the present time than anything else.

Trusting that you will join with us on **Sunday, Jan. 23rd.**

Yours sincerely,



*Arthur Mercer, Secy.*

## Local Helpers' Union:

Secretaries: Miss C. MERCER, Miss E. McCLURE and Miss E. DAVIES, 14a, Lingfield Road, Wimbledon, S.W.

## Home-Helpers' Union.

Hon. Secretary: Miss AGNES STILEMAN, 14a, Lingfield Road, Wimbledon, S.W.

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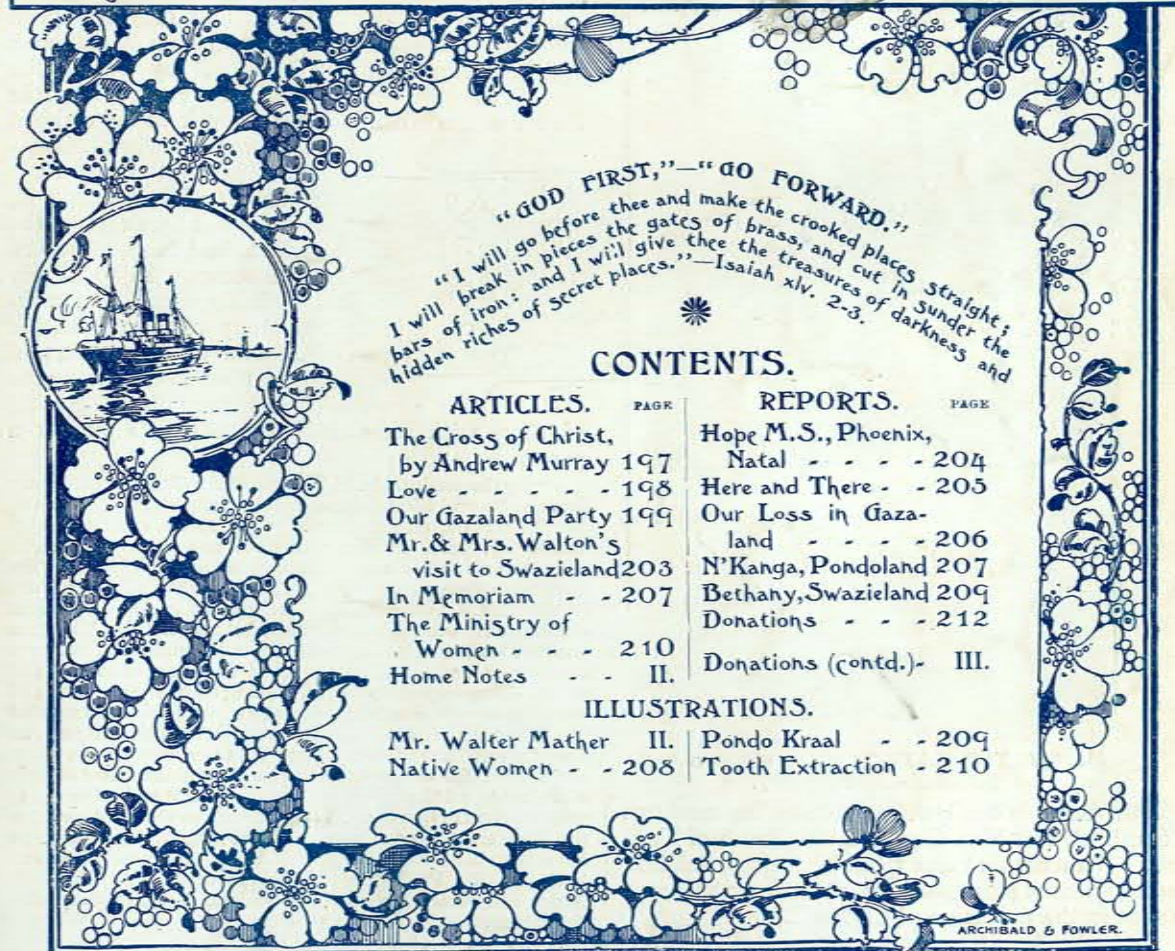
Hon. Secretaries: Miss MARION ROBERTS and Miss DAISY ROBERTS, 14a, Lingfield Road, Wimbledon, S.W.

Price 1d.

No. 2. Vol. xi.



# The SOUTH AFRICAN PIONEER



"GOD FIRST,"—"GO FORWARD."  
 "I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness and hidden riches of secret places."—Isaiah xiv. 2-3.

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☛ "OUR GAZALAND PARTY," p. 199.

"The heathen shall know that I am the Lord—when?"—Ezekiel xxxvi. 23.

HOME NOTES.

A LETTER was placed in our letter box the other day containing three sovereigns, and the following written on the envelope: "For the S.A.G.M. The only acknowledgement I ask is that you will pray for me. Anon." We need hardly tell our anonymous friend, who we hope will see this, that they shall certainly be remembered at the Throne of Grace. We value this gift very much and the silent testimony to prayer.

order a copy at once, 1d. each, 10d. a doz., post free, and 6/3 a 100, post free. If distributed broadcast it might interest a large number of friends. The second booklet is called "The Zionist Movement, a herald of His coming," and is written by Mr. Arthur Day; this is the same price as the above.

This is sad news indeed from Uganda! Mr. Pilkington gone! It seems hard to realize, Humanly speaking, it is surely one of the heaviest blows which the C.M.S. in Uganda could have sustained. At this juncture in the Mission's History, some of our friends might like to expend the sum of threepence and purchase a small book entitled "The Gospel in Uganda," by Baskerville and Pilkington. It will there be seen how the Power of the Holy Ghost as a gift to be claimed

and appropriated by all Christians just as they have claimed the gift of life, was claimed, and was followed by a revival the like of which had been unknown in Uganda before. In the Times of Jan. 12th appeared a remarkable testimony to him from the pen of Captain C. H. Villiers, of the Royal Horse Guards, who went up to Uganda in the Spring

of 1893 with Sir Gerald Portal. We extract a part of it:—

"By the death of Mr. Pilkington, of the Church Missionary Society, Central Africa loses one of its most valuable pioneers. Mr. Pilkington, educated at a public school and Cambridge University, gave up every comfort and great chances of advancement at home in order to go to Central Africa. . . . On coming to Mengo, the capital, which is also the headquarters of the C.M.S., we soon saw the reason of the wonderful civilization to which these people had attained. Mr. Pilkington was the leading spirit of the C.M.S. missionaries. . . . A large number of natives of all ages had been taught to read and write. They looked up to Mr. Pilkington as their friend, and would go anywhere and do anything for him. He accompanied the Waganda, at their special request, as their chaplain on the Unyoro Expedition, living in their camp with them throughout the entire campaign, and was the cause of their abandoning all their former ideas of warfare and behaving as well as civilized troops. . . . It is owing to the attachment of the Protestant Waganda to men like Mr. Pilkington that we have been able to hold Uganda so easily up to the present time. In Mr. Pilkington's death the cause of civilization in Africa has received a severe blow, and England has lost a devoted servant."

We deeply sympathise with the C.M.S. in their time of real trial and ask for special and united prayer for Mr. Leakey, Mr. Clayton, Mr. Buckley, Mr. Baskerville, Mr. Wilson, together with the ladies at the capital and the native Christians. A.M.



Mr. WALTER MATHER (Trinity College, Oxford). Sailed Nov. 6th, 1897.

Mr. Suter is busily engaged in taking meetings in Scotland, and Mrs. Goslin in the South of England. We trust that as a result of these deputation meetings many more may be led to take a deeper interest in the extension of the work.

We are bringing out two new booklets that we should like to see in the hands of all our friends. One is called "Light and Shade in Pondoland," with four or five illustrations, from the pen of Mr. Dudley Kidd. If you really want the Pondoland Mission news in a nut-shell, up-to-date, you should



The SOUTH AFRICAN PIONEER

Vol. XI.

No. 2.

PRINCIPAL CONTENTS.



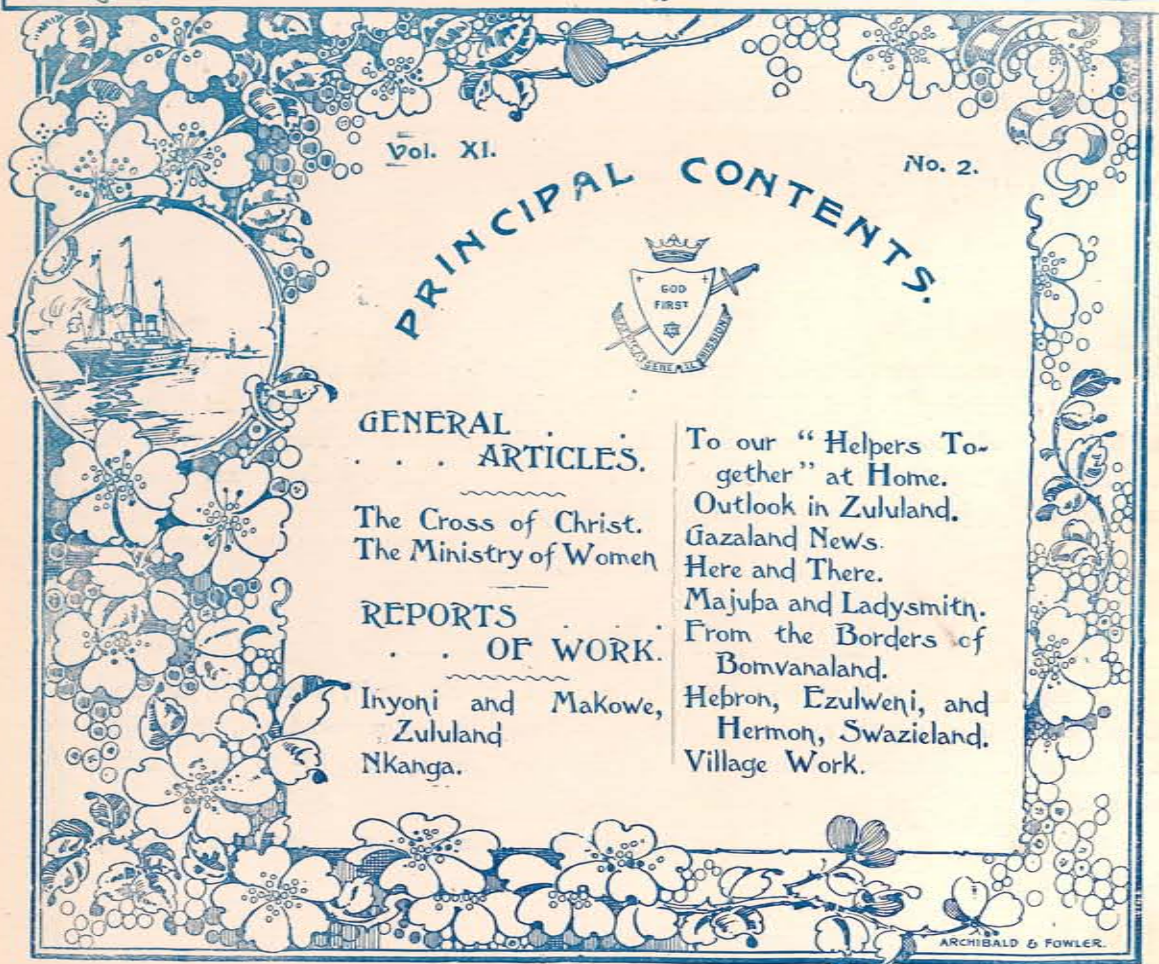
GENERAL ARTICLES.

The Cross of Christ. The Ministry of Women

REPORTS OF WORK.

Inyoni and Makowe, Zululand Nkanga.

To our "Helpers Together" at Home. Outlook in Zululand. Gazaland News. Here and There. Majuba and Ladysmith. From the Borders of Bomvanaland. Hebron, Ezulweni, and Hermon, Swazieland. Village Work.



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"Sin and its Conquerors," by DEAN FARRAR	...	...	1/6
"The New Law," by SINCLAIR	...	...	1/6

## Children's Books.

A large assortment of these from all the different publishers, such as Religious Tract Society, Sunday School Union, Partridge, Nisbet, Warne, &c., &c., are now in hand by such well-known Authors as Hesba Stretton, Susan Warner, Pansy, Rev. E. P. Roe, &c., from 4d. to 5/- each. A new edition of JOHN G. PATON for young people, illustrated, at 1/6, just received—a marvellously cheap book.

## Bibles.

A large assortment kept in stock of Oxford, London, Bagster's, Variorum, Revised or Cambridge Bibles in great variety. Large Print Bibles, in flexible bindings, from 7/6, and Morocco Yapp, silk sewn, with or without Teachers' helps, from 5/- to 45/- Bible Society Bibles in Dutch or English, from 6d. to 10/9.

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were far off,



are made nigh by  
the blood of Christ.

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"Statute

"Assura

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# THE South African Pioneer.

The Official Organ of the South Africa General Mission.

No. 2.

FEBRUARY, 1898.

VOL. XI.

## THE CROSS OF CHRIST.

(BY REV. ANDREW MURRAY.)

### THE CROSS MADE OF NONE EFFECT.

*"Christ sent me to preach the Gospel, not with wisdom of words, lest the cross of Christ be made of none effect.—1 COR. i. 17.*

WHAT a solemn thought that the cross of Christ can be made of none effect! That people may love to hear of it, may bring it, as they think, their homage of reverence and trust, and yet in their lives prove that it has none effect! It has no power over them to bring them into the death that is the gate of the true life.

And what a solemn thought that it is not by great sin, or unbelief, or enmity that this comes, but simply—*by the wisdom of words.* The spirit of the world seeks to accept and adorn the cross, so as to make it attractive to men, and lo!—it makes it of none effect!

And what a solemn thought that just the very messengers of the cross, the men to whom Christ entrusted the preaching of it, should be guilty of this folly—spending their lives in preaching the cross, and all the while making it of none effect! Even Paul was in danger of doing this. And so Christ, when He sent him to preach the Gospel, gave him just this one warning: *Not with wisdom of words!* lest the cross of Christ be made of none effect!

And, once more, what a solemn thought that this may be done all unconsciously, and that, while men are wondering and discussing why the preaching of the cross has not more power, the answer that is nearest is not thought of: It is the wisdom of words makes it of none effect.

And, saddest of all, what a solemn thought that the Church, in the way she trains her ministers, in the undue prominence given in study and education to culture and literature, may be actually fitting men most effectively to do the work that makes the cross they preach powerless—training them in wisdom of words!

Would God that ears and hearts may be opened to hear the voice from heaven to all who preach the Gospel: *Not with wisdom of words!* lest the cross of Christ be made of none effect.

It is often said in regard to preaching that the essential thing is the matter, and that thus our one care should be to see that *what* we preach is God's truth. However much this view may appear to honour the Word, it is far from correct. To know *how* to preach is of as vital importance as to know *what* to preach. Paul might have preached the truth of the cross—if he had not done so in the right way, *without wisdom of words*, he would have made it of none effect. Thousands have preached the cross to little purpose, because there was something wanting in the spirit in which they did it. In time of danger a man may make a patriotic speech with the matter admirable and the arguments unanswerable. If there is reason to believe that he is a deceiver or a traitor, what he is makes what he says of none effect. The truth he speaks must be truth to him and in him; it is the spirit and life that there is in him that gives his words their weight. *What* we preach—that has reference to Christ and His work for us on the cross. *How* we preach—that points to the Holy Spirit and His work in us through the cross. To both our preaching must render equal honour if it is to be effectual. It is not the doctrinal correctness of the truth, but the very truth of God living in us, that works preaching in demonstration of the Spirit and of power.

Paul's commission was thus: Beware of preaching anything but the cross as your gospel; beware of preaching in any other but its own spirit.

And what was the mark of that other spirit that was to be avoided? Throughout the first three chapters of this first Epistle to the Corinthians, there is one clear answer given, with the little word *not* continually repeated: *Not* with wisdom of words; *not* the wisdom of the wise; *not* the wisdom of this world; *not* with excellency of speech or wisdom; *not* with enticing words of man's wisdom; *not* the wisdom of men; *not* the wisdom of the princes of this world; *not* in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of the world is foolishness with God, because the foolishness of God is wiser than men. The Kingdom of God is *not* in word, but in power. Let us read and take in these words of the Holy Spirit until we see how the one great temptation the preacher of the cross has to fear, the one great power by which Satan makes that preaching of none effect, is—*words of man's wisdom.*

All this is the opposite of what we hear in our days. We are asked whether the mind is not indeed one of God's most wondrous gifts, indispensable to knowing Him; and whether He and His service ought not to have the best we can give. "The highest existence in the universe," it is said, "is mind, for God is mind, and the development of that principle which assimilates to God must be our supreme good." Men forget or ignore what Scripture says about the mind being carnal, corrupt, blinded, so that it is only as the believer is transformed in the progressive renewing of his mind that he can know spiritual things. We are taught that the Gospel must be adapted to the age by translation; that this can only be done when the preacher is in full sympathy with the aspirations and tendencies of the time; and that we must cast into the fair moulds which we owe to men of genius the message of heavenly peace.

Men do not see that as the student throws himself heart and soul into the literature of the age to enter fully into its tendencies and aspirations, and to acquire the power of re-casting the message of peace into the fair forms that please men, he comes himself under its power. The kingdom of this world, even as the kingdom of heaven, refuses to unlock its treasure on any condition but that of enthusiastic devotion. And however staunchly orthodox the preacher may remain in proclaiming the atonement of the cross, the desire of meeting the men of the world halfway, and gratifying their taste, will rob the preaching of its power. And gradually the cross will become in the preaching what it has become in act—the symbol of certain truths with regard to suffering and love which the world can admire, while God's thoughts as to the necessity and effect of that suffering, the enmity and curse of man's sin, and the object and claims of that love, in atonement and a supernatural redemption, are rejected.

If once we are willing to accept the Divine message "not with wisdom of words," it will not be difficult to find the reason for the prohibition. Think of the devotion of time and the intense concentration of effort needed to acquire the wisdom of man—to how many it has been the loss of their spiritual fervour? What we spend so much time and labour on we cannot but value—how natural it is, all unconsciously, to put our trust in it—a trust that leads us away from that entire dependence upon God and His Spirit which alone has the promise of power. Think of the difficulty of preaching the true cross—God's cross—man's estimate and rejection of Christ, God's revelation of sin and His curse on it, and His redemption for the guilty, the crucifixion of the believer to the world, and of the world to him, in a way to gratify the literary taste or the worldly prejudices of those who are called the educated. It is an impossibility. The only result must be—making the cross of none effect.

No; Christ's method was a different one. He came with a message that caused offence to human wisdom, even among His own disciples. At Pentecost His disciples took up the position of bold and uncompromising antagonism to the world. Paul gloried in a cross that was a stumbling-block and foolishness: the very thought of the offence of the cross ceasing was to him a sign of compromise with the flesh. The foolishness of preaching, the foolishness of a crucified Christ, the foolishness of God,—these are, for all ages, as long as the world is the

world, the only power that is to be wiser and stronger than men. Instead of deluding men with the idea that the worldly mind can be coaxed or argued into the acceptance of the cross, the Gospel comes boldly to preach a cross which is to show men the innate enmity of their heart against God, and the depth of their misery under His curse. Hide this from men, or soften it down—they may accept of the cross and Christ who died upon it; it cannot be to them the power of God to salvation; they will never learn through it to die to sin and self and the world, or to glory in it because it crucifies them to the world. It is easy for man's wisdom to win men to a cross that leaves them uncrucified. True Gospel preaching is to be led by God's wisdom to offer the cross with all its sin and guilt, with all its exacting demand of unconditional surrender and crucifixion with Christ, and then to trust to God's power to give that which appears foolishness and a stumbling-block acceptance and victory.

The cross came not by man or man's wisdom. In opposition to all man's wisdom it was God's wisdom revealed on earth. Even so now, it is in its contrariety to man's wisdom that it will convert and save. If God's servants will but seek to know that which human wisdom cannot give them, which it will most surely hide from them—what God's thoughts are of the cross, and how His power works in its foolishness and weakness, they will learn to believe in its sufficiency to break its own way into the heart, to humble and to heal, to slay and make alive again. They will discover what has been the reason that the preaching of the cross has comparatively so little effect, and, in casting aside human wisdom, they will see, as never before, the need of being led by God Himself into the mysteries of the cross through a life crucified with Christ. Their preaching of the power of the cross will become the utterance of their heart-experience—a testimony to God's power in them, a proof of God's power through them.

### Inyoni, Zululand.

"GOD IS OUR REFUGE AND STRENGTH."

YOU will be pleased to learn that "Grace Mission Station," which is situated on the north coast of St. Lucia Lake, Zululand, was practically completed by December 1st. The church and five rooms are under one roof. Most of the material in the walls and roof consists of reeds which grow by the side of the Lake; nearly all the rest of the material was cut in the bush, which was not an easy task. The walls are plastered on both sides with the earth from large ant-hills mixed with sand. The floors are of the same material except those in two rooms, which are nice board floors. The building is situated on an elevation, so that we have a fine view of the Lake, where fish and birds are numerous. We also have a fine view of the country far beyond the Lake.

As our station is on the main thoroughfare many natives pass by. They usually stop and admire those things which are uncommon to them. Our boat and plough are especially interesting, as they are the only

ones in that part of Zululand. A number were at our place the first day we ploughed. Their astonishment was great. We ploughed a few days for the Chief, which greatly pleased him. He and his people seem pleased to have us with them. They gladly attend our services and listen very attentively.

We earnestly desire the prayer of all God's children that many of these people may receive Christ. This is indeed a very needy field. We can travel far to the north and not find one ray of Gospel light. Go east to the sea and not one witness for Jesus can be found. Looking south and west we behold a great and needy field. In the midst of these many thousands of heathen is our native helper Umbanyana, the only witness for Jesus during our absence.



On December 2nd Mr. Haigh and I started for the Umponkonyoni station, which is thirty miles away. We arrived there before dark on the second day, which is rapid travelling with oxen over our roads. On the third day a native boy and I walked about twenty-five miles and carried our luggage. We gladly rested at Pataane Mission Station over Sunday.

Early Monday morning Brother Rodseth went with us ten or twelve miles on our way and held a meeting. Soon a rain and wind storm set in, which continued nearly all day. How wonderfully God provided. At the close of our meeting one of the men who attended had to carry the mail to the Umfolosi Magistracy, where I desired to remain over night; so I gave him a sixpence to carry my goods, and we walked the rest of the twenty-eight miles before night.

The next morning was not pleasant, so we started very late and walked sixteen miles to the Norwegian Lutheran Mission Station at Umgooya. We waded

through the Umhlatasi River, which has been closed because of rinderpest ever since the morning that the Lord allowed me to cross in September. The man with the next load of goods that came after mine, found the river closed to all traffic. He waited. All of his oxen died; the goods, which were damaged, were finally loaded on to another wagon and taken away by mules. I hear the wagon, yokes, etc., remain in the sunshine and rain, and the owner, who is financially ruined, would gladly sell them for only £15.

I was up very early on Wednesday morning but on account of the rain did not start until late, and walked fourteen miles to a store. A passer-by carried the news to my wife that I was coming, so a horse was sent to meet me the next morning, but I had to ride slowly the most of the way as a heavy rain prevailed. At last the rain ceased, the sandy roads began to dry, the horse quickened his pace, and I was soon in sight of Bethel Mission Station and presently saw Mrs. Keyes waving her handkerchief. The horse redoubled his speed, and very soon we had the great joy of meeting again after nearly seven months' absence. Then I had the great pleasure of meeting my precious baby boy. We are very grateful to God for so wonderfully keeping us. We have truly proved that His grace is sufficient. In times of peril and disappointment He is very near.

Because of the dread disease rinderpest, which is causing the death of thousands and thousands of cattle, we are still unable to go to our Station, so are stopping at Bethel Mission Station in the southern part of Zululand. We ask for special prayer that God will teach and use us. We find many opportunities for service and long to see these people living fully for Christ. Nine have recently been baptized and others will follow.

On Christmas Day the natives were with us nearly all day. Excellent meetings were held. Rice and sugar water was provided at noon and greatly enjoyed. Two days later I left for Durban to talk with Mr. Spencer Walton about the work and its needs. It was indeed pleasant to meet the dear workers for a few days and to find the work prospering. We especially ask you to pray that the Lord will send us a Spirit-filled native Evangelist, and to safely keep our oxen as a testimony of what He will do for those who trust Him. He who is able to save is also mighty to keep. The Lord so wonderfully kept and helped us in 1897 that we most confidently trust Him for 1898, yea all the days of our life.

Yours in Matt. ix. 3, &c.,  
NORMAN W. KEYES.

God's children are all salamanders: they live best in the furnace of persecution.—BOGATSKY.

I have nothing to do with to-morrow,  
My Saviour will make that His care:  
Should He fill it with joy or with sorrow  
He'll help me to suffer and bear.  
I have nothing to do with to-morrow,  
Its burden, then, why should I bear?  
Its grace and its strength I can't borrow:  
Then why should I borrow its care?

ANON.

## TO OUR "HELPERS TOGETHER" AT HOME.

"I will say to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth . . . whom I have created for my glory."  
—(Isa. xliii. 6, 7.)

IT is difficult to believe that the souls around us here "sitting in darkness" could have been created for God's glory! Yet Gen. i. 27 is true of them as of us, "In the image of God created." What havoc has not the Devil and sin wrought! As we see the manifest effects of his hateful power in these poor souls, we begin to realize as never before that we have a foe to face whose position is impregnable apart from the Holy Ghost; and we long that our beloved "Sub Secs." and "Local" and "Home Helpers" should realize this also. How we wish you could even have one month's insight into things as they really are out here! Words are all too poor to paint the needs of South Africa. The very appearance of the natives gives one some little idea of what their hearts must be. There is a sort of "demon-possessed" look in most of their faces that is not seen on the face of even a bad white man—an indescribable "God-less" expression—that must be seen to be understood, and we simply recognize that we are in the enemy's kingdom here. The very gestures, laughter, habits (little as we have yet seen) all indicate a fearful lack of something that we never could see at home. When once the real heathen have been met with, we shall never again talk of the "home heathen"! Home sinners if we will, but they are not "heathen." Christianity has exercised its influence for generations at home, and its effects are felt in some degree through every grade and class of the people; but here the influence of the Devil has been eating like a canker deeper and deeper into souls, age after age, and the effect as seen to-day is appalling. We pray that God may unveil to you each individually more and more "the depths of Satan," so that you may the better understand the condition of these "other sheep" for whom Christ died.

He wants you to "understand what the will of the Lord is" concerning them and us who "live among the heathen." Have you, dear friends, ever set yourselves definitely to wait on God, not only to find out what He would have you do, but that He might take you into the "secret of His presence" and there reveal to you something of the purposes of His great heart for the world? Ask Him to show you what "the heart of mercy of our God" is. (Luke i. 78, R.V.) See how "the dayspring from on high hath visited us, to shine on them that sit in darkness." Let the divine love that "remembered us in our low estate" so meet you that you may be gladly willing to go on with God, so that He may equip you for the campaign—either for a life of intercession such as you have not yet known, at home, or for "active service" in the enemy's country. Friends, be real with God over these things. If one thing has been burnt in on one more than another in these weeks in Africa, it is the need of Reality. Shams won't do here; though people put up with a good many at home! Let us seek God's face in sincerity, with a holy determination

to know His will and do it, at any cost to ourselves. Let there be reality in our waiting on God; in our intentions; in our intercession; in our giving—in our whole lives. "Let God be God" in a deeper degree than we have ever known yet. Some of us are only beginning to find out how infinitely great our God is: how limitless His resources, how vast His power and wisdom, how fathomless His love! Surely He is a God worth telling the world of! But we know that only in the proportion to what He is to ourselves shall we desire to tell of Him. If He is not much to us, we shall not have much wish to speak of Him, but if He be in our own lives "El-Shaddai" ("the God that is enough"), the God who can save, and keep saved, we shall not be able to keep the glad tidings to ourselves, but shall love to "tell out among the heathen that the Lord is King." We ask you to seek God's face continually on behalf of the heathen, and on behalf of the Europeans (whose lives are a terrible reproach to the name of Christ), and on behalf of all those connected with the S.A.G.M. whom God has sent out here as His witnesses, and, as you pray for us, and the advancement of Christ's Kingdom in Africa, so we remember you and "make known our requests for you with thanksgiving." Dear friends, you have as much to do, in God's purpose, with the hastening of His coming, as we have. Let Him teach you how to pray—what to do—and how to do it. Be real "helpers-together" with us, and above all co-operators with God in His mighty work of preparation for that day when "the kingdoms of the world shall become the kingdoms of Our Lord and of His Christ."

B. PORTER.

Johannesburg, December, 1897.



## A HEATHEN DEATHBED.

"Stay and see where I go."

(Almost the last words of a dying Kafir woman.)

THESE simple words were spoken not in idle jest  
But full of mingled awe and seriousness.  
The fear of death! so freely now confessed  
Amid such grim surroundings. Oh how  
comfortless!

Only a woman it is true—a heathen soul  
Afraid to face the darksome valley all alone;  
Hearing in that dread hour the billows roll  
That wait to bear her to the great unknown.

No pillow soft to rest that weary head,  
No loving heart to soothe or sympathize;  
Cast off—a thing of nought, as good as dead,  
Her helpless, sad condition: who can realize?

We told her very simply of the love Divine,  
God's grand provision for a world's great need;  
For her—Oh blessed fact that light did shine,  
But then, alas, how slowly did the message speed.

The shadows gather; death is drawing near,  
Soon she must bid farewell to all below;  
The future like the present dark and drear,  
Her only wish—"Do stay and see where I shall go."

\* \* \* \* \*

That upturned face, those words, that Christless kraal,  
Have they no message? Can you pass them by?  
Methinks o'er all I hear the world's Redeemer call,  
"I died; they need not die, they need not die."

DAVID C. HAMILTON.

(Lutubeni, 23rd December, 1897.)



## THE OUTLOOK IN ZULULAND.

BY W. SPENCER WALTON.

AT last our little Colony of Natal has annexed Zululand, and our High Commissioner, Sir Marshall Clarke, after some years of good work, has left Eshowe, and Zululand is under Natal rule. It is not our purpose to discuss the wisdom of this, we are only keen for the souls of the Zulus, and pray for the peace of the country so that the work of the missionary may not be hindered and bloodshed avoided. Dinizulu is back from exile in St. Helena, a paramount chief, but a paid chief under the Government. He will live in a nice house, recently built near Eshowe, and more or less be the instrument in the Government's hand to control his people. What a contrast to the free, fearless chief of days gone by!

There may be a bright outlook for future prosperity. Time will prove.

A good deal has been said and written of late about the country's resources, much only wild speculation. Its mineral wealth has not been proved, but we hear of large coal fields, as well as gold-bearing quartz. The coast is undoubtedly good for sugar and tea plantations, the high land very ordinary for farming, with stretches of veldt, good for cattle rearing. In the districts of the Black and White Umfolozi Rivers the dreaded tsetse fly abounds, as well as in the chiefs Fogati and Nsamana's districts. Of course this is fatal to all oxen, trekking or otherwise. To the South of the Umfolozi about 20 Mission Stations are to be found, with numerous out-stations. To the north only five. This is the largest and most densely populated portion.

If you divide Zululand into quarters, the N.E. is the one the white man avoids. Its four months of fever is a great barrier to all except one or two storekeepers and the missionary. This is our parish, and has in it the two large Lakes St. Lucia and Usebu, as well as False Bay. It is virgin soil and a door God has opened and we have entered, far away from any other man's foundation. We are the first to enter and have found it a wide door and effectual. Mr. Olsen-Feyling and his intrepid little wife entered it and have reared our fine sanatorium on Makowe hill. A grand "fall back" during the fever months. It was my privilege to travel through a large portion of this district during 1896 and to select the site occupied at the present moment by the recently built "Grace Mission Station." Another site we applied for was refused, and we were able to see God's hand in this. The Chief has turned out a bitter opponent to the Gospel and will not let his people go to the "Umfundesi." The other

site granted on the seaboard south of the Lake, is splendidly situated. When our station is built here and our out-stations put up, we shall command the Lake and will be able to press on North into sunken, degraded Amatongaland and the district of the Chief Umtymbane. We cannot thank God enough for enabling us to obtain such splendid positions. We cried to Him "show me Thy way," and we praise Him for the text so blessedly proved—"He led them on safely, so that they feared not."

Our dear brother Keyes, who is in charge of Grace Mission Station, has not mentioned much about his seven months' work up there. It has been a season of much self-denial, very hard work, many dangers and at times suffering. His tramp one night through a forest district swarming with leopards, buffaloes and rhinoceros only helped to prove God's wonderful care. This testing time proved a trusting time. At other times his inability to obtain the necessities of life kept him on very low diet. Soon after his arrival to build, the mosquitoes came down like swarms of bees. He and Mr. Haigh had the choice of two evils—to be nearly eaten and poisoned or sleep in a room dense with smoke. Sleepless nights were not uncommon, all proving a trying ordeal after a day's hard work, under a broiling sun, either felling trees, cutting reeds for thatching, or breaking up ant-heaps for plastering. He has walked over 100 miles, some days through pouring rain, sleeping where his loving Father provided a bed.

All these months the fever has not touched him, and he with Mr. Haigh are now able to look back upon a station and church ready to be occupied when the summer rains and storms cease.

At present, a dark cloud has settled over this district. Thousands of cattle have been swept away by the Rinderpest, which has come upon them in a most virulent form. Locusts have covered the country like a pall and cleared completely the mealie fields. Famine is before the natives, and by the time many read this will be upon them. When visiting the Lake in 1896 I saw then something of the need, which was touching indeed. Now it is worse than ever.

This is a dark outlook indeed, but, on the other hand, the missionary outlook is very bright and the Zulu's cry is "Come over and help us."



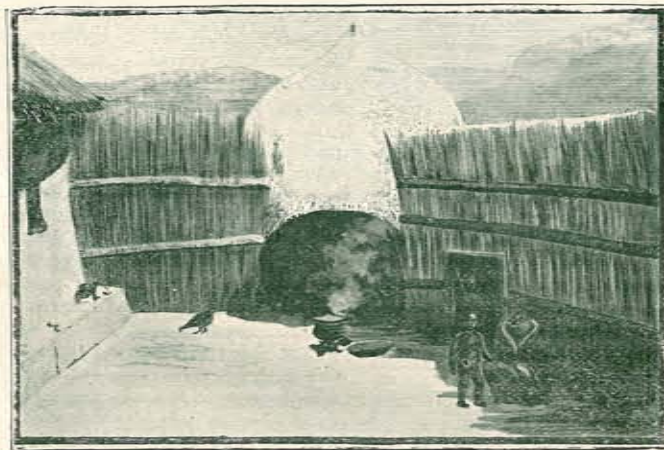
## GAZALAND NEWS.

IT was with rather mixed feelings that I said farewell to Mr. Kidd at Masekessi on November 4th. As I struck out into the bush with a string of eleven native carriers, a deep feeling of loneliness came over me: but after a short time the natives stopped to readjust their loads, and I sat down under a tree and took out my Bible. The first passage that met my eye was "And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My Name's sake shall receive a hundredfold, and shall inherit eternal life." (Matt. xix. 29.) This passage shone into my heart like sunshine breaking through the clouds, and with a deep feeling of thankfulness and praise I started on my 100 mile walk to our New Station on

the Lusiti. One needs to be cut off, at times, from all outside help, before one can realise how very present and all-sufficient Jesus can be to us.

The carriers had each a load of about 55 lbs., which they consider light weight, for they are generally loaded up to 60 to 70 lbs. It is wonderful how they can travel with this load on their heads, day after day, for a week at a stretch, up steep mountains, and through rivers with slippery stones at the bottom. Yet for all that they never dropped a load off their heads, though they carried our goods for 400 miles thus.

Most of the time they go singing along, and shouting and laughing at one another, as happily as possible. When we come to a good camping place at night the boys in front put down their loads and run back to meet those who may be tired, and come merrily shouting into camp with their fellow's load. This unselfish trait is very marked in the natives: if we give one a piece of meat, or bread, it is divided up into small pieces, and passed round the entire party.



INSIDE A REED ENCLOSURE OF A BASUTO HUT, PHOTO BY D. K.  
IN THE MOUNTAINS.

The first day's walk was very dull, and I narrowly escaped a wetting: we happened to reach an old native hut just in time to take shelter. We were all crowded into this small hut made of rough grass, which was only eight feet in diameter. One was glad of the fresh air that night. I slept in a hammock which was slung between two trees, as the natives had a fire inside the hut. A thin linen cover stretched like a tent over the hammock, kept the rain off splendidly.

In the morning we killed a large snake close to our camp, and later on in the day we killed a second that was a very dangerous one. All day long we travelled over a narrow footpath in single file: the grass was sometimes eight or ten feet high. Our path lay largely through dense bush and lovely park-like country, the shading and colouring of the foliage being very lovely, and varied. It took four days to get to Mr. Martin's farm, where we have been made so welcome, and all four days I never saw a

single sign of civilisation, or a white face. Two days' walk brought me from Mr. Martin's farm to the Lusiti, where to my surprise and sorrow I found Coupland ill. He had been staying on Mr. Human's farm, but the owner had to leave on business, and so Coupland had been alone with the natives for some days. By the time I arrived Mr. Human had returned, and was looking after Coupland in one of his own huts. Coupland was much better and was able to get up and go about—possibly he got up too soon, for he had a relapse, and after another week's illness he quietly fell asleep. He had no pain but was tired out, and all through he was the very essence of patience. Though he could not understand it all, he said he felt the failure was somehow with himself, and he kept saying that to go home would be "Promotion." It is hard to understand all this, when there is such a need of workers: there are thousands of natives round here who have never heard the name of Christ. As they come round my hut, how I long to be able to speak to them in their own native tongue, and to make them under-

stand about the Saviour we love. The fields are indeed white unto harvest: pray ye therefore the Lord of the harvest that He may send forth labourers.

H. RANNEY.

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Love is not puffed up. She does not wish her actions seen, nor wishes to be thanked for them: she always thinks others do too much for her, and she herself too little for others. Love covereth all things: love only sees what is good in others, and she covers their evil, not because she is not grieved, but because it is not her business to expose it.—TER STEGEN.

The heart of fools is in their mouth, but the mouth of the wise is in their hearts.—Apocrypha.



Here and  
There.

#### New Workers.

Miss Sinclair, who is well known in Faith Mission circles in Scotland, and in educational circles in South Africa, has joined our ranks, and is now at village work.

Mr. Scott Searle has also joined the Mission, and hopes to work at Lutubeni, on the border of Bomvana-land, with his father. It is hoped that Mr. Searle will be able to reach Umtata by the end of February.

#### Financial Year.

The Council in England wishes it to be known that in future the financial year will close on March 31st. This step will leave our hands more free during our usual Christmas and New Year meetings. In consequence of this change the Annual Report will not be issued till May or June.

#### Durban.

We have been much encouraged in the work, in every way. God is working and evidently preparing the way for a time of reaping. Our gathering of Christians on Boxing Day was a very blessed manifestation of the Unity of the Spirit. Much power was expressed during the addresses and resulted in manifest blessing to several Christians. One old Christian told us afterwards, that it was the happiest Christmas he had ever spent. Mr. Spencer Walton has been preaching at the Baptist Church for five Sundays, when souls were saved and Christians quickened.

#### Maritzburg.

The re-opening of the Soldiers' Home was a grand success. Since then our missionary, Mr. Ion Smyth, has had a sharp attack of fever and been quite laid aside. The Lord is raising him up again, and we hear the work awaiting him is largely increased, owing to the many attending from the Leicester Regiment. Will our readers bear him up in prayer.

#### Village Work.

Mr. Estall has left Johannesburg so as to join Mr. Thurman in his work round about Uitenhage. Miss Haupt and Miss Van Reenen are at work at Victoria West.

#### Ingogo Valley.

In Mr. Panzera's report our readers will learn that we have at last occupied a farm in the centre of this valley, the fifth station we have been able to open in the S.E. branch during 1897. In our next number we hope to give an account of the new station and its prospects.

#### Indian Mission Station, Phoenix, Natal.

Our two sisters, Miss Day and Miss Hargreaves, are just beginning their work here. Parents have promised to send their children to the school, and the women themselves have expressed a wish to come and be taught sewing. The work is very hard indeed, but we not only sing but believe in the little chorus which says,

"There's nothing too hard for Thee, dear Lord,  
There's nothing too hard for Thee."

What a joy to know that the battle is the Lord's and we are on the winning side.

#### Swaziland.

Mr. M. Coates has been sent for by the young King to inoculate his cattle. For long the "Royal Kraal" has been closed against the missionary, but we hope and pray that this may gain for us an entrance into this abode of sensuality, drunkenness and sin. Pray much about it.

#### Waka.

We do most heartily thank the kind friend who has sent us the £15 required to build the mud and wattle church for our hard-working and successful Zulu evangelist. This will enable him to gather the converts together as well as start a much needed school. We hear of more converts waiting to confess the Lord in baptism. This is a most encouraging answer to prayer.

#### Swaziland.

Mr. and Mrs. Gale have been accepted for Swaziland and hope to go there on Mr. Suter's return from England. Meanwhile our brother Gale will continue the work in Durban as well as visit Waka's parish. He is a good Zulu speaker as well as a real soul winner. We do thank God for these fresh workers.

#### Johannesburg.

There were special meetings at Johannesburg during Christmas time, for Christians and the unconverted, and we were glad to welcome Mr. Middlemiss to our Headquarters during these days. As we write he is preparing for a Mission at Krugersdorp, and will probably be helped by four of our staff workers.

#### Chinese at Johannesburg.

Mr. Black, an old friend of the Mission, who is in business at Johannesburg, has long been anxious to see work started amongst the Chinese along the Rand, who number several thousands. At last we have secured a room for night school work, and Mr. Black is using his spare time to push the work, being assisted by Miss Jackson.

#### Miss Grimes.

We expect that Miss Grimes will be soon going home for a short furlough. There is little doubt that her many friends will keep her as busy as she will care to be, as she will be the first member of our Pondoland Staff to visit England. Miss Orton Smith will probably be going home by the same ship.

#### Zululand.

We have had a very enjoyable visit from our dear missionary Mr. Keyes. After seven months' hard

work assisted by Mr. Haigh, his Mission Station has been finished, including a church to hold about 100. It is really splendidly situated on the highway to Tongaland, and he tells us numbers of Zulus are passing and re-passing, while the Chief Umafuso and his Indunas are very favourably disposed to the Mission. The rinderpest has blocked his return to Makowe for the present. His span of oxen have escaped up to the present. He asks for the earnest prayers of God's Christians that they may be preserved. Mr. Olsen-Feyling has been successfully fighting the locusts, and up to the present has been able to save the mealie crops at Makowe. He hopes to be able to commence building his new station on the ridge south of Lake St. Lucia, early in May. We need about £60 for this station. There are 28 kraals within 20 minutes walk of the site we propose building on, and numbers beyond. Besides this, the position of this station will enable him in his boat to visit the densely populated shores East and South of this large inland sea. Perhaps this will come as a call from the Master to some of His stewards. We can only build from May to December, and it will take all that time to erect the necessary buildings.

### MAJUBA MISSION STATION, NATAL.

December 29th, 1897.

As this month is drawing to a close, looking back upon it we realise that it has been one of constant blessing. The most marked blessing being I think in the form of two bright conversions, both sisters, at the Wednesday afternoon Bible Class. These girls have been fairly regular at the services of late, coming with an elder sister. Some of you will doubtless remember her, Hettie. When she came out for Christ she had everything against her, but as we wrote at that time, she took a very firm stand, and through the sustaining power of our God came off victoriously, and united with this Church. We feel sure that in a sense her influence has had something to do with these sisters. Therefore are we filled with all the more praise to God, and pray that thus from one to another the good work may be spread through the influence of the lives of the converts.



"MOUNT PACKARD," TEMBULAND.

Photo by D. K.

#### Eastern Pondoland.

Mr. and Mrs. Harold Green and Miss Jessie Doddrell are now fairly settled in their new home in Eastern Pondoland. Of course, there is much to be done on the Station yet to get things in order. Only those who have seen the starting of a station know how much is necessary to be done before the place is put straight.

#### This Month's "Pioneer."

Owing to press of matter for January PIONEER some articles were crowded out. This will account for some contributions being omitted from the present number.—Ed.

Don't pray "Lord, use me." God is using you to the utmost of His power: pray rather "Lord, make me usable."—Sel.

Another sign that our Father's smile is resting upon this place just now is to be seen, we feel, in the increasing numbers that come to the services, and a spirit of clear and decided enquiry amongst so many.

On Christmas Day we spent a very happy time. All the regular comers and a good many friends gathered to a Gospel service at one o'clock followed by a Communion Service, and then we adjourned to the house, where my wife and Miss Thomson had already prepared a good supply of eatables and tea by the bucketful, and after a hymn of thanksgiving every one started at bread-scones, &c., and for a short while all were very busy. We had intended to have some games for them but it clouded over and we could hear thunder in the distance, so by five o'clock they started off for home.

Next week (D.V.) I go to the new station at 'Ngogo, which in future will be reported under its new name, which is Ekutokozeni Mission Station. (This signifies literally "In thanksgiving, in gladness, &c.") This name has been chosen because the station is such a

direct answer to prayer, or rather to very many prayers. And now, dear friends, as we go to start the work in that great valley we do want you to remember us very constantly in your prayers. We need special wisdom in dealing with the "drink question" there, and in fact in the whole undertaking. May the "Lord go before" is our prayer, please make it yours.

Yours in His service,  
F. K. PANZERA.



### FROM THE BORDERS OF BOMVANALAND.

By MRS. HAMILTON.

The natives in this part of the country have been very much concerned lately about their mealie fields, as there has been a drought and the sun is burning up the corn.



BOYS PAINTED WITH WHITE CLAY FOR A BAQUETA DANCE, BOMVANALAND.

Last Sunday after the services old Swaleboye, a regular attendant at the meetings here, asked my husband might some of the people come up to pray for rain, so any who wished were told to gather next morning. Before we had started breakfast on Monday the people began to arrive. About 60 men, women and children gathered into our hut, and after my

husband and I had spoken a few words to them, we had prayer. "Before they call I will answer" was the promise which came to mind, as early in the afternoon the sky became clouded and later on refreshing rain began to fall, and continued throughout the night. The country has been beautifully revived. Oh! that the eyes of many of these people may be opened to see their sin, and to see that God is and is rich in mercy toward all who turn to Him.

To-day a number of people gathered at a near kraal where beer was sold; late in the afternoon we went down to the kraal, but the people were too drunk to be spoken to and we soon came away feeling heart sad. We had not long returned when we heard shouts, and on looking out we saw that a fight had commenced; the people moved nearer until they got behind a little rising where we could not see them, but it was quite evident from the sounds we heard that severe fighting was going on. My husband and John, our boy, hastened to the spot to try and stop it; after some persuasion and much difficulty they succeeded in getting the different "clans" separated. Assegais were freely used, and some of the men were very much hurt; the blood was pouring from the wounds they had received. These fights frequently occur after the beer drinks; when the people are drunk they are so easily roused, and they seem to get so bloodthirsty.

At the beginning of this month we were pleased to welcome Miss Hay as a fellow-labourer; she will (D.V.) come with us to Bomvanaland when we go to our station there; at present she is learning the Kafir language and hopes soon to know enough to be able to start work among the little ones who are growing up in ignorance and sin in the kraals around.

The past few Sundays quite a nice number of children have been coming up to the Sunday School which Mr. Hamilton has in the afternoon.

Lutubeni, December 1897.



### Re-opening of the Soldiers' Home, Maritzburg.

The Soldiers' Home in Maritzburg after additions and improvements was re-opened by Lady Hely-Hutchinson, our Governor's wife, on the afternoon of the 16th of December.

There was quite an influential gathering, amongst them being Lieut.-Col. Owen Hay, R.A., the well known Christian officer, at present in command of our troops out here, our Attorney-General (The Hon. Henry Bale, Q.C.), Minister of Lands, Col. Hime, C.M.G., Secretary of Native Affairs, the Hon. J. L. Hulett, all more or less interested in God's work. Several ministers of the city were present, as well as well-known Christian workers and quite a number of ladies.

After a time of prayer, Mr. Spencer Walton explained the progress made by the Mission during the nine years it had been established, mentioning that while their great aim was to reach the neglected heathen, the Soldiers, the Sailors and Railway men were by no means neglected, this being the third



Soldiers' Home in connection with the Mission. The owner of the property had added five rooms to the building and they were thus able to extend the work. The Chairman, the Hon. Henry Bale, Q.C., then called upon Lady Hely-Hutchinson to declare the Home open, upon which her ladyship expressed her pleasure in so doing and wished it all prosperity and success.

Col. Owen Hay delivered a stirring address strongly advocating this kind of work amongst the Queen's soldiers. Mr. Smyth, the Superintendent of the Home, while thanking Lady Hely-Hutchinson for her presence, expressed his gratitude to many who had stood by him in the work. Her ladyship then turned the key of the door leading to the new premises, which were soon crowded, the company partaking of afternoon tea. The crowd was very great, people standing right out into the street. In the evening Col. Owen Hay preached the Gospel to a goodly company. The word was indeed with power, resulting in the decision for Christ of two soldiers. The Leicester Regiment arrived just in time to avail themselves of the new premises. We hear there are numbers of abstainers in this regiment as well as a nice band of earnest Christians. We would ask earnest prayer from our readers that God would make this a great centre of blessing to the 2,000 soldiers in the camp at Fort Napier.

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### Hebron Mission Station, Swazieland.

HERE is nothing very definite to report this month, but we keep on praising God for the way the Spirit is working in one heart after another. It seems a very gradual work often in these Swazies—first the blade, then the ear, then the full corn in the ear. The seed stays in the heart so long without any sign of life, then there comes a feeling after God which gets deeper and deeper, and after fully counting the cost they come out on God's side. Just now we are praying very much for old Mabamba, the headman in the kraal close to us; such a friendly, simple old man, who is very regular at service on Sundays. When I spoke to him a long time ago about being a sinner, he asked in wonder "How could he be one—he stayed at home always." A month or two ago he told Charlie he once thought he had no sins, now he saw he had a great many. God is speaking to him very much about Kafir beer. Coming out of church the Sunday when Mr. Spencer Walton was here and preached, he was sore hit, and kept on pointing with his hand as the old people do, asking that I would pray that God would allow him to drink a little beer. I think I answered I would ask God to give him a new heart hating it. Last Sunday he told me he was praying to God to take away the desire. I think like the white people he is expecting a sort of feeling to come over him after which he will no more want it, and does not yet see his part is to be obedient to God's voice, and with the obedience the power will come.

It is strange what a test question this Kafir beer seems, and when the people have the courage to give

up what they know is the root of so very many sins God gives them wonderful blessings and enlightenment in their souls, and it is a living proof to the heathen more than anything else, that there must be some new life and power behind that enables them to do so. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

F. G. GABB.

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### MAKOWE, ZULULAND.

November 11th, 1897.

IT was a real treat last Sunday to get a full day's work for the Lord, as the weather has been so very unsettled of late, and we have been prevented from going out visiting the people as often as we would have liked. We do praise God for the rain, as we have had so little these last two summers that it is a blessing indeed to all. Everything looks promising for a good summer.

After an early breakfast, we started off on our donkeys. Having descended the Makowe Hill, and from our out-station, Bethel, sent two of our boys out to call the people to the meeting there in the afternoon, we ourselves went further on to one of the Induna's kraals to hold a meeting there. The Induna was not at home but we called the people together in one of the huts, where I was led to speak to them about the thief on the cross. They were very attentive, and some of them seemed to drink in the blessed truth.

In the afternoon we also had a nice meeting in the Bethel. Though not many in number, still when there is an attentive ear, and we feel the Spirit's presence in our midst, we praise God and take courage.

On our way home again before reaching the station we had a meeting for a few English-speaking people at the store. These meetings, which we generally have every Sunday, have been a great blessing to us.

Again at night we had a meeting for our boys and a few from a neighbouring kraal.

Pray that a deep conviction of sin may fall upon these hardened souls.

Yours in the Lord Jesus,  
L. OLSEN-FEYLING.

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"When each human prop goes under,  
And life seems a troubled sea,  
Are you then a God-kept wonder,  
Satisfied and calm and free."

(Sel.)

Our sanctification does not depend on changing our works, but in doing that for God's sake which we commonly do for our own.—Sel.

Prayer without expectation is no prayer at all.—Sel.

### Hermon Station, Swazieland.

November 19th, 1897.

THE Swazies at this station, as at the other stations in Swazieland, are accepting the Gospel slowly, but still we feel it to be the work of God. There are a great many large kraals around us, but now that the curiosity of the people is satisfied, they are not coming to us in such large numbers. But on Sunday morning the church is nearly full with sick folk, waiting to be treated as soon as the service is over. The following incident, which occurred a few Sundays ago, will illustrate the condition of their hearts. I was speaking to them and trying to get them to realise somewhat what heaven was, and a young man paralysed on one side asked if he would have the use of his limbs in heaven. The missionary told him he would if he got there. He now replied, "I will try my best to get there and then I will be strong to fight with the man who injured me." Medicines are rather a drain on the missionary's private purse, having lately spent about £4 in that way.

Our hearts are gladdened by the few who have accepted the Lord Jesus Christ, but we are looking for greater numbers. One of the great hindrances to the work is Kafir beer drinking; here as amongst Europeans we see the terrible effects of drinking. Sunday is their great day for beer drinks. At first we could not understand why this could be, but on enquiry were told that the natives employed by Europeans are free on that day both to buy and drink.

Let me picture to you a kraal meeting—a circle of beehive-shaped huts, with an enclosure for the cattle in the centre; the Missionary takes a walk round the huts and calls the people together for a meeting. One or two hymns in their own language are sung, followed by a simple and pointed address, then prayer and conversation. On a recent occasion, an animated discussion amongst themselves took place as to whether it was Jesus or Satan who came to bless them, and when they heard it was Jesus a great shout of triumph rose.

Recently a terrible storm of hail (the stones some of them the size of pigeons' eggs) broke every pane of glass in the house, but praise the Lord, He enabled us to take joyfully the spoiling of our goods.

We are praying for and expecting more of the Lord's people to come and help us to win the Swazies for Christ.

Yours in His blessed service,  
P. H. WEFMEYER.

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He that had rather leave his sin than have leave to keep it, and had rather be the most holy than have leave to be unholy or less holy, is neither without true repentance nor the love of God.—RICHARD BAXTER.

You are most the favour of God when least in man's and least in your own.—BOGATSKY.

### EZULWENI MISSION STATION, MBABAAN, SWAZIELAND.

#### Miss Harris's New Mission Station.

AS we have only been in this station a little over a fortnight, there is not as yet much to report. We are very glad to be here, and we believe in answer to prayer God is going to bless mightily. Our little house is perched on the side of a hill among lovely wooded mountains; close beside us are five kraals, and within walking distance many others, so that we have a good parish.

The first Sunday, when Mr. Baillie was with us, our congregation was *nil* owing to a swarm of locusts. The second Sunday our sitting-room was crammed with between fifty and sixty raw—kraalies. Considering their darkness and ignorance they behaved very decently, evidently much amused at the idea of our shutting our eyes and speaking to someone whom we could not see, but listening attentively as we expounded the very first principles of immortality—sin and judgment to come. In the afternoon we visited a large kraal about two and a half miles distant. A big beer drink was on, and dancing, shouting and singing was the order of the day, but having come so far we thought we would try and get an audience; which we did, about 20 who were not too drunk to listen gathering round us. At the close two dear old women, who listened most attentively, said "It was a good day for them that we had come to pray," and begging us to come again.

God has given one sweet bit of encouragement by the way, an earnest of what He is going to do. On visiting a small kraal one afternoon we saw only one man at home, but he rose and greeted us and said to me "I know you, Inkosazana; you once spoke to me up at Mabamba's kraal (Hebron), where I was with two others, Abatya and Charlie, who are now both Christians." I remembered the time very well, it was after Sunday School, when seeing three strangers, I went to have a talk with them. Two afterwards we believe were truly converted. The other we lost sight of, but here he turned up, and when we asked "Do you want to be a Christian?" he replied "Yes." So then Miss Forboras, a Swedish missionary, who is staying a little while with me and who speaks the language well, had a straight talk with him and I followed. At the close I asked him when he would give his heart to God, and his answer filled us with joy. "Manje nyalo" he replied, "now at once," so we knelt in prayer and we were astonished at the simplicity and earnestness of the man's prayer, as he simply gave himself to God and asked for the forgiveness of his sins, and for the Holy Spirit to help him to go rightly. The next day he came to see us and to be taught, and told us his heart was "jabula kakula"—very glad. This man's kraal is close to us; he told us his wife wanted to be a Christian too. Praise God.

We are hoping before very long to get a day school. Several children came last week, but it is very erratic work at present as they don't understand or value education the least.

Please pray that this beautiful valley, where at present only darkness and superstition reign, may soon be turned into a real valley of blessing and light.

CLARA S. HARRIS.

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### N'KANGA.

WE think it is quite time that those who so faithfully pray for our beloved Mangqezu and Madi should hear the story of Nomasiko and so be able intelligently to remember her with the others at the Throne of Grace.

words. One day when we were having a meeting at Mangqezu's kraal we noticed a woman who appeared to be trembling under the message of God, and afterwards as we sat outside teaching the Christian women (for Madi was there also) she came and listened to all that was said, but seemed to avoid being spoken to, although her face spoke of a struggle within. Just as we were riding off however she ran after us to "bulisa," and Mangqezu then called out that she was her sister. We were not surprised when some weeks later, when Mangqezu came over to be taught, this woman appeared with her. She too had come to learn "the way of Jesus." Taking her apart we soon found how really God's Spirit had been working in her. She said He made her afraid because of her sins, and so she had washed the horrible red clay from her head and body and blanket, had thrown away the much-loved pipe, and "come out" from the beer. Still her heart was troubled

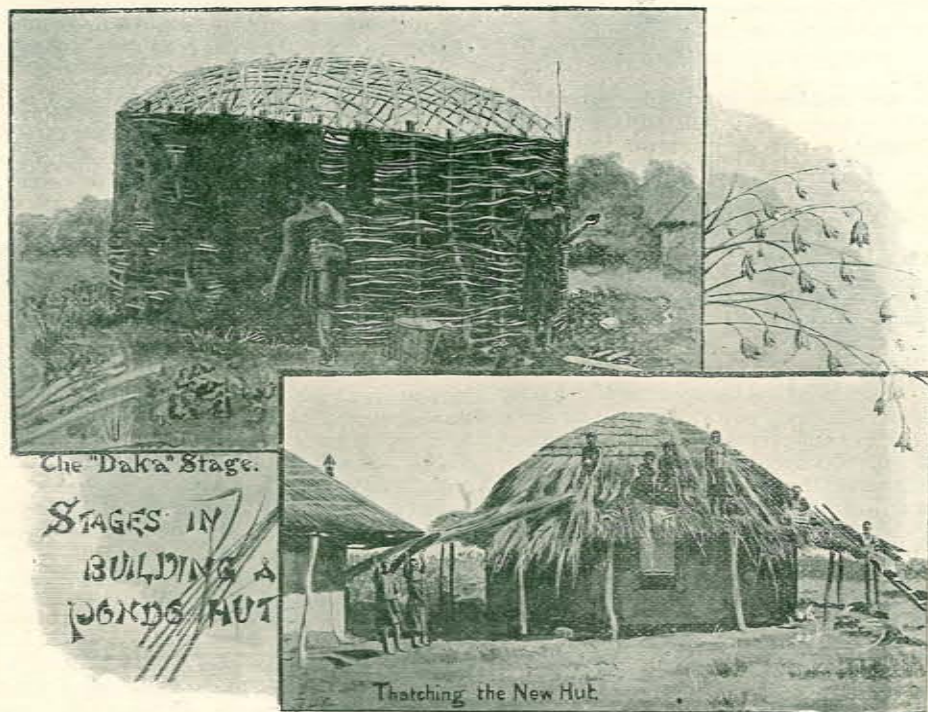


PHOTO BY D. K.

Nomasiko is the younger sister of Mangqezu, and no one was more angry than she at the latter's conversion. She would even refuse to enter a hut where prayer or preaching were going on. But the same mysterious, irresistible power which had so changed her sister laid hold of her, and brought her at last under real conviction of sin and need. She knew Mangqezu was praying for her, and often she spoke to her of the precious Saviour she had found.

Then Nomasiko watched her life, and found that this preached to her even more powerfully than her

and she did not know whether God would receive her. But now she was ready to be led as a little child to His feet who had followed her and drawn her with His mighty love. She was suffering a great deal in her head and with pain in her body. We would gladly have kept her until she was well, but she said she must return home. There she became very ill, and her baby also sickened and died. In her trouble, alas! she turned to a Pondo "doctor," not that she wished to have anything to do with witchcraft but simply for medicine. Then she was carried

off to his kraal and lay there sick for many weeks. All readers of the PIONEER will have read Miss Maynard's graphic account of her visit here, and may remember that on her last Sunday in Pondoland she went to see Nomasiko at the witch-doctor's kraal; she was so concerned at her wasted appearance that she felt she must be taken to N'kanga and "nursed up." We felt no time must be lost, so two days later, starting off in a thick "Scotch mist," some of us rode over there again. We had sent two men on in front with a hammock in the full expectation of carrying her away. But sad to say poor Nomasiko would not consent to be moved. She protested that her husband would say she was mad, and the people were already angry with her for confessing Christ. We pleaded long, and poured out our hearts in prayer, then rode away slowly with saddened hearts, leaving her, as we feared, to die, and marvelling at the strength of the old customs and prejudices to bind one like Nomasiko from whose heart the darkness of death had fled away. It was a testing time for those who watched for her soul.

But God's Spirit was brooding over her in love. Time passed on, and at last she began to recover, and one day we were able to welcome her to N'kanga again. Mangqezu had been most faithful in teaching her, and we were delighted to find how many verses of Scripture she could repeat with a little help. She remained over a week, being taught twice daily, and we could not doubt but that her heart was thoroughly set on living as a child of God. Since then she has twice been to stay here, and her old heathen garments have been exchanged for a neat print dress and shawl. Mangqezu tells us that Nomasiko daily gathers the people of her kraal for prayer, as she herself has done for more than a year. They live very near each other, although at different kraals. Praise God for these living "samples" of His transforming power, and pray that their influence may lead many others to long to be free from the thralldom of Satan.

There have been many tokens lately that the Spirit of God is working amongst the people. Some have been very deeply convicted. A young fellow whom Mrs. Green teaches said the other day "When I think of my sins and of the great mercy of God it makes me weep." He seems to be very much in earnest. The wife of a petty chief who was touched by the Word of God preached at a beer drink some weeks ago says that her heart "is crying after God." Up till now fear of her husband appears to have kept her from confessing Christ. When she told him that she loved the Word of God he was very angry and said that he would not allow any of his wives or relations to become Christians.

For many weeks a man whose foot has been most terribly gored by an ox has been lying here in our "boys' hut" undergoing treatment. At first he says the pain was too bad for him to care about the Word of God, but now he readily admits that He Himself has brought him here that he might learn about Him. He not only listens very intelligently but seems to be really wanting Christ.

Dear friends, do not let go the "ropes" of prayer. Has He not chosen you to be His privileged "remembrancers"? Will you not "strengthen our hands" and labour with us in the work, that in this New Year the heart of Jesus may be made glad over many sinners repenting?

E. MAY GRIMES.

### Majuba and Ladismith, Natal

WE paid two very enjoyable visits to these places lately. Mr. and Mrs. Panzera and Miss Thomson have lately been encouraged in their work at Majuba. Their blind evangelist has been having a reaping time and seems to be doing a very real work of God, both in the church as well as "kraaling." The whole Station was in thorough order in spite of the Rinderpest, Mr. Panzera's handiwork was to be seen on all sides. The opening in the needy Ingogo valley is a great source of joy. For months we have prayed for it and the answer has abundantly come at last. This will open up the work very considerably and so prepare fresh spheres for fresh workers. Owing to the pest the whole district is one great charnel house. The losses have been fearful. In this new sphere in the Ingogo our Missionaries will have virgin soil to work upon. On our way up we passed the farm recently secured for the work. It is splendidly situated right in the very heart of this long valley and within easy distance of an adjoining valley with another 10,000 Zulus! Our readers are particularly asked to pray for this new opening.

From Majuba we went to Ladismith, where we have 2,000 troops stationed. Many of our Maritzburg converts are here, very bright and happy, doing a real work, and seem to have brought new life unto the town.

The meetings were well attended and much hearty sympathy shown on all sides. On Monday evening the Churches closed (except the Anglican) and we held a united service in the Town Hall, which was full from end to end. The power of God was present to save. Several at the close came out on the Lord's side, including two R.A. men.

A Bible Reading on Monday and another evangelistic meeting closed this visit. At the latter, three more R.A. men stepped "over the line." The Christians are a bright lot, many of them full of Holy Fire. The great need of the place is a good Soldiers' Home, as the garrison, we hear, is to be kept up. A flying visit to Maritzburg found the addition to the Soldiers' Home rapidly nearing completion. The Christians seemed bright and full of expectancy and are rejoiced at the prospects of more rooms in their African Home. The Holiness meeting was well attended and a season of blessing. During this trip the heat was almost unbearable. In Maritzburg it registered 106° in the shade!

W. SPENCER WALTON.

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If you can't swim never wade in unknown waters.—(Sel.)

God only hides Himself to increase thy longing after Him.—PERE GROUT.

God expects fruit from the seed which He sows.—Sel.

Outward silence favours inward silence.—Sel.

## CHRISTMAS AMONG THE SAILORS AT DURBAN.

SPECIAL services were held in the Sailors' Rest from 19th to 23th December. The meetings were addressed by Mr. A. W. Baker of Johannesburg and Mr. W. Spencer Walton, and were not without tokens of blessing. It was thought to have something very special on Christmas Day to help the Sailors to spend a profitable evening and entertain them in a hospitable Old English fashion. So a willing band of workers set to, and enabled by the liberality of Durban shippers and merchants, provided a substantial dinner for some 130 men, including of course the indispensable roast beef, plum pudding, and a large quantity of fruit. After dinner the room was cleared and chairs reset for the after-meeting. Quite a number took part and



"LUTUBENI," BOMVANALAND.

Photo by D. K.

addresses were given by Messrs. Spencer Walton, Young and Olsen, the latter in Norwegian, and out of the mouths of two or three messengers messages of grace, mercy and warning were given which we trust will bear fruit, even if it be after many days.

## Boxing Day at Durban.

ANY who have doubts as to whether Christians can spend a healthy, happy, helpful, blessed holiday should have been with the band who went to Overport to spend the day in the grounds of Mr. William Hartley. The forenoon was spent in various ways according to the inclinations and tastes of the members of the party, the younger spirits going in for some healthy games and exercise. After partaking of lunch all adjourned to the dining room, where various addresses were given leading up

to the blessed privilege of asking and receiving the Holy Spirit in His fulness.

Returning to town by the 5 o'clock tram, tea was partaken of at the Y.M.C.A. Restaurant, and in the evening a meeting was held in the Young Men's Hall, when addresses were given by Messrs. Spencer Walton, Coldridge, Humphries and Gear. A special time of "waiting upon God" was held at the close, a good number waiting behind. There were evidences of God's convicting and quickening Spirit working right through the day's meetings, and we are looking for definite results as the outcome in the future.

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## VILLAGE WORK.

A DAY and a night by rail with a day's journey by cart through the Karoo brought us to the quiet, beautiful village of Murraysburg, where our two sister workers (Misses Haupt and Van Reenen) had been labouring for some weeks previously; the way was now open for Mr. Huskisson and me to get there for a ten days' mission. Arriving on Wednesday evening, we found everything practically ready to begin on the Thursday. The Mission Chapel was kindly placed at our disposal and the opening meeting brought together a good number of people ready to hear the Word of God; and none were disappointed, for from the opening meeting to the closing one the presence and power of God in the Holy Spirit was realized by us all, and beyond our expectation our unchanging God undertook for us.

Quite a number of people who did not understand English (the language in which the services were

held) were brought under deep conviction of sin, and came into the conscious experience of forgiveness and consequent love, joy and peace of the Holy Spirit filling their hearts. There too was given to us the joy of seeing some who had the name of being alive but were dead, brought into the experience, life and power of our risen Lord, who quickeneth the dead, and some who followed in fear and trembling were made bold and courageous and others out of weakness were made strong, while a few by faith received the risen Holy Lord to dwell in their hearts and control their lives. The last meeting with singing, prayer, four brief addresses from the workers, followed by an opportunity for any who wished to decide for Christ, closed with praise and testimony. It was a season of much spiritual power and liberty which found expression in such terms as follows: "Oh! praise His name I now know I am His," said one; "Jesus is really mine," said another; while others followed with "I have given up all to Jesus"; "I have not only a past Saviour and a future one, but I have found a present Saviour"; "I have not been living as I ought to have been, but during these meetings I have found a full Saviour who has a full salvation for me"; "I also have taken a full Christ," said another; and one who for 17 years had been seeking rest and peace in her own will, told us in visiting her "that she had not only found peace and rest to her soul but that health had come to her body since she had surrendered to the will of God," and was so fully restored that she was able to attend both afternoon and evening meetings without fatigue or cold. She had not been able to get out of doors for a long while previously. Space limits our record of the acts of the Holy Ghost in this South African village, except that we must add that we were not only filled with praise for the manifest blessing, but we do rejoice in a distinct assurance that God has yet purposes of grace and blessing for the dear people of that district, the droppings of which we have since heard have already begun to fall. Hallelujah!

Our sisters had also been working for some weeks in another village some 40 miles distant, and the friends there having sent repeated invitations for special meetings again asked if we could not come after Murraysburg closed. So leaving there, and after another day's drive in the Karoo, we reached Richmond, where we also found a very warm welcome. Two or three days were occupied in making arrangements for place of meetings, etc., and for prayer and guidance in the work. We opened on Saturday evening in the Town Hall, kindly granted for our use, but we found this place would not hold all the people. On Sunday numbers stood in the passage and outside. We were then very kindly given the use of the Mission Chapel, where for the next eight days the meetings were continued, the last four being very large.

At this village, as at Murraysburg, from the very first meeting we realized the presence and power of God amongst us, and in that meeting hearts were touched that yielded to the Lord ere the mission was over.

Here the fountain of God's mercy was opened more especially to show us something of the exceeding riches of His grace in providing for us a salvation in Jesus that not only takes the pleasure and love of sin out of men's hearts but substitutes His kingdom in

power, which is righteousness, peace and joy in the Holy Ghost. We do very heartily praise God that the eyes of many were opened to see this and some entered in, while the great majority trusted Christ as a Saviour from all sin. Praise His Name. The praise and testimony at the closing meeting was indeed a time of blessing to not a few, and one could only praise God for what He had so graciously wrought in many hearts and lives during these few days and the wonderful transformation that our wonder-working God can do in so short a time.

J. MIDDLEMISS.

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## THE MINISTRY OF WOMEN.

BY DR. A. J. GORDON.

(Concluded)

AS is demanded, we have preferred to forego all appeals to reason and sentiment in settling the question, and to rest it solely on a literal interpretation of Scripture. Yet we cannot refrain from questioning whether the spiritual intuition of the Church has not been far in advance of its exegesis in dealing with this subject. We will not refer to the usage prevailing in many of our most spiritual and evangelical churches, but will cite some conspicuous public instances.

Annie Taylor's missionary tour into Thibet has been the subject of world-wide comment. And now she is returning to that vast and perilous field with a considerable company of missionary recruits, both men and women, herself the leader of the expedition. In this enterprise of carrying the Gospel into the regions beyond, and preaching Christ to all classes, she is as full a missionary as was Paul, or Columba, or Boniface. Yet in all the comments of the religious press we have never once heard the question raised as to whether, in thus acting, she were not stepping out of woman's sphere as defined in Scripture.

When before the Exeter Hall Missionary Conference in 1888, Secretary Murdock described the work of Mrs. Ingalls, of Burmah, declaring that, though not assuming ecclesiastical functions, yet by force of character on the one hand, and by the exigencies of the field on the other, she had come to be a virtual bishop over nearly a score of churches, training the native ministry in theology and homiletics, guiding the churches in the selection of pastors, and superintending the discipline of the congregations, the story evoked only applause, without a murmur of dissent from the distinguished body of missionary leaders who heard it.

When at that same conference, the representative of the Karen Mission having failed, it was asked whether there were any missionary present who could speak for that remarkable work, the reply was, "Only one, and she is a woman." She was unhesitatingly accepted as the speaker; and though at first demurring, she finally consented, and had the honour of addressing perhaps the most august array of missionary leaders which has convened in this

century. The clear and distinct tones in which Mrs. Armstrong told her story did not suggest "silence"; but the modesty and reserve of her bearing completely answered to the Scripture requirement of "quietness." And though she had among her auditors missionary secretaries, Episcopal bishops, Oxford professors, and Edinburgh theologians, not the slightest indication of objection to her service was anywhere visible.

We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman; "is it so?" She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreached by the Gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told out the Story of the Cross to them. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" asked her examiner. "No," she replied, with great dignity and emphasis—"no; but I believe I have been foreordained." O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance.

How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfilment had begun, was yet so holden of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ "there can be neither Jew nor Gentile." And it has required another vision of a multitude of missionary women, let down by the Holy Spirit among the heathen, and publishing the Gospel to every tribe and kindred and people, to convince us that in that same body "there can be no male nor female." It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to "whereunto this thing may grow." Yet as believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensation, when in the upper room "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren," to the closing chapter, now fulfilling, when "the women that publish the tidings are a great host."

The new economy is not as the old; and the defendants in this case need not appeal to the examples of Miriam, and Deborah, and Huldah, and Anna the prophetess. These were exceptional instances under the old dispensation; but she that is least in the kingdom of heaven is greater than they. And let the theologians who have recently written so dogmatically upon this subject consider whether it may not be possible that in this matter they are

still under the law and not under grace; and whether, in sight of the promised land of world-wide evangelization, they may not hear the voice of God saying: "*Moses my servant is dead*; now, therefore, arise and go over this Jordan."



#### Broken Fragments.

The finest stained glass window in Europe was made by a little apprentice boy from the broken bits of glass that he picked up in the workshop of his master. Day by day and year by year he fitted the little bits of glass together in marvellous designs and framed them into panels until in the inner chamber of his mother's humble cottage there stood a window of marvellous beauty, and when, one day, his teacher chanced to see it, he burst into tears, clasped the little genius in his arms and willingly accorded the honour and supremacy that he deserved. God is building windows for the cathedral of the skies out of rejected lives and fragments of consecrated service for which the wisdom of the world has no room. but "God hath chosen the weak things of the world to confound the mighty and the foolish things to confound the wise and the things that are despised, yet the things that are not, to bring to nought the things that are, that no flesh should glory in His presence."—A.B.S.

We cannot see ourselves as others see us: we cannot, therefore, in some respects, pray for ourselves as others can pray for us. We sorely need the prayers of our brethren, that such of our undiscerned deficiencies, faults, and failings as are patent to them may at once be brought to the throne of grace. It is a pitiful thing to have to wait for the tardy discovery of our own shortcomings before any intelligent request is made known unto God concerning them. He who knows that the keen, but loving, eyes of others are upon him for the purpose of instructing their prayers to God on his behalf, has one of the greatest helps to growth in Christliness. Let us be diligent in such service one towards another.—C. G. MOORE.



Donations received by the Southern and Northern Branches for the month of December 1897:—199, £5; 200, 14s.; 201, 10s.; 202, 5s.; 203, 10s.; 204, £6; 205, 13s. 9d.; 206, 8s.; 207, £1; 208, £7 14s.; 78, £1; 79, £15 8s.; 80, £2 10s.; 81, £5; 82, £6; 83, 10s. 6d.; 84, £1 9s. 6d.; 85, 10s. 6d.; 86, £1 10s.; 87, 5s. Total £56 18s. 3d.

Amount of Donations and Subscriptions received by S.E. Branch during December:—355, £1; 356, 10s.; 357, 5s.; 358, £1; 359, 10s.; 360, £1; 361, 10s.; 362, £1; 363, 10s. 6d.; 364, £1 1s.; 365, £2 2s.; 366, 12s. 6d.; 367, 10s.; 368, 2s.; 369, £20; 370, £1 1s.; 371, £2; 372, £2 10s.; 373, £1 1s. Total £37 5s.

## COLONIAL NOTES.

### Coloured Supplement

A coloured supplement is inserted in the PIONEER this month, which has been reproduced from an original painting of Miss Maynard's, which she kindly made for us during her recent trip to Pondoland. The reproduction is by the "Three Colour Process," which is coming so much to the front of late. Possibly other supplements of a similar style may appear from time to time; the chief difficulty being in getting suitable paintings of local scenery. The supplement given away this month is from a water colour painting, but the block-makers generally prefer oils. If any friend of the Mission in South Africa who has pictures of local interest, which could be either lent or given to the Mission for the above purpose, would kindly communicate with us we should be most grateful. The painting would have to be sent to England for reproduction.

### Village Work.

It may be well to make it clear that we are prepared to send workers to hold Missions at Villages or Towns in South Africa, when so requested. The methods used are very simple: it is not necessary for a Mission to be worked up as usual, for our workers are prepared to live in the Village or Town for weeks or months first, so as to visit the people in their homes. By thus living amongst the people they get to know their needs in a way that a passing evangelist could not. Workers are generally sent two and two, and either sisters or brothers are selected as may be thought best. We are willing to undertake Missions without any guarantee of financial help.

### How the Mission is supported.

In reply to frequent questions on this point we would say that the Mission as a whole is supported chiefly by free-will offerings, depending on God's promise in Phil. iv. 19, that God will supply every need. Should funds be forthcoming each worker receives monies according to a fixed scale which depends on their needs. Information about the work is circulated amongst God's people

in order to elicit Christian sympathy, prayer, co-operation and help. The Mission believes that empty coffers will be a call to humiliation, heart-searching, and prayer, rather than to objectionable methods of raising funds.

To save misunderstanding it may be necessary to make it quite clear that the workers in the villages do not personally solicit funds for themselves or for the work.

### The Praying Band.

So many are feeling the benefit of belonging to our Praying Band, that it is with great confidence we place a few facts about it before Colonial friends. The Praying Band is a Colonial thing, which has sprung into existence out of the need of the country. There is ever untold need for united prayer, and the banding of people together in prayer is bound to bring a blessing. If only every true warm-hearted Christian in South Africa would join us, what a power it might be! The Members of the Band pray daily for the salvation of souls, the spread of scriptural holiness throughout the land, a revival of true religion in South Africa, and also that each Member may be a soul-winner filled with the Spirit.

Those who belong to no other Bible Union read a few verses from the Bible daily. These portions are printed monthly in *The Link*, which also has a monthly supplement, on which are printed special requests for praise and prayer. Very many have borne witness to the most remarkable answers to prayer which have been placed before God by hundreds of Christians simultaneously. Any of our friends can send in special requests for praise or prayer.

South Africa needs nothing so much as persistent prayer. Your help in this matter will be most welcome, for the more closely praying people are connected, the better. It is true that you can pray for God's work all alone: but there are *special advantages in united prayer*. All we ask is that you should seek God's face as to whether He would have you join with us in the matter, and "Whatsoever He saith unto you, DO IT."



14a, Lingfield Road,  
Wimbledon.

DEAR FRIEND,

It has been very encouraging to hear, from so many, how the suggestion to spend half-an-hour in definite prayer on a given date, has been fallen in with, and we cannot fail to see what a difference all this prayer has made and is making in the work of the Mission, both in the field and at home. Those of us who are closely watching the work are able to see how wonderfully God has been working during the last five or six months.

Our HOME HELPERS help forward the work in three ways—by Prayer, by Effort, and by Giving. For the first month of this year we have set apart a day for having special Prayer. This month being the second month of the year, we propose to set apart a certain day for special Effort. We leave it to each one to decide how they think they can help forward the work most under this heading. But there is one thing we would suggest apart from whatever else friends like to do, and it is this—that each friend who has not yet joined the Home Helpers' Union should consider seriously as to whether they might not join—(always remembering that if the Union is joined, it must not be allowed to interfere with present interest in any other Mission; we don't believe in one Mission being given up to take interest in another, but it must be over and beyond what we are doing at present). Surely if we were each to make a real forward movement in this direction this year, in the light of Christ's speedy return, we might see our way clear to doing this!

As we are referring to Christ's return—have you read "Someone is coming," referred to on page 3 of our cover?—if not, we would commend this book to your notice, and if ordered from 14a, Lingfield Road, the profits are devoted to the S.A.G.M.

We would propose to those who have joined the Union that each should endeavour to get a fresh member to join, one who will really enter into the spirit of the Union, and send the form to us duly filled in on Wednesday, Feb. 23rd, so that between this and then, this fresh member might be looked out for, and the form posted to us on the 22nd.

If each one of us were really to endeavour to put this into practice, how much it might mean for South Africa! From personal letters we gather how wonderfully God is working at the present time. We feel led to give an extract from a personal letter received from Miss Bessie Porter, who our friends will remember sailed in the autumn for South Africa as an accepted worker in the S.A.G.M. While at home she was much used to deepen the spiritual life of many in Swansea and elsewhere as Secretary of the Y.W.C.A. there. She sailed for South Africa in November last, accompanied by Miss Jackson and two Oxford undergraduates, Mr. Walter Mather and Mr. Douglas Wood, B.A. The two latter have been writing home in much the same strain. The following is the extract, dated Johannesburg:

"I trust the Lord may send you out here again before long to see for yourself much of the needs, and of the way in which the S.A.G.M. meets (under God) these needs as perhaps no other organization in the country could do. The people at home do not half know the work that is being done so quietly, that there is no "fuss" about it, but the work done in the Spirit's power in this Mission must stand for Eternity—because the whole foundation and building is on God's lines, not man's. The spirit of unity too in head-quarters is very real."

What is now needed from us on this side is that we should make a move forward as never before, and if by each one doing their part, we could double the membership of the Home Helpers' Union in this month of February, we suppose there is nothing that would effect the whole work so much as this suggestion accomplished. Will you help us?

Yours sincerely,

Arthur Mercer

Feb., 1898.

MAR., 1898.

# The SOUTH AFRICAN PIONEER



"GOD FIRST,"—"GO FORWARD."  
"I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness and hidden riches of secret places."—Isaiah xlv. 2-3.

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