

cattle kraal occupies a prominent position near the centre of the kraal. In holes in the cattle kraal they keep their mealies (corn). Here, they say it is safe from weevils.

When it was about time to open the service the crowd gathered near the locked church and we marched around it singing. Then we paused before the door for prayer. After the prayer, the pastor unlocked the door and we filed in. This was a very impressive part of the service.

That building was packed to the door and many people had to stay outside. And they really know how to pack the buildings in this country! Seats were placed down the two sides, one side being for the men workers and one side for the women workers, and chairs or raised seats were at the front for the white people. The white people always have to sit on the platform, if there is one and if there is room. We estimated that there were over 175 in the building and over 25 outside. Several denominations were represented including Zionists, Scandinavian Mission, Independent, Apostolic Faith and Ethiopians.

The message of the afternoon was brought by Brother Charles Sanders and a fine message it was! After the altar call and prayer, two babies were presented. Then Brother Eugene explained all the details connected with the getting of the land and the building of the church and school combined, mentioning every little item, the cost, what expenses had been met and what was still owing on the building. When he explained that he didn't want to have any secrets from them, they said "Amen!" Finally he led up to the offering. How my tears rolled as I saw those poor people bringing five shillings, ten shillings, and one native gave as high as five pounds. The whole offering plus two or three pledges amounted to over 35 pounds. Oh, the Amens and the Praise the Lords when Brother Eugene told them how much they had given! With a spirit like this prevailing, the total debt on the church will soon be paid. Would that all the debts on the other buildings could be settled as easily, but circumstances alter cases and many of these natives are being taxed to the utmost to make ends meet.

Between 4.30 and 5.00 p. m. we rose for the benediction. Why couldn't we rush home and beat the rain which was threatening? But no, we must stay and have some food. Those big pots had looked quite interesting and we knew that an ox and a goat had been slaughtered for the occasion. Still we stayed chiefly that we might avoid any misunderstanding. After what seemed an age they brought to us in the church, tea and sugar and bread—no butter. Valiantly I endeavoured to gulp down a piece of that spoiled bread and to drink that tea which was anything but palatable. After another long time they brought a huge wooden platter of meat and some samp—made out of whole mealies which they keep in holes in the cattle kraal. The others, at least the Sanders and Kennie, seemed to eat with relish everything except the bread, and I did try, almost to my own destruction. In spite of my persistent endeavours my stomach still revolts against their food. If I must—I'll learn.

Since we had to wait for a heavy shower to clear away before starting out on that awful road, we didn't get home until after six o'clock. We were tired but happy. Praise the Lord for full salvation!

God bless you everyone. Don't be afraid to invest your money in the Lord's work in

Africa. It will return you great dividends in the life to come.

Yours in Christ,

MARY CAMPBELL

PRAYER AT NIGHT

By Mrs. Basil Miller

"And now for prayers, Ronald. Or maybe you are too tired to say your prayers. Are you?"

"I'm tired, but you told me I mustn't ever miss sayin' my prayers, you know. Besides I like that new one you are teaching me. I guess I've said my Now-I-lay-me-down-to-sleep prayer a million trillion times."

"All right, you pray, dear. Remember to ask Jesus to keep watch over you when you have finished."

Bright and early the next morning when the first mockingbird had begun to serenade the dawn Ronald was wide awake and with a thud his little feet struck the floor on their way to his parents' room.

"Momie, here I am wide awake and ready to go. You know I slept like a log, and I do believe that Jesus watched over me through the night. I'm glad I said my prayer," he said slipping under the cover beside his mother.

"Yes, but you went to sleep before you finished your beautiful little prayer. Did you know that?" his mother asked.

"You're foolin' me. Don't ever let me go to sleep before I get through with that prayer 'Couse—'cause—well, 'cause I want to say my prayers each night as long as I live."

The simple child's prayer at night is the beginning of a prayer habit that every mother should instill into her children. It takes but a childhood moment each day, but that moment lays the foundation for a chain of prayer that will last a lifetime. No wise mother, however tired the child or busy she may be, can afford to miss a single night of prayer.

Mothers, this is your most beautiful hour with your children. You can clean their bodies, cuddle them in your arms, kneel with them at the bedside, then tuck them to bed.

No child should ever grow to maturity without knowing the period of affection which evening prayers and this being tucked into bed affords. What would childhood be without being tucked to sleep each evening? What wonderful memories center around this going-to-sleep period!

Like Ronald your children may say, "You'll have to finish, Mother, I'm tired." But the knowledge that Mother is by their side, kneeling and praying with and for them is a great legacy.

You may not be able to leave your children much by the way of possessions, mothers, but you can leave them an inheritance of far greater worth than money might be—the inheritance of the prayer habit founded in childhood's days by the bedside.

Whatever the form your evening prayer may take, do not let any circumstance break up the habit. The cares of the home may be heavy, but a few dishes to be washed, a room to be tidied, or other cares are not comparable in worth to the season of prayer you spend with your children at their bedside.—Selected.

"Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned: that he that is of the contrary part be ashamed, having no evil thing to say of you" (Titus 2:6-8).

TEMPERED TRUTHS

F. A. Dunlop

Paul, a Pray-er. "For this cause I bow my knees unto the God and Father of our Lord Jesus Christ." In practice, Paul was a Pray-er. He speaks of "praying night and day, exceedingly." "For God is my witness . . . that without ceasing I make mention of you always in my prayers." "Always, in every prayer of mine for you all." "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." "My little children, of whom I travail in birth again until Christ be formed in you." These, and many other quotations may be given, to show that Paul made continuous practice of the ministry of intercession. I presume no man can prove to God, to himself, or to others, that he believes in prayer unless he steadfastly maintains the practice of prayer. We do the things we believe to be profitable. The amount of praying we do determines our faith in the exercise. It should be an inspiration to us to know that one so versed in spiritual verities as was the apostle would give so much time to the ministry of prayer.

To Paul, prayer had not only subjective value, but objective value also. He prayed for others and would have others pray for him. Others, were "helpers in prayer with him." He evidently believed that the prayers of saints in one place could effectually combat a condition in another place. Via the Throne of Grace, a prayer prayed in Ephesus could effect a ministry of helpfulness to a man imprisoned at Rome. This he definitely requested of the Ephesians in his own behalf. "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." This should be an encouragement for those who pray for missionaries. Distance is no hindrance to prayer. Africa is as near the Throne of Grace as America. If we can reach God, God can reach Africa. Paul prayed for himself and others, he also, would have others do the same. The motto: "Prayer Changes Things" was more than a sentiment in the thinking of the apostle, it was a law of Grace.

Probably one of the greatest prayers Paul ever prayed is recorded in the third chapter of Ephesians. It is doubtless an inspired prayer. Paul had learned that "no man can pray as he ought" without the Spirit's help. This he believed in and no doubt knew the benefit of in this prayer. It was a prayer for others. There is not a tinge of selfishness in it anywhere. "That He would grant you," is the cry throughout. This prayer has passion, pattern, purpose and provision, and these elements are all essential and will be found in inspired prayers.

It is my purpose to consider this prayer in articles which are to follow.

WEDDINGS

J. H. Bleumartin and Miss Quenie M. Titus from Seal Cove were united in marriage at the Reformed Baptist Parsonage, North Head, March 20th, 1948, by Rev. J. A. Owens, assisted by Rev. N. E. Trafton.

God judges us in what we give by what we keep.