

I have wondered if possibly this distress may not be used of God to turn them to seek Him. Do uphold this dear soul in prayer, that she will be kept true to God, and see the prayer of her heart answered for her unsaved husband, and children, and daughter-in-law. Though it was a hard walk of about 7½ miles return, because of very steep, high hills, I felt blessed and well repaid for the effort.

When Sunday dawned I felt a strong pull to go again, though I was still a little sore-jointed from the Friday's jaunt. A series of revival services were held in various kraals and in all of these God had blessed during the week. Saturday night they held forth until day-break and had much blessing, they said.

Charles brought us a message on Holiness under the inspiration and unction of the Holy Spirit. As is often the case satanic disturbances occurred from without, by the threatening snares of hounds, and from within by an old Christian woman entering her second childhood. In spite of this and many having been awake all night, the attention was marked, and conviction pronounced. It was one of the most blessed services I've been in for some time. I counted 30 inside and there were about 10 who had to sit on mats outside for lack of room inside. On the whole it has been one of the most successful series of meetings conducted in this section. The church was greatly strengthened in spirit. Outsiders attended too and were edified. There were none who were converted but still we feel much was accomplished for the establishing of same in the faith. To start off with 4 women had requested a special night devoted to enlightening them as to their own experiences—all have certain demonstrations which they claimed were from the Holy Ghost. Charles spent the night of Tuesday giving light from the Word of God, which greatly helped these and seemed to be the key to the success of the following services. A Zion woman has invited us to have a watch-night service in her home to-morrow night. Her son, for whom prayer was made by our people at her home, recovered from a terrible disease. Keep praying for—

Yours in His love and service,

GRACE SANDERS.

BACK TO THE FIELD

Let me go back! I am homesick
 For the land of my love and toil;
 Tho' I thrill at the sight of my native hills,
 The touch of my native soil.
 Thank God for the dear home country,
 Unconquered and free and grand;
 But the far-off shores of the East to me
 Are the shores of the promised land.
 No longer young—I know it—
 And battered and worn and gray,
 I bear in my body the marks that tell
 Of many a toil-filled day;
 But there's yet a while before me,
 Till the hour for the sun to set;
 My heart is eager to forward go,
 And work for the Master yet.

My brain is dazed and wearied
 With the New World's stress and strife,
 With the race for money, place and power,
 And the whirl of the nation's life.
 Let me go back! Such pleasures
 And pains are not for me;
 But oh! a share in the "harvest home"
 In the lands beyond the sea!
 For there are my chosen people,
 And there is my place to fill—

To spend the last of my life and strength
 In doing my Master's will.
 Let me go back! 'Tis nothing
 To suffer and do and dare,
 For the Lord has faithfully kept His Word:
 He is with me everywhere!

—Mary E. Boyer, missionary on furlough.

OUR MISSIONARIES

Forget them not, O Christ, who stand
 Thy vanguard in the distant land!
 In flood, in flame, in dark, in dread,—
 Sustain, we pray, each lifted head.
 Be Thou in every peaceful breast,—
 Be peace and happiness, and rest;
 Exalt them over every fear,—
 In peril come Thyself more near,
 Let Heaven above their pathway pour
 A radiance from its open door.
 Turn Thou the hostile weapons, Lord,
 Rebuke each wrathful alien horde;
 Thine are the loved for whom we crave
 That Thou wilt keep them strong and brave
 Thine is the work they strive to do,
 Their foes so many,—they, so few;
 Yet Thou art with them, and Thy name
 Forever lives, is aye the same.
 Be with Thine own, Thy loved, who stand,
 Christ's vanguard in the storm-swept land!

—Margaret E. Sangster.

BELIEVE IT OR NOT

If the Chinese people were to march four abreast past a given point at the marching speed of the United States Army, it would take them nearly thirty years, marching twenty-four-hours a day without stopping! By that time a new generation would take up the march, and the procession would go on endlessly.

There are over one hundred Chinese people for every letter in every word of the Bible.

This gives some idea of the task before us in evangelizing China.—The Missionary Challenge.

DIG, BEG OR STEAL

J. B. Chapman, D. D.

What shall I do? I cannot dig; to beg I am ashamed (Luke 16:3),

Besides digging (working) and begging, there is only one other way of getting along, and that is to steal. If you read the story behind the verse which we have given at the head of this article, you will find that stealing was just what the lazy, vain steward in this case did. Work, hard, sweaty work is the price of every worth-while success. Those who are too lazy to work often take to begging, and those who are too vain to beg are driven to stealing.

The man who works may not merit all the success that comes to him, but he does pay the price required. It must not be said that prices and the articles purchased must always be of equal value. In fact they should not be so. If the money one holds has power to bring more happiness and usefulness than the things for which it can be exchanged, then trading is losing. And the man who works may earn more or less than he receives in return for his labor, but he is engaged in legitimate trade.

The beggar shares in the fruit of others' labors with their consent, but he has to gain that consent by humiliation and shame, for he must ask another for a laborer's share without rendering any labor. The fact that he meets

benevolent persons does not remove the fact that he is willing continually to take more than he gives. So begging is always shameful.

The thief takes a share of the fruit of others' labor without the consent of those who earn; and thus the shame of begging is turned to knavery, and embarrassment gives way to guilt. Both beggars and thieves are menaces because they compel the fruits of the labors of some to supply the wants of those beyond the bounds of their rightful responsibility. Only the digger (worker) is an asset, and he only when his productive labor equals and surpasses his consuming wants. The student who takes shortcuts to scholastic honors, and substitutes "credits" for faithful study is either a beggar or a thief, as are also the penitent who hope for pardon without true repentance; the Christian who expects to be made holy in heart without bringing a full consecration of all his ransomed powers; and those who hope for spiritual freedom and power without rendering instant and unflinching obedience. I am thinking of those who would win the crown without bearing the cross; who would lead souls to Christ without prayer and earnest testimony; and who would accomplish wonders by faith without bearing the burden of intercessory prayer. All these things savor of begging or stealing.

Begging is indeed shameful; stealing is a crime. It is foolish and sinful to seek escape from genuine digging and hard work. Let us stand and sing, "We'll Work Till Jesus Comes."

OUR INDESTRUCTIBLE HOPE

"Saviour, long Thy saints have waited—
 Centuries have passed away
 Since the promise first was given
 Of a glorious Advent day;
 Grey and old the world is growing,
 Loud the scoffer's boast is heard;
 But our hearts are peaceful, knowing
 We may rest upon Thy Word.

"Lo, the fig-tree buds and blossoms;
 Lo! the shadows flee away.
 Glad we lift our heads expectant,
 Brief will now be Thy delay.
 Thou to raise the dead art able,
 O'er the grave Thou didst prevail;
 Heaven and earth may prove unstable,
 But Thy Word can never fail.

"Precious, precious parting promise!
 Sweetly linger in our ears;
 Brightly gleam amid our darkness,
 Gently soothe away our fears.
 Ever nerve us for the conflict,
 Ever fill our souls with joy;
 Christ will come and will not tarry—
 Nothing can our hope destroy."

—Author Unknown.

EXCHANGE

The New York Synod of the Presbyterian Church has officially reported that 618 former Roman Catholics had been converted and received into membership in 262 of its 779 churches during the year 1946. In the same year these same churches lost only 167 members to the Roman Catholic Church — about four to one. A group of 162 churches reported that they have neither received members from nor lost any to the Roman Catholic Church.
 —Converted Catholic.