Children Hold Conference on Bryan Hill

As we write these lines the Children’s Bible Mission is holding its annual camp on Bryan Hill, the University’s first summer conference for young people. The Children’s Bible Mission is a non-profit, interdenominational organization having the single purpose of reaching children in the public schools and introducing them to Christ.

Children commit to memory assigned verses of Scripture, then recite them to the public school teacher, who certifies to the mission headquarters that the work has been done. Awards of small Testaments and Bibles are given for memorizing so many verses, the final award is a week free at the summer camp. Before enjoying this, the child must memorize 300 verses.

During the past year students in 167 rural schools were engaged in the memory work, and a total of 81,438 verses were memorized, 4,651 awards were earned, of which 145 were final awards. Of these eligible for the camp, some eighty are now on the campus.

The possibilities of this program are almost unlimited. During this year, without any high pressure methods, there were 415 decisions for Christ in the schools. God’s Word is powerful, and how many others have silently accepted Him, only He can tell. Time alone will show how many of these young converts will enter the ranks of Christian service in the years to come.

To the University the holding of the summer camp on Bryan Hill is an opportunity to share, even though in a small way, in a great work of the Lord. It is to be hoped that this will prove to be the first of many young people’s conferences on Bryan’s campus.

Colored Slides in Use

With plans for sending the natural-color slides of the University out to students for showing in hometown churches still under way, the slides are not going without use. Already they have been seen by some eighty-five people at the Hairpin Chapel and the Trinity Methodist Church congregation. It is planned, before the slides leave Dayton, to take them to one or two Chattanooga Churches.

Two sets of these slides, with manuscript of explanation, are now available, and students who can secure projectors for 2 x 2 slides should write their requests to the University at once, giving two or three possible dates, including week nights. Adapters which make it possible to use these slides in projectors for 3¼ x 4 slides will be furnished if requested.

The Treasurer Speaks

Occasionally the University receives gifts of less than a dollar—even as small as twenty-five cents. Nevertheless, such a gift is handled and acknowledged as carefully as though it were a hundred dollars. Let us picture to you what happens.

The morning mail is in, brought from the postoffice lock box by a trusted employee. First comes sorting, to separate personal mail and mail obviously intended for some special department. The remainder, addressed to the University, or to the University in care of some individual, is then opened by two officials. One person opens the letters, carefully checking the contents and reading any enclosed letter or note to determine the purpose of the letter. Here is one containing twenty-five cents in coin and with some such note as “sorry it is so small, but it is all I can give. May God bless this little mite.” The second person opening the mail double checks the amount (Continued on Page 3)
William G. S. Dobbie is speaking:

I owe to the Lord Jesus Christ, not successfully defended Malta — the of an obligation, a duty. But for a dier expects the chaplain to speak of some deeper motive than duty, some-

most bombed spot in the world— for example, from the man who so Christ— that's different. Take this, of his "duty" character and testify for fellow-private or an officer to step out do so gives his testimony the "taint" fact that the chaplain is expected to when he fails to do so; and the very God, is, we believe, disappointed therefore, not out of the ordinary. peculiarly the task of those two individ-

He is a herder em-

D'Alfonso is more than a sheep-

herd ed sheep in the Pyrenees sheep-

To be continued in next issue)

The Sheepherder’s Interpretation of the TWENTY-THIRD PSALM

Out on the Nevada desert Fer-

nando D’Alfonso, the Basque, roams with his sheep. He is a herder em-

bers and other trade guilds of the pre-

of generation just as were those of the gold beaters, the copper workers, the Damascus steel temper-

ers and other trade guilds of the pre-

mediaeval ages. Despite his long ab-

ers and other trade guilds of the pre-

sentation of the simple requirements and actual duties of a Holy Land shepherd in the care of his flocks, whether he lives at the present day or followed the same call-

six thousand years ago. Phrase by phrase it has a well understood meaning for us.”

The Lord is My Shepherd;

I Shall Not Want.

"Sheep instinctively know,” said D’Alfonso, “that ere they have been folded for the night the shepherd has planned out their grazing trip for the morrow. It may be will take them back over the same range; it may be he will go to a new grazing ground. They do not worry as his guidance has been good in the past and they have faith in the future, knowing he has their well-being in view.”

He Maketh Me to Lie Down in Green Pastures.

"Sheep graze from around 3:30 o’clock in the morning until about 10 o’clock. Then they want to lie down for three or four hours and rest,” said D’Alfonso. "When they are content-

edly chewing their cuds the shepherd knows they are putting on fat. Consequently the good shepherd starts his flock out in the early hours on the rougher herbage, moving through the morning onto richer, sweeter grasses, and finally coming with the band to a shady place for its forenoon rest into the best grazing of the day. Sheep, while resting in such happy surroundings, not only have had the benefit of the good late eating but have the atmosphere on the fine green pastures around them, giving the natural incentive towards contentment and growth.”

(To be continued in next issue)

Buy Defense Bonds

Bryan University
enclosed, sets the gift aside, and on the envelope in which it came writes (1) the amount, (2) if a check, the name and location of the bank (3) the date received. When all the mail has been opened, the cash and checks are totaled and compared with the total noted on envelopes.

Now the money goes to the office safe, and the envelopes to the Assistant Treasurer, who, from the data on the envelope, prepares a numbered receipt. Each month the receipt numbers and amounts are printed in Newslette, so that the person who gave the twenty-five cents may see that it is properly recorded and included in the total gifts for the month.

Next, the envelope, letter, and receipt go to the Treasurer, who reads them to see whether there are any questions, prayer-requests, or other notes requiring special attention. The receipt and a letter of thanks and acknowledgment then go out, typed by one of the student secretaries, to the person from whom the gift came. The envelope is then marked with the date of the acknowledgment and filed. Occasionally some failure may occur so that a friend does not receive acknowledgment of his gift. Should this happen, we are able to consult the recorded data and make prompt correction.

All this for a quarter, you say? Yes, because much more than a quarter is involved. Every gift, however small or large, is acknowledged in this manner because we are handling the Lord’s money, not our own, and we desire to render faithful account of our stewardship.

A quarter—yes. But we are not unmindful of the fact that the Lord has frequently used the very least of things mightily in His glory. Whether it be a poor, widowed mother, giving of her poverty for love of the Lord and His work, or whether it be the bountiful gift of the well-to-do child of God, it is gratefully received and carefully handled, that it may all be “to the glory of God.”

Miss Yancey (en route, Baskerville, Va.)—“Still waiting on bus . . . in time for standing room . . . 2:00 a.m. . . . too sleepy for words. Virginia is all wet.”

Milton Murphy (Willoughby, Ohio)—“All arrived safely . . . trip took about 26 hours . . . had dinner at Clyde’s house . . . got home just in time for June’s sister’s graduation . . . didn’t have any rain until . . . no one in rumble seat.”

Solon Hoyt (Winona Lake, Ind.)—“I sorta expected a little trouble—we had it—changed tire on one wheel five times between Dayton and Cincinnati . . . Started hitching at 5:00 p.m. and on road until same time next morning . . . Mother’s address for coming year will be Winona Lake.”

Clyde Brogan (North Benton, Ohio)—“Arrived home safely and with considerable sunburn from riding rumble seat . . . two flat tires before we left Tennessee . . . if I can obtain projector will be glad to show slides of University in this and neighboring communities.”

Ruhe Rudd (en route, Kansas)—“Just got through putting Jeanie on her train. We’ve had so much fun. Missed Mr. Rudd this afternoon and when Jean and I investigated, found him in the vestibule sitting on the luggage grading algebra papers.”

Leona Wilson (New Brunswick, Ohio)—“. . . had Florida limited bus all the way to Cincinnati with water, and so forth, on bus, free pillow, and driver to tell of important points in cities. Rode with lady . . . belongs to Independent Baptist Church . . . had good fellowship . . . sat with Catholic girl . . . had opportunity to tell her of the Lord . . . I miss Bryan already.”

Jean Clark (en route, Greenwood Hills, Pa.)—“We’re healthy and raring to go . . . will we ever get cool? Having to stand so much sometimes wish I were peg-legged . . . Miss Yancey and I go to Wytheville together . . . don’t know whether
ONWARD, CHRISTIAN SOLDIERS

(Continued from Page 2)

commend Him as Saviour and Lord."

Does this not sound like the real thing? Does it not present a challenge to the soldier, such as the testimony of Mr. R. G. LeTourneau flings to the feet of the business man? And again, from Col. Peter E. Skanse, U. S. Army Air Corps:

"Jesus Christ is my Lord and Saviour: in Him I have put my trust. I believe that the Bible is the inspired Word of God . . . that Jesus Christ is the personal Saviour of those who put their trust in Him. A soldier of our beloved country can best serve by being also a true soldier of Jesus Christ, faithful, with nothing to fear, knowing that He is able to keep that which is committed unto Him against that day."

From the navy, Gunner’s Mate First Class, James W. Downing:

"Nine years ago I entered the Navy continuing my search after a workable formula for thrill-filled living. Three years was sufficient to climax my growing fear that any combination of plans, persons, or places . . . would not fill the emptiness of a Christless life."

"...for the past six years I have known a continual joy . . . because I responded to His ‘Come,’ and received as my Saviour Christ, who died for my sins."

As you read these ringing testimonies, do you hear swelling into the background the strains of "Onward, Christian Soldiers!" Are not these the men whose testimonies will bring results, whose invitations to come to Christ will bring many to the point of acceptance?

But there are far too few to cover the tremendous field of three and a half million or more men. There is far for Christian soldiers. God, alone, knows the possible fruits of ten thousand uniformed born-again soldiers and sailors living a daily testimony to Him, preaching Christ, crucified, the Way of Life to men who face eternity. Yet, in the face of this crying need, young Christians are daily seeking deferment, in some cases (God forbid) ordination, that they might be spared the role of soldier. Sincere in their desire to serve God, are they blinded by Satan to the opportunity the service offers?

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before!"

Have we forgot?

Christ, the royal Master, leads against the foe;
Forward into battle, see His banners go!"