

## MISSION FIELD.

## A ZULU MISSION.

[From the S.P.G. Mission Field for February].

St. Augustine's Mission in Zululand is near Ieandhlwana and Rorke's Drift. It was founded in 1840, and in the following year the Rev. Charles Johnson was ordained by the Bishop of Zululand and placed there. The present state of that Mission presents features like those of many other Missions, and yet they are most remarkable. It is astonishing how little we are impressed by such reports as that which Mr. Johnson writes with so much modesty. It is surely no small thing that in a report of three months' work there should be mention of the baptism of 26 adults from such a race as the Zulus, and that under one European clergyman there are eleven stations, from each of which there are 'offshoots' or minor stations. Mr. Johnson writes:—

"I am glad to be able to report that I have now got my little offshoot Mission Centres in good working order, each with a resident native catechist, who is schoolmaster too.

These are the names of my staff of Mission workers. I first will give those who are paid:

1. Benjamin Molepe, St. Augustine's Main Centre.
2. Jono Mhlampi, St. Augustine's Main Centre.
3. John Neamu, Mapitleng Offshoot Centre.
4. Titus Mtembu, Kwahlomisa, Offshoot Centre.
5. Kumkani Kayo, Blood River, Offshoot Centre.

These are all paid workers, giving their whole time to the work. They are paid partly by the people and partly by our Finance Board.

There are also at each Mission Centre native evangelists who give their services for Christ's sake only. These are their names:

6. Moses Mazibuko, St. Augustine's Main Centre.
7. Moses Mabuza, St. Augustine's Main Centre.
8. Philip Moubu, St. Augustine's Main Centre.
9. Jim Bengu, Mapitleng Offshoot Centre.
10. Abel Molepe, Do. do. do.
11. Albert Silepe, Kwahlomisa, Offshoot Centre.

I must explain what I mean by 'Offshoot Centres.' They are offshoot works from this main centre, but each is a centre from which other little offshoot places are worked.

My one white schoolmaster left me, so now I have no European with me at all. Of course, we are not in the position to offer a stipend to anyone that would be equal to the smallest stipend offered by stores or shops to their employees.

I am sorry to say that we have not yet been able to begin to rebuild our school church at the Blood River that was burnt down some time ago. We are holding school there in a large hut that has been lent by one of the natives, but

he wants it now, for he is to be married shortly. Hitherto, I have had my hands so full that I have had no time to go and stay there long enough to organize a working party. I find that the only way to get these offshoot school buildings erected (unless one had funds to pay for building, which we have not) is to go to the place with some of your own working natives and call on the natives in the district to come and help, and remain working with them until the work is finished. If the building is large, you may have to go two or three times with an interval between each. I hope in my next report to be able to say that we are at any rate at work on the Blood River buildings. I am anxious to get some school material, such as maps—large ones to hang on the walls. Especially do I want one large map of the world for each of the four schools. I should also be very glad of some English school primer, royal readers, copy books, and exercise books.


On St. Matthew's day, Sept. 21st, the Bishop came over and baptized 26 adults, and confirmed 29.

It was a very nice day altogether, and a very happy day to me. We commenced the day with Holy Communion. The catechists and evangelists came in from the offshoot stations: there was only one evangelist not present, and he is not at home at present. It was the first time that we had all been able to come together since we have commenced. Many of the candidates were from the out-stations. We all assembled at the early celebration. After that I had the candidates in and gave them a few minutes' address; then we all went to breakfast. Just then the Bishop arrived, and at 11:30 a.m. the service began. It was a service, I think, that is never seen in England; this is the order:

1. A young woman who has been under censure for six months was readmitted to her position as a communicant.

2. Hymn; 3. Two candidates were admitted as catechumens; 4. Hymn; 5. Baptisms; 6. Confirmation. It all made a very complete service.

After dinner the Bishop left, and the native catechists departed each to his Centre, and each taking back his people. A great number of heathens had assembled to witness the solemn rite. Our building was too small by far, only a few could find standing room besides the friends and relations of the candidates. God grant that those admitted into His fold may have grace given them to stand firm in the midst of their many temptations. It is impossible for a European, brought up from infancy in the midst of Christianity, with Christian influences surrounding him on every side, to understand the position of these native Christians, surrounded on every side with teeming masses of heathenism, ignorance, and dense superstition. Oh! how often I have trembled for, and prayed over, some newly baptized native, often the only Christian in a kraal, and living a long distance from us, knowing well



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what he would be exposed to; but I thank God I am able to say that the number is not great of those that have really lapsed, and I am glad to say that there are many of those isolated cases of Christianity that have had grace to stand against all temptation, and are now influencing the people by whom they are surrounded as the leaven in our Lord's parable. But my heart bleeds for everyone living in the midst of heathenism, whether African or European.

To me there is not any wonder that so many of the young Europeans coming out to Africa fall away from 'The Faith.' My heart aches when I think of the terrible temptation the Europeans (the young men who are trading and store keeping) in this district are exposed to. Christianity is gaining ground. Slowly, but surely, the heathen are being influenced around all our Mission Centres. Last year over a hundred were baptized and nearly a hundred confirmed here at St. Augustine's.

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