

MISSIONARY PAGE

SCENES OF HAITI

Thelma Rose

Scene 1

Place: La Victoire.

Occasion: Dispensary Day when a ministry of relief is given to the suffering as "a means to the end" of showing the love of Jesus to darkened, lost souls.

One could expect most anything on dispensary day, but what could this mean? There came through the mission gate the local policeman in uniform with shining badge and buttons. There followed him a procession of people. Soon it was observed that more than half a dozen of the young men were transporting an invalid on a chair-stretcher. They had travelled a long way. The rest of the procession was an accumulation of friends, neighbours and curiosity seekers. The invalid proved to be the policeman's much loved son, sick with malaria and yellow with jaundice. All were greatly concerned about his condition resulting from several days of illness. The father was grateful for treatment given and a few days later reported the recovery.

When taking a picture of the sick lad, I asked that the mother stand by the father. One woman stepped out, but the father pointed out another as being his "madame". Yes, friends, these conditions of loose-living are so common in Haiti that the general public take them quite for granted. Pray that God will raise up more preachers of His Word, and examples of holy lives that this curse will be rebuked.

Scene 2

Place: Thomazo church, about 25 miles from Port-au-Prince.

Occasion: Sunday-morning preaching service followed by the Lord's Supper.

Turned toward the Haitien pastor were the expectant eyes of about 200 haitiens, hungry for the "Bread of Life" which was faithfully broken to them that morning. There was special blessing upon the service. Why? Because the preacher was honoring the power of the Holy Ghost to cleanse and keep from sin, and was holding up a standard of living before the people that would exemplify true Bible Christianity. He warned the people of the sin a plasure (living outside wed-lock), and the seriousness of partaking unworthily of the Lord's Supper.

Scene 3

Place: Mission Home at P.A.P.

Occasion: All H.I.M. missionaries gathered for prayer during the semi-annual conference.

To the door came a telegram. We all thought of loved ones at home whose health could warrant any news. But the sad message was for Miss Norbeck. We all witnessed God's sustaining grace being ministered to Sister Norbeck's submissive heart. The Holy Spirit was present to give needed comfort in this trying hour. (God planned the way so that she arrived home in time to attend her mother's funeral. A week later she returned with a tape-recording of the service which we all could share).

Scene 4

Place: Dock at P.A.P.

Occasion: Search for immigration Officer. Some of our missionaries saw at the water-

front of P.A.P. a scene that grieves our hearts. There staggering, were Navy men and one was so drunk that he could not even stagger but was being carried on a stretcher. A Haitien Christian man was distributing Gospel tracts to these needy white sailors. The Haitien official said that the sad occurrence was a frequent one. (At least one Navy ship docks at P.A.P. each Saturday, and others frequent Cape Haitien.) Only eternity will reveal what harmful influence has come to these countries by visitors who present a bad example from a Gospel enlightened land.

Scene 5

Place: Open-air theatre at P.A.P.

Occasion: Latham Campaign on evening of Jan. 21.

On the platform facing a gathering of approximately 5,000 people were Evangelist Latham with leaders from various interdenominational and church groups. After several rousing congregational songs, a youth leader in the Cohort prayer movement led in prayer. Next came a burning testimony from a man who a few nights before was passing the theatre on his way to committing suicide. Hearing the music, he had entered, and as he listened to the message of salvation through Christ, hope revived and faith in Jesus had made him a new man. Formerly a slave of the vilest sins, he now was rejoicing in his new-found, all-powerful Saviour.

Following a soul-thrilling message in song by the Haitien soloist, Merilus, the evangelist poured out his soul to the hungry multitude, and at the close of the message many sought and found peace and deliverance at the foot of the cross.

PAUL AND MARY SANDERS WRITE:

Dear Friends in the faraway Homeland,

Mary and I quite often wish you were near enough for us to talk to—so we could recount some of the very interesting happenings in our work among the Zulus and Swazis.

I have just been translating and condensing Bible Study notes for my Wed. class in Watville. The Zulu and Swazi languages are basically the same. You would be interested to see how expressive their language is! Though they can go on and on at great length describing any given item when occasion demands it a whole lot can be clearly stated in just a few words. A good illustration of this is "A KU TI QGI" meaning "come forward one short step".

Last Sunday, as usual, we had a number of open-air meetings in Daveyton starting with Sunday School for the children and ending at each place with a short message for the adults.

Bro and Sister Morgan, up on a short business visit, stayed with us and we were very pleased to have them with us, and for our people to meet them. Also for Bro Morgan's help with the preaching. He has a really good grasp of the language.

On the Amplifier Mike stand we hang a little can, with a Christmas card depicting a church, around it. We have told the children that we are sure they can contribute enough to buy a fine big window for the new church.

They have taken to the idea, and I'm sure you would have enjoyed watching the giving on this Sunday; they were somewhat more restive than usual and believe it or not, the occasional one that came forward to drop a penny or two in the can, during the preaching, seemed to help direct their attention toward the preacher. Perhaps partly as he would pause and say "thank you" or to lend assistance to a toddler who couldn't reach the can. (These open-air services do provide some most amusing incidents!)

We tell them to ask their parents for the pennies, feeling sure this will arouse interest among the many parents who do not attend.

At the first meeting in Daveyton, one of the boys said he was going to follow us over to the next, so as to get another CARD. I told him he would be welcome to it. A number followed over, and several went on to the third meeting on our stand! By this time they just couldn't sit quietly, and we had to use all sorts of means to hold their attention, more especially as it was getting late in the day.

There were nearly 200 at this service, including about 20 adults. There was "great fun" at the line-up to receive the old Christmas cards (which you so kindly send for this work, and which are truly a great attraction, and much appreciated). They are a tough lot, sharp-witted and full of life. One of the smaller girls came up to Mary saying she had not received a card. Mary spotted it hidden inside her blouse and made a grab at her, but she was away like a flash. Anyway she will have to find a better hiding place for it next time for Mary caught her alright, and administered a playful spanking.

The most important aspect in this work, is that the children's hearts are not yet hardened, and when faced with the narrow way and the love of the Saviour, they really want to follow HIM. It is so encouraging to see the same faces week after week, and to witness their strong desire to live for Him. How quickly they learn Scripture verses; in this way the living word is going into their homes. Yours for the salvation of precious souls.

H. Paul and Mary Sanders.

A PRAYER FOR REVIVAL

Spirit of God, come, Oh! come, we pray; earth's night is dark—and many go astray. The fire of love for souls is burning low, Oh! send Thy fire and set the church aglow.

Spirit of God, come, Oh! come, we pray; we need a mighty Pentecost today. Great Spirit, come—convincing men of sin; unveil the unbelief that works within.

Spirit of God, come, Oh! come, we pray; light up the darkness with Thine own bright ray. Burn up the worldliness, the sin, the dross; and turn men's hearts to Christ and to His cross.

Spirit of God, come, Oh! come, we pray; revive Thy Work! Oh! Lord, without delay. Revive the love for souls, the need reveal, and set Thy church ablaze with holy zeal.

Spirit of God, come, Oh come, we pray; revive and deepen prayer from day to day. Thou dost respond to faith's persistent plea, "Teach us to pray," till we the answer see.

—Joyful News

Every Christian can be a Missionary, go by person, go by prayer, or go by purse.

The King's Highway

THE DANCE . . .

AN ENEMY of the HOME!

William James Robinson, A. M., D. D.

When violins call to our belles and beaux,
With pleasing tones that call their comrades to
Come trip with them their light, fantastic toes,
Then "a carousal fills the illumined hall"

As the gay dancers breathe amorous air,
And joy in revelries that soon enthral,
While ruthless fiends lay plans to bring despair.
Fair belles adorned with glowing innocence
Are led to lend themselves to treacheries

By those whose honor is a mere pretence,
Who joy in foulest infidelities.
Each dance is heartily approved by fiends,
That Justice longs to see on guillotines.

It would be unbelievable, if we did not know it to be true, that our most highly civilized nations tolerate and in some cases heartily approve some of the foulest practices known. Our American "high society" approves of dancing, drinking, smoking, and revelries that come near being indecencies! And certainly some of their carousals lead both men and women to sink into indecencies for which no apology is acceptable — yet they call themselves "the elite."

I was reared in a Christian home where card playing and dancing were heartily disapproved. My earliest personal observation which proved to me that dancing was harmful was when I was attending high school. One of our most beautiful and winsome girls attended a fashionable dance dressed in extreme style to suit the occasion. She danced until she was very warm, and then went out on a porch to get cool. She contracted a severe cold that developed into pneumonia, and she soon died. The community attributed her death to improper clothing to meet the requirement for dances.

I have before me a book written by a distinguished minister, in which he discusses "Modern Dancing in the Light of Scripture and Facts." He shows that "the words 'dance, dancing, and danced' occur 26 times in the Bible: 21 in the Old Testament, and 5 in the New Testament."

Dancing was practiced by Bible characters long before Christ was born; but, as spoken of in the Bible, it was always an expression of joy, whether holy or unholy. The sexes never danced with each other in any sense as they do today. Biblical dancing in no way resembled our present-day dances; so they, in no degree, can be justified by Bible dancing, or used as precedents for sensual and voluptuous dancing.

Dancing is a Worldly Amusement

"By worldly amusement and worldly pleasures is meant those pleasures belonging peculiarly to the unconverted, in contradistinction to the sacred and social enjoyments belonging to the Christian. * * * Religion never was designed to make our innocent pleasures less. On the contrary, it tends to augment, elevate and purify both our natural and spiritual enjoyments. Its ways are ways of pleasantness, and all its paths are peace. It imparts real and substantial happiness."—Dr. Gardner.

The Bible clearly forbids conformity to the world, both in ideas and in conduct. Whatever fails to specifically honor God is worldly, and participating in such things is forbidden. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye

may prove what is that good, and acceptable, and perfect, will of God," (Rom. 12:2).

"Only let your conversation be as becometh the gospel of Christ," (Phil. 1:27).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the words," (I John 2:15, 16).

That dancing is one of the chief delights of unbelievers cannot be denied. Worldlings of every degree either practice it or approve it. It is found in close relation with saloons, dens of vice, brothels, and is enjoyed by all groups that are indifferent to God or openly opposed to Him. For this, it is opposed to God, and should be abhorred by all who love Him. More Scripture references could be given, but space forbids.

Who Avowedly Disapprove the Dance?

The author I have quoted gives many quotations from Roman Catholic bishops and priests, Presbyterian ministers, Methodist bishops and other ministers disapproving the dance in all of its forms and under all conditions. I can here quote only a few.

Bishop Hopkins, of the Protestant Episcopal Church, senior bishop at the time of his death, and probably the master intellect of his church, said:

"In the period of youthful education, I have shown that dancing is chargeable with waste of time, interruptions of useful duty, the indulgence of personal vanity and display; at the age of maturity it adds to these no small danger to health, by late hours, heated rooms and exposed persons; while its incongruity with strict Christian principles and sobriety and the tendency to dissipations are so manifest that no ingenuity can make it consistent with the covenant of Baptism."

I shall quote a part of a long report of the General Assembly of the Presbyterian Synod of Missouri. "The practice of giving or attending private or public dancing parties or theatrical exhibitions, and of professing Christians educating their children in the art of dancing, is clearly forbidden by the spirit of the Gospel, and by the decisions of our Confession, and by decisions of our highest church judiciaries, and in violation of our covenant obligations entered into by every one who connects himself with the Church of Christ; and that such conduct is an offence which a due regard to purity as well as the peace of the Church will not permit her courts to overlook or disregard."

The rest of this report is more condemnatory, if possible.

At many dances, intoxicants are served, and as a result, many participants become moderate drinkers and increase in drinking until they become alcoholics, and go on to utter ruin. At most dances, many of the participants indulge in smoking, and that is an evil far greater than most people suspect, for it is a practice that leads to drinking.

It is undeniable that those who engage in dancing are worldlings and naturally make an atmosphere hostile to the wholesome spiritual growth of young Christians.

There is in every community of any appreciable size, a few men who, in private life, are libertines. They have polished manners; some are really well educated and well fixed financially. They are willing to take advantage of innocence and to spoil it. Every young woman who engages in dancing and gives herself to other indulgences that accompany the dance, is endangering her virtue.

God-honoring social workers have found that a large percent of fallen women attribute their fall to participating in social dancing. The dance promotes extravagant waste of money. Many divorces are attributed to the dance, and many other evils come from indulging in it.

It is my conviction that dancing is a dangerous social function; that it does not do any good intellectually, morally or spiritually, but that it does degenerate all those who freely indulge in it.

Christians are to be a separated people, distinguished as "the salt of the earth" and as "the light of the world." I have not heard of a devoted dancer whose influence worked like this.—Exchange.

WHY HAVE A FAMILY ALTAR?

It will hallow our friendship with our guests in the home.

It will encourage other homes to provide a place for Christ and the Church.

It will sweeten the home life and enrich the home relationship as nothing else can do.

It will dissolve all misunderstanding and will relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal, and influence their lasting welfare.

It will give strength to meet bravely any disappointments and adversities as they come.

It will honour our Father in heaven, and will express our gratitude for His mercies and blessings.

It will make us conscious throughout the day, of the attending presence of a divine Friend and Helper.

It will reinforce the influence and work of the church, the Sunday school, and the agencies helping to establish the Christian ideal throughout the world.

It will send us forth to our work for the day—in school, in the home, in the office, in the store or factory—true, to do our best, and determined in all we do, to glorify God. —Christian Digest.

MOTHER'S PRAYER

I cannot tell you how much I owe to the custom on Sunday evenings while we were yet little children for her to stay at home with us, and then we sat around the table and read verse after verse and she explained the Scriptures to us. After that was done there came a time of pleading and the question was asked how long it would be before we would think about our state, how long before we would seek the Lord.

Then came a mother's prayer, and some of the words of our mother's prayer we shall never forget even when our hair is grey.—Charles Had-don Spurgeon.