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A Missionary Pictorial

Charles R. Brewer

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A MISSIONARY PICTORIAL

*Biographical sketches and pictures of men and women who
have gone from the United States as members of
churches of Christ to carry the gospel to
other lands.*

TOGETHER WITH

*Articles and poems written for the purpose of stirring churches
and individuals to greater activity in the effort to
preach the gospel to "every creature under
heaven."*



EDITOR

CHARLES R. BREWER



PUBLISHED BY

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1033 BELVIDERE DRIVE

NASHVILLE, TENNESSEE

1964

Preface

The divine charge to take the word of the Lord to the whole world is laid upon all who wear the name of Christ, and God is pleased with all who have a part, directly or indirectly in carrying out the great commission. But we feel that in a special way his blessing descends on those who, forsaking the ways of gain and pleasure, give themselves wholly to the preaching of the word. "How beautiful are the feet of them that bring glad tidings of good things." That is God's own tribute to those who dedicate their lives to such work. Perhaps no one demonstrates more faith or makes greater sacrifice than those who go into what we call "the mission field", hard places and strange lands to give light to people who sit in darkness, and turn them from Satan to God. Such servants of the Lord are worthy of our recognition, and in giving them our commendation we are but fulfilling the teaching to give "honor to whom honor is due."

In bringing out this book it is our aim to carry out this admonition by giving honor to all who have served or are now serving in foreign fields. And it is our hope that this volume may encourage individuals and congregations to "lift up their eyes and look on the field", and pray for and send more laborers into the harvest. Over a period of 70 years approximately 400 have gone from churches of Christ in the United States as missionaries to other lands and nations. There are about 200 on the field now. It was our wish to give pictures and biographical sketches of all these workers. But it has been impossible to make the record complete. Hundreds of letters were written, but not all have been answered. As far as possible we have tried to include at least the names and addresses of even those who did not supply information. The original purpose was to assign a full page to each entrant. But in some cases we did not receive sufficient information to fill a page. Therefore when two or more appear on a page the reader will please understand that it was because not enough copy was submitted. There was no intention to exalt one above another. An exception is made in the case of Brother McCaleb who was a pioneer among us. We feel therefore that he is worthy of the dedication. The book is so arranged that additional pages may be inserted as more "arise and go", and more material is supplied. We hope that in later editions or additions we may include pictures and sketches of native workers in all the nations.

This has not been an easy task, but has been a work of love. The editor cannot claim any credit or assume any responsibility for the material in the book. All the "leg work" was done by Brother Morehead. The editor's task has been simply to edit the copy and prepare it for the printer.

Grateful acknowledgement is made to all who have had a part in this undertaking. The entire edition was bought and paid for before the copy went to the printer. Many individuals and congregations subscribed for ten or more copies. Through the liberality of friends it is our plan to furnish a copy for the library of each of our colleges and orphan homes. Many will be placed in the offices of doctors and dentists, and in the offices of editors. We hope that elders in congregations where copies go will encourage members to use them to inform themselves on what is being done to spread the gospel of Christ. It would be good to use the book as a source-text in classes to acquaint the members with our missionary activities and stimulate more interest in mission work.

Although not personally acquainted with all whose names are included we assume that those who give their lives to such work are men and women of honor and integrity, and are sound in faith and teaching. The assumption is further justified by the fact that each missionary is supported, therefore is endorsed, by some congregation or group of congregations.

We send forth the book with the prayer that it will stimulate greater zeal for mission work and will help those on the frontier to know that they are esteemed highly for their work's sake. May they not "become weary in well doing", but know that "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." In God's eternal firmament they shall "shine as the stars forever and ever."

Dedication

It seems fitting and proper that this book listing missionaries who have gone out from churches of Christ in the U.S.A. to various foreign countries should be dedicated to the honored memory of him who was one of the first pioneers in that type of work, and who served faithfully in Japan for half a century.

That man was our "beloved brother and faithful minister", John Moody McCaleb. And he went to his task well-equipped spiritually, for he was a man like Stephen, "full of faith and the Holy Spirit"; hence he was also filled with love for God and man and a burning zeal for winning lost souls.

Having attended the old Transylvania School of the Bible at Lexington, Ky., and there sat at the feet of such stalwart and devout Bible scholars as Brother J. W. McGarvey, Brother I. B. Grubbs and others of like caliber, he had learned the meaning and value of the pure gospel of the grace of God, and was eager to share the unsearchable riches of Christ with those who sat in spiritual darkness. As a true pioneer, Brother McCaleb prepared the way for the second and third generations of missionaries who have since followed after him. All of these should acknowledge their debt of gratitude, not only for his exemplary pattern of unselfish dedication to world-evangelism, but also for the practical wisdom he passed on to us.

When Brother McCaleb first went to Japan with his young bride back in 1892, there was no one there to welcome him, no language school in existence to aid him in mastering the foreign tongue, no modern conveniences of any kind, and scant financial support. Indeed, like the apostle Paul, he too found it necessary not infrequently to "make tents" in order to "make ends meet" for his growing family. This writer remembers his telling once that there had been several times in his tenure of service in Japan when his monthly checks from America did not amount to more than \$15. But he was never one to complain about such hardships. Instead, he learned in whatsoever state he was, therein to be content, and that cheerfully, a lesson that all missionaries need to learn!

As I had occasion to state at his funeral service some ten years ago, while Brother McCaleb's work was the more difficult and less spectacular service of pioneering, namely, that of seed-sowing, foundation-laying, and way-showing, for the benefit of those who should follow after him, only the light of Eternity will fully reveal the actual fruitage of his arduous labors. Then, I believe "many shall rise up and call him blessed". And what is more: it will surely be his to hear the words of the Master, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

HARRY R. FOX, SR.

My appreciation of Brother J. M. McCaleb was so great it was hard for me to see his weakness. I always thought of him as very honest. His humility was a wholesome influence. I do not remember any man more pleasantly.

We lived together in the same house in Japan and in Tennessee.

O. God, raise up more J. M. McCalebs to lead the church today.

B. D. MOREHEAD



J. M. McCaleb

Made January 19, 1932

ANDERSON, Carrel M., Jr.	December 29, 1928
Robert Carrel	March 24, 1951
Jean F.	January 1, 1930
Bonnye Jean	December 4, 1952
Mark Monroe	May 13, 1955
Signy Ann	April 10, 1959

Brother Anderson attended Abilene Christian College. Baptized by Brother George Dickson

Sister Anderson attended Abilene Christian College.

Baptized by Brother Gilbert Copeland

Address: P.O. Box 5008, Oslo, Norway

Entered Field: 1957

Sponsor: Sunset Church, Lubbock, Texas.

Membership: 14 faithful Christians in Oslo congregation.

A visiting missionary was responsible for my first interest.

Brother Anderson was born in Atlanta, Georgia.

Parents: Mr. and Mrs. C. M. Anderson, Sr.

Sister Anderson was born in Camden, Arkansas.

Parents: Mr. and Mrs. F. D. Fincher.

Biographical Sketch

Was graduated from Abilene Christian College with a B.A. degree in 1952. Taught school in Breckenridge, Texas, one year. Began preaching in Elia-ville, Texas, in 1953. Was associate minister at Broadway in Lubbock with emphasis on personal work and young people. Became first minister at the Parkway Drive congregation in Lubbock, which Broadway helped establish. Became specifically interested in Scandinavia through Cline R. Paden. Resigned local work in Lubbock in December, 1956, in order to raise support and travel fund. Entered Norway to establish the church in April, 1957, with two other families.

Information Concerning the Church

One major project of the church in Oslo has been a building program. Due to an extremely acute shortage of facilities for meeting halls, the decision was made to build. This decision presented a number of seemingly insurmountable problems. However, with the help of God and three year's work we are ready to begin construction. The building is expected to be completed during 1964. This tool will be very useful in the Lord's work here. It will provide a suitable place for worship and work. But more than this, it will give the church stability and help gain the confidence of the people.

Another major project is the mailing out of 4,000 copies of our magazine, *Pa bibelsk grunn* (On Biblical Ground), every other month. This magazine has 20 pages including a two color cover. It is sent to every part of Norway. Brother Engoy and I serve as editors and other Christians in Scandinavia help in writing articles. All state church priests and de-

nominal preachers in Norway are being sent the paper during 1963.

Conversions have meant much to the church and to me personally.

The greatest pleasures experienced in our work for the Lord in Norway have come from having a part in the spiritual birth and growth of Norwegian brethren.



This is the family as they looked when they entered the mission field in 1953.



EINAR ENGØY AND FAMILY
Oslo, Norway

Einar Engoy and his wife Liv attended an evangelistic meeting in the summer of 1957. This was a few weeks after our arrival. Einar became interested and began attending the meetings as he had opportunity, as he was studying at the university at the time. He was born into Christ in the fall of 1958. He won his wife for Christ and baptized her in 1960. Einar is now fully supported by the Abrams Road church in Richardson, Texas. He is growing constantly as a servant of God.

ANDREWS, Miss Sarah
Address: Senbon Tokowa-cho, Numazu-Shi, Japan
Entered Field: 1916
School Attended: David Lipscomb College
Sponsor: Walnut Street Church of Christ, Dickson,
Tennessee

Biographical Sketch

Sarah Andrews, daughter of Mr. and Mrs. Will Andrews, was born in Dickson, Tennessee. Her parents were among the pioneers of the work of the Lord in that city. Sarah grew in a missionary atmosphere; her mother was being educated for the Japanese field but circumstances prevented her from fulfilling that dream. From early childhood, Sarah's every effort was in preparing herself for mission work. She received her education in the Normal College in her home town, then it was furthered in the state college in Memphis and in David Lipscomb College.

In January of 1916, Sarah arrived in Japan, her chosen field. There she worked with Brother J. M. McCaleb for a few years. Here she attended the public schools in Tokyo learning the language and the customs of the people. While there, Sarah met a Japanese girl whom she converted to the full truth, and O'Iki San became her life-long friend and helper. With this Christian girl and her mother, they launched to the south of the island and there began in a new field. The first work was in Okitsu. Here they opened a kindergarten and from this grew a large Bible school where the ladies worked with women and children. When the time was right, they had a minister come down and meetings were held and soon a congregation was set in order. When a work was able to carry on, Sarah and her helpers would move on to another location. This was the manner of the work until several churches were established in the southern part of Japan. When the war began, there were congregations in Okitsu, Shizuoka, Shemedza and Numadzu.

Sarah was interned in her own home as an Enemy-National during the war. Here she suffered

untold agony even to third degree starvation. When her own city there was bombed, she was forced to crawl (not being able to walk from weakness) and care for the wounded. She opened her house and cared for the needy until they could be provided for by their own people. In all the days of those war torn years, Sarah had no news of her family and they had very little of her not knowing where she was.

At the closing of the war, Sarah was cared for by the United States Government until her family could take over. She spent a year with her people to try to recuperate, but the war had taken its toll of her health and she was unable to reach a complete comeback to her normal state of health. Her advisors pleaded that she give up the work and remain at home, but she calmly said, "That is my work and my people. I can do more there on a cot than here on my feet."

After her return in 1948, she built a house in Numadza and taught until a stroke stilled her thinking being. She lingered for some time during which her family was in touch with her doctor and was preparing to bring her home as soon as she was able for the trip. She suffered another stroke and died September 17, 1962.

Sarah had requested of her family that she be buried in Japan where she had given her life and among the people she loved. A lot has been purchased and the remains of her earthly house await the awakening in that day of days to which she ever looked forward.

Sarah's motto of life was:

*"Be anxious for nothing,
Be thankful for anything.
Be prayerful about everything."*

Truly as was said of Timothy may we say of Sarah Sheppard Andrews, "From a child thou hast known the Holy Scriptures." And those who were nearest her, believe she could say with Paul: "I know whom I have believed—."



ARTIST, Russell C. January 5, 1911
 Alice Blanche Cathey April 6, 1912
 (deceased)
 Merrile Ann January 8, 1942
 Timothy Charles (adopted) April 20, 1950

Education: Butler University, B.S. 1932; Northwestern University, M.S. 1934; University of Minnesota, Ph.D., 1938; Taught at Abilene Christian College 1947-48

Address: Department of Biology, David Lipscomb College, Nashville 5, Tennessee

Entered Field, Germany: 1948

Baptized: 1946

Sponsor (s): Gladewater, Texas, Lubbock, Texas

Encouraged to be missionary: Otis Gatewood

Place of Birth: Francisville, Indiana



RUSSELL C. ARTIST FAMILY

THE GROUP METHOD IN PERSONAL EVANGELISM

BY RUSSELL C. ARTIST

Some of our greatest achievements in the church of our Lord today have been made as a result of a complete return to the New Testament pattern. Where one is given and we have apostolic example it would be unwise not to follow it. But we have just recently seen that the group method of doing personal work has paid great dividends. This is the method of taking a large group of workers and under good leadership and good organization great successes have been realized. Yet Paul and "his company", as we find Luke speaking of it in Acts 13:13, had already learned this was the most valuable way.

It was invariably Paul's method. Leaving on the first Missionary Tour from Antioch in Syria, he took with him Barnabas, and then "they had John to their minister". On the second Paul chose Silas and soon after they added Timothy to the work and probably others.

The campaign idea involving as it does a number of workers can accomplish much more in a shorter space of time, for, with a greater number of personalities dedicated to the task greater and more far reaching results can often be attained. There is always someone who can reach another when perhaps two workers alone would never be able to reach them.

A well-planned and efficiently organized campaign for Christ, either a city-wide campaign or one involving an entire area of a city, either at home or abroad, can be counted on to yield very good results. With many workers a city can be literally "blanketed" down with literature, either announcements or tracts or other types of advertising of a meeting. Then, later on, as the workers get to know some of their better prospects, the joy of house to house teaching is the order of the day. Such personal work done by the campaign workers will enliven any church, will bring a new upsurge of interest among the members, and bring many to Christ who would

not ordinarily even be reached by one or two missionaries working alone. The morale building of association with many workers is a great uplift to the spirit of the worker.

In foreign missionary efforts, the group idea has also been found to be of great value to the work in areas which have been considered by all to be "difficult" places. It is true that it would not seem at first glance that young people without a knowledge of the German language would be of much value to a campaign in the city of Berlin, but this was just what was found in the summer of 1958. In this summer the Berlin-Vienna Evangelistic Tour was made, and extended meetings were held in these two cities. About 25 young people were gathered from the various colleges, some older brethren from widely scattered churches in America, and together with two seasoned evangelists, made the trip by plane from New York and began work in the city of Berlin. Brother Richard Walker, the local evangelist in Berlin, had made all the necessary arrangements for housing and caring for the workers, and some advertising had already been done.

It was found so very good for the members to house the campaigners in their own homes, and even where the young people did not speak the language, it was not long until they had learned enough that they could communicate with their hostesses, and the contact of these young and vibrant personalities was excellent for the German members of the Church.

Handbills were soon passed out in the particular section of Berlin that was chosen and in a short while everyone within the area knew that the "Gemeinde Christ" (Church of Christ in German) was holding a meeting. An overflow crowd was on hand the first night.

Since the meeting was held in a tent, a good many Catholic people were in attendance. We had found from previous experience that this was the most effective means to reach the people in Germany.

The preaching was done in the German language by Brother Otis Gatewood, and he was well received by the people of Berlin. Many of the young people sat near me and I would translate what the speaker was saying by writing it in large copy on a notepad. Many were able in a few nights to follow on their own. But one of the greatest values of the young people to the work was their warm smiles and sunny dispositions, which, when coupled with a cherry "Guten Abend" (Good evening) cheered the hearts of the people. Both before and after the meeting these young talented missionaries would sing hymns, some in English and some in German. Many of the German people would stay as long as they would sing, and then reluctantly leave.

As a result of this concerted effort in the suburb of Berlin known as Friedenau, the membership of the little congregation then meeting there was doubled, the men of the congregation were encouraged to purchase a building spot and plans for a permanent church home were laid. Interestingly enough, the very spot upon which the tent was pitched in that gospel meeting became the site of the new church building, now erected and used by the church there. It was Brother Walker's opinion that the results achieved were certainly well worth the cost of the campaign. Many of the young people had borrowed the money so that they could come; all had made some sacrifice in one way or another. Similar achievements were made in the city of Vienna, Austria.

Again in the summer of 1961 an evangelistic effort was made in the city of London, in the area known as Wembley. Whereas the German effort in Berlin was under the direction of individual Christians who organized and directed the campaign, working with the local evangelists, the Wembley campaign was under the direction and oversight of the elders of the great Hillsboro church in Nashville, Tenn. This was one of the first examples of a campaign in which one church with vision, selected the area in which the work was to be done, chose the preacher who was to preach in the meeting and the song leader who was to assist him, and in addition took complete charge of the advertising for the campaign and for the arrangements necessary for the housing of the workers. Other congregations were also invited to participate in sending their minister or other workers to have a part in the campaign for Christ in Wembley. As a result a great number of very talented people were thrown together in this effort, Brother Batsell Barrett Baxter did the preaching, David Ralston was the song leader, and Brother Otis Gatewood assisted by the writer, were in charge of all personal work. Many preachers from various congregations in the USA were among the workers, and did a wonderful job in house to house visiting, and some very

capable members of the Hillsboro church helped in this phase of the campaign. It was very well directed and organized, and though London had always been considered a "hard" place for such an effort, it was soon demonstrated that the group method of personal evangelism could melt the hearts of even the most reserved of our British friends.

The local evangelists then on the field, Brother E. P. Lake and a young graduate of Lipscomb, Brother Phillip Slate, had already laid the groundwork for the effort some months previously. They had rented a hall and distributed tracts and had begun to hold services in the Fellowship Hall at Wembley. The number of new converts practically doubled the size of the congregation and the fruits of this labor are still being gathered in. In 1963 a repeat performance of the Wembley campaign was requested by the church there and in addition Brother Lynn Channing, noted British evangelist, asked a number of the workers to come for a similar effort in the small town of Aylesbury, where a building was in the process of completion. This was a real test of the group method and the British brethren there were most enthusiastic over the results obtained.

It is my firm conviction that other congregations should utilize the great potential of such group methods and use them for winning more souls to Christ.

THIS LIFE I OWE

How great a debt—this life I owe!
For every blessing that I know
Was bought, but not by me; the price
Was paid in love and sacrifice
By One who knew my deep distress,
And with His blood and righteousness
Discharged the debt I could not pay,
And took my sinful guilt away.
The ransom fee I could not give;
There was no hope for me to live,
Till Jesus came to bear my sin,
That I a new life might begin.

This life I owe, it is His own:
And every morning at its dawn,
I want to pledge my life anew
To love and serve Him, and be true:
To pay Him for the gift he gave
My life to lift, my soul to save;
And at His feet my all to lay—
All I can be, or do, or say,
The powers of hand, and mind, and soul
To wholly yield to His control,
And with my every act to show
I give Him back the life I owe.

—C. R. B.

A TRIBUTE TO GREAT WOMEN OF THE MISSION FIELD

In Memoriam to Alma Gatewood and Cathey Artist

BY OTIS GATEWOOD

Seventeen years ago when the first preachers entered Europe, our families were young. Now many of our children are grown, married and have children of their own. For a few of us our companions have gone to their eternal rewards, among them Alma Gatewood and Cathey Artist—Alma from a heart attack and Cathey from cancer. By the time another seventeen years will have passed many more of us will have joined them in that eternal realm.

These two deaths are typical of the way these and other women who have served on the mission field lived. Alma lived vigorously and died of myocardial infraction which means that her heart actually burst. This was typical of Alma . . . she worked with bursting enthusiasm at all things she did. She truly obeyed the command, "Whatever thy hand findeth to do, do it with all thy might." She was my joy and inspiration during her entire life. She was the first to agree to go to the mission field and her heart bled with sorrow when we left. Her hospitality was genuine and sincere. The two months before she died she entertained two hundred guests in our home. Dan Woodroof said at her funeral, "She was *hearty* in her benevolence. Hers was not a formal stiff response to the beggar's cry. Hers was an unsolicited kindness urged upon the deserving. She *looked* for and *found* ways of doing good and benefitting others . . . she was prompt and bold in throwing her influence on the side of right. She did not wait to see in what direction popular opinion would drift. She rather *led* public opinion by committing herself to the cause of righteousness . . . She did not sit down with the idle and say, "Something will work out!" She was conscious of the lost, the hungry and the naked and went about energetically doing something to remedy the situation . . . Typical of every week of her life was the last week that she lived. She was busy, continually, ministering to the sick and teaching Bible classes to the young and to the older. After teaching a Bible class to children in her home on the week-end, she was in the worship assembly in Rochester Lord's day morning. Sunday

evening she furnished transportation for some young preachers to go to the church in Utica. She returned to Rochester after that service to attend a Visitation Committee meeting. During this last week she taught in an Edification Series at the Chase Road church in Dearborn Monday and Tuesday nights prior to going to the hospital on Wednesday. She still found time to prepare and deliver food to the sick in at least two homes."

Cathey Artist's body gradually withered away, slowly dying from a worn out body. Her death is typical of the many women whose lives have been shortened and worn to a thread on the mission field. Her body was attacked because of a weakened condition and she went early in life but many other weakened women who were exhausted on the mission field will go to an early grave because of their work for the Lord. Truly such lives have been "living sacrifices, holy and acceptable to God."

Cathey and Alma both loved the beauties of nature. They both were artists and have left behind numbers of beautiful paintings. I have seen them go into the forests together more than once in spring and fall and return with gorgeous reproductions. Cathey was, also, an artist with words. Numbers of articles from her hand appeared in the *20th Century Christian*. She was in the process of writing a book when she died. She was truly one of the great writers of our day. What she did in this respect is an example of the way dedicated Christian women can teach the word of God. God forbids that women preach from the pulpit but your written messages can bear fruit in many lands.

Both Cathey and Alma selected the songs to be sung at their funerals and requested that little about them be said, but much praise be given to God. Their funerals consisted mostly of singing. Their funerals in this respect were typical of the lives they and we should live—happy and rejoicing through joys, sorrows, disappointments, triumphs, and even in death.



BAILEY, John Carlos	September 13, 1903
Myrtle Deane	September 15, 1905
Carol Deane	July 7, 1949 (adopted)
Debra Ann	May 18, 1951 (adopted)
Margo Elizabeth	July 17, 1954 (adopted)

These children are with us. We have a grown family of seven children that were born to us. Five of them live in Canada and two in United States.

I attended for two years the Carman Bible School. I was baptized by my father T. W. Bailey. My wife was baptized by J. O. Golphenece. Entered Field: 1963

I was born near Clarksburg, Ontario, Canada. My wife was born in Stahl, Missouri.

Sponsoring Church: Granite City, Illinois, Box 25.

Canadian support is directed through Moose Jaw, Sask. church.

My father T. W. Bailey was for more than 57 years a gospel preacher.

My mother, still living, was born Edith Clementine Cann. The Cann family is the largest family in the church in Canada.

Biographical Sketch

When I started preaching more than 40 years ago all preachers were more or less missionaries. God overruled that many times I should pioneer work in new places. When it was discovered that Canadians could enter India, with the gospel, and Americans were refused, there was no way to turn down the Macedonian call.



Bailey in the pulpit of the building owned by our brethren at Mawlai, India. A number have contributed to this building but the money mostly came from brethren at Whittier, California.



The J. C. Baileys with their three adopted daughters

One of the things that amazed me in coming to India was to see the long distance that members would walk. One member here worked with a pack on his back all day, then walked fourteen miles to preach the next day.

Another time brethren walked to the service at Mawlai. They walked about 14 miles. Among the number that walked to this service was a woman about 50 years of age.

Their willingness to receive religious instruction by way of gospel tracts has been a great thrill. It will be very fruitful if carried on.

God moves in mysterious ways his wonders to perform. There are, reportedly, more than two million members of the church in the United States. There are just over 4000 in Canada. Yet, God overruled that the gospel should be brought to India's teeming millions by Canadians. American churches have responded in a wonderful way to our needs.



Baptizing a young business man near Jowai, India



WORK IN NIGERIA, WEST AFRICA

BY THE B. E. BAWCOMS

In 1954 James O. Baird and wife were planning to go to Nigeria for mission work. The Lawrence Avenue Church of Christ in Nashville, Tennessee, which was to support the Bairds, asked them to find another family to go with them, and they invited the B. E. Bawcom family to join them in the work. Before the Bawcoms and Bairds could leave, however, Brother Baird was asked to become president of Oklahoma Christian College, upon the resignation of L. R. Wilson. Therefore the Bairds were unable to go and the Lucien Palmers took their place. Late in 1954 the Bawcoms and the Palmers arrived at Ikot Usen, Eastern Region, Nigeria, West Africa to begin two years of work.

During the two years Brother Bawcom taught in the Ukpom Bible College and directed the work of the native evangelists. He worked very closely with C. A. O. Essien, the first Nigerian convert, who was taught through a Bible correspondence course prepared by the Lawrence Avenue church during World War II. Before the Howard Hortons and the James Johnsons arrived in Nigeria Brother Essien had obeyed the gospel and had started some dozen congregations. The Hortons and Johnsons went to Nigeria in 1952 as pioneers to help Brother Essien in the work already begun by him, living in mud-and-palm-thatched houses for eight months before concrete block houses were constructed by Bro. Johnson just outside the village. The Bawcom family took over the work and housing facilities of Brother Horton.

During Brother Bawcom's work in Nigeria he wrote a tract, "Polygamy Is A Sin," and helped to direct the work against polygamy in the local churches, which was at that time eating the vitals out of the spiritual life of many Christians. It continues to be a problem in the Nigerian work, and will be for several generations.

Sister Bawcom worked with Sister Essien in putting into written form the many native Bible songs for the other missionaries and the native Christians. She also taught a ladies class in the village church each Lord's Day as well as serving as an amateur nurse to many native Africans who came to their back door for medical attention.

Sister Bawcom also helped to type the Efik translation to Bro. Paul Tucker's tract on "Undenominational Christianity" that was being printed by one



THE BAWCOMS

of the Christian publishing companies in the States. However, her main occupation was keeping the home running fairly smoothly, and teaching their three boys through the Calvert Correspondence School in Baltimore, Maryland.

On Sundays Brother Bawcom joined with the other workers there in going from village to village teaching, preaching, and helping to baptize. They would leave early on Sunday morning with some sandwiches, dessert, and a bottle of boiled and filtered drinking water, and return late Sunday afternoon after having visited a number of villages preaching and teaching the gospel. They counted approximately three hundred congregations when they left Nigeria in 1956 to return to the States. The work continues to move forward in Nigeria.

Essien and Bawcom families: Seated—C. A. O. Essien, Mrs. Essien, B. E. Bawcom, Mrs. Bawcom, Mrs. Essien's sister. On ground—Harry Bawcom, Burney Eli Essien (named after Bro. Bawcom), and Dean Bawcom. Standing—Christian headmaster of village Christian school, and Dwight Bawcom.

One of the houses built for use of the missionaries on the campus of the Ukpom Bible College. Concrete Block house with separate kitchen, three bedrooms, office, living room, dining room, and inside bath.

Picture of Bawcom family taken in 1962: Seated—B. E. Bawcom, Sheila, Louanna M. (McNeil). Standing—Dean, Dwight, and Harry.



We regret to say that Brother Essien has now passed to his reward. He was easily our most able gospel preacher who understood what it meant to be a Christian. It was with deep sorrow that we heard of his death.

The picture of the students in front of the Ukpom Bible School building represents the first graduating class of some forty students. Only Bible courses were taught, and after two years these students were well grounded in Bible knowledge. The boys selected to attend the school were those who could speak English, and had at least an average ability. Some very fine gospel preachers have been developed in this training, and perhaps now the best work being done in Nigeria is by those natives who were trained and grounded in the Bible knowledge.

BAWCOM, Burney E.
Louanna M. (McNeil)
Dwight M.
Harry E.
Dean S.
Sheila Jane

May 21, 1913.
June 1, 1917
October 24, 1942
January 26, 1945
February 26, 1948
September 5, 1957

Entered Field: 1954-1956.

Schools Attended:

B. E. Bawcom—Harding College, Pittsburg, Kansas, State Teachers College, B.S. and M.A.

Louanna M. Bawcom—Wichita University—A.B.

Dwight and Harry Bawcom—now attending Harding College.

Sponsored by: Lawrence Avenue Church of Christ, 104 Lawrence Ave., Nashville, Tenn.



ELVIS HUFFARD FAMILY



The house where the Huffards lived in Ipat Usen, Uyo, Nigeria



Mrs. Huffard participated in teaching groups of children as in this picture.

MISSIONARY WIVES NEED TO BE BETTER PREPARED!

MRS. B. E. BAWCOM

Women exert a tremendous influence upon those closely associated with them, either for good or for evil. However, there is very little material printed on mission work which is suitable for teaching women's classes, and yet there is a continuous cry for more missionaries and preachers at lectureships and through Christian publications. We have tried to steer so clear of the organized missionary society that we evidently feel we don't need to study missionaries and their problems at all! Over ninety percent of the missionaries now on the field were influenced to do such work while in Christian colleges, showing that the home and the local church had very little influence upon such a decision.

In view of the foregoing facts, I have decided to try to gather research material to write a study course for women's classes and for those contemplating mission work by sending out a questionnaire to missionary wives all over the world to obtain various facts and opinions concerning their work. These questions range all the way from the educational and spiritual qualifications of a missionary wife to the adjustments, living conditions, ways she can help her husband, ways to get along with other workers, suggestions for improving the work, methods of teaching, and changes she would make if she were to start over again. Although the project is still in its beginning stages, many of the first questionnaires were sent to those who had worked from four to ten years in various parts of the world, and we shall try to pass on some of their conclusions.

The missionary wives themselves are beginning to see the need for more education to prepare them for their work. Of course a good Christian college education with its emphasis on Bible knowledge and mission projects is a distinct advantage, and these other courses are also recommended: mission methods, psychology, anthropology, sociology, church history, home economics, foreign languages, medicine (or at least first aid), teacher training for Bible school classes, and typing. All this, coupled with learning to be a good wife and mother!

What spiritual qualifications are helpful? An unselfish dedication to the Lord and a dependence upon Him, a sincere love for the souls of others, hospitable, patient, and possessing an abundance of the Christian virtues. She should be humble enough to make adjustments easily to the cultures of other countries, learning how to Christianize other peoples rather than to Americanize them.

The most important work done by the wives is to keep a good Christian home in which the family can find peace and harmony, and serve as a good example to others whom she is trying to convert. Many teach women's and children's classes, using many visual aids to make the lessons more impressive. The native women, even though many of them in underdeveloped countries do not know how to read, need to be taught how to make a Christian home and learn the attributes of a Christian woman as well as Bible fundamentals. Incidentally, teach-

ing the women how to read the Bible in their native language according to the "Each one teach one" literacy campaign pioneered by Frank C. Laubach should be very thoroughly investigated by those planning to go into underdeveloped countries.

When should a couple start overseas mission work? Here the answers range all the way from "Now, as soon as they become interested in mission work" to several years after the couple is married and experienced in local preaching in the United States, preferably working under the eldership of their sponsoring congregation to become better acquainted with them. Depending upon the situation, most advocate overseas terms of three years at first, with four to six months home on leave, and then other tours.

What are the most pressing problems facing missionary wives? The education of their children is a big problem in isolated areas, where most children are taught by their mothers through the use of correspondence courses. In civilized areas, the children seem to adjust easily to the local schools, even when they are conducted in a foreign language. The family must become accustomed to being constantly in the public eye, living a "gold-fish bowl" existence in areas where they are quite different in appearance from the natives. The family must also learn to be self-sufficient without depending upon other Americans for companionship. A woman needs the companionship of other women, and should by all means learn the language of the local women so that she can communicate better with them.

Health is another very important problem, and special precautions should be taken with food and drinking water to avoid the diseases carried by them in most foreign countries, along with taking all the necessary shots and vaccinations, vitamins, anti-malarial drugs, and other means to prevent disease. The proper amount of rest each day will help keep one in better condition to do her work. She should dress modestly according to the climate, even though it means putting on extra clothes to keep warm in more northerly climates, and wearing loose, cool garments and a head covering in the tropics.

The ability to get along with other missionaries and their wives is also very important, and for that reason careful investigation should be made by the sponsoring congregations to see that the couple is mature and respectful of others' opinions, avoiding jealousy, and able to discuss and bring problems out into the open.

However, all the women who have answered so far have said they have found real happiness in doing God's work on the mission field, and are glad they went. All agreed it has been the happiest and most soul-satisfying time of their lives.

There are many other questions to be studied which we do not have space to discuss in this article. If you have received one of these questionnaires, and have not filled it out, *please* send it in so that all the different points of view may be represented.

BECKLOFF, John William	April 16, 1927
Dottie Mae	February 19, 1929
John Allan	July 15, 1954
Dean Ray	November 20, 1955
Mark Paul	January 19, 1957
Nancy Mae	September 13, 1958

Brother Beckloff attended (Central) Oklahoma Christian College; David Lipscomb College; Peabody College.

Sister Beckloff attended Black Hills Teachers' College, Spearfish, So. Dak.; David Lipscomb College
Baptized by Roy H. Lanier, Sr.

Address: Box 101, Uyo, Nigeria, West Africa
Entered field in 1961 (after some years on the mission fields in East Tennessee)

Number baptized: no accurate records kept.

Sponsor: 7th and College, Mayfield, Ky.

I was encouraged to become a missionary by: what I saw overseas, a grandmother, parents, James O. Baird, Roy H. Lanier, Sr., and Jack Meyer, Sr. This decision came gradually over the years of youth.

Names of parents: Brother Beckloff, born at Hitchcock, Okla., John Carl Beckloff, Florence Nancy



John W. Beckloff preaching in Nigerian market-place



John W. Beckloff in Nigerian national costume



THE BECKLOFF FAMILY

Beckloff; Sister Beckloff, born at Red Owl, So. Dak., Jesse H. Moreland, Mollie Moreland

Baptized Udo Ekpo, a Nigerian man who began preaching for a denominational group in 1913. He formerly actively opposed the teaching of truth in his village. His age is unknown; but he is very old and a highly respected chief in his village. He also attended one of our Bible Colleges, and is at this date very faithful in his preaching. His obedience has had a great impact on the church in his area in strengthening and stabilizing the church and shaking the foundations of denominationalism.

Every day is filled with rich experiences in Nigeria: working among the 40,000 Christians and 475 churches of Christ, correcting errors and guiding these churches to live close to the truth; seeing the Bible Correspondence courses grading about 1500 lessons per week; having our nation-wide weekly radio broadcast; visiting among our ten elementary schools, hearing them sing familiar children's songs, but in their own native tongue, and seeing young Nigerians learning to be close to God; helping send out 5000 gospel papers per month; working with our 300 native evangelists; helping to see that 8000 children receive a daily Bible class; seeing hundreds of churches build their own buildings and helping appoint scriptural elders; seeing the new Christian Secondary School being built; teaching several classes daily in one of our Bible colleges. Like Paul: preaching in the market-places and by-ways to people who do not know Christ Jesus; and weeping and praying because the majority of the 40,000,000 Nigerians have not yet heard the Gospel of Christ.



Nigerian Christian School Teachers at Teachers Conference

BENNETT, Weldon Bailey	February 19, 1916
Edith Irene	June 23, 1918
Connie Jane (Greer)	August 20, 1939
Donald William	September 4, 1941
Charles Byron	July 27, 1947
Sherry Lynn	September 4, 1951

Brother Bennett attended Abilene Christian College and Pepperdine College

Baptized by A. O. Colley

Sister Bennett attended Abilene Christian College
Address: 140 E. Pinehurst, La Habra, Calif.

Brother Bennett is now on leave from the Bible Faculty of Abilene Christian College working toward Ph.D. at the University of Southern California and preaching for the church at La Habra, Calif.

Entered Germany: 1949. Left Germany 1956.

Baptized: Approximately 100.

Sponsor: Jackson Avenue Church, Memphis, Tennessee

Influenced to go to Germany by reading of the work there and by personal encouragement from brethren Otis Gatewood and Roy Palmer.

I worked most of the time while in college to pay own expenses.

We lost our son, Charles Byron, six months after we entered the mission field in 1949. He was buried in the city cemetery, Frankfurt, Germany. One year later Sherry Lynn was born in Frankfurt.

My wife and I feel that the 7½ years we spent in Switzerland and Germany were the most fruitful and rewarding of any years in our lives. It was because of her ill health that we returned to America in 1956. We regretted that we could not stay longer. Next to being on the mission field I feel that helping train young people in Abilene Christian College is the best way I can still help carry the gospel to the whole world.



Left to right: Kurt and Heinrich Blum, twins aged 19 (later baptized May 11), Konrad Neuman, 20, and Walter Neuman, 19, both baptized April 19.



THE BENNETTS AND THE DON FINTOS

After we had spent four years in Frankfurt, Germany, we decided, along with the Don Fintos and Dieter Goebels, to begin a new work in Hamburg.

To begin the work there we rented a lecture room in Eppendorfer High School for a week's gospel meeting. Over ten thousand circulars about the meeting were distributed. Some 25 people came each evening that first week. Of these only one person obeyed the gospel. This woman who passed away about one year ago (1962) was truly one of God's saints. During that first year four other meetings were held, two of them in a tent, and several valuable contacts were made. In 1954 we conducted seven tent meetings, preaching 84 nights during the summer months, with an average of more than 60 in attendance each evening. At the end of three years approximately 60 people had obeyed the gospel. We give our Heavenly Father thanks for all the fruits of the gospel.

Taken in the living room of the Bennett's apartment, Hagenau 77, Hamburg, Germany, 1954. Left to right: Weldon, Donny, Edith, Connie and Sherry Bennett. Martha Finto holding Donna, Don Finto, holding David, German twins which they adopted.

Left to right, Kurt and Heinrich Blum, twins; Neuman brothers. I became acquainted with Heinrich Blum in January 1949 in Zurich. He was an apprentice office clerk with a Swiss shipping company. His employer asked him to accompany me on the street car to the customs warehouse in order to get some of our baggage. He could speak a little English and I invited him to attend our English service on Sunday evening. He came and from the beginning showed interest in the gospel. A few weeks later he brought his twin brother, Kurt. After several weeks they were baptized by Brother Russell Artist. Both attended our Bible school at Frankfurt and later Abilene Christian College. They are now full-time evangelists in Switzerland. The picture was taken in April, 1949, near the gate which led to a small rear chapel of a large "Brethren Church" building. We rented this chapel for two Sunday services each week.

Advertising a meeting which I held at the Westend Church in Frankfurt, 1956. Signs are in front of the large train station.



Biographical Sketch

My desire to be a foreign missionary developed previous to my entering college. While in college I studied all of the books on missionary work that I knew how to get hold of, trying to decide the field that was most needy. My attention finally focused on Africa and China with a final decision to go to China as the first missionary from our churches of Christ to that country. The little church at Granite, Oklahoma assumed sponsorship because it happened to be the home congregation of my wife and promised to send \$15.00 per month. Many others did send regularly but none were firmly committed in advance.

The two most outstanding achievements were probably the founding of the Canton Bible School at Canton, China and the establishment of a small church at Roxas, Oriental Mindoro, Philippine Islands.

In the Canton Bible School a few were so trained that their faith never wavered. A few gave their lives for the gospel when the Communists took over China.

The church on Mindoro Island has been instrumental in starting probably a half-dozen others and still continues faithful after these 35 years. The man who was principal of the public school there, who was baptized during the first meeting and who became the first leader of the church, is still there and is still its chief leader and is now a retired school teacher at liberty to devote a still greater measure of his time to the work of the church.

BENSON, Mr. and Mrs. Geo. S., Harding College
Searcy, Arkansas

Entered China field in 1925 and continued until 1936 when elected President of Harding College. Worked in South China, Hong Kong and Philippine Islands.

Number Baptized: Approximately 300.

Sponsoring Church: Granite, Oklahoma

Salary Guaranteed: \$15.00 per month.

Attended Harper College (one of the forerunners of Harding College)



Mr. and Mrs. Geo. Benson

DEVELOPMENT OF MISSIONARIES

BY GEO. S. BENSON

The basic charge given to the Lord's church at the beginning of the church age was to "make disciples" and to "teach them to observe all things whatsoever I have commanded you." This is a two-fold responsibility. The task of making disciples is not so difficult as the task of adequately teaching those who have become disciples.

In order to preach Christ to the whole world many, many more workers are required. It is also important that these workers be adequately trained.

The Lord trained Moses for 80 years before sending him to lead Israel out of Egypt. The Lord trained Joseph for 13 years, before making him the foremost man in Egypt. The Lord trained David many years before making him king over Israel. Jesus trained the apostles for 3½ years in addition to giving them the baptismal measure of the Holy Spirit to guide them into all of the truth and to bring to their remembrance all things whatsoever Jesus had said. Paul was given several years for growth and development before starting on his first missionary journey.

Christian messengers today carry a heavier responsibility than do the nation's top political ambassadors. In most cases years of training must precede the appointment of a consular official or an ambassador. In like manner, our missionaries should be carefully selected and well trained.

We must look to three institutions to develop the conscience, make the selection and do the training. These three institutions are the home, the church and the Christian college. The home is still the most influential institution in developing character and our homes today should show greater dedication and greater zeal for the spreading of the gospel in order that young people might grow-up with deeper convictions and more dedication.

The church is an influential institution in the building of individual character. The church has a responsibility in developing the kind of dedication that will make for more missionaries because we need them both at home and abroad. The mission the Lord gave to the church cannot be carried out unless we have more and more dedicated workers. May we pray for a greater demonstration of dedication in the Bible school hour and in the worship services of every church in the land.

Our Christian colleges also render a tremendous service. College training is very important for the missionary of today, either at home or abroad. Neither the home nor the church is prepared to

give this college training. Therefore, the Christian college is an important factor in the training of these workers. A survey of those who have gone abroad as missionaries reveals the fact that 90% of them made up their mind to become missionaries while in our Christian colleges. The amount of training in our Christian colleges should be tremendously increased. New Missionaries should be taught the language of the people of the country to which they are going; also the customs and manners, the religions, the culture and civilization. Paul understood all of this with regard to each country in which he worked. He is still the Prince of missionaries. If we would like to imitate his results may we first imitate his preparation.

The importance of our Christian colleges is clearly recognized when we remember that only 10% of the youth from our Christian homes attend our Christian colleges, while 90% of those who have gone to foreign fields made their decisions while in our Christian colleges. This means that 90% or more of those on foreign fields come from the 10% that attend Christian colleges while very few come from the remaining 90%.

This also makes one other point very clear—that is the point that we should all be active in trying to get more of our young people in our own Christian colleges where they not only may be encouraged to make a decision to help spread the gospel at home and abroad but where they will also likely become sufficiently grounded to remain faithful to the church for life, regardless of the occupation in which they may become involved.

Every prospective missionary should seek the best possible training. Moses and Paul are two of the outstanding characters of the Bible and they were each well-trained and well-educated.

Our colleges also have a challenge in this regard. Each should be expanding its training program for missionaries to the end that a prospective missionary would have a satisfactory place to go to obtain the training necessary for maximum efficiency in his chosen field.

May God bless the leadership of all of our Christian colleges in expanding their training opportunities; all of us in recognizing the training necessary for maximum efficiency; and all of us in adequately supporting our Christian colleges and encouraging more and more of the youth from our Christian homes to attend our Christian colleges.



HARDING COLLEGE, SEARCY, ARKANSAS

BY GEO. S. BENSON

Harding College has always been noted for its dedication to service. Because of its strong teaching on this subject, students have been deeply influenced. A considerable percentage of the boys have become preachers and some have gone into mission fields in our own country. Others have gone abroad.

Harding College today is very conscious of the fact that foreign mission work is extremely difficult and also conscious that the results of our mission work demonstrate that we have failed badly in proper preparation of our missionaries. Consequently, Harding College, through its Graduate School of Bible and Religion at Memphis, is offering consistent and relatively extensive training in preparation for missionary work.

The Apostle Paul understood the language, the religions and the customs and manners of the peoples contacted on his missionary journeys. It is extremely important that missionaries today learn the language of the people, the religions of the land and the customs and manners of the people where they choose to go. Just being a foreigner puts one at a great disadvantage. Then when that one is also unfamiliar with the customs and manners, the religions, and the language of the people he is at an exceedingly great disadvantage.

It appears that the Lord, after selecting Saul of Tarsus on the Damascus road to be the first missionary to Gentiles, and in spite of the fact that the Lord had already died for Gentiles as well as for Jews, still allowed some eight years for the seasoning and the spiritual growth of Saul before the Holy Spirit said "separate unto me Barnabas and Saul for the work where unto I have called them."

In order to make our missionary work more effective it is imperative that the churches exercise greater care in the selection of missionaries and that they encourage far greater preparation on the part of those selected and that the entire project be very carefully planned and executed.

One returned missionary, after attending a course at Memphis in Missionary Methods said: "If I could have had only this one course before going to the foreign field it would have saved three years of my time and \$15,000 of the brethren's money."

Missionaries trained under Harding College teachers include:

List of Missionaries Trained Under Harding College Teachers

AFRICA

Mr. and Mrs. J. C. Shewmaker, Box 22 Kalomo, Northern Rhodesia, Central Africa
Mr. George Franklin Alexander, c/o Leon Clymore, P.O. Box 742, Blantyre, Nysaland, Africa
Mr. and Mrs. Leon Clymore, Box 742, Blantyre, Nysaland, Africa
Mr. and Mrs. John W. Davis, Haile Selassie Secondary School, Gonder, Ethiopia, East Africa

Mr. and Mrs. Kenneth E. Elder, P.O. Box 60, Kalomo, Northern Rhodesia, Africa
Mr. and Mrs. Henry E. Pierce, Box 1016 Lusaka, Northern Rhodesia, Africa
Mr. Orville Brittell, Post Restante, Kalomo, N.R., Central Africa
Mr. and Mrs. J. D. Merritt, Kabanga Mission, Kalomo, Northern Rhodesia, Africa
Mr. and Mrs. Stan Shewmaker, Namwianga Mission, Kalomo North Rhodesia, Central, Africa
Lester Boyd Brittell, Sinda Mission, P.O. Box 132, Livingston, Northern Rhodesia, Africa
Edwin M. Crookshank, Box 1581, Lusaka, Northern Rhodesia, Africa
Mr. Henry P. Ewing, Box 1831, Bulawayo, Southern Rhodesia, Africa
Mr. and Mrs. S. Dewitt Garrett, 12 Kew Drive, Salisbury, Southern Rhodesia, Africa
Mr. Vernon C. Lawyer, 11-A Hurworth Road, P.O. Highlands, Salisbury, Southern Rhodesia, Central Africa
Miss Monika Steiniger, P. B. 4 Macheke, Southern Rhodesia, Africa
Mrs. Boyd Reese, 37 Northcliff Flats, North Avenue, Salisbury, South Rhodesia, Southern Africa
Mr. and Mrs. Dewayne Davenport, P.O. Box 3247, Kumasi, Ghana, West Africa
Mr. and Mrs. William M. Curry, Jr., Box 823, Aba, Nigeria
Mr. and Mrs. Douglas Lawyer, Box 323, Aba, Nigeria, B.W.A.
Miss Elizabeth A. Beatty, Missao de Chilonda, C.P. 25, Silva Porto, Bie Angola, Portuguese West Africa
Mr. James R. Massey, Box 614, Aba, Nigeria, West Africa

ARGENTINA

Mr. Robert Tipton, CC 50, Tilar, Tcia, De Bs. As., Argentina

AUSTRIA

Mr. and Mrs. Rob R. Pitts, Daxwieserstrasse 13, Doppl bei Linz/Donau, Austria
Mr. and Mrs. Robert L. Hare, Krottenbach Strasse 281/I, Vienna XIX, Austria

AUSTRALIA

Rex Bullimore, c/o G. R. Bullimore, 192 Collins Street, Hobart, Tasmania, Australia
Mr. Carmelo Casella, P.O. Box 6, Holland Park, Queensland, Australia

BELGIUM

Mr. and Mrs. S. F. Timmerman, Jr., 26 Rue du Trone, Brussels 5, Belgium
Mr. and Mrs. J. Lee Roberts, 30 rue Mosselman, Liege, Belgium
Mr. Donald R. Taylor, 2 ru des Deportes, Verviers, Belgium

CANADA

Mr. and Mrs. Walter Allen Dale, Great Lakes Christian College, Beamsville, Ontario, Canada
Mrs. Frank N. Ellis, c/o Great Lakes Christian College, Beamsville, Ontario, Canada
Herman Johnson, Beamsville, Ontario, Canada
Mr. Harold Tabor, Great Lakes Christian College, Beamsville, Ontario, Canada
Mr. Keith Thompson, c/o Church of Christ, Beamsville, Ontario, Canada
Mr. James T. Gilliam, 2621 Twenty-first Street, SW, Calgary, Alberta, Canada
Mr. and Mrs. James B. Williams, Box 327, North Battleford, Saskatchewan, Canada
Mrs. William Mowat, R. R. 3, Beamsville, Ontario, Canada
Mr. Lynn Anderson, Box 51, Salmon Arm, British Columbia
Mr. and Mrs. Sam Tumlinson, Jr., Box 51, Salmon Arm, British Columbia, Canada
Mr. John Lock, 583 Jarvis Street, Apt. 22, Toronto 5, Ontario, Canada
Mr. Harvey Wood, 355 Sussex Road, Sault Ste. Marie, Ontario, Canada
Mr. Roman Dacyshyn, 276 Strathallan Wood, Toronto 12, Ontario, Canada
Mr. and Mrs. Warren T. Whitelaw, 135 Glendonwynne Road, Toronto 9, Ontario, Canada
Mr. Donald L. MacMurchie, 3194 Rutledge Street, Victoria, B. C., Canada
Miss Betty Roemer, Box 555, Walseley, Saskatchewan, Canada

CHILE

Mr. and Mrs. Vernon Hawkins, Oficina de Correos, Talca, Chile
Mr. Evert Pickartz, Embajada de E. E., U. U. or USA Santiago de Chile

CHINA

Mr. Dennis Leon Allen, 473 Shun Ning Road, 1st Floor, Kowloon, Hong Kong, China
Mr. Eric M. C. Fong, 719 Mathan Road, First Floor, Kowloon, Hong Kong, China

DENMARK

Mr. A. Wayne Harris, "Kirstinelyst", Assum Pr. Odense, Denmark
Mr. and Mrs. Robert E. Eubanks, Byvaenget 6, Hvidovre, Denmark

FINLAND

Mr. Eddie L. Dunn, Katajajarjuntie 6 A 8, Helsinki-Lauttasaari, Finland
Mr. Wallace Mays, Elontie 41, Pakila, Helsinki, Finland
Mr. Richard Kruse, Lakero 26, Tampere, Finland

FRANCE

Mr. Robert E. McAuley, 8 rue St. Bertrand, Toulouse (H.G.) France

Mr. and Mrs. Winfred O. Wright, c/o L'Eglise du Christ, 3 rue Saint-Bertrand, Toulouse (H.G.) France
Mr. Douglas S. Marsh, 42, Rue d' Austerlitz, Tourcoing (Nord) France

GERMANY

Mr. and Mrs. Loyd F. Collier, Byfanger Str. 85, Essen-Kupferdreh, Germany
Mr. Keith Coleman, Radio-Coleman, Frankfurt Am Main, Frankfurt, Germany
Mr. and Mrs. Glenn Boyd, Leopoldstrasse 31, Karlsruhe, Germany
Mr. and Mrs. Robert Morris, Reinhold-Frank Strasse 23, 75 Karlsruhe, Germany
Mr. Klaus D. Gobbels, Senckenberlage Anlage 17, Frankfurt, Main 1, Germany
Miss Irene Johnson, Senckenberg Anlage 17, Frankfurt/Main, Germany
Mr. Gottfried Reichel, 59 Graubundener Str., 8 Munich 49, Germany
Mrs. Heinrich Korner, Helmstrasse 49 IV, Nuernberg, Germany
Mr. and Mrs. Glenn Olbricht, Adamstrasse 27/1, Nurnberg, Germany

INDIA

Mr. Thomas L. Rucker, Vishakhaptnam, India

ITALY

Mr. and Mrs. Joe E. Gibbs, Via di Villamagna 142, Florence, Italy
Mr. Truman L. Scott, Via Sansoni 4, Pistoia, Italy

JAPAN

Mr. and Mrs. Joe D. Betts, Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken, Japan
Mr. Robert P. Nichols, C.P.O.—Box 921, Osaka, Japan
Mr. Toshio Mayeda, 739 Nakada, Shizuoka-shi, Japan
Mr. and Mrs. M. W. Hammans, Fussa Post Office, Box 6, Tokyo-To, Japan
Mr. Yukio Mori, Yoyogi P.O. Box 1, Tokyo, Japan
Dr. Masami Takata, Yoyogi Post Office Box 1, Toyko, Japan
Sakari Nagano, Ibaraki Christian College, Omika, Kuji-cho, Hitachi City, Ibaraki-ken, Japan

JORDAN

Mr. Evertt Huffard, c/o Victor Joseph, Box 529, Jerusalem, Jordan

KOREA

Mr. Malcolm E. Parsley, Church of Christ Mission, Kimpo Station—No. Mountain 58, Tung Chun—RI, Yong Dong Myun—Kimpo County, Kyung GI Province, Korea
Mr. and Mrs. Bill Ramsay, Box 15, Yung Dong Po, Korea
Mr. and Mrs. O. P. Baird, Six Hyo Chang Dong, Youngsan-Ku, Seoul, Korea

Miss Melba J. Carlon, 6 Hyo Chang Dong, Youngsan
Ku, Seoul, Korea
Mr. Y. J. Lee, Church of Christ, P.O. Box 375, Hang
Ha Moon, Seoul, Korea

LEBANON

Mr. Carl P. Matheny, Box 640, American University
of Beirut, Beirut, Lebanon

NETHERLANDS

Mr. and Mrs. Will C. Goodheer, Meloenstraat 86,
The Hague, Netherlands

NEW ZEALAND

Mr. Gerald T. Starling, Box 1582, Wellington, New
Zealand

OKINAWA

Mr. and Mrs. Joe Cannon, CPO Box 495, Naha,
Okinawa

PHILIPPINES

Mr. and Mrs. Victor N. Broadus, Box 2635, Manila,
Philippines

PUERTO RICO

Mr. Jack Meredith, Box 74, San Antonio, Puerto
Rico

SCOTLAND

Mr. and Mrs. Jerry D. Porter, 6 Taynish Drive,
Glasgow, Scotland



BILAK, Epi Stephan	May 13, 1926
Martha Reba (Denny)	June 1, 1926
Rebecca Anne	May 15, 1957
Stephanie Ruth	May 1, 1958
Paul Steven	March 6, 1961
James Michael	September 15, 1962

Brother Bilak attended the Institute Biblique in Paris, France; David Lipscomb College, Montreal University, and Wayne State University.

Baptized for the remission of sins by Mr. Kudentshuk (a White Russian) while in DP camp in Germany.

Sister Bilak attended David Lipscomb College and Tennessee Polytechnic Institute in Cookeville, Tennessee.

Baptized by Hiram Way.

Entered Field: France, 1950; Radio Evangelism, 1959 (Messenger of Truth—behind the Iron Curtain)

Sponsor: Perry Street congregation, 1180 North Perry Street, Pontiac, Michigan

Encouraged to be a missionary by reading the New Testament.

Yes, worked while in school; wife also worked.

Biographical Sketch

Epi Stephan Bilak was born in the Ukraine (in the Southwest part of the Soviet Union) May 13, 1926. During World War II he was taken to Germany for forced labor. Here he was baptized for the remission of sins, being influenced greatly by the devoted lives of some people living in the camp. After liberation, he went to France where he was reunited with his father, the only other member of his immediate family living outside the Soviet Union. His father now lives in Toronto, Canada.

While in France attending an Institute of Bible, he met Maurice Hall and Melvin Anderson who "took him unto them, and expounded unto him the



STEPHAN BILAK



STEPHAN BILAK FAMILY

way of God more perfectly." He remained in Paris, working with the brethren, until he finished school at the Institute Biblique. He received a scholarship to attend David Lipscomb, and came to the States in 1954, married the former Reba Denny, graduated from Lipscomb in 1957, and began working in Montreal, Canada. At the same time he began working in Plattsburgh, New York—sixty miles from Montreal—dividing his time between the two places. During this time, he was supported by the Westside congregation in Cleburne, Texas. The Bilaks now have four children.

A continued desire to help his people in physical as well as spiritual bondage led him to steadily work on literature in his native language and to look for an open door to preach to them the wonderful news he had learned. The first pieces of literature were printed in 1957 under the excellent guidance of the elders of the Granny White congregation in Nashville, Tennessee. They also provided the typewriter in the Ukrainian language that is still being used. The open door appeared in 1959 when he went to Michigan Christian College to teach Ukrainian and Missions at the newly opened institution. While here the opportunity came to preach over a short-wave station, Radio Monte Carlo. This station beamed programs into the Soviet Union. Later when this station was taken over by the government, religious programs were discontinued, but immediately God opened another door—this time Trans World Radio, a privately owned station in the same location. Beginning with one program per week—and very little response (mail), there are now seven programs per week, and in the last year a response of over 1000 letters. In view of the strict mail censorship, this is an amazing response. In addition to these daily fifteen-minute programs, there are two programs broadcast from South Korea, beamed into the area of Siberia. These two programs are re-broadcast free of charge each week.

When the Cleburne congregation found a family to go to France—where their interest was in the beginning—the Sylvan Lake congregation in Pontiac took the oversight. When the work increased to daily programs the Perry Street congregation decided to

sponsor these programs. This is a much larger congregation with a strong eldership. This work has been able to increase to such a great extent because of the willingness of members of either congregation to work many hours assisting in any way that they are able.

The Bible correspondence course by Monroe Hawley has been translated and four lessons have

been printed and are ready to be mailed to contacts. The typing of these lessons, their correction upon return from contacts, reading of letters received, and their answers, preparation, typing and taping of sermons, are phases of the work that so far only brother Bilak can do.

The address for mail is: "Russia for Christ", Box 384, Pontiac, Michigan.



BIXLER, Orville Dean May 12, 1896
 Anna Bell Adcox Bixler Former Mrs.
 O. D. Bixler, now deceased
 D'Lila Beth Bixler, present Mrs. O. D.
 Bixler August 24, 1896

Address: Central Post Office, Box 433, Tokyo, Japan
 Entered Field: 1918

School Attended: George Pepperdine College

Sponsor: Church of Christ, Beuchel, Kentucky



This picture is of interest as it reveals "love gifts" from many of you dear friends in U.S.A. and Japan.



Bro. and Sis. Moore of Pepperdine College, with The Bixlers visit the home of Bro. (Governor) and Sis. Iwakami in Mito, Japan, January 2, 1964



Ochanomizu Church and Friends from Koime Christian Academy welcomed a bus load (61) of Bro. Suzuki's Children and Staff from "The Children's Home" December 27, 1963. Eight were baptised



MISSION TERMINATED

In 1962 Gary Blake, his wife Mary, and their two children entered Ethiopia with the specific goal of establishing a school for the deaf in Addis Ababa. During the past year Blake and Lennie Darden, his assistant, have had most satisfying success in achieving this goal. Not only has the school been established and grown to twenty students, but at least five other major accomplishments have been achieved. (1) One deaf student, Gelma, has been converted. (2) Demere, an Ethiopian teacher was converted; Blake and Darden have trained him to work with deaf students so that he is now working full time in this capacity. (3) Parents are being educated in understanding and working with their deaf children. (4) Local business men are assuming the responsibility of providing apprenticeships for deaf students so that they can receive on-the-job experience which will enable them to become independent. (5) The School of Social Work at the University of Addis Ababa has selected the deaf school as a social work in which its students must be placed for "field work experience." These accomplishments are most encouraging.

Gary Blake, having terminated his mission in Ethiopia, is returning to the states. The church is deeply indebted to him for the good foundation that he has laid. The Ethiopian government has been especially impressed with his good work and has come to have a higher regard for our entire program because of him. For years the work in Ethiopia will continue to reap benefits as a result of his efforts.

Lennie Darden, who before going to Ethiopia has several years experience as counselor at the California School for the Deaf, has been Blake's assistant this past year. He has assumed the responsibility of Director of the school. Demere will assist him. J. C. Moore was assured that these two would be able to carry on with the twenty deaf children. He feels, however, that the program must be expanded. In order for this expansion to take place, at least two dedicated men qualified to teach the deaf need to enter the Ethiopian mission field within the next year. Those being considered for the work at this time are Brethren Jimmy Davidson and Jack B. Price. Our hope is that they can be on the field by July 1st, 1964.



GARY BLAKE

KURT BLUM'S CAMP IS A WORTHY PROJECT

RICHARD WALKER

Kurt Blum has purchased a piece of property high in the Swiss mountains with a wonderful view of the Alps to be the permanent site for his annual youth camp. He desires to build a modest but attractive vacation house in time to be used next summer. Several car loads of American brethren from Karlsruhe and Pepperdine students from Heidelberg made a trip up to the camp site recently to help build a road. Contributions can be sent to A. Z. Hays, 458 College Drive, Abilene, Texas.



BOYD, H. Glenn	March 5, 1930
Shirley (Pegan)	March 8, 1930
Janet Lynne	August 4, 1958
John Kelley	October 12, 1961

Address: Leopoldstrasse 31, Karlsruhe, Germany
 Entered Field: March, 1958
 School Attended: Harding College
 Sponsor: Littlefield Drive Church of Christ, Littlefield, Texas

My wife and I have been in Karlsruhe for four years, as of March 18, 1962. We have two adopted children, both German, both came to us at the age of seven days. We got the little girl, Janet Lynne, and then three years later we got the little boy, John Kelley.

The church here is apparently stable, with 39 members. We moved into our own meeting place last year and since that time have had about twelve or thirteen additions. We have also had a few subtractions, which will always be the case if the body remains pure. We have no definite plans as to how long we will be here. We pray that the Lord will guide us in all of our decisions. Our Elders in Littlefield have agreed to support us until 1964, at which time we will make arrangements for a trip to the U.S. and we hope to return to this field. We have found the language challenging, but now are able to do much work as well as hold some meetings in German. We have children's classes, midweek classes, two services on Sundays, plus the American congregation which is made up of servicemen and their families.



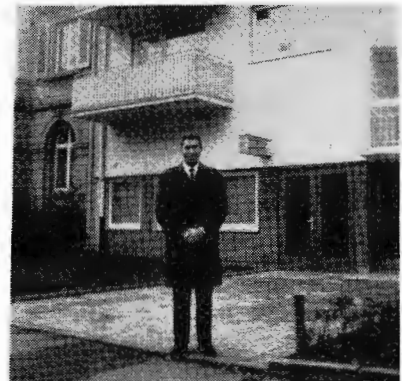
Glenn, Shirley, Janet Lynne, and John Kelley Boyd

Biographical Sketch

I was reared in a Christian family in Frederick, Oklahoma. My father was an Elder for years at 10th and Gladstone. That congregation helps in our working fund here. My mother (69) still lives there and one brother. I am the youngest of seven children and all are faithful to the Lord. My wife was raised in Ohio on the farm. Her mother is a Christian and her two sisters and one brother-in-law. We met at Harding College and married while I was working on my M.A. Degree. Shirley taught five years and I preached for the church in South Point, Ohio. Then we came to Germany.



Show-case in front of building



Glen Boyd in front of building



WURZBURG, GERMANY

SCHUMANN BREWER

Greeneville, Tennessee

As God would have it, just at the time I sold my business in 1958, Brother Otis Gatewood came to the 4th Avenue congregation, Franklin, Tennessee, for a meeting. I was an elder there at the time and thus was thrown with Brother Gatewood a great deal. During the stay in Franklin, he approached me and my wife, asking us to go to Wurzburg, Germany, as missionaries. The idea at first was out of the question and would have been rejected except for two things. One being that I had never really been happy in business and the Lord's work was what I really wanted to do. I had been working in the church for many years. I had been preaching since 1939. When I was not preaching, I was leading the singing or teaching classes most of the time or both. I had an office at the church building, spending most of my time there. Secondly was the urging of my wife. She had seen for a long time my desire to do the Lord's work and was ready to spend the time in Europe at any cost. As a result, we left Franklin for Germany in June, 1958, for a two years stay in Wurzburg. Our aim was to work with the small American congregation there until Ludwig Klinke finished Abilene Christian College and returned to Germany, his native land. We were to try to build up the American congregation for its own good and for the good it could do the German work. We wanted to secure the meeting place and make it more presentable for both congregations. The meeting place was in an old bombed out building that had been used as Hitler's center for telephone communications. The city was 65% destroyed in 1945 by the British Air Force and the building we met in did not escape heavy damage.

We went to work with the 15 or 20 who had been assembling for worship and by the time two years had passed, the congregation numbered 120 and had appointed two elders and three deacons. It was the first American congregation in Germany to have officers so far as we know. This growth was not without disappointment and failure. We baptized some 29 persons, some of whom quickly turned from the Lord. Others were not as faithful as they should have been. The schedule of the Army was a constant source of conflict. It was a difficult thing to plan a program for the church because of this.

In the summer of 1959, Brother Klinke came to his work in Wurzburg. At that time, German services were started and I think the number present for the first service was 20. The German work did not grow as fast as the American work because it had to start from the very bottom. The Americans had a good nucleus from which to start. We also had move-ins along with the conversions. But, had the German work had a nucleus and had there been move-ins, it would still have been hard. The Roman Catholic Church is imbedded in Western Germany to such an extent that it can, by economic pressure, make it difficult on those who would be true followers of Christ. For example, we could not



SCHUMAN BREWER

advertize our meeting in the local newspaper. These papers are controlled by the Catholic Church and they will not allow any religious advertising to go in the paper except that which they favor. Of course, it is difficult to make a broad statement about the general conditions in Germany or any other country. The best that I can do is speak about Wurzburg and its possibilities. Wurzburg is a town of some 125,000 people, the majority of whom embrace the Roman Catholic faith. In fact, 95% of the population are nominal Roman Catholics. There is a university located there and most of the personnel, both faculty and students, are not interested in religion except in name only. The atmosphere that this creates makes it hard to get anyone interested in hearing the Gospel. For many years the government and the church have been united in this city. It was here that the first Prince Bishop lived. Today the largest and finest buildings are buildings in the city that were erected as places and quarters for the Prince Bishop. Wurzburg is known as a bishop's town. One of the bishops of the Roman Catholic church lives there now. The people actually fall down on the sidewalk and worship him when he passes.

Amid all this influence, the church is struggling to maintain itself. The growth of the German congregation has been slow. Most of the ones who have obeyed the Gospel have been women in the late

years of life. The need there is for male leadership and young people. If the church is to sustain itself younger people must be converted. The young people are hard to reach. They do not feel the need of Christ. Germany at the present time is one of the most prosperous countries in the world. They are rich in material wealth and the people are giving themselves more and more to the material side of life. They feel the need of nothing. Since they have embraced a religion, they are satisfied, and it is very difficult to reach them with the truth.

The present need, as I see it, is for more German preachers and teachers. No one coming in from the

outside can ever know the intricacies of a society as one who has been raised in it. One who knows the society will have a better chance of teaching that society. Our aims should be the training of German men to carry the Gospel to their own people. The Wiesbadan congregation is doing this very thing and already they have men in the field that are accomplishing the work of the Lord wherever they are. We need to go into every nation, but as we go to these nations, let us do so with a mind to train the local personnel to carry God's message to their own people.



The place of meeting in Wurzburg



THE J. A. BRITTELL FAMILY

Our little garden is full of buds bursting forth into beautiful flowers which we trust will beautify the church of our Lord. Our hearts were made very happy today when Sobe, husband of our oldest orphan, Joy, (he is head-master of the Kantumbi school) came by and told us of the five he had baptized there this school term. This makes us realize more fully that God's word planted in the heart of a child will not return to Him void, but will produce precious fruit for the Master's use. That's why it breaks our heart to have turned 27 motherless babies from our door because we have reached our restricted limit of 80. Just today a call came from the District Officer, Kalomo, asking us to take tiny twins.

May some hearts be inspired to hear the call of these helpless babes and come start another Orphanage so that more tender buds may unfold and bring beauty and fruit in this neglected portion of His vineyard so infested and blighted with the tares of sin.



Address: Church of Christ Orphanage, Sinde Mission, P.O. Box 132, Livingstone, N. Rhodesia, Central Africa

I am enclosing our group of orphans (80), which is our limit in this orphanage. Authorities would like to see another orphanage, but there's no one to take over.

Various reasons influenced us to come to Africa. I was left an orphan at five years, and realized how very much I needed a mother. My father, and later my step-mother, were kind and helpful to those in need. The unselfish lives of the Gardners and other teachers of Western Bible and Literary College, coupled with their deep spiritual teaching to sacrifice to save others, were great influences. At that time about 80% of all the missionaries of the church of

Christ on foreign fields were former pupils of that school. Fifteen percent of the Missionaries to Northern Rhodesia, Africa, are, or were, pupils, or are children of pupils from WBLC.

But the chief reason we are in Africa is because God and His Son sent us. "Go into all the world." Africa is a part of the world!

With His sending, He became our sponsor ("Lo I am with you"). "Seek ye first the kingdom of heaven . . ."

God has, through His children, carried out His promise, even though we have often failed to carry out our part. Words are inadequate to convey our deep gratitude to Him and to you dear friends of the Lord for all you have done to make possible our feeble efforts to bear fruit.

Pray that others may be inspired to go.

38% of our 80 children have been baptized into Christ.

In His great service,

Jessee, Augusta, Elaine Brittell

BRITTELL, Jessee Alvin	January 25, 1890
Augusta May	April 28, 1894
W. Elaine	March 14, 1922
Lester Boyd	May 25, 1924
Gladys Marie	June 31, 1926
Orville Dale (not in picture)	
	August 25, 1920

Brother Brittell attended Western Bible and Literary College

Baptized by Bro. Paynter in Nebraska

Sister Brittell attended Western Bible and Literary College

Baptized by Bro. H. J. Hood in Missouri

Address of Jessee Alvin, Augusta May, and Wilma Elaine: P.O. Box 132, Sinde Mission, Livingstone, Northern Rhodesia, Central Africa

Lester Boyd Brittell was baptized by Glenn Moreland in California.

His children: Joye C., Rita Carrol, Samuel, Rickey, Linda Faye.

Gladys Marie Brittell Clarke, baptized by Glenn Moreland in California, married Terrance Clarke (native of Africa). Gladys attended P. C. Academy.

Orville Dale Brittell attended P. C. Academy and Harding College, baptized by Jasper Gardner in California, and entered the field in 1938. His address is: Kolomo P.O., General Delivery.

One father brought premature twins weighing $3\frac{1}{2}$ to $4\frac{1}{2}$ pounds in a pasteboard box, with small sticks across the bottom to keep them from dropping out, 14 miles in a cold winter. Just before he reached the orphanage, he bathed them in the river. There were the imprints of the sticks in their little heads. It took two hours by the oven door to get any warmth back into their tiny bodies.

One leprous woman, who has neither hands nor feet, crawls from her home village some 5 miles away, followed by her blind husband, to get their meal. He carries the meal and follows her by the noise she makes as she scrambles over the stony path.

Another blind leper comes $3\frac{1}{2}$ miles each month led by a small child to take his meal.

This past week, a man about 26 brought a little girl 13 or 14 years old, very small for her age. The girl didn't know she was to be married until the grandmother came and caught her and began beating her, telling her she was to be married that night. She began to cry. She ran away from the man about seven times. Finally, the Headman said the man could have his money back, and he let her go home.

Africa needs workers to teach them! Who will come????

BROCKMAN, Byrl Bozeman	April 11, 1922
Evonne Westerman	
Shanna Vey Brockman	Age 16
Byrl Bozeman Brockman, Jr.	Age 14
Robert Brockman	Age 7



Byrl B. Brockman Family, West Texas Bible School, Lubbock

Address: Latin-American Bible School, 5601 West 19th, Lubbock, Texas

Entered Field: 1959

School Attended: Abilene Christian College

Encouraged to go into mission work among the Spanish speaking people by Arthur P. Davis.



BROOM, Wendell Wright, Sr.	April 6, 1923
Betty Billingsley	February 29, 1924
Wendell Wright, Jr.	July 4, 1947
Mary Elizabeth	November 16, 1950
David Billingsley	April 18, 1950
Margaret La Venne	February 12, 1955
Kathryn Anne	April 21, 1958
Jonathan Charles	February 13, 1962

Address: 109 Pike Creek Road, Meadowood, Newark, Delaware

Entered Field: 1955, returned home 1960

School Attended:

Wendell Wright, Sr., Abilene Christian College

Betty Billingsley, Abilene Christian College

Sponsor: Tenth and Francis Church, Oklahoma City, Oklahoma

The years we spent in Nigeria were the richest five years of our lives. This was true because there was among the people a greater hunger and thirst after the word, more need of Christ—of which they were conscious—and more eagerness to hear. Often in open air preaching situations, there would be an hour's sermon, followed by one or two hours of questions and answers.

The training of young African men to be evangelists and to work among their village congregations was also a thrilling and very rewarding work. The fruitful decision to train them has been amply justified in the continuing spread of the churches



W. W. BROOM FAMILY

through Nigerian efforts. The resulting four to five hundred congregations could never possibly have been planted by the five or six men on the field at any given time. The true nature of spontaneous expansion of the church of God through the power of the Holy Spirit has been demonstrated in Nigeria, showing that it is possible to spread the kingdom without financial under-writing and American subsidies. God blessed us with good health, safety, and spiritual growth during this time in ways that we never dreamed could ever happen. To Him be glory and honor.



BROWN, William Leslie May 7, 1896
Addie Mae April 2, 1897
Robert, Ardath, William, Betty, Allen,
David, Bernard (all children are married)

Brother Brown attended Odessa Bible College; baptized by Lawrence Healy

Sister Brown attended Odessa Bible College; baptized by J. C. Bunn

Address: 1302 E. Moore, Searcy, Arkansas

At present: Preaching and selling pharmaceuticals and biologicals; teaching Bible classes.

Entered field: March 15, 1929

Encouraged to go to mission field by: J. D. Merritt, Don Carlos Janes

Yes, W. L. worked while in school

W. Leslie Brown was born near Topeka, Kansas. Parents: Mr. and Mrs. A. R. Brown (both deceased)



W. L. and Addie Brown with an English brother and sister who visited us at Nhowe. We are standing on our front verandah

Addie Mae Brown was born at Davenport, Nebraska. Parents: Mr. and Mrs. J. A. Roles; father now deceased, mother now Mrs. C. F. Lambert, York, Nebraska



BRYANT, Rees Odeil	September 12, 1930
Patti Mattox	April 8, 1933
Sara Jo	June 1, 1955
William Rees	September 3, 1957
David Mattox	December 3, 1959
Rebecca Layne	December 10, 1961

Brother Bryant attended Mars Hill Bible School, Freed-Hardeman College, and Harding College, B.A., M.A. Baptized by John D. Cox, January, 1948.

Sister Bryant attended Harding College, baptized by F. W. Mattox.

Address: Box 823, Aba, Nigeria, or Lubbock Christian College, 5601 W. 19th Street, Lubbock, Texas

Entered field: 1958

Baptized: 300

Sponsors: Proctor Street church, Port Arthur, Texas, South Park church, Beaumont, Texas

I was encouraged by Paul Sherrod and Otis Gatewood during a trip they made to Florence, Alabama, while I was a high school student. Later, I was encouraged by teachers at Harding College. My wife was encouraged by her parents and by Myrtle Rowe at Harding College. Yes, I worked to pay my expenses in college.

Rees Bryant was born in Memphis, Tennessee. His parents are Mr. and Mrs. E. O. Bryant, 214 Howell Street; Florence, Alabama. Mrs. Rees Bryant was born in Oklahoma City, Okla. Her parents are Dr. and Mrs. F. W. Mattox, Lubbock Christian College, Lubbock, Texas.

Interesting Experiences in the Field

On October 18, 1958, I debated a 'priest' of the National Church of Nigeria and the Cameroons. I affirmed the position that Jesus Christ is the Only Begotten Son of God and the Savior of the world. He denied it! The National church is "Nigerian Nationalism gone to seed" with a generous sprinkling of modernism thrown in. Their official 'Catechism' contains many modernistic ideas probably introduced into Nigeria via liberal Anglicanism.

I remember going into a pagan compound in Nigeria one afternoon to help a sick man who was reported to be dying. After I had waited for a few minutes, a dark skeleton of a man emerged from a mud hut, supported by his relatives who half-dragged, half-carried him across the yard and laid him in the back of my station wagon. His skin hung loosely to his bones, and his body was racked with pain. He was seized periodically with violent fits of vomiting. As we started down a bush road toward the nearest hospital, the old man began calling upon his ancestors. With a most piteous and heart-rending voice, he cried out in the Ibo language, "Nna, Nna!" "Father, Father!" But he wasn't calling upon the God of the Bible, the Father of our Lord and Savior Jesus Christ. He was calling upon his own



REES AND PATTI BRYANT
Billy Rees, Sara Jo, David Mattox

physical ancestors for the help he needed so desperately. He was lost! Without hope! Without God! You who read this will never see that man. So far as I know, I never saw him but once; and I failed to convert him to Christ. But I can still see the glazed look in his eyes, and I can still hear the utter hopelessness in his weakening voice as he cried those heart-rending words: "Nna, Nna!"

My last preaching appointment on Sunday, April 27, 1958, was at the church in Akanu Ngwa, Nigeria. As the service ended, three confessed faith in Christ and requested baptism. We entered the station wagon, drove three or four miles, turned down a bush path through a rubber plantation, and drove another mile or two through it until we were stopped by a tree which had blown down across our path. After walking another half mile, we finally came to a steep bank which led abruptly down to the stream. A pagan village lay alongside the stream, just under the bank. We passed through it to the water's edge. To our right was a juju shrine. Behind us was the pagan village. Upon us an African night was settling. As the light of day disappeared, three penitent believers went down into the water. A Nigerian preacher baptized them. Then we came up from the stream and up the bank from the pagan village. By

then it was dark. I switched on my flash light. Its welcome light flooded the path ahead. But a greater light flooded the souls of three Nigerians who had

just obeyed Him who said, "I am the light of the world." Today, that light shines through them in the darkness of Akanu Ngwa.



REES BRYANT AND MARSHALL KEEBLE

Nigeria, 1960



JIM MASSEY AND REES BRYANT

Nigeria, 1960



BYBEE, Howard	March 8, 1926
Doris Rudolph Bybee	November 18, 1932
Jennifer	May 6, 1954
Kevin Dayle	August 13, 1957
Kyle Wayne	August 8, 1959

Address: Leva degli Angelo 10, Vicenza, Italy

Temporarily home on furlough, c/o O. C. Rudolph,
613 Coyle Street, Garland, Texas

Entered Field: 1950

School Attended: Pepperdine College

Sponsor: Garland, Texas (8th and Austin)

Parents of Howard Bybee: Hartwell Lee and Jenny Draper Bybee. Howard Bybee was born in Bokchito, Oklahoma. Parents of Doris Bybee: Opie Clyde and Willie Compton Rudolph. Doris Bybee was born in Garland, Texas.

Harold Paden came to Italy with the first group of missionaries in 1949 while I was still in college. He wrote back to Brother Carl Mitchell and I telling of the opportunities and the need for more workers and encouraging us to come over. We decided to do so and left the following year as soon as we finished school. I worked in Milan with Brother Paden for a year and then went to establish the church in Padova. After another year and a half, I went back to America for a visit and speaking tour for six months. While home, I raised the money to buy a building in Padova and also married Doris Rudolph of Garland, Texas. We have continued to work in Italy except for the years 1956 and 1957 which we spent working with the church in Whitesboro, Texas. We are now working in Vicenza where we established the church in 1958.

At the first meeting of the church in Leghorn the police came and arrested the Italian preacher. As soon as they escorted him out, I took the floor and continued the preaching. They didn't stop me, evidently because I am an American citizen, but they stayed and guarded the door. I preached for a while primarily to the policemen and then we closed with a song and prayer. After the service, the police decided to take the Italian preacher into



HOWARD BYBEE FAMILY

custody but three other American missionaries and I insisted that if they did so they would have to put us in jail also because he had done nothing we had not done. They finally decided to let the Italian brother go free and in about two weeks the police opposition ceased and the Lord's church was established. A number of articles were written in the Italian newspapers about the incident and through that means the church received wide spread publicity that it could have never received otherwise.

Shortly after beginning the church in Vicenza in 1958, I was put on trial on charges of defamation of the State Religion on the basis of a sermon concerning the worship of relics and images. This incident also turned out to the furtherance of the Gospel. It afforded me an opportunity to preach to many people in the courtroom and for the church to receive a great deal of publicity through the newspapers. Again I believe that my American citizenship helped influence the verdict in which I was completely absolved because since then two Italian preachers have received sentences of up to a year in prison for similar cases.

These few words point out the great responsibility that belongs to all American Christians in taking the Gospel to the world. First of all, because we are Christians blessed with the knowledge of the saving message, and secondly, because God has endowed our nation with prestige and influence that can help us deliver that message if we will just accept the challenge.



Howard Bybee discussing trial with lawyer, December 1959



Howard Bybee during press conference during Leghorn trouble, 1954

BYERLEY, Jay R. March 29, 1935
 Pauline Lenore Felix Byerley April 13, 1933
 Karen Frances Byerley May 27, 1959
 Theresa Elaine Byerley December 19, 1960
 Paul Jay Byerley February 7, 1964

Address: 1160 Jefferson, Apt. 19, Memphis, Tennessee. (Home on furlough)

Entered Field: 1960

School Attended: Jay R., Harding College and Graduate School; Lenore, Harding College.

Sponsor: Tenth and West, Church of Christ, Trumann, Arkansas.

CHALLENGES

BY J. R. BYERLEY

For those who desire to make known good news there are unlimited opportunities. The world presents challenges too numerous to contemplate; we are awed when we attempt to comprehend the vastness of it all. Surely, it is no simple matter for an individual or a congregation to decide where and in what manner one is to put to use for the benefit of mankind and to the glory of God those resources and abilities which may be available. Nevertheless, in our faltering way, we prayerfully attempt to select areas of work in which we may make a meaningful contribution for good.

One nation of thirty million people which has been generally disregarded in our planning of good works is Spain. It is a country which has been dominated for a long time by a philosophy which keeps its people in bondage. The system which has been developed over the centuries is so incorporated into the cultural fiber that the people are generally unaware of its deleterious effect. They are powerless to control their fate as pawns in a game of life. By manipulation they have become puppets enmeshed in a binding system. The fight for freedom overwhelms.

Yet, there is life in the hearts of many Spanish people today; a drive for emancipation. The people fear another internal conflict like the Civil War of the 1930s, but they are hungry for change and progress. There is a restless stirring, an awareness that Spain is not really in the twentieth century. The makings of revolution are there.

Christianity is revolutionary. It turns the world upside down (Acts 17:6). But, the manner in which it produces change, the way its revolutionizes, is not by the sword (II Cor. 10:3, 4), but by the leavening power of love in the hearts of men. This is that which can free the people of Spain today (John 8:32).

The leaven of love is active in Spain today. Like natural yeast, it goes about its work quietly, without ostentation, taking advantage of all the "little" opportunities open to it. Let me share a personal experience which may serve to illustrate this fact.

In a small village not far from the industrial complexes of Barcelona there lives an unusual man. At a glance it is apparent that he is different from others around him. The fact that one leg is missing, that a



BYERLEY—Jay R., Lenore, Karen, Theresa, Paul

crutch must be his constant companion, sets him apart. But there is something more, something which seems to call out, "You may jolly well see that I am an Englishman." This is Ernest Trenchard—"hermano Ernesto" to thousands of Spanish people who know and love him.

Ernest Trenchard has been preaching and teaching in Spain for forty years. He has witnessed the long fight of the Spanish people for liberty; he is a part of that fight. He has seen the stifling influence of dogma, tradition, and superstition. He has known the existing politico-religious system in which the hierarchy has the power to wrest away all personal integrity and to leave a people burning for freedom. He has seen a portion of this people grasp a hope, endure extreme harassment, and maintain a faith in circumstances little dreamed of in most twentieth century nations.

In Barcelona today there are seven congregations of "Los Hermanos" (The Brethren), the name generally applied to and accepted by those people with whom Mr. Trenchard is associated. The total membership in this city is about 1500. In all of Spain one could perhaps count eight times this many in this brotherhood. Six of the assemblies in Barcelona have been in existence for some time. Their meeting places are unofficially recognized—tolerated, as they say—by the authorities. The seventh group is new and is presently quietly fighting for its very existence. All of their buildings are entirely unmarked; there is not even an identifying sign to indicate that these sites are used for religious purposes. They are, however, centers of much activity.

A truly comprehensive picture of all non-Catholic religious activity in Spain is probably impossible. The fact that all forms of advertising are prohibited makes the task of painting this picture extremely difficult. Those who are in the position to know the best, as Mr. Trenchard, can only give broad estimates. One may find such diverse groups as Baptists, Jehovah's Witnesses, and Episcopalians, yet there are few members of these bodies who will venture to speculate about numbers. Feelings run deep, but caution does too. The experiences of the past are good teachers. Persecution is still just one step away.

CASELLA, Carmelo	February 1, 1922
LaNora Roberta	February 5, 1932
Robert Joseph	August 23, 1951
John Paul	October 8, 1953
Geoffrey David	November 19, 1955
Melissa Noreen	February 27, 1960

Carmelo Casella attended Abilene Christian College (B.A. in Bible), Harding College (M.A. in N. T. Studies).

Roberta Casella attended Abilene Christian College (B.S. Education). Baptized by Carmelo Casella.

Address: In Australia: P. O. Box 6 Holland Park, Queensland, Australia; in U.S.A.: c/o Mr. R. E. Leonard, 634 E.N. 22nd, Abilene, Texas

Entered Field: 1958

Baptized: in Australia: 23

Sponsor: Central church of Christ, 425 South H Street, Bakersfield, California

Encouraged to be a missionary by several lectures at A.C.C. Lectureships. Worked while in school to help pay expenses

Parents: of Carmelo Casella—Giuseppi Casella, Sebastiana Casella; of LaNora Roberta Casella—Robert E. Leonard, Nora Leonard

Place of Birth: Innisfail, Qld., Fort Worth, Texas

Choice of Location

Queensland is the second largest state in Australia. Our decision to start a congregation in Brisbane, the state capital, was prompted by two factors. There were already several indigenous groups of people interested in restoring New Testament Christianity—along a distance of over 1300 miles; yet there was no full time preacher in that state.

After a personal tour of investigation among the various centers of interest, my wife and I began to worship in a rented hall just five miles south of the downtown area. The area chosen is known as Holland Park, a large residential area along the interstate highway. In addition to my work in Holland Park I also had occasion to work in five other states with more than 25 churches—some of them as far away as 2,000 miles.

After three years of problems with members who were not prepared for a complete restoration of the New Testament pattern, the Holland Park church began to make solid growth. In 1961, with only 13 members, definite plans were laid down for a building program.

From the very beginning the Holland Park church had allocated a minimum of 10% of its contributions toward mission efforts in other parts of Australia. Nevertheless, without changing this policy they accepted full responsibility for financing their own building and accepted no gift from any source. Within 15 months they were meeting in their new building.

The building cost \$18,000 and is already more than half paid for. \$5,373 received from donors in U.S.A. was used to start a trust fund from which the church borrowed. They are paying back regularly to this fund and paying interest. This fund may be used by other congregations later,



CARMELO AND ROBERTA CASELLA

Children: Robert J. Casella, 12 yrs., John P. Casella, 10 yrs., Geoffrey D. Casella, 8 yrs., Melissa N. Casella, 4 yrs.

Every member of the Holland Park church takes part in some form of work. Every one of the men is willing to take charge of the worship program. Most of the men give talks, some excellently. This is remarkable since they are still quite young in the faith, and most of them had little or no church background. Every member participated in the training program on Sunday afternoons.

We left Holland Park congregation with 30 members, completely self-supporting except for the preaching. Two faithful preachers, John Lee Newton and Forest Suddeath, are continuing the work I left at Holland Park.

The Holland Park church is generally setting a sound precedent for future growth. In addition it is



Meeting place and members of church in Holland Park, Queensland, Australia

planning for future leaders. Some have already developed in the work so that they can preach or teach without any need for supervision.

Allan McNicol has already been in A.C.C. for two years. He was prepared to sink his life savings into the project of training himself to preach and teach.

Jessica Patterson is a mature and efficient worker who is well qualified as an investment in the future. She is well known for her dependability as well as her special talents in teaching children. After her training she will be a big help in training women in the church in her homeland.

Suggestions from Experience

More than five years of experience in a completely

virgin field prompts me to urge that no one go to such a field alone, nor to go without a number of years experience of preaching full time in this country. The problems faced are so complex that it takes a high degree of maturity to be able to determine basic causes. Moreover, isolation from other mature Christians leaves one without the blessing of being able to discuss problems openly and fully.

A further suggestion I would make is not to underestimate either the willingness or the ability of new converts to take responsibility. Initially, there will be much opposition to sound and persistent teaching, but this policy will eventually drive away the problems and develop a sound church.



AN APPROACH TO MISSION WORK IN KOREA

BY L. HASKELL CHESHIR

We read of the work and the teachings of Jesus in the gospels, how he "began both to do and to teach." Today we confine our Christian work too much to pulpit preaching or to the formal lectures in the classroom. Our lives are not often lived in the market place and with the people as Jesus lived his.

Mission work should involve the training of workers as we teach God's law in a daily relationship with people in the market place or in their homes and helping them with their needs. We have a great example in Christ who stopped at the well in Samaria to talk with the woman there. She was a very corrupt woman having been married five times and living with a man who was not her husband. But, Jesus saw in this life a hungering desire to become a new creature. He talked with her of the living water since water was the thing in which she was vitally interested at the moment. She was so convinced that he was the Messiah that she went into the city of Sychar and told the story of meeting Jesus in such convincing language that the whole city came out to hear him. After hearing him they said, "We first believed because of what the woman said but now we believe because we have heard you for ourselves."

In Matthew 25 Jesus said, "When I was hungry you fed me, thirsty you gave me drink, a stranger you took me in, naked you clothed me, sick and in prison and you came unto me." Jesus expects every Christian to follow in his footsteps in doing the good works of righteousness which he himself did. The proper training of individuals in every congregation involves not only the teaching of the words of Christ but also a practical application of Christ's teachings in life. Even industry has found that training on the job is better than textbook training alone. For this reason the church should return to leading people into a practice of Christianity as demonstrated by Christ in his teaching. People cannot have the compassion of Christ without living like Christ. Quite often people came to Jesus to inquire of the salvation that he preached. Jesus just as often guided them into a good work or a sacrifice that was necessary for them to become a Christian. We have been engaged in mission work for many years and the most important experiences that we have had have been those that brought us into a vital relationship with the people we were trying to convert. In 1946, a young army captain gave me \$10 and said, "Brother

Cheshir, you are a young evangelist and I want you to have a vital Christian experience that you will remember for the rest of your life. Keep this \$10 and when you find a person who is really in need, use it in the name of the Lord Jesus Christ. Tell the person in need that the church cares for them and that Christ cares. Tell him that if he will come to Christ and his church there will be no spiritual or material needs in his life which cannot be met because Christ promised to those that will seek first the kingdom of heaven that their needs will be met." Shortly after this I met a young mother with four children, the oldest of which was four. The father had not provided well for the family and they were hungry. I gave her the \$10 and told her the story of a young Christian soldier who wanted to give me a good experience. Food was purchased and this good work soon led to the conversion of this young mother and shortly after that, her husband was converted. About 15 years later we received a letter from the mother who said that the children were growing up in the church and the oldest daughter was soon to marry a Christian. She said that she and her husband had often been restored to fellowship but were still trying to grow into strong, mature Christians. As I read her letter I remembered the words of the young captain who said that he wanted me to look in on this case the rest of my life to discover what a good work would lead to when done in the name of the Lord. As I reflected upon his words and the great good that had grown out of the gift, I thought in my own mind of all that \$10 would buy when the work is done in Christ's name. We have had many such experiences as we have served those that were hungry, thirsty, strangers, naked, sick and in prison. And, we have found in the service to these people the corresponding emotions in our own hearts that I believe were in the heart of Christ when he looked out over the great multitude and had compassion for them.

In our training program in Korea we are trying to lead the young men and women we are teaching into these vital relationships with other people as we tend their needs. We are finding that these experiences are helping in their growth as much or more than the formal lecture in the classroom. In fact, we have found few newly converted people to remain faithful who were not guided very early into the work of the church. "Faith without works is dead."



CHOATE, J. C. February 6, 1932
 Betty Burton Choate June 26, 1940
 Sheila Lynn Choate September 20, 1960
 Steven Burton Choate April 1, 1963

School Attended: J. C. Choate attended Freed-Hardeman College, Henderson, Tenn., David Lipscomb College, Nashville, Tenn., Alabama Christian College, Montgomery, Alabama, and Harding College, School of Bible and Religion, Memphis, Tennessee. He also took some courses at Alabama Polytechnic Institute, Auburn, Alabama. He received his B.A. from Alabama Christian College and M.A. from Harding College. Sister Choate did not attend any of the Christian colleges.

Name of Sponsor: Central Church of Christ, Stadium Dr. & East Central Blvd., Box 864, Ada, Oklahoma

Address of the Church in Karachi: Church of Christ, 145/Q, Block 2, Hali Road, P.E.C.H.S., Karachi 29, Pakistan

In 1958, while living in Shafter, California, my wife and I became serious about doing foreign mission work, but we realized that if we were actually going to go, we would have to make some definite plans. As a result, we sat down and decided where we would go. We chose India as our target. We decided we would first work for two years in some mission area in our own country before going to foreign soil. As it turned out, we had the opportunity to go to Minneapolis, Minnesota.

After the two years, as planned, we resigned with the thought in mind of carrying out our original plans. In August of 1960 the Central Church of Christ, Stadium Dr. & East Central Blvd., Box 864, Ada, Oklahoma, agreed to stand behind us. However, India became the great problem. Application was made for visas, but refused. In the mean time, I attended Harding College, School of Bible and Religion in Memphis, Tennessee, through the week to get my M.A. degree. By the time the third application for visas had been turned down, we realized that we would have to change course, so we decided to do the next best thing and go to Pakistan.



Sunday morning crowd at the beginning of work in Karachi, Pakistan

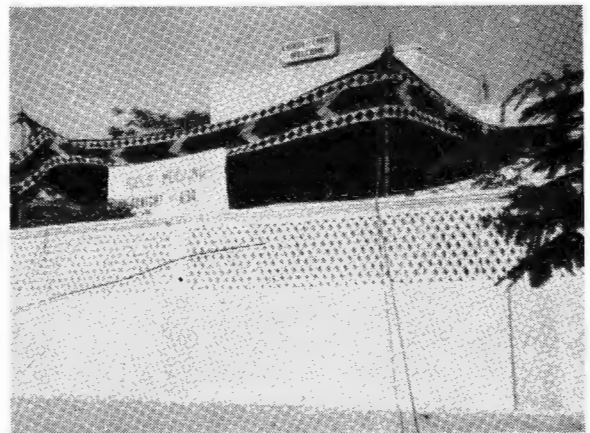


J. C. Choate Family, Pakistan

tan, which was a part of India until 1947. Applications were made for visas and they were granted by Pakistan on January 30, 1962. By February 19, 1962 we were ready to leave. Our destination: Karachi, Pakistan. Our aim: to establish the church of Christ.

En route we stopped in Shillong, Assam, India to visit the brethren there. While there I preached in a meeting and baptized two fine young people. Shortly, we journeyed to Lahore, Pakistan, where Bro. Gordon Hogan and his family had been living and preaching during the past several months. We continued with them until June of 1962. It was a great blessing to have a small part in the Lord's work there.

On June 10, 1962 my family and I left Lahore bound for Karachi. We knew our work would not be easy in a country where almost one hundred per cent of the people are Muslims, but we came to do a job and we intended to do it. The first fruit of our labors came in September when a young man who worked at the Post Office obeyed the gospel. By November another young man was ready for baptism, and so the church in Karachi was growing. My language teacher became a Christian in January and in February seven obeyed their Lord. Since that time others have been added, and now there are fifty-four who have become Christians since we came to Karachi almost two years ago. We are so thankful and give God all the praise.



Meeting tent in front of meeting house in Karachi

In conjunction with the work we have started Post Bible School to handle Bible correspondence work, and publication was begun of The Voice of Truth, a religious monthly. Both the correspondence courses and the magazines go out all over Pakistan, as well as into India, Ceylon, and elsewhere. More interest is being expressed in them every day.

In February, 1963, the second congregation was established when seven men and women were baptized in the part of the city known as Mahmoodabad. And just this month (March, 1964) we have started regular meetings in an area of the city called Tebala. We believe that such work gives a big boost to our over-all program and we are hoping to see other congregations established.

This past September we began operating what we

call Karachi Christian College. Actually, it is not a college in the sense that American brethren think of one, but simply a training school where the Bible and Bible-related subjects are taught. This effort grows out of the fact that we believe that Pakistani Christians should be trained on the spot.

Our Bible distribution program is going well. Brethren have responded to our needs so well that we have sufficient funds to provide all the Bibles needed. Brethren have also responded well in our request for good religious books for a library for the church. For all of this, we are truly thankful.

My family and I thank God that we can be here to have a part in this great work. We only wish that others could share this wonderful blessing with us.

PREPARING TO DO MISSION WORK IN PAKISTAN

By J. C. CHOATE

It is very difficult to give advice to anyone. Especially is this true in regard to mission work, because situations are different with almost every person and every country has its own problems and difficulties. Even though one may be told something about one particular country, he may get there and find it altogether different due to circumstances and his conceptions and ideas at the time he was being advised, etc. However, if I were back in the States talking to a group of Christians, I think I would offer some good advice to those who might be interested in coming to Pakistan. At least, I would hope that such advice would not hinder them or hurt the cause of Christ.

1. I believe that the earlier you can make up your mind that you are going to a mission area, the better off you will be. You would not necessarily have to go immediately, but it would give you an opportunity to prepare yourself for the job.

2. It would be the ideal thing if you are going to do mission work to begin to lay definite plans even though it may be several years before they are carried out. This will give you an opportunity to gather information about your chosen field, to learn about the customs, the traditions, the government, the religion, etc.

3. If you are going, you should get as good an education as possible. You should try to have a B.A. at least, and preferably an M.A. degree before you think seriously about leaving the country for your new work. Of course, in getting your Christian education you should take as many mission courses and studies on Christian evidences, as you can work into your program. Later, you will certainly be glad you did.

4. If you were coming to Pakistan you should want to know as much about the religion of Islam as possible. You should also try to be well grounded in Christian Evidences, since the majority of the people here are continually asking about God, proofs that the Bible is God's unchanged book, and proofs that Jesus Christ is the Son of God.

5. The best thing to do on some of these matters is for you to correspond as much as possible with us that are already here. We can give many pointers that might be of individual help, and also answer questions that might be bothering you.

6. Not only should you make plans, but above all you should work your plans. They should be carried out step by step, and if you will do that you will find it much easier in getting ready to come, and your stay here will be more pleasant as a result.

7. When you begin the actual preparations for coming, you should get your Passports and then your visas. There shouldn't be too much trouble in getting visas for at least four years. Then you should begin to get together the things you will want shipped over here. This will include a car (small one—Volkswagen would be better), a refrigerator, stove, washing machine, iron, and many of the electrical appliances that you will need, as well as clothes, etc. Many of these things are hard to get here and the prices in Pakistan are many times higher than they are in the States.

8. On coming, you should not try to Americanize but to Christianize. You should have a good attitude toward those whose skin is darker than yours. You should be patient, because there will be a lot of red tape and adjustment.

9. As a new missionary, you should not plan to do much for at least the first six months or more, so that you may spend your time in learning the national language of Urdu. If you will take this time to learn the language, you will be much more effective. However, all of the educated people speak the English language and much of the work will be done in that tongue.

10. You should stay at least four years, and if possible, return for four more years.

11. The church is now located chiefly in Lahore and Karachi, although there are congregations at Mangla and Peshawar. Many other cities are in need of the gospel, such as Quetta, Hyderabad, Multan, Rawalpindi, Lyallpur, and so on. In East Pakistan,

the church has been established in the Capitol city of Dacca. However, many other populated areas need the gospel in that province.

12. You and your family must be ready to face high prices, peculiar customs, filth and poverty. You will have many to ask you for money and for all kinds of favors. You will find that there are many who would become "Christians" if they thought that there was something of a material nature in it for them. You will discover that there are many who would like to work for you, especially as preachers.

13. You must be ready to work long and to work hard. There is much more to be done than can be done. You should count this as a pleasure and an opportunity.

14. You should be a pusher. The growth of the church will depend to a great extent on how much you push the work. You can set your own limits.

15. And you should be able to work with others. There is peace and harmony in the Lord's work in Pakistan, and has been from the beginning. This is the way it should be and this is the way it should continue. There is no room here for jealousy, feuding, and competing with one another. We desire that we all work together for the spreading of the Lord's kingdom and to the glory of God.

I think perhaps these are some of the things that might be kept in mind as you plan to come to Pakistan to preach the gospel. It would be a great work for any man, with much satisfaction in return. While there are problems, with many yet to come, the blessings will exceed them by far.

We do need workers, and we would strongly encourage you to come over and help us. You are needed to preach, write, and to live Christianity before these people day by day. We pray that you will respond to our call.



A LAYMAN VISITING MISSIONARIES

BY ROGER CHURCH

Brother Howard Dilgard, one of the elders of the church in Fort Wayne, Indiana, Brother Claude Dunn and I from Nashville recently were privileged to take a trip through Europe, the Holy Lands, and Africa, being gone five weeks. We had the privilege of worshipping in 25 different services over this period of time with 20 different congregations in 14 different towns while in 7 different countries and in 7 different languages. None of us claim to be professional preachers, but we three spoke in excess of 20 times on this trip. None of us doubt but what we benefitted a great deal from this trip.

If more elders of the Lord's church, deacons, preachers and those interested in being active in the Lord's work would take the time to go abroad and see the work that is being carried on by different missionaries in different parts of the world, I am sure that all of us would be more interested in helping the Lord's work abroad than we are presently. It is very difficult to explain the work in a different country when the people have different customs, different languages, different social conditions, very different economic conditions, and having been brought up in different backgrounds, to brethren in the United States when correspondence is the only means of portraying the work in a particular foreign field. If the brethren supporting the work abroad could go there, see the work that is being done at that place, actually get to know some of the people and know some of the problems involved, they would be in a position to give much better advice to the missionary, be much more actively interested in that place, and consequently do a much more effective work than would otherwise be possible.

Several of the more effective works that are being done throughout the Brotherhood on foreign soil are being carried on because it has been possible to work with the young people, teach them the Lord's Word, and from these young people select capable young men who have the desire to go out and preach to their countrymen. By working with these native men and developing them into capable Bible teachers and preachers, they in turn can be sent back to teach the Word of God to their fellow countrymen and thus, already being acquainted with the problems in that particular locale, be able to do a more effective work than a man from America could do in the same place. It is much more economical also to train

these young men than it would be to send brethren back and forth from America to do missionary work for a limited period of time in each particular field.

The Lord's work has been advancing more rapidly in the country of Nigeria, West Africa, than in any other nation under heaven outside of the United States during the past twelve or thirteen years. There are approximately 40,000 faithful Christians worshipping regularly now in Nigeria, and over 400 congregations have been established with over 300 church buildings having been erected, most of them concrete block buildings. No American money has been used in the building of these church buildings. There are about 200 Nigerian preachers doing full-time work, and two Bible Training Schools are in operation, having 125 students preparing to teach and preach God's Word. A Christian Secondary School has just been established with 60 students now in it, and approximately 7,000 students in elementary schools in Nigeria have several Bible classes weekly. It would have been impossible for the Lord's work to have grown with any great rapidity in Nigeria had it not been for the Nigerians being willing to study the Lord's Word, prepare themselves to be Gospel preachers, and return to their own villages to teach the Gospel to their own people.

Additional opportunities exist in other places where similar programs could be carried on, if the necessary funds and personnel were made available. Brethren, let us lift up our eyes and see that the fields are truly white unto harvest and take advantage of these open doors of opportunity while we still have an opportunity.

How many of us here in America are truly sacrificial in our giving so that the Lord's plan of salvation can be preached to those who have not yet heard God's wonderful love for us? Are we content to preach the Gospel to the people in our immediate vicinity, or to the people in the United States, and yet are unwilling to take or send the Gospel abroad so that other peoples and other countries who have never heard of Jesus Christ and his love for us have a chance for eternal salvation? If more of us will go abroad, see the conditions that exist, and see the opportunities that are present, we will have very little trouble in getting the necessary manpower and money needed to carry the Lord's program in full swing to "all nations under heaven".



COLLIER, Loyd	August 2, 1920
Sarah	March 1, 1923
Connie	October 3, 1948
James Dale	October 27, 1950
Linda	October 22, 1956
David	April 20, 1958

Loyd Collier attended Harding College four years (B.A.)

Sarah Collier attended David Lipscomb College two years, Harding College two years (B.S. Degree)

Sent to Germany by Church of Christ, 25th & Geraldine, Oklahoma City, Oklahoma

The effort in the Ruhr Valley of Germany was started in 1962 by the Colliers and the Friedhelm Wadlichs (a German preacher). 34 congregations in German-speaking Europe assisted in establishing the congregation (in Essen, Germany) which presently numbers about 25 in this heavily industrialized and



Friedhelm Wadlich Family (native German preacher, working with Loyd Collier in Essen, Germany). Friedhelm and Rita Wadlich and Children: Rolf, Gerd, Christa, Horst, Ingrid, Iris and Klaus



LOYD AND SARAH COLLIER
Children: Connie, Dale, Linda, David

densely populated (10¼ million people within 45 miles of Essen) part of western Germany.

47 Million of Germany's 56 million people are still without an opportunity to hear the gospel.



First four converts in Essen, Germany. Left to right: Rolf Wadlich, Joseph Strauch, Dieter Balzat, and Werner Braxator



IRELAND FOR CHRIST

When several couples from the Fruitville Congregation in Sarasota, Florida, attended "NAT COOPER'S BIG SURPRISE" in Opa Locka in December of 1962, little did they then realize that their congregation would be head-over-heels in a mission program within sixty days as a result of this occasion.

Alexander "Sandy" Cooper, his wife Edith, and their daughter Sandra, were flown from far-off Belfast, Ireland to Opa Locka, Florida, as a surprise gift to Nat Cooper, their only son, who preaches for that congregation. Because of their great love for Nat, the members of the congregation, as well as Christians all over Florida and Georgia, received Sandy Cooper into their homes and hearts. Thus received, Bro. Sandy then entrenched himself permanently in the hearts of all who met him with his obvious dedication to Christ, his excellent store of Bible knowledge and his overwhelming love for everyone he met. With these and many other wonderful qualities, this enthusiastic little Irishman set about to use his one-month stay in America to plead for the cause of Christ in his native city of Belfast, where some 600,000 souls dwell, among whom is one congregation of Saints, numbering less than thirty. Our faithful Irish Brother soon learned that the eyes of his American brethren were not dim to see opportunity for preaching Jesus and Him crucified, nor their ears dull of hearing the pleas from a foreign land to "come over and help us". Consequently, Bro. Sandy was encouraged to return to his native land—not as a technician for Her Majesty's Telephone Service as before—but as a simple, energetic preacher of the Gospel. This he did, and since April of 1963 he has been devoting all of his days

and nights going about telling others of his Saviour and persuading them to become Christians.

The newly-selected Elders of the Fruitville Church of Christ in Sarasota, Florida, were asked to assume the responsibility of collecting funds for the support of Bro. Sandy, as well as the general oversight of purchase of property and erection of a building in which the Saints can meet and worship. In the ensuing six months, six souls have been baptized into Christ and one has returned to his First Love. A beautiful piece of real property has been purchased and paid for, and half the cost of a neat, \$30,000 meeting-house has been pledged.

We, the Elders of the Fruitville Congregation, feel that this work is the greatest single opportunity which has been our privilege to grasp during the life of our young congregation. Interest by the individuals of our flock is high, and response to calls for help physically in handling the mailings, as well as financial offerings is excellent. Our attendance is growing in number and the weekly contribution is increasing. We are also partially supporting Bro. Stan Morgan in Santo Domingo and until recently, have helped the work in Guadalajara, Mexico. We heartily recommend to others the assumption of the responsibility to take the Gospel to every nation by specifically sending consecrated individuals to places where "the field is white unto harvest".

HERBERT ASHER
WAYNE NORMAN
LEE WATKINS

Elders
Fruitville Church of Christ
Sarasota, Florida



RESOLVING THE JONAH COMPLEX

BY ED NEELY CULLUM

The story of Jonah is one of the best known and least heeded in all of the Bible. Jonah was a man who dared to say "No" to God! He was commissioned to carry God's call to repentance to an alien land, but he refused to go. Jonah placed personal safety, national pride, racial prejudice, and his own stubborn will before the command of the Almighty.

Jonah was not childless. Indeed his tribe is great. His spiritual descendants were in the early church. They were the people who, having received an even greater commission, failed to carry it out until Providence forced them to do so at the hand of their persecutors. In more recent generations, in our own time, those who would call themselves His disciples also failed, with but few exceptions, to carry this great commission. It was not until Providence, by the tribulation that was called World War II, snatched them from the security and self-centeredness of their homes and flung them all over the globe that the great inertia was overcome. This does not mean that the "Great Commission" was totally ignored. To the contrary, it was used almost as a weapon to insist that others be baptized, and otherwise obey "the plan of salvation," while we ignored its message for us. And thus while we disregarded its primary intent, we insisted that others assiduously follow its secondary implications. But let us never forget that the commission was given not to sinners, but to Christians.

Some Comparative Statistics

How well have we done? At present, the churches of Christ with some 2 million members have approximately 209 families or 450 adults in the mission field. The United Presbyterian Church of the USA with 3 million members had 1,274 missionaries and representatives abroad. The Presbyterian Church in the US with 889,000 members had 419 missionaries, 1,200 mission schools, and 13,000 hospitals abroad. The Seventh Day Adventist Church with a world membership of 900,000 and a United States membership of 275,000 was conducting 1,000 weekly radio broadcasts in 15 languages, publishing materials in 198 languages and dialects, and treating 2 million patients each year in their hospitals. The Church of Latter Day Saints (Mormons) with a membership of 1,500,000 has been sending out missionaries at the rate of 4,000 per year for some time. In 1947 they announced that a total of 51,622 had been sent out, most of them on a two-year tour of duty. In 1957 they had 8,447 missionaries in the

field. These and other comparisons should at once shock us and challenge us to greater action.*

Toward A Solution

It may be that Providence will again take drastic steps to accomplish His purpose. Perhaps a happier solution is in our own hands—in the homes and congregations that seek to shape the minds and This article is directed primarily at another group who have potential solutions—the writers and publishers of religious materials.

While many religious groups produce a variety of attractive and moving materials concerned with mission work, the literature among the churches of Christ has been almost completely silent. Lessons are needed which will appeal to the head—such as the fact that those in the world who have never heard of Christ, if placed in a single file line would extend 30 times around the world. The thousands who died each day without Him should appall us. But knowledge must be combined with feeling to produce action. Literature must educate the parent to turn his child loose for God. The church must be led to more adequately support those who carry the Word. Our teaching programs must move each Christian to begin his own missionary journey for Christ. Some will specifically dedicate their lives to public preaching and teaching. Others must be encouraged to seize the opportunities for witnessing as they present themselves. For example, even the school child should be caused to see geography in the light of those who need Him; and yet he should not neglect the immediate opportunities present among his schoolmates.

Literature must be written which will present the facts, and aid the student in acquiring the necessary skills. Then he must be led to go beyond knowing and feeling to doing and being. Our teaching must remove those fears and prejudices which hinder the modern Jonahs. The Spirit must work mightily in us to create a desire which will be greater than the fear, a concern greater than the prejudices, and a faith greater than the uncertainties.

EDWARD NEELY CULLUM, *Minister*
Otter Creek Church of Christ
Nashville, Tennessee

* Figures for Church of Christ are current, 1964. Statistics for other groups are taken from Frank S. Mead: *Handbook of Denominations in the United States*. New York: Abingdon, 1956; Benson Y. Landis (Ed.) *1961 Yearbook of American Churches*, 29th Edition or the latest available sources.



right in front of me, so I got the fresh odor of everything loaded. Among the items were snails, roasted ones for selling in the market. They are arranged on a stick, sort of a snail "shisk kebob." One lady stood on the side of the road trying to sell her roasted rats. I am thankful that she had no customers—the snails were bad enough.

Finally I arrived in Kumasi and home. Even in West Africa, "Home Sweet Home" can have a special meaning!

Now, only one thing remained: how to get the cycle back home. This was solved by hiring a large lorry and loading the cycle aboard for its last trip out of the bush.

The memories of 'my bush trip' will never escape me. "Exciting experience," you say. Well, yes, but not as exciting as hearing of the souls baptized in that



"Under the Human Sacrifice Tree"

remote bush village as a result of that difficult, but spiritually rewarding, trip.



DAVIS, Charles W.	November 19, 1927
Virginia M. Davis	August 13, 1924
Bruce Alan Davis	August 2, 1956
Phillip Lee Davis	May 1, 1958

Place of birth of parents: Mr. James C. Davis, Sr., (Georgia), Mrs. Ella Mae Davis, (Georgia)

Virginia's parents were Mr. and Mrs. Joe E. McKnight, (Arkansas)

Schools attended: David Lipscomb College, Nashville, Tenn. (BA, 1955), Harding College, Searcy, Arkansas (MA, 1958)

Sponsoring church: Pulaski Heights church of Christ, Little Rock, Ark.

Field of work: Angeles, Pampanga, Philippine Islands. We expect to enter this field in June, 1964, for a three year tour of duty.

Details of Work: We will be working with the congregation made up of Military personnel stationed at Clark Air Base. This congregation has a membership of approximately 34 adults. It has been a source of strength and support for native preachers in the Island. Our purpose: To reach, convert, and train young men in the field of Christian service.



CHARLES W. DAVIS FAMILY

Our interest in mission work pre-dates our college days. Since I began preparing myself to preach, I've hoped to get into a mission area. Our interest in the Philippine Islands has been stimulated by Bro. Douglas LeCroy and his wife, who are now serving in the Philippines.



DERR, Harold Leo	July 23, 1930
Jane Ann	January 14, 1933
Deborah Kay	December 11, 1951
Diana Lynn	April 4, 1953
Janice Elaine	September 18, 1954
Catherine Annette	June 9, 1957
Harold Richard	December 7, 1958

Brother Derr attended Indiana State College
 Baptized by: Doyle F. Earwood
 Sister Derr attended Terre Haute Commercial College
 Baptized by: William J. Whaley
 Address: P.O. Box 3247, Kumasi, Ghana, West Africa
 508 New Road, Elsmere, Wilmington 5, Delaware
 508 New Road, Elsmere, Wilmington 5, Delaware

Entering Field: August 1963
 Sponsor: Elsmere Church, Wilmington, Delaware

I was encouraged to be a missionary by Sunday School teachers and visiting missionaries. Strongly encouraged by Lucien Palmer, Billy Nicks and Glenn Martin.

Harold born in Blackhawk, Indiana. Parents: Mr. and Mrs. Tonie Derr. Jane Ann born in Terre Haute, Indiana. Parents: Mr. and Mrs. Loran Critchlow.

These two little girls are fetish children. Their mother was barren, and went to the fetish priest. When these two children were born, the fetish priest demanded a large sum of money. The mother cannot cut the girls' hair until the money is paid in full. According to the custom in Ghana, it is a disgrace for a child to have long hair. These children and their mother are now learning about Jesus. Only Jesus can free them from the yoke of fear and bondage the fetish priest casts upon them.

FIRST VACATION BIBLE SCHOOL IN GHANA

This is a group of children praying at our recent Vacation Bible School. This was held at the Amakon Congregation. We had an average daily attendance of two hundred children.



First VBS in Ghana



THE HAROLD DERR FAMILY



Debbie teaching a VBS class

dren. Most of the children who attended came from Moslem and Catholic backgrounds. One little boy about nine years old came everyday who had to crawl. His legs had never developed. He "walked" on his knees and hands. He always had the sweetest smile for us. Our second Vacation Bible



FETISH CHILDREN

School was conducted at Old Tafo. The children and parents respond very enthusiastically to a work of this kind. This is Debbie our twelve year old daughter. She helped to teach the pre-school class during our Vacation Bible Schools. Some days over 90 children attended this class. One of the Ghanian preachers, A. K. Agemang, served as Debbie's interpreter. Many children came with their younger brother or sister tied to their backs.

A UNIQUE CONGREGATION

One Lord's Day we drove into the bush to visit the brethren who meet in Kwaso. The church building consists of a small

mud hut, nine by twelve, and many flies and much dirt. There are no backs to the wooden seats. The unique thing about this congregation is that they are all children. The 15 adult members fell away, but the children remained. There are about eight from 12 to 15 years old who are members, and about 60 other children faithfully attend the services. One of the Ghanian preachers, Emmanuel Asiamah, goes there every weekend to help them although they quite capably lead the singing, read, pray, etc. The children were all very attentive although they were very crowded and hot. At every window and in the doorway children crowded around to listen. Pray for these babes in Christ in Kwaso.



DUNN, Eddie Lynn	August 10, 1937
Carole Ann	September 17, 1941
Lynette Ann	November 8, 1962

Brother Dunn attended Freed-Hardeman, Harding, and Michigan Christian Colleges.

Baptized by W. L. Weaver

Sister Dunn attended Freed-Hardeman College

Baptized by Connie Wyatt

Address: Postilokero 6033, Helsinki 31, FINLAND

Entered field: 1960.

Sponsor: Getwell church; Memphis, Tennessee assisted by 11 other churches.

I decided to devote my life to mission work while in my first year at Freed-Hardeman College. This decision was greatly influenced by the late and beloved Olan Hicks, then a professor at the college and sponsor of the Evangelistic Forum, and by Cline Paden, at that time a missionary in Italy.

Sister Dunn's parents: Lloyd C. Evans; born in Dyer, Arkansas; Dorothy Evans; born in Dardanelle, Arkansas.

Brother Dunn's parents: Ivy R. Dunn; born in Birmingham, Alabama; Vera Dunn; born in Trenton, Tennessee.

The fascination and exultant joy to be found in preaching to the lost of Finland is the same joy that is experienced by missionaries all over the world—the winning of souls to Christ, souls that might well have never experienced salvation had you not come. Such an example is a middle-aged man named Teo-



ED LYNN DUNN FAMILY

dor Korhonen. Teodor had from boyhood entertained the hope, and the faint belief, that somewhere on earth Christ's church must exist. Repelled by the religion of his forefathers he never became a member of any sect. Upon learning of the church of the Lord in Helsinki, he received our tracts by mail and studied them along with the correspondence Bible course, and many months had not passed until he wrote of his desire to become a member of God's church. Teodor traveled a distance of 1200 miles, to and from Helsinki, in order to be born again into God's family. The light that glistened from eyes filled with tears of joy and the warmth of a handshake that said, "Thank you for leading me to Jesus", these things bespeak the reward of pioneering for Christ in a foreign land, there is no thrill to match it.



ELDER, Kenneth Edward	September 23, 1921
Iris Merritt	December 16, 1921
Kenneth Michael	December 17, 1957
Rachel Michelle	December 17, 1957
Alicia Lyrea	May 4, 1960

Brother Elder attended Harding College, and he was baptized by Thermon Healy.

Sister Elder attended Harding College, and she was baptized by Bro. George M. Scott.

Their address: P.O. Box 60, Kalomo, Northern Rhodesia, Africa

Entered the field: 1949

Baptized personally very few; this is done by the African evangelists.

Sponsor: West Side church of Christ, Searcy, Arkansas.

Encouraged to enter the field by: Father-in-law, J. D. Merritt, a visiting missionary; teachers J. D. Bales, Joe Pryor, and Carl Spain; students; Dr. George S. Benson, who helped with travel fund.

School expenses were met by the G. I. Bill of Rights. Worked at Wood-Freeman Lumber Co., and wife worked at Hawkins Clinic Hospital. During the summer, I worked at Camp Takodah, which I managed the last summer I was there—'49.

(Ken) Alma, Michigan; Robert E. and Rachel Culp Elder

(Iris) Ft. Collins, Colorado; J. D. and Alice Cook Merritt



KEN AND IRIS ELDER

I think one of the most rewarding experiences is to hear of someone you have worked with standing up for the Christian way of life against persecutions. Going against the tide is not easy, and to watch Christians moving steadily in the opposite direction to the majority makes you know that God indeed is with those who love Him.

Brother and Sister Sibbili who are both excellent personal workers have raised a fine family. Their oldest son is now at Nhowe Bible College and will very soon be graduated and out doing the work he has chosen for his profession. His parents are thrilled, and so are we.

Watching the church in this area slowly grow in the graces of the Lord is in itself a thrill.



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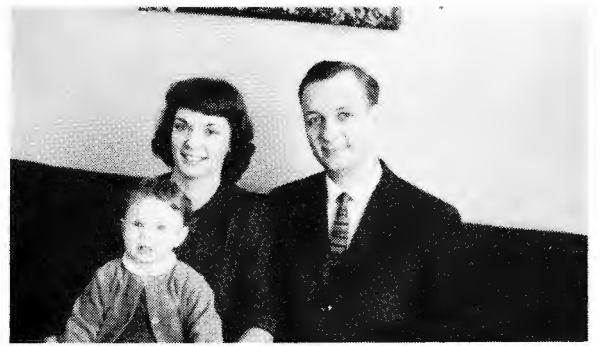
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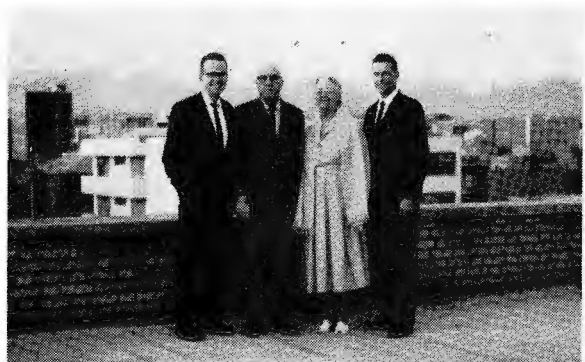
Baptized by: Eugene White.
Sister Elkins attended Abilene Christian College.
Baptized by: James Cox.
Address: 842 Glendale, Abilene, Texas

Brother Elkins and Dale Castleman, in 1960, supported themselves on a nine month missionary survey trip into 30 countries in Europe, the Middle and Far East. They interviewed over 100 missionaries and took some 3,000 colored slides. The purpose of the trip was to gather first hand information and pictures to be used in promoting mission interest and education on various Christian college campuses and in churches. The Elkins plan to leave in June, 1964, on a 17-month trip through Asia, Africa and Latin America to complete the world survey of missions. After the trip, Phil will spend a year visiting most of the Christian college campuses, presenting the opportunities for Christian service overseas. The Elkins are also making definite plans to enter a foreign field after he finishes the work with college students. The Highland Church in Abilene will be their sponsor for the forthcoming trip.

I was encouraged to do mission work after entering college, at the Abilene Christian mission study class. (J. W. Treat sponsored this class.)

I worked my way through college by selling Bibles.
Born: Stephenville, Texas. John and Norene Elkins;
Wolfe City, Texas. Wyndle and Frances Hughes.

While in India, Dale and I spent most of a week with Paul Sudaka, in Travadrurum. Some twelve years ago, Paul (then an avid Hindu) sat in the office of the vice-president of India. The vice-president, Rada Krishna, is recognized as the foremost Hindu philosopher in the world. Paul finally asked the question, "Will you be my Guru?" i.e., teacher. Krishna replied, "There is only one worthy of that name, Jesus of Nazareth." Paul was quite stunned at this and said, "But he is dead and gone." The vice-president replied, "No, he is living today." Mr. Sudaka bristled



Phil and Dale in Tehran, Iran, with Christian couple, the Albert Bryans, who are doing government work in Tehran. Picture taken on top of their apartment building, overlooking part of Tehran; snow-capped mountains in background.



PHIL AND NORMA ELKINS 1963

and barked, "Do you believe he has risen from the dead?" The philosopher paused and slowly replied, "I don't know for sure, but I know thousands to whom he is a living reality."

This was more than Paul could take; he felt he must learn more about this Jesus of Nazareth. After many weeks of concentrated study of God's word, he came to certain conclusions. He had come to accept Christ as the Son of God. He wanted to be a part of Christ's Body, His Church. He then outlined the organization of the Church, an outline that would agree with the writings of the Apostle Paul.

After some disappointments with some denominational groups, Paul finally met Arthur Morris. Arthur is a preacher of the Church who agreed to baptize Paul into Christ.

Since that wonderful day, Paul has given up a good paying job and relied upon the Lord to provide for him and his family. He had endured many tribulations but has become one of the most powerful speakers in India. He is one of the few men whom the educated Hindu will listen to, and he has converted many of them. He continues to travel all over India today, but he has a very difficult struggle and is in need of our prayers.



Picture of church in Mawlai, Assam, India, on Sunday morning after service. Phil and Dale on back row on left.

REPORT FOR MISSION BOOK

EVERETT EVANS

Everett W. Evans was born March 13, 1904 near Midland, Arkansas to Fred T. and Lura Pittman Evans. At sixteen he obeyed the gospel. After graduating from high school at Mansfield, Arkansas, he entered Harding College, then located at Morrilton, and received his B.A. degree in 1930.

He was married to Beulah Rogers, daughter of George W. and Mattie Barber Rogers of North Little Rock, Arkansas, July 29, 1941. She had also attended Harding College and was then teaching school in the North Little Rock school system. To them was born one daughter, Judy Lee, March 1, 1944. The birth-date of their adopted son Roy is July 14, 1945. Both attended Harding Academy. Judy is now a junior at Harding College; Roy is a freshman at Columbia Christian College, Portland, Oregon.

During his second year at Harding, Evans decided to preach the gospel. It was there, too, that he became interested in mission work. Brother J. N. Armstrong deserves much credit here.

After graduation from college, Brother Evans went to California, where he preached for 24 years. He helped establish churches in North Long Beach, Antioch and Walnut Creek. Other congregations with which he worked were Turlock, Martinez, Berkeley and Salinas. He also helped with personal work campaigns in Salt Lake City, Utah and Reno, Nevada. He has continued to preach in meetings each summer in California since leaving there in 1956.



Everett W. Evans, now working with the church in Morrilton, Arkansas.

Since he moved to Arkansas he has worked with the church at Morrilton, 1956 to 1960, then to West Side in Searcy, 1960 to 1962, and back to Morrilton in 1962, where he continues.

In 1946 the church at Berkeley, California was persuaded by Sister O. T. Rodman to begin the

support of Filomeno G. Bolongaita, a native preacher of Oriental Negros Island, Philippines. He and his brother-in-law, Santiago L. Sameon, had been converted by her late husband, O. T. Rodman, who spent eleven years in the islands. It was to encourage this work that the Berkeley church decided to send Brother Evans to assist them. He left the states November 20, 1948 and returned May 20, 1949. Berkeley and 17th Street in San Francisco, together with Charlie Reinhardt, one of the Berkeley deacons, supplied the expenses for the trip.



S. L. Sameon baptizing in the sea

Entered Field: 1951
School Attended: Harding College

EWING, Hettie Lee October 11, 1896

Address: 739 Nakada, Shizuoka-Shi, Japan

Parents: M. I. Ewing and Lenore Stringer Ewing

Entered Field: 1925

School Attended: Abilene Christian College

Sponsor: Church of Christ, Bishop, Texas

I was encouraged first by preachers in congregations where I worshipped, who told of foreign field efforts, and the great needs existing in the world. Secondly, a letter from Sister Lillie Cypert in 1924, who was then doing kindergarten work in Tokyo, urging that some young woman volunteer to come out and help her.

Brother McCaleb Sewell of Corpus Christi, was the first person to interest others in aiding me toward going to Los Angeles to work with the Japanese minister, brother H. Ishiguro. The beginning was most inspirational to me, for I felt as though every penny came directly from the Hand of God. Though I had never felt it necessary to say "thank you" for my monthly check as a school teacher, this other was immensely humbling and filled with gratefulness. I am glad to say that now, thirty-seven years later, it has always been the same.



Brother H. Ishiguro gave me the orientation needed, and I sailed out to Japan in 1926. In 1957, Brother Ishiguro, now deceased, visited us in Shizuoka. The picture of him in our Nakada church pulpit is a precious memory for us.

Of the eight churches and leaders in the southwest area, the late Sister Sarah Andrews and her associates and sponsors established and trained four congregations. Some of her associates have died.

Of these eight, my associates in the work, and sponsors, have established three congregations, built four churches, (one burned down in 1945), and now are ready to build another. Another of our Shizuoka-Shi congregations has been established by Brother and Sister H. Nakahara, who began working in their own rented house some four years ago, and now have a growing congregation of some twenty members, large Bible classes, and a splendid summer camp work.

Since single women workers fill a place of working with and aiding in training of teachers and preachers, and teaching youth, we will present here two late pictures: The picture is of four Gospel preachers, preachers, two Elders, and five women teachers. Others who could not be with us, number two preachers, two part-time preachers, and four women teachers.



From left to right, front row: Sister Sezaki; Sister Terakado; Hettie Lee Ewing; Mrs. S. Takaoka, wife of former minister now deceased, who is our longest-time teacher of women and children; and Sister K. Maeda. Back row: Brothers Tagucki; Tachikawa, Sezaki; Maeda; Terakado; and M. Nakahara.

AN ELDER'S VIEWS ON MISSION WORK

By HOUSTON T. EZELL

After visiting mission work in many States of the U.S., making a tour of mission work around the world, and making two other trips to Korea I have come to the following conclusions.

1. One of the greatest needs is to have the sponsoring church and the missionary in close touch with each other at all times. How can a missionary do his best, or even average, when he seldom ever hears from the sponsoring church, or anyone else for that matter? This happens all too often. On the other hand, the missionary should keep the supporting churches informed of progress, success and problems.

Above all, the supporting churches should keep their members informed of the progress made, if they expect their contribution and interest to grow. When a missionary comes home he should be allowed to speak to supporting churches often and report to them as Paul, Silas, and others did.

If a congregation is too small to send a lot they should not be ashamed to send their best through someone who is willing to undertake the job of coordinating the work.

2. We can not have a missionary society, as this supercedes the church; but we must have closer cooperation in foreign mission work if we are to do the job the Lord expects us to do. Here are a few suggestions.

We could coordinate our efforts in reporting the work that is going on in certain fields. If each sponsoring church or each missionary in a field reports only no what they or he is doing, this doesn't tell the true overall picture of what is going on in a certain field. Many more would be encouraged to help if they knew of the solid foundation and front that was there. As an example we have many great works going in Korea but very few people know of the wide scope of mission work there.

We need one congregation to do this printing and distribution, and need sponsoring churches and missionaries to be willing to turn in the news, so that everyone might know of the overall great work of Korea, Nigeria, and other fields.

We need all the missionaries on any field to work together and cooperate in every good work. Each work will compliment and assist the other whether it be orphan home, school, clinic or other church work. We must have a full, well rounded program of work with all participating.

3. We need to train up our youth to have the desire to become missionaries and we, as parents, should set the examples. Let's dedicate our children to the Lord's work when they are born, like Hannah. (1 Sam. 1:11.) We are here on this earth to do the *Lord's work and not for any other reason.*

Our missionaries (in the majority) are training their children to become missionaries. Many have already done so; and by marrying we have two more missionaries. Supporting churches are, in almost

every case, getting two missionaries for the price of one, not counting the children. The wife's value "is far above rubies," because she normally works just as hard and diligent as does her husband and in most instances does Christian works that he cannot do, this is in addition to the full time job of looking after her family. The children help open many doors by their association with others. It is good for these families to return home occasionally, to refresh themselves from the constant 24 hour, 7 day a week routine of sacrifice. It also helps to give the churches at home a better insight into what is going on.

4. One of the encouraging things I have found is that most all missionaries are dedicating their lives to this work. The "hit and run" or "travel for adventure idea" is almost unheard of. Mature people are going and staying and studying the language for a life's work. We cannot just send a man to preach *to the people*, we must send families and set up a full program of Christian works in order to show the people that Christianity is a way of life and not just a religious formality. One of the most important facets of this full program must be teaching the Bible to young people everyday and associating with them. We must have a Bible College to train our workers and preachers there. One of the greatest mistakes is to bring them to America to get their training (there are a few exceptions to this). Another tragic mistake is for individuals or churches in America to send money directly to natives in foreign mission points. There are so many dangers that I cannot enumerate them all here, but take my word, and the word of all the missionaries, and send it through them even if you want it sent to some certain individual. This is very hard to understand unless you go and see the situation.

5. I know the gospel can and will be carried to the whole world in 10 years if one or more elders from every congregation will visit some foreign mission work like Nigeria or Korea or both within 12 months. Even if it means using the money you had earmarked for mission work this year, it will be the greatest investment you have ever made in mission work. You cannot possibly go and return and tell your story without the contributions increasing enough this year to pay your expenses. And you will see your congregation grow and prosper and carry the gospel. You can make a trip completely around the world for about \$1,500.00. Don't fret about how much good this \$1,500 would do someone *now*. It will do them many times more good in years to come if you spend it this way now. I will be happy to assist in any way in order to get elders and interested people to go.

6. Our Christian Colleges need to put more emphasis on training men and women for foreign mission work. Train and teach them the language, the culture and what to expect in certain countries.

Many returning missionaries could do an excellent job at this.

7. Our missionaries are not baptizing large numbers to make a big showing. This could be done very easily, but everywhere they are trying to thoroughly teach the people and cause them to want to be baptized for the purpose of the salvation of their souls. We don't have a "give away program" to attract people. Our students and missionaries investigate and help *needy* people. The teaching and benevolent work program is the reason we are making good, sound, substantial growth and with this background we are now ready to receive the harvest so that that it will not fall on the ground and rot, or be devoured by the birds. The fields are truly ripe unto harvest and we have learned how to harvest it and preserve it. Now won't you join in this harvesting?



Bro. Jim Massey preaching in market place much like Paul did 1900 years ago. The difference is in tools. Bro. Massey has a Volkswagen, a loudspeaker and nice printed oilcloth charts. This is a very effective method. Many churches are started just this way. His interpreter is native evangelist, Bro. Jacob Achinefu.



Bro. and Sis. Andy T. Ritchie, Jr. visited us and held a very effective workshop on How To Improve Our Worship. The couple on the left is Bro. and Sis. Floyd Young from Texas who are erecting an oil refinery for an American company. The couple with children on the right is Bro. and Sis. Bill Curry, missionaries.

8. We need vocational missionaries, those who maybe do not feel fully qualified to preach publicly, but have experience as nurses, home economist, secretaries, doctors, farmers, mechanics, printers, etc. We need people who are retiring from public works to bring *their* particular talent to the mission field.

By these elders going and seeing, and every Christian giving \$1.00 per month for the next 10 years for foreign mission work, the gospel can and will, go to the whole world. Will you accept the challenge and help the elders from your congregation go to some mission point this next 12 months?

9. Around the world our missionaries are teaching the new converts that it is their duty to help carry the gospel to the whole world. *They believe this.* We have taught this in America for many years but how many of you believe it?



This is a member of the real Ekpo society which once ruled much of west Africa. They used to kill people, offer human sacrifices and plunder at will. Today the wonderful gospel of Christ changed all that. People no longer fear them and many of the Ekpos are Christians now.



Dr. Floyd Coleman with a well known chief in Eastern Nigeria. This chief has been converted to the gospel and helped teach the entire church where he labored and worshiped to leave denominationalism and put on Christ. He operates a big maternity home and asked us to run a local school where he helped start a few years ago.

Dr. Coleman is from Waterloo, Indiana, and plans to go to Israel next year as an M.D.



These are three "Big" chiefs from our local area pictured with Dr. Henry Farrar. They are inspecting sight for new hospital which is soon to be erected. Whereas chiefs used to live in mud huts and walked to their destinations now they have two storied houses, huge American cars.



This is the inside of a Juju (their idol or god) hut. The people believe their ancestors return in the form of pots, pans, pieces of wood, feathers, etc.



On the few occasions each year when the denominations partake of communion they are all forced to dress in white if they expect to partake. Many sects wear such garb every Sunday. Such is the case with the Eternal Sacred Order of Cherubim and Seraphim, a sect originating in Nigeria.

POTENTIALITIES OF YOUTH CAMPS IN FOREIGN COUNTRIES

By C. A. FARLEY, *Director*

Camp Blue Haven, Las Vegas, N.M.

One of the brightest and most encouraging phases of spreading the gospel in foreign countries at the present time is the Christian Bible camp.

Ten or fifteen years ago, youth camps were virtually unknown to the church of Christ overseas. Today we have camping programs in Switzerland, Japan, Norway, Africa, Germany, France, Denmark, and perhaps many other countries. Missionaries to these countries relate that camping has proved to be a most effective means of reaching young people with the Truth. The growth of these camps in recent years is evidence of the fact that these camps are helping to meet the needs of young people in foreign lands. Youngsters, especially from the large cities, are finding something in these camps that they need and want, and come back for more—bringing their friends with them.

It is doubtful that at present any other medium of teaching is accomplishing so much in such a short time and with as little effort and expense as the youth camp.

Even though we have made great strides in the summer camping program overseas, we have just gotten started with these projects.

Missionaries state that they are reaching only a small portion of children who do not attend Bible classes anywhere. In many countries only a small percent of the youngsters attend Sunday School.

It has been proved conclusively by our missionaries in recent years that Christian camps *can* and *do* reach at least three distinct groups of youngsters: (1) boys and girls who have no contact whatsoever with the church. Many parents will let their children attend a Bible camp with other young people, but would not think of letting them attend Bible classes, V.B.S. or worship at the church of Christ; (2) young people who somewhere along the line begin to find worldly interests to replace their church activities; (3) dedicated young Christians who want to grow spiritually.

Why has there been such a steady growth in Christian youth camps in foreign countries during the past decade? Here are just some of the reasons:

1. Greater opportunity for more Bible study. In 2-3 weeks of camp, the average child gets more actual class time than in a whole year of Sunday School.

2. Opportunities are provided for Christian learning and guidance that cannot be achieved elsewhere in the program of Christian education. Camping experiences capitalize on the natural interests of boys and girls in doing things together in the out-of-doors. It puts them in small groups in a rustic setting where through simple outdoor living they can actually have an experience in a Christian community, living close to the realities of God's world.

3. In surroundings of great natural beauty, it is

much easier to lead a person to God. It is much easier for many young people to obey the Gospel in an informal situation. Through simple outdoor living they actually have a real experience in living close to the realities of God. Many of the wonderful glories of nature make an indelible impression on campers and leave them in the right frame of mind to receive the Master's teaching. At camp the boys and girls are removed from ordinary surroundings and hindering influences.

4. In camps there is greater readiness for learning. Most boys and girls come to camp expecting to learn more about God's word. They arrive in camp eager and ready to learn. The beautiful natural surroundings are conducive to Bible study and meditation. If there is such a thing as an ideal teaching situation, it is in the Bible camp!

5. The camp is a "laboratory of Christianity." Boys and girls have an opportunity of seeing love and other virtues practiced 24 hours a day. The camp setting provides campers with countless opportunities to deeper their understanding of God and His purposes.

6. Many campers go home with more enthusiasms and a greater desire to be of service in the Lord's vineyard. Some will begin to do things in the work and worship of the church that they have never done before. While at camp many have been inspired to be missionaries, elders, song leaders, evangelists.

7. Boys and girls have learned that they can have lots of fun and still be Christians. At camp they learn many forms of recreation, games and sports about which no question can be raised as to their appropriateness for Christians.

8. Camping is a highly educational experience. It has been estimated that one week of camping is equal to one month of schooling. Regardless of the validity of this statement, it is certain that children away from their parents and home ties do develop self-reliance, unselfishness, cooperation, team-play, tolerance, patience, courage, in addition to learning many new skills.

Camping is perhaps the most meaningful of all the experiences in the total program of Christian education because it is a more unified experience, more intense and all-encompassing. The Bible camp then is a most effective tool in reaching people for Christ in foreign lands.

Challenges

1. We need more camps in lands overseas and we hope that many of our missionaries will be encouraged to start a summer camp in their area. New camps need to be started to be more accessible to more youngsters and to help them become more dedicated servants of our Lord.

2. We need to get more children to our foreign camps. Remember, many parents will let their children attend a summer camp but will not let them enter a church building. This is a field white unto harvest, as in many of the large cities overseas no more than 10 per cent of the children attend Bible school anywhere. We need to reach the young people with the Gospel before they reach the age of sixteen. It has been stated that only one person out of every five obeys the Gospel *after* reaching the age of sixteen.

3. Other religious groups in foreign lands are far ahead of us in this type of work. They found out long ago the wonderful and lasting values of Bible camps.



HENRY AND GRACE FARRAR (1964)
Children: Paul and Martha, David, Hank and Lee

HENRY FARRAR, born in Nashville, Tennessee, 1926, and attended Harding College 1944-47, The University of Tennessee, Knoxville 1947-50 receiving B.A. and M.S. degrees and was a member of Phi Kappa Phi Honorary fraternity. M. D. from University of Tennessee in 1954, and received Verstandig award in senior year. Interned at Tampa Municipal Hospital 1954-55.

Served in U. S. Public Health Service 1955-57, and now in the Inactive Reserve with rank of Senior Assistant Surgeon. Surgical residency 1957-62 in Harlan, Ky. and Winston-Salem, N.C. Surgical staff of VA Hospital, Johnson City, Tennessee, 1962-64. Eligible for American Board of Surgery and candidate for the American College of Surgeons. Has preached the gospel since 1945 for congregations at Bald Knob, Arkansas; Morristown, Tenn.; Sevierville, Tenn.; Newport, Tenn.; Harlan, Ky.; and Colonial Heights, Tenn. Bible School teacher at Union Ave. church, Memphis, 1951-54, and South Fork church, Winston-Salem, N.C., 1960-62, and served as a deacon in the latter congregation. Have held gospel meetings for the Cherokee Road congregation in Johnson City and Centerview congregation near Elizabethton, Tenn. Have preached for many other congregations for individual appointments.

GRACE JOHNSON FARRAR from West Baden, Indiana, R.N. degree from Bethesda Hospital, Cincinnati, Ohio, and B.S. degree from Harding College. Valedictorian of her high school class. Was reared in the Methodist church and had childhood ambition of becoming a medical missionary. Became a member of the Lord's church in Cincinnati. Married at Searcy, Arkansas, 1950. Children are: Paul age 11, Martha age 9, David age 7, Hank age 5, and Lee age 3.

I was baptized into Christ at Park Circle church in 1938. Park Circle Church became West End congregation and they plan to sponsor us in Nigeria, and we leave for Nigeria July 21, 1964. West End sponsored me in a six weeks trip to survey Nigeria in Sept. and Oct. 1963. The present plan is to establish a hospital in Nigeria. Several villages have offered to build a hospital for us to practice in, but the exact location in Nigeria has not been selected yet. I had planned to be a missionary and preacher since childhood and decided to become a medical missionary while at Harding.



FINTO, Don	April 18, 1930
Martha	November 3, 1929
David Graves	October 17, 1953
Donna Carole	October 17, 1953
Helene Jeannette	November 9, 1958

Missionaries to Germany from 1952 to 1960.

Present Address: 1911 Murfreesboro Road, Nashville, Tennessee, 37217

Don was born and reared in Lamesa, Texas, and was graduated from Abilene Christian College in 1950. After graduation, he moved to Memphis, Tennessee, where he worked as song director and associate minister with the Union Avenue church. During his stay, he met and married Martha Ann Graves. Martha Ann is a graduate of David Lipscomb College (1951) and the daughter of Dr. and Mrs. L. M. Graves of Memphis.

The Fintos returned to Lamesa, Texas and lived for one year, working with the church in that city, who then became their sole supporter as they left for Germany in the fall of 1952. During their first months abroad, they worked with the German and American churches in Frankfurt, studied the German language and laid plans for work outside the Frankfurt area.

Because of the American forces in Germany following World War II, German mission work had been concentrated in Southern cities before 1952. In this year, a German sister, Charlotte Borkmann, converted in Frankfurt and moved to Hamburg, began to plead with evangelists in Frankfurt to come to Germany's largest city (near two million) to plant the cause of New Testament Christianity. Dieter and Margaret Goebel and Weldon and Edith Bennett made plans to move to Hamburg in 1953. At their request, and the agreement of the Lamesa church, the Fintos joined them in that new work. The first lectures in rented schoolrooms were held in late spring; a series of tent meetings were conducted in the following months and years. By the end of the first summer's teaching, eight new converts were meeting for worship.

From the beginning, the personality of the Hamburg church has been unique in some respects.



Main room of leased meeting place. Seating capacity approximately 100.



The Don Finto Family in Hamburg, Germany
Picture taken in 1958.

English worship services have never been conducted with regularity, thus leaving the workers free to concentrate on establishing a permanent German work. There has been from the beginning an attempt to speak German exclusively in and around the worship assemblies, to give the feeling of a German church, rather than an American-governed body. Attempts have been consistently made to develop German leadership. Bible classes, sermons, singing and other phases of the work have been delegated to German Christians as much as possible.

In 1957, Dieter Alten, one of the most capable German evangelists, joined the Hamburg work, after the Goebels and Bennetts had returned to the States. The Finto's returned to the States in 1960. The church is continuing to develop leadership from within. During Brother Alten's seven-week trip to the United States this year (1964), the church work will be led entirely by the Hamburg brethren, who at this writing number approximately eighty. (One of the capable Christians worshipping in Hamburg is Walter Sautter, director of the Coca Cola plant, who spent two years in intensive Bible study at Abilene Christian College.) The financial strength of the church has also continued to progress to the point that they are this year assuming a small portion of Brother Alten's personal support (Brother Alten has been supported by the Charlotte Avenue Church in Nashville, Tennessee, since his days as a student of David Lipscomb College in 1949-50).

While in Germany, Don not only worked with the Hamburg church, but also held several meetings a year in many of the other cities of Germany, Austria and Switzerland. Martha taught Bible classes in the Hamburg church, as well as participating in the German women's Bible week each year.

Upon returning to the United States in 1960, the Fintos worked with the White Station Church in Memphis, Tennessee from 1960-1963, where Don also received the M.A. degree from Harding Graduate School. Presently they live in Nashville, Tennessee, where they work with the Una church. Don teaches German and Bible at David Lipscomb College and is doing further graduate work at Vanderbilt.

PLANNING THE MISSION PROGRAM OF THE LOCAL CHURCH

By DON FINTO

The following remarks, first presented to a group of Christian businessmen in Nashville, Tennessee, suggest ways of improving some of the mission work presently being done, as well as guidelines for a church embarking on new work. They are based on experiences gathered both as a foreign evangelist and as a member of the home supporting church.

1. INVESTIGATE

"And let these also first be proved." (1 Tim. 3:10) This was Paul's instruction for deacons. How much more can it be said of a man who is to be sent thousands of miles from home without close supervision! Desire is an important but not the only quality needed in a foreign evangelist. Let a man be proved!

Let a man be proved in the home church! Let his work be tested for soundness! Let his ability with people be seen! Let his dedication be known! Does he have sufficient preparation? Will he be able to adjust to a new and different situation? Does he have sufficient drive to work well alone and on his own? To whom is he married? What assets does she bring to the team? What is the behavior of his children? Will his family aid or hinder his work? Where has the man previously worked? Is he held in esteem by those with whom he has labored? Was his work successful?

Transporting a man across the ocean does not change him. His weaknesses and strengths remain the same.

Speaking ability and first impressions must not be the sole criterion upon which a worker is judged worthy of support.

Let the field of labor also be analyzed. Is there reason to believe that the field is correctly chosen? Why should not the supporting church do part of the investigation. Help the evangelist choose his field of labor.¹ Be sure that he will not be completely isolated from other Christian families. The Lord sent men two by two. Paul always took working companions. Missionary examples of the present century testify to the near impossibility of effective work when separated from other Christians over long periods of time.

2. CONCENTRATE

Even Paul realized that he could not do all the evangelizing by himself, but must limit his scope of activity. He concentrated on Gentiles, while Peter taught Jews (Gal. 2:7-8). Just so, today, a church must choose its scope of activity rather than scattering efforts unnecessarily. "We don't have any work in that part of the world" is no justification for beginning a new work. "Better is the end of a thing than its beginning" is a proverb that deserves consideration also in mission endeavors.

¹ Paul seems to have chosen predominately major cities.



During the first three years of work in Hamburg (1953-1955), almost 20 meetings were held. Most of them in this tent.

Consider wasted evangelistic energy when missionaries must spend precious weeks raising funds for a good work! If one church were concentrating on its own work, rather than scattering efforts, much unneeded overhead expenses could be economized. Thousands of dollars and years of energy could be channeled into more fruitful tasks. A missionary could return home for strengthening rather than weeks of restlessness and travel.

The majority of work done in today's brotherhood gains its impetus from the man who feels called to the mission field and who, then, seeks support and travel expenses. Would a church not do a more effective work, if she seeks for the most opportune fields, then selects the men who should go to these fields? Why could not a church select the most talented men in the brotherhood and approach them for this special work? Would we not then have our strongest workers on the mission field, just as in the first century church? And what preacher (or deacon or elder) could refuse to go if the church decides he could serve well in their selected field? Would not the church also feel more directly responsible for this special work and stand more ardently behind him in prayers and in support?

3. SUPERVISE

Every dedicated worker on the fields longs for more help in planning his work. Most evangelists are young in years and experience, and must make decisions far ahead of them in years, decisions that may even surpass those confronting elders of their supporting church. If a worker is dedicated to his task, he is glad to report his approximate scope of duties, his planned schedule of work for a normal week, what he considers important, what problems are facing him and what joys are sustaining him, in order to hear advice from other experienced Christians.

The plight of the missionary with twenty-five or thirty supporting churches or individuals is unfortunate. He has no one church interested in his work to the extent that he can turn to them for guidance. He must also spend countless hours in repetitious letter-writing, or curtail his reports to a minimum. The evangelist away from home needs more than a

paycheck each month. His morale is equally as important as his financial support.

Time and expenses in sending a representative (elder, if possible) of the supporting church to visit the evangelist is always worthwhile. A visit from the preacher is good, yet less effective, since he may be moving to another church in short time. This "expensive" method of supervision is no less important than the missionary's own visits home and often brings real assets to the future and stability of the new work. The worker can be seen on the fields; his peculiar problems can be appreciated; other works in the area can be contacted and the effectiveness of the mission more accurately ascertained.

4. INFORM

"They rehearsed all things that God had done with them" (Acts 14:27), we read, concerning Paul and Barnabas' return to Antioch.

Many churches, even with thousands of dollars diverted to mission work, are lax in their giving program because of the lackadaisical methods of keeping the congregation informed. Only when Christians are kept informed of the needs, will they rally to the support of world-wide evangelism.

The best way of informing a congregation would be on-the-spot visits for each member of the sponsoring church. This being impossible, visits from the greatest number of Christians on the mission field

should be encouraged. With modern methods of transportation, it is possible for many state-side leaders to visit foreign missions. Not only will they be stirred to new zeal, but their enthusiasm will spark the home church.

Since, however, visits between supporting church and foreign workers will be rare, intervening time must be filled with regular reports to sustain interest. Tape recordings are inexpensive and effective. Slides can help to keep interest alive, especially if the slides emphasize those without the gospel and the means being used to reach them, rather than mere travelogues. Pictures, special mission bulletins at periodical intervals and any other available means of communication will be worthwhile to the supporting Christians.

The on-the-field missionary also deserves more than the monthly paycheck. He, too, needs to be kept informed of the home church's activities, plans and growth. If a regular exchange of correspondence cannot otherwise be kept, let the home church appoint a foreign correspondent, whose duty it will be to keep the missionary properly informed, and who will also communicate to the home church for the missionary.

With ever-growing interest in mission work, it becomes more imperative that wisdom be exercised in carrying out the Lord's work. Let us profit from mistakes and experience, not expressing remorse, but, like Paul, pressing "forward to the goal".



FOX, Harry R. Sr.	February 24, 1896
Pauline H. (wife)	May 20, 1900
Harry Robert (Jr.)	April 26, 1921
Logan Jordan	October 20, 1922
Ramona	October 5, 1924
Sterling Lee	January 22, 1926
Jean	April 4, 1927
Clinton	November 24, 1928
Arnold	September 2, 1930

Brother Fox attended D.L.C., Nashville, Tenn., and Pepperdine College, Los Angeles, Calif.

Baptized by Brother Baxter in 1912

Sister Fox was baptized by Brother T. B. Larimore in 1910.

Present address: c/o church of Christ, P.O. Box 515, Pacific Grove, California

Entered Japan in Dec., 1919. Remained there until Sept. 1935.

Sponsors: First, the Highland church of Christ, Louisville, Ky. Second term, the David Lipscomb College church, Nashville, Tenn.

Brother and Sister Fox were encouraged to become foreign missionaries by: (1) Don Carlos Janes, and (2) by Bro. J. M. McCaleb, while visiting American churches.



Harry R. Fox, Sr. and the Ota Church, 1935

Both Brother and Sister Fox were born in Jefferson Co., Ky. Brother Fox's parents: Wm. J. and Susie Belle Fox. Sister Fox's parents: Henry Logan Hickman and Maude Reader Hickman.



KING BIBLE SCHOOL—1934
Ota, Japan



H. R. FOX FAMILY

While in Japan, Brother Fox first labored with the Kamitomisaka church in Tokyo, teaching English Bible classes of University students while studying the Japanese language. Three years later, he moved to Tanakura Machi, in Fukushima Ken (Province), a virgin territory where the gospel had never been preached. A small church was established, along with a large Sunday-school for children.

When Brother B. D. Morehead returned to the States, Brother Fox was asked to take over the direction of the King Bible School, a small training-school for native preachers. He continued in this work for about two years until failing health forced his return to the U.S.A.

In the meantime, he spent two winters in Shizuoka, assisting the church there—in the absence of Miss Sarah Andrews. He also did some preaching in Chiba Ken (where Brother Fujimori's home was located), and made a short evangelistic tour in southern Japan, looking for a place to locate.



My first convert—a Tokyo University student

FOX, Harry Robert, Jr.	April 26, 1921
Geraldine Paden	August 17, 1924
Kenneth Irl	January 5, 1948
John Alan	December 6, 1950
Larry Robert	March 30, 1953
Jerry Evan	October 5, 1957

Brother Fox attended David Lipscomb, Harding and Pepperdine Colleges.

Baptized by J. D. Fenn.

Sister Fox attended Pepperdine College.

Baptized by Albert Smith.

Address (on the field): Omika, Kuji Machi, Hitachi Shi, Ibaraki Ken, Japan

(Current): 5418 Royer Avenue, Woodland Hills, California

Brother Fox is currently serving the Woodland Park church in Woodland Hills, Calif. He is also working as a Social Case Worker with the Los Angeles County Bureau of Public Assistance. Brother and Sister Fox served in Japan from 1947 to 1958.

Entered Field: 1947.

Baptized: Approximately 600.

Sponsor: Uptown Church, Long Beach, California.

Brother Fox states that the men who most influenced him to become a missionary are identical with the men who most inspired in him faith in Jesus Christ: George Klingman, E. H. Ijams, J. N. Armstrong, G. C. Brewer, Robert G. Neil, Norman L. Parks, E. Stanley Jones, E. V. Pullias and Ralph Wilburn.

He worked every year that he was in school to help pay expenses.

Place of birth and names of parents:

Brother Fox—Born in Tokyo, Japan, Father: Harry R. Fox, Mother: Pauline Hickman.

Sister Fox—Born in Commerce, Texas. Father: Oscar Paden, Mother: Lona Hardin.

Brother Fox writes: "The two most meaningful experiences given to me on the field were (1) teaching the Bible daily to several hundred eager students at Ibaraki Christian College and High School and (2) personally training a number of men to become gospel preachers."



A representative cross-section of brethren in Ibaraki who attended the four-day annual encampment at Nishiyama near Ota.



Harry Robert, Gerrie, Kenny, Johnny, Larry. (Taken in front of the house built by Harry R. Fox, Sr. in 1924.) Picture made in 1955.



The church in Daigo (typical of the rural churches in Ibaraki.) (Picture made in 1957.)



Harry Robert and Logan Fox at a "preacher's luncheon" with Japanese preaching brethren in Mito, capital city of Ibaraki.

FOX, Logan Jordan	October 20, 1922
Madeline Clark	December 28, 1922
Ramona Jean	March 23, 1947
Logan Lee	May 7, 1948
Violet Ann	November 29, 1949
Mary Kathryn	February 16, 1951
Matthew Clark	June 23, 1954

Education: Logan—David Lipscomb, 1941-1943; Pepperdine, 1944-1946; Univ. of Chicago, 1946-1947; Univ. of Southern Calif., 1960-1963.

Madeline—Freed-Hardeman, 1942-1953; Pepperdine, 1944-1946.

Baptized by: Logan—Responded to preaching of E. H. Ijams, baptized by J. D. Fenn. Madeline—J. Farley.

Entered Field: March, 1948

Sponsor: Vermont Ave. Church, Los Angeles, 1948-1952, 10th and Broad St. Church, Wichita Falls, Texas, 1953-1960

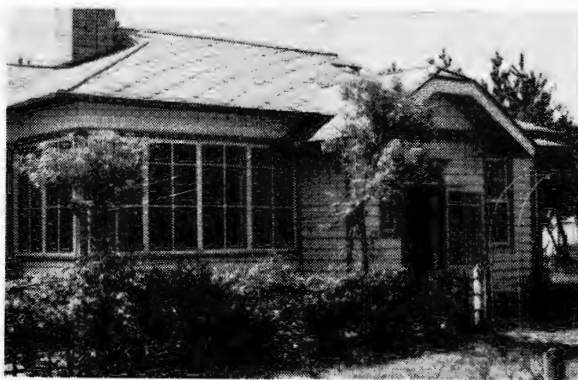
Encouraged to be a missionary by the example of my parents.

Parents: Logan's—Harry R. Fox and Pauline Hickman of Louisville, Ky.; Madeline's—Ulner Lee Clark and Ruby Brown of Nashville, Tenn.

Experiences and Impressions

Being a second-generation missionary, I have been impressed with the importance of *time* in mission work. Japan is one of the two oldest mission fields of our brethren and there we have had a good chance to watch the cumulative effects of three generations of work. Without the converts and contacts of the previous two generations, the kind of program we have carried on at Ibaraki Christian College would have been impossible.

One experience illustrates this time factor. Until I was eight years old, we lived in a little town in Fukushima prefecture called Tanakura. Across the



The B. D. Morehead home from Ota now on the campus of Ibaraki Christian College.



Bro. Kikuchi, long-time associate of E. A. Rhodes, now runs an Old Peoples Home with over 100 old people in it.

street from us lived the Kikuchi family with three children, Reiko, Michiko, and Kazuo. During the years we lived in Tanakura we were friends with this family and these children were our best friends, but we could not lead them to Christ. When we went back to Japan in 1948, the first two people I baptized were Michiko and Kazuo who are today faithful pillars in the Tanakura church.

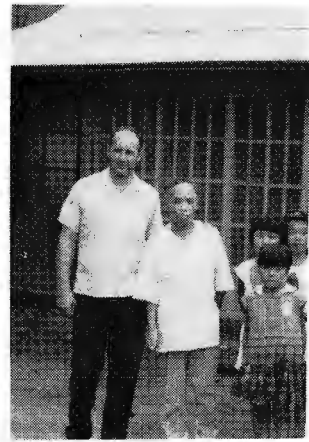
A lifetime of involvement in mission work has left me greatly impressed with the mystery of divine providence and very little impressed with human schemes and methods. I have seen the "best" methods produce nothing, and I have seen the "poorest" methods used by God for great good. I am convinced that it is by prayer and obedience to God's guidance that the Kingdom spreads rather than by human planning and salesmanship. Sometimes it is in the large cities that God opens doors and calls us; sometimes it is in a rural village that He prepares a heart to receive His word. In Japan there has been a work in Tokyo since Brother McCaleb went in 1892, and there has been the rural work in the mountains and valleys of Ibaraki for almost that long. Which has been the more significant? Who can say? It is not a matter of either-or. It is not a matter of to the cities first, then to the countryside. We go where we are led, where doors are opened and hearts prepared.

One other conviction has grown in me. A willingness to serve the felt needs of people is at the heart of the Christian mission. This desire to serve often leads to the establishment of institutions, such as schools, hospitals, orphans' homes, etc. While we recognize the difference between these institutions and the church, we should not be afraid of them nor consider them as somehow less important than "pure" evangelism. Neither, of course, should we be proud of them or value them above the ministry of the Word. In Japan, especially in the Ibaraki area,

we have always had a two-pronged attack, preaching and service. We preached in every way conceivable, and we trained as many preachers as we could. On the other hand, we have tried to serve the people of the community by meeting more concrete needs. We have established orphans' homes, old people's homes, kindergartens, schools, and have done a little benevolent and social welfare work among the poor. My feeling today is that this two-pronged attack was right. Missionaries are *not* wasting their time when they are feeding stomachs, healing bodies, or teaching minds. It is *not* more important to preach sermons to these people. Service is not in competition with preaching nor is it a substitute for preaching. It is one way of preaching, for preaching at its best is always "in word and in deed."

Present address: 2403 W. 79th St., Inglewood, Calif.

Present occupation: Teacher of Psychology, El Camino College, Torrance, Calif. Also a practicing psychologist specializing in counseling.



Logen Fox, with Bro. Ebine, one of the early co-workers of H. R. Fox, Sr.

Lester Boyd Brittell's address: P.O. Box 132, Livingstone, N. Rhodesia, Cent. Africa. He entered the field in 1953.



The H. R. Fox home from Tanakura now on campus of Ibaraki Christian College.

FRANK, H. B., Jr.	November 16, 1925
Helene Lavern	November 1, 1925
Stan Boone	July 21, 1956
Paula Danielle	January 11, 1962
Joel Kirk	January 19, 1962

Brother Frank attended Oklahoma University (B.S. degree) and Florida College.

Baptized by Griffin Copeland.

Sister Frank attended Florida College.

Baptized by Griffin Copeland.

Address: 2, Rue du Commandant-de-Poli, Orleans (Loiret) France

Permanent Contact: H. B. Frank, Sr., 116 So. Ninth, Yukon, Oklahoma

Entered Field: 1959.

Sponsor: Erick, Oklahoma Church.

Encouraged to be a missionary: At Florida College by students and Brother Homer Hailey, in 1952-54.

Both worked while in school. Brother Frank taught in the Business Dept.; Sister Frank did secretarial work.

H. B. was born in Daisetta (Liberty County) Texas. Parents: Howard B. and Myrel Frank.

Lavern was born in Pontotoc, Oklahoma. Parents: James A. and Mollie Casey.

The present congregation (see photo) was begun in Jan., 1961, by the H. B. Frank, Jr., family, though Brother Donald Daugherty was the first (1953-56) to establish the work in Orleans among the French. After his move to Paris, the Hal Frazier (1956-59) and Robert McAuley (1959-60) families worked here. In 1963 the Jacques Marchal family (French) moved here to work with the Frank's. The Orleans' congregation is one of the fastest growing in France.

Wall posters are widely used in France to advertise Gospel meetings, Bible correspondence courses and the church.

Thousands of Gospel tracts have been distributed in the Orleans' Fair.

Americans stationed here with the Army have been meeting since 1948. They have contributed generously to the French work, paying the rent and utilities for the building which was erected in 1953. The building is rented. When the work among the French



H. B. Frank, Jr. Family, Orleans, France

faded in the 1950's, the building was kept and was always available for the French work.

An apartment above the auditorium (2nd floor, left half) has been completed with the finances of Brother and Sister Carl Goodwin, who occupy it until another worker can use it. The Goodwin's have been virtually missionaries in France since 1953 (he supports his family by his civil service work for the U. S. Govt.), faithfully serving with the French and American Christians in Verdun, Nancy, Paris and Orleans.

Experiences on Mission Field

Our son Stan was 3 when we entered France. He learned French in kindergarten. He is fourth in his 2nd grade of 26 boys. French schools are free and are not co-educational.

We have adopted two children in Orleans. The first was a Spanish girl. We brought her home from the Paris hospital when she was six days old. The second was a French boy whom we received when he was 14 months. The girl is only 8 days older; raising them together has been like raising twins.

Sister Frank, who is in a wheel chair because of polio, does all her own housework, caring for her family and entertaining French Christians and contacts.



French congregation, Orleans, France



Place of worship (Workers Apartment, 1/2 of 2nd floor), Orleans, France.

GANTT, Dwyatt C.	February 2, 1932
Wanda Gantt	December 26, 1932
Nita Gantt	October 12, 1950
Mary Gantt	July 2, 1952
Delton Gantt	October 25, 1953
Holly Gantt	July 2, 1959

Address: Kaakurinkuja 5-B-12, Helsinki Laullasaari,
Pub. 67-74-02 Finland

Entered Field: 1960

Sponsor: 10th and Utica Street Church of Christ,
Plainview, Texas, The Church, Hooker, Okla-
homa



Mr. and Mrs. Dwyatt Gantt and Family

THE LORD'S CHURCH IN FINLAND

BY DWYATT GANTT

What's going on in Finland, anyway? Plenty! There's a battle being fought for the souls of men.

In May, 1960, Eddie Dunn, Wallace and Virginia Mays and daughter Lisa, and Wanda and I with our four little ones landed in Helsinki. We were joined three months later by Richard and Bettie Kruse and one year later by Carole, whom Eddie, meanwhile, had returned to the States and married. We had just one purpose and aim, with but a misty notion of how to accomplish it—establish a Cause in which we believed the souls of the men and women of Finland to be in vital need. It was our purpose to establish a pure new testament church. We believed then and now that no then established work could meet the test involved in that statement. Religions bearing the names and doctrines of men were in abundance. There was no church in all of Finland wearing the simple name of Christ! *That*, to understanding people, explains why we came. I'll not take the time nor effort just here to explain further to the others.

The Beginning

The first weeks were filled mainly with—CONFUSION! Apartments had to be found and equipped. Shipments from the U. S. had to be received. And

from the *beginning* the strings of our lives which had been broken when we left America had to be tied onto some similar strings here. But, much of the time, the knots we used were pretty crude even when we could find out where the strings were we were supposed to tie onto. Bedlam, anxiety, confusion, misery, excitement and the plain old garden variety of fear—all of these ruled and reigned in those early days. Fear of (we thought) an uncharted future. Fear of our own inadequacies. Fears from without. Fears from within. The reassuring words of Paul, who wrote under similar circumstances, fell with comfort on our hearts. To the Corinthians he said, "And I was with you in weakness, and in fear, and in much trembling". We had prayed before we got to Finland, but I doubt if any of us really learned how to pray until we got here. Even now we know little enough. This much we do know though, *God hears and answers prayers—our prayers.*

Again five months later we use the language of Paul as our own . . . , "And my speech and my preaching was not with enticing words . . ." Services did not begin in Finnish for five months. Meanwhile we met in our homes for the Lord's supper and our own edification and conducted classes in English in a public room. These meetings were sparsely attended and little interest or results followed.

After five months we moved our meetings to a French school and intended to use an interpreter. The interpreter being a failure we were forced to do something else. Eddie Dunn had made good progress in the language and he decided to *read* his sermon in Finnish. He encouraged me to do the same and we alternated in this way for many months to come. Wallace and Richard began some time later. It was over a year later before we attempted to preach without a manuscript.

The people attended in large numbers with good interest in those beginning days—and they still do 4 years later. Almost always there are more visitors than members. Thirty non-members in a regular meeting is not unusual.

The meeting place is certainly not ideal, but we are thankful for it. Its greatest asset is probably its location. Situated across the square from the railway station and main city bus station, it is easily accessible. But then it is necessary to turn off the main street through a passageway—up a flight of stairs—cross a dark paved yard—find number “C” door—climb four flights of dimly-lit and shoddy looking stairs—you’re there, then. Not a very pretty picture, I am afraid, but it is as factual as I know how to draw it.

Once inside, the picture changes. We have completely painted and papered every room. Though not luxurious it is pleasant and cheerful. In the largest room are about fifty chairs and in another room joining this one by large double doors are about twenty chairs. This room is also set up to show Bible slide lessons and triples as a class for children taught by Wanda on Sundays. Still another room is used for adult classes and printing room. The heart of the whole arrangement is the office. There we labor over the right thoughts and the right Finnish words for a message of life; read and correct an unending stream of correspondence courses; answer letters; study for Bible lessons; prepare new material for printing; set up newspaper advertising; talk personally with interested persons; record and file data; send out tracts to persons on the mailing list; *and* write reports like this one. It requires only a few seconds to list them but hours, days and months to do them. It ought to be clear that these duties require the talents of public speaker, journalist, printer, lay-out man, filing clerk, typist, personal relations expert, linguist and messenger boy; talents all of which except the last have not taken up noticeable residence in me.

In the last year we have had three special meetings lasting five nights each with: Carrel Anderson from Oslo, Norway, Frank Worgan from England, and Dieter Alten from Hamburg, Germany. In each one there was very good attendance and interest. As many as fifty six visitors came twice and with the average not falling far short of that. By visitors, we mean persons *not* in the church.

Though, ordinarily, we hold but one public service per week, until recently almost every night was filled with teaching small groups at the church building with the slide lessons. Richard Kruse worked long and hard for many months to photograph these lessons.

One of the most productive and far reaching parts of our work here has been the tract and newspaper work. The Helsingin Sanomat is the nation's foremost newspaper—read probably by close to one million persons. Every week we have placed an ad about the church and many times offered the tracts and correspondence course. This material is most precious to us. It required months and months to ready but now it goes out in abundance to every point in Finland. Our “contact map” bristles with pins—from Helsinki in the south, to the northernmost extremity of Finnish lapland, practically on the Arctic Ocean, and spilling over into Sweden.

Twelve Finnish members now stand with us, most of which have been baptized within the last year, and Richard and Bettie Kruse and Wallace and Virginia Mays have now moved to Tampere, Finland's second largest city, in order to establish the church there. There are evidences that the church's presence and *force* is being increasingly felt in religious circles. Less than three years ago there was not the barest of knowledge that the church even existed. Today, through the means just mentioned and the power of God, the Lord's church with its challenge of a return to the Bible has forcibly struck the attention of many thousands. To God be all the glory and praise! This is a battle! We are fighting for a principle desperately needed in a dying world. We are extremely thankful to every person who has sent and kept us here and who, like us, long and work for the day when the church and its message will be strongly established in every nation under heaven!



Finnish workers with Mrs. Elma Vainio, the first lady to be baptized (1961).

WHAT ONE WOMAN CAN DO

By DON GARDNER

When Audrey and I first went to Pretoria, South Africa, among the first contacts we made was Mrs. Ethel Gillespie. It was not long until she became a member of the Lord's church. She continued to grow and develop in the Christian graces and became one of the most influential members of the Lord's church in South Africa. Through her influence she was able to lead many members of her immediate family to a knowledge of Christ.

A few months after we had first met Mrs. Gillespie her son, Clyde, became ill. Clyde was just a young man of about 20. Gradually he became more seriously ill. Eventually surgery was performed in order to determine his problem. A tumor on the brain was discovered and the hope of recovery seemed impossible. However, mother love does not know failure; so sister Gillespie persisted in believing that somehow it might be possible that her Clyde would recover.

Meanwhile we moved to East London to begin the work of the church there. One day I got a letter addressed to me from a little town called Doonside. Since I knew no person in this village, I opened the letter and immediately looked at the name of the person who had written it. I discovered that it was from sister Gillespie. She had come to think that if she could take her son to the coast for a little rest he might improve. By this time, Clyde had so deteriorated that he was not able to walk alone. He could shuffle along only by holding on to his mother. His speech had faltered so greatly that only his mother was able to understand what he said.

Sister Gillespie, however, had written to me and asked that I come to Doonside to assist some people in obeying the gospel. She had called on me to assist for I was the closest preacher, and I was many miles away. I went to Doonside and assisted these people in obeying the Lord. Out of this, the work of the Lord began in Doonside and ultimately in Durban, where there is today a very fine congregation.

This all occurred because there was a woman who was so dedicated to the Lord. She was actually on a vacation with a son who was in his last days and, yet, she found men and women who were unacquainted with Christ. She used these opportunities



Family picture of Don Gardner.

to lead them to a better understanding of God's way. What a rebuke to all of us who feel that we are not able to teach others the way of the Lord.

Sister Gillespie took her son back to Pretoria. He grew progressively worse. Frequently, he was taken to the hospital and on more than one occasion they despaired of his life. During this period a nurse was engaged for Clyde. It was not long until sister Gillespie had begun talking to Lily about the Lord. Growing out of this contact Lily and her husband, Andy, became Christians. Later Lily and Andy came to the United States for college training, later returning to Africa as missionaries. These conversions took place because there was a woman who believed so strongly that she ought to lead men and women to Christ that she taught them even under the most adverse circumstances. Her son was reaching his last days and, yet, she felt it imperative that unsaved people be introduced to the Lord Jesus.

This illustrates what can be done by a single woman. Sister Gillespie was no exceptional person as to ability. She was exceptional because of her deep dedication which caused her to lead others to a knowledge of Jesus. Sister Gillespie later became ill and passed on. Sister Gillespie remains as a tribute to what can be done by a single person interested in the cause of the Lord Jesus Christ. May her tribe increase.

Christians in other lands may be as faithful and successful as in our country.



Mr. and Mrs. Conrad Steyn—initial converts in Pretoria. Conrad is now preaching full time in Capetown and doing a marvelous job.



Old barn after conversion into a lovely meeting place for East London Church

GARRETT, Robert Leon	May 21, 1931
Joy Fay	January 7, 1928
Brenda Lynn	June 21, 1954
Robert Leon, Jr.	November 18, 1955
JoAnn	October 27, 1958
David Stanford *	October 10, 1961
Shirley Ruth *	October 10, 1961
Sharon Louise *	October 10, 1961
* Triplets	

Brother Garrett attended Southeastern Christian College

Baptized by father, S. D. Garrett

Sister Garrett attended Indiana University

Baptized by: Brother S. L. Yeager.

Address: 108 Malvern Road, Waterfalls, Salisbury, Southern Rhodesia, Central Africa.

Entered Field: 1960

Sponsor: Portland Ave. Church, Louisville, Kentucky.

Biographical Sketch

I was born in Salisbury, So. Rhodesia of missionary parents, S. D. and Dollie Garrett. My wife was born in Louisville, Ky. Her parents are Brother and Sister Henry Braxton, long time and active members of the Ormsby Ave. Church, Louisville, Ky.

Being raised on the mission field I had a natural interest in mission work.

While in College I had to work to help pay expenses as also did my wife. My wife is a Registered Nurse and has a B.S. from Indiana University. My B.S. is from East Tennessee State College, and M.S. in Ed. from Indiana University.

How did I secure a sponsoring church? I continually laid before the Lord in prayer my desire to serve on the mission field and asked His guidance that I might serve in His will; meanwhile serving the Lord in whatever doors were opened wherever I might be. Many churches knew of my desire and the Lord knew it, but I did not yet know for sure if my desire was the Lord's will. In His own time He made His will known. In 1959 the elders of the Portland Ave. Church told me that if I still wanted to go to Africa they would sponsor me and share a considerable burden of my support.

Looking back I see that it was necessary for me to prove myself (1 Tim. 3:10) on the home field before the Holy Spirit and the Church could send me out to the mission field. (Acts 13:2, 3.)

Our work at present consists of more teaching the church than preaching to unbelievers. It is our aim to establish a truly indigenous church that will be (through God) self supporting and self propagating. I teach Bible classes five to six nights a week and preach three to four times on Sundays. At the present we are improving the Sunday schools in three of the Salisbury congregations which means we must provide considerable in the way of training and education in the Scriptures for the teachers.

There are several country congregations which I visit regularly to encourage them in the Lord and try to advance their knowledge of the Bible. Through the "Right of Entry" I teach Bible to some 60 African students in the secular schools of Salisbury.



ROBERT L. AND JOY GARRETT
Brenda, JoAnn and Bobby, Jr.

Interesting Experiences

Once during a period of African riots the Lord brought us safely through a shower of stones thrown by youthful rioters. Only one stone struck the car leaving a small dent.

When we applied for a church site in Arcadia the Adversary threw all kinds of obstacles in our way. Prejudiced bureaucrats would not give us impartial consideration. But, in a story too long to tell here, the Lord answered the prayers of the church, and over-ruling those against us, gave us the finest site possible in the whole township.

One of my most thrilling experiences in bringing a person to Christ was with a young African. He had been reading his Bible and been talking to one of our members who invited him to my Bible class. After the class he asked to talk with me. We talked for some hours as I explained the glorious Gospel to him. It was a joy to see how the Holy Spirit convicted him of sin and his need for Christ. He did not know if he could be received by Christ because of certain sins. He had borrowed some books from a library and decided to keep them. The Holy Spirit by the word of God had now convicted him of theft and covetousness. What had once seemed small in his sight was now sufficient to damn him for all eternity. After explaining more of God's word to him, he agreed to make restitution and with joy obeyed the Gospel. It was a pleasure to baptize him.



Darwendale, a country church. Picture taken 1960
by R. L. Garrett.

Too late, next day.

GATEWOOD, Otis	August 27, 1911
Alma (deceased)	December 28, 1908
David Otis	November 4, 1942
Michael Darlene	February 27, 1947

Address: 160 W. Avon Road, Rochester, Michigan

Entered Field: 1947

School Attended: Abilene Christian College

Sponsor: Broadway Church of Christ, Lubbock, Texas

Encouraged to be a missionary by Barney Morehead. Worked for all of his college expense.

Parents of Brother Gatewood: Wallace and Fannie Gatewood, Meridian, Texas. Parents of Sister Gatewood: D. B. and Callie Morgan, Abilene, Texas.

When we were preparing to go to Germany we prayed that God would help us find a German man who was a Christian who could help us. We left America without seeing the answer to that prayer. Shortly after we arrived in Germany George Hook of the Nhowe Mission in Africa wrote us that they had converted a German prisoner of war while he was in Africa and that he had returned to Germany and if we contacted him in Hamburg, Germany he could assist us greatly. We contacted him and learned that he landed in Hamburg on exactly the same day that Brother Palmer and I arrived in Frankfurt. His name is Ulrich Steiniger. Hitler sent him to Africa in 1933. Why was this particular engineer released by the British to the Nhowe Mission—a man whose heart was receptive to the gospel of Christ? Why did the British put him on a ship to return him to Germany, landing on exactly the same day that missionaries arrived in that land? Some may call it an accident, but I believe it to be an answer to the need and to our prayers even before we began to pray. God knows beforehand our needs and is willing to give exceedingly abundantly above all that we are able to ask or think.

One day while we were in Germany a young boy by the name of Hans Nowak attended our services. My wife noticed him in particular and told me that he needed some shoes. At the appointed time I tried to find some shoes for him from those that had been sent to us for distribution. None would fit him. I asked him to try on my shoes. They fit him perfectly. I told him to take them and walked out of the hall



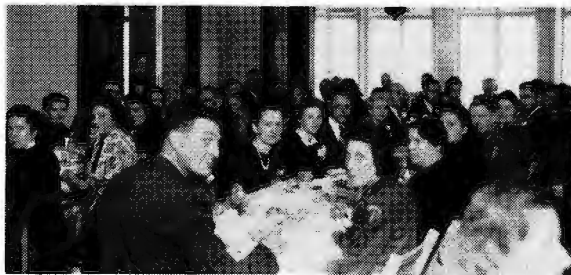
When we first entered Germany, people came to the services in large numbers. This picture was taken in the Baptist church where we held the first German services. You can see hunger in the faces of these undernourished people. Over one thousand people were baptized in Frankfurt during the first three years work in Germany.



OTIS GATEWOOD FAMILY

in my stocking feet. Hans says that to this day he remembers this act which convinced him of the true value of Christianity.

We never know how or what to do so as to produce harvest for the Lord. We were conducting a Bible class in English at Frankfurt. A young man by the name of Dieter Alten attended once. We served ice cream. That was a time when the German people were really hungry. He said that he came back the next Monday night to get the ice cream. He finally learned the truth and obeyed it and is now a faithful gospel preacher in Hamburg. We gave some food to a young Catholic girl in Ham-



This was a banquet held in Frankfurt, Germany in 1948, shortly after all the missionaries arrived. The chief city officials were invited. Dr. Walter Kolb, Mayor is the bald-headed man next to the window. Dr. Halstein is the other man in the window to the right. He was the president of the University of Frankfurt and later became Foreign Minister of Germany. These two men did us many favors and made it possible for the Church to be legally as well as favorably recognized. Through them the present building in Frankfurt was built on the University of Frankfurt campus.

burg. She gave some of the food to some of her neighbors. They asked us to conduct a Bible class in her father's beer hall. About one hundred fifty people attended. After about eight months of Bible study we noted that she was pregnant. She was not married. We were astonished and rebuked her. She never changed her life nor did she ever obey the gospel, but the gospel spread through her and through her a faithful congregation has been established in Heidelberg.

A young Catholic boy by the name of Engelberg

Betts came to our Bible class in English. In a few weeks he brought Walter Ritter. In a few weeks Walter brought Fred Casmire. The two first boys never obeyed the gospel, but Fred Casmire now has the Ph.D. degree and is teaching speech in Pepperdine college. This lesson shows us that we may often need to teach several before we find one good honest soul. The kingdom of the Lord, Christ said, is like a great net that catches all manner of fish, but the bad is cast back into the sea while we retain the good.



HOW TO PROMOTE MISSION WORK

BY OTIS GATEWOOD

We all are interested in seeing the gospel spread more rapidly into all parts of the world. There are certain things we all can do to increase the rapidity with which this is done.

1. *We should encourage the young to be missionaries.* When I was a student at Abilene Christian College, I preached at Rochester, Texas, and each Sunday night before I preached, I taught a children's class. I stressed mission work and told stories of missionaries as I had learned them at ACC. From that children's class eight missionaries have gone into the mission field. They are: Owen Aiken and his wife; George Hook; the three Hindsley brothers and two of their wives. There were other factors that also influenced them to go to the mission field, but I know that the class while they were still children encouraged them greatly in that direction, else why should so many missionaries come from one class?

2. *College students should be inspired to go.* Most of the mission work has been done by young people shortly after they finished college. This is a good time to do mission work, while they are still young enough to adjust to new customs and learn a new language, also while their children are young enough to enjoy growing up with children in foreign lands. In Christian colleges where I have spoken I have seen hundreds of young people respond to the invitation and agree to give their lives to preaching the gospel in foreign lands. Many of these young people are now serving abroad.

3. *Invite missionaries to speak in your congrega-*

tion. When missionaries write and ask for permission to speak, be sure to let them do so and let them appeal for funds. What they get will not diminish, but increase the Sunday morning contribution, for the zeal they bring into the congregation is permeated throughout the entire congregation. Elders of the church often hinder the growth of their own congregations by not allowing missionaries to speak, for the missionary can say things and teach the congregation in a way that would be difficult or impossible for the elders.

4. *Approach elders long before you plan to enter the mission field.* Many who desire to enter the mission field are greatly disturbed because they cannot get support to enter the mission field. The reason for this is that they do not give the elders of the church adequate notice so they can plan their budget. If you approach elders of the church two or three years before you enter the mission field, they will have time to complete certain projects and begin your support as of a given planned time. Most of the missionaries who are now in Brazil had no great difficulty securing support. I advised many of them while they were still freshmen in college to approach elders about supporting them four or five years in advance. Because of this the elders helped them with small amounts while they were still in college and gave the students opportunity to speak when they were at home on vacations. This helped to get the members of the church prepared to give when they were ready to go. Then the elders had no difficulty of selling the members of their congregations on the project.

MISSIONARY CHILDREN

By DAVID GATEWOOD

In attempting to write this article about the missionary's children, I feel that the best way to explain this phase of the missionary's family life is by personal experience. I can sincerely say that my life has been blessed by having the privilege of being a missionary's child. To many, mission work means sacrifice, hard work, long hours, heartache and tears. In my early years the mission field was filled with these things but more than that . . . it was filled with blessings too numerous to mention. I thank the Lord for parents who forsook the land of riches and luxury, went to the bombed city of Frankfurt, Germany, and there began the task of telling the German people how Christ is the only answer to the world's problems.

I would like to divide my experiences as a missionary's child into three parts: (1) adjusting to the mission field, (2) life on the field, and (3) adjusting back home. These experiences will only be a small part of my life on the mission field, but I pray that they might inspire others to take their families to places all over the world which are calling for the Gospel.

One of my first experiences in adjusting was with the language. I can recall that learning to speak German was very frustrating. I was four years old when we arrived in Switzerland in 1947. My mother and I were staying in an apartment in Zurich waiting for permission to enter Germany. Our apartment was very small and I wanted to play with the other children in the sandbox downstairs. After several hours of playing with the Swiss children who lived in our apartment, I went back upstairs quite disgusted with the children, since neither of us could understand each other. I said, "Mother, these are the *dumbest* children I have ever seen. All they can say is 'Was, was, was!'" (Was means "what" in German. They were just trying to understand my jabbering in English.) However, in time I learned to speak German.

The importance of the missionary mother cannot be overemphasized. She must play such an important part in the child's life. She must realize that times will arise when she will have to bear the burden of responsibilities and decisions when her husband is not available. The child's disposition and attitudes concerning living on a mission field will be a direct result of the attitudes expressed by the mother. At times my mother was father, mother, sister, brother, and playmate all in one. I recall many times when she would get down on the floor and play with me. Other times she was my source of comfort and security when my father was not home. Many nights we were at home alone while my father was out traveling on behalf of soul salvation. Just after our arrival in Germany we lived in a barracks at an old bombed-out airport. At night my mother often stood at the door with a club in her hand waiting for my father's return, because there was a constant threat

of burglars. In all this she was brave and courageous—even in her attitudes. This no doubt contributed to my emotional security, happiness, and peace of mind.

The child who must adjust to a foreign country will of necessity have to adjust to fewer luxuries such as food, clothes, and living conditions. Regardless of the location of the mission field the luxuries of the United States are not available. I felt very upset when I didn't have the American clothes which I was accustomed to wearing. Cereals and candy, hamburgers and hot dogs were foods which a six year old boy was continually longing for. I can remember that some brethren in America had sent a box of one-cent bubble gum for my sister and me. This was a wonderful treat for us. Electricity, heating, and running water were some things I missed. I still remember the wood stove on which my mother cooked and the old Ford motor in the store house which produced electricity about four hours out of the week. We took our baths in a tub with water which had been heated on the wood stove. Mother ironed by putting the iron on the stove to get it hot. However, in all this my young life was filled with security, and happiness because of the wonderful attitudes of both my parents. When I complained they always made me feel that I was a missionary *with* my parents—I could not do the work of the Church, but I could give up the luxuries of America for the sake of the German people. I always felt that I was doing my part.

The adolescent missionary child must face the problems of social life, school, and friends. My social life centered around the Church. Most of my friends were members who attended regularly. I came to feel more at home among the natives of Germany than my American Army school friends. The children at the U. S. Army school where I attended were usually low on morals and did the things which I had been taught were wrong. I recall the eighth graders were already participating in sex parties, drinking, smoking, dancing and using foul language. It seems that my parents took special interest in developing the young people of the Church and thus providing a good social life for my sister Darlene, and me. We formed a singing group and went out each Sunday to visit the sick; religious stories were acted out in small plays; wholesome recreation and activities were always planned. A weekly young men's training class provided spiritual training for my friends and me. All of us were taught that we must do our part in the work of the work of the Lord. We often passed out tracts, knocked doors, and invited others to church. Some of us converted several of our friends. Yes, it was a wonderful life, but its success always hinged on parents who *really* cared—not only for their work among the German people but also for their children. Our family life was filled with devotions and

prayers. I remember once when there was conflict among the missionaries working the Frankfurt. My father came to me with tears in his eyes and asked me to pray for him and with him that the conflict would be overcome. I will never forget the way we prayed on our knees that wonderful day.

Adjusting back home seemed to be one of the most difficult tasks of being the child of a missionary. Having lived on the field ten years, I found my most obvious difficulty was readjusting to the American way of life. I am sure I seemed rather ignorant to the American young people. I knew nothing about the everyday topics which were discussed among the teenagers such as cars, television shows, movie stars, baseball heroes, popular singers, styles in clothing, and auto mechanics. To many I became an outcast "missionary's kid." Dating was the popular trend, and, of course, I had no experience along these lines. I can still remember how frightened I was when I asked a girl for a date. This, too, was a problem in which my parents aided me. They suggested certain girls for me to date and usually the ones they suggested were fine, good, wonderful Christian girls who were very understanding and patient in putting up with my clumsy ways.

School work was another problem which I faced. This can apply to any student who moves and changes schools. It seems that in some areas my education in Germany was superior to that in America, but in many ways it was far inferior. The art of studying, reading books and concentration

were particularly frustrating and I seemed backward in these areas. Here, too, the parents can do much to aid the child in adjusting to the new school and work he must now face. This area should be of particular concern to parents, for disrupting school is very difficult for the young person. It can cause insecurity, frustration, and backwardness. Even today some of these difficulties cause trouble for me in my college work.

Mission work was my whole life and now that I look back, I feel that I have been blessed. Living in a mission field has made Christ more real to me. It has given me insight into the great needs of taking Christ to the whole world. I plan to devote my life to the very task which is before us. I hope and pray that my generation will arise to the task of taking the whole world for Christ. Every twelve seconds someone dies without Christ. Most of these who die have never even heard the name of Christ. Christians of today, don't let the fear of sacrifice, heartache, and difficulties which might befall your children keep you from going to the mission field. I firmly believe in the principle which Solomon taught; "Train up a child in the way he should go. And even when he is old he will not depart from it." (Proverbs 22:6) This principle can be applied to any nation, country, people, or race. With a true faith in God the missionary parents all over the world will have saved their children while obeying the command to "Go."



My husband, Martin, and I both work in the medical field and we wish to devote our lives doing medical missionary work. I am a registered nurse and Martin is an operating room technician.

I graduated from the Port Jervis High School, Port Jervis, New York, in 1958. I was in the upper one-fourth of my class. I took a three year nursing course at the Mountainside Hospital School of Nursing, Montclair, New Jersey, and graduated in 1961. I have my New Jersey and Pennsylvania nurses licenses.

After graduation from nursing school, I worked for a year and three months at the Bryn Mawr Hospital, Bryn Mawr, Pennsylvania, in the Intensive Care Unit. In this unit I gained valuable experience and knowledge. Since January, 1963, I have been working as a scrub nurse in the operating room at the Riverview Osteopathic Hospital in Norristown, Pennsylvania. I have also been school nurse for the Northeastern Institute for Christian Education for the past two years.

Martin received his training in the United States Air Force. After he finished six months of schooling at the Lackland U. S. A. F., Hospital in San Antonio, Texas, he started working as a scrub nurse in the operating room. During his four years in the Air Force, he worked at the Lackland Hospital, at Wheelus, U. S. A. F. Hospital in Tripoli, Africa and at the RAF Lakahath U. S. A. F. Hospital in England. He has worked for the past year and five months at the Riverview Osteopathic Hospital as a scrub nurse in the operating room.

I have taken three courses in Bible at N.I.C.E. Martin took two semesters of Bible, history, English and music last year.



DOTTIE GIDLEY



MARTIN GIDLEY, JR.

We both belong to the Valley Forge Church of Christ. We are both teaching classes on Wednesday nights. Martin is also helping with a junior church program for the young people.

While in nursing school, through the influence of Barbara DeVries Covington, another student nurse, I became a Christian. I was baptized in the Trenton Church of Christ on September 11, 1960. Martin was baptized in April, 1960 in Tripoli, Africa, by Larry Taylor, the Evangelist.

Before we became Christians, Martin was a member of a Baptist Church and I was a member of a Dutch Reformed Church. We were both active in these churches.

Martin is 30 years old and I will be 24 this October, 1964. We were married on August 24, 1963. We are both in good health and wish to devote our lives to God.

I am including the following persons as references:

1. Mr. Ralph Diehl, 263 Anderson Road, King of Prussia, Pennsylvania
2. Mr. Mack Langford (Minister), 391 Crossfield Road, King of Prussia, Pennsylvania
3. Mr. Elza Huffard, (Pres. of N.I.C.E.), 306 Clairemont Road, Villanova, Pennsylvania

Our prayers are that God will direct our footsteps and that He will in some way encourage a church to support us.

With joy in His service,
DOTTIE AND MARTY GIDLEY
121 Salem Drive
Norristown, Pennsylvania



FORT WORTH CHRISTIAN COLLEGE STRESSES MISSIONS AND MINISTRY

BY CLAUDE A. GUILD, *President*

The most outstanding group of students on the campus of Fort Worth Christian College are designed for missions, ministry, missionaries and the wives of missionaries. The groups include Mission Study Class, South American Club, African Club, South Eastern Asia Club and there is a lot of interest in the "Operation 68 Brazil."

Our groups have done more than conduct group meetings, hold socials and dunk doughnuts. They plan active field trips and come home inspired to inspire others. Our most recent missionary journey was "Safari for Souls" in Tanganyika, East Africa. Six of our young men studied the Swahili language on our campus under Eldred Echols, twenty year missionary from the field. They also studied the country, the people, methods of presentation and had one message in mind—Christ the power of God to save. Accompanied by six other young men and chaperon Bob Weaver, they left Fort Worth June 20, 1963. They raised their travel funds among Churches of Christ and went without salary. They went immediately into the Plains of Tanganyika telling the story of Christ.

The young "Timothys" cooked over camp fires, and slept in bed rolls. They ate in thatched huts with Natives and "two by two" searched for souls with a goal of 1,000 conversions in six months. They completed their Safari returning to Fort Worth December 16, 1963 with the enviable record of 1,053 souls for Christ and 32 new congregations in Tanganyika. These young men left their hearts in Africa. They have set our faculty and student body on fire for Christ. All of our students are willing to witness for Jesus.



These faces reflect the missionary zeal of students of Fort Worth Christian College.

Six of our 24 faculty members are gospel preachers and 30% of our male students plan to preach. On a day of dedication in Chapel we called for a declaration on the part of the students and 82 young men declared themselves to be preachers or missionaries. The girls were offended. They said they would like to have been identified as preachers or missionaries wives.

Fort Worth Christian College impresses its students with the idea that there is no institution as great as the Church of Jesus Christ and whatever they do in preparation at Fort Worth Christian College they go from here to herald the name of Jesus. We are too young to have men on the field but you will be hearing from our wonderful students soon.



GURGANUS, George P.	July 21, 1916
Irene Lynette	October 31, 1918
Janet Kay	May 1, 1944
Lynette Gay	April 24, 1947

George Attended: Harding College, Syracuse University, Penn State University

Baptized by: W. S. Long

Irene Attended: David Lipscomb College

Baptized by: C. R. Brewer

Address: Harding College Graduate School of Religion, 1000 Cherry Road, Memphis 17, Tennessee

Professor of Missions and Speech

Entered Field: Japan, 1949-1957

Sponsor: Stony Island Church of Christ, Chicago

I was encouraged by B. D. Morehead to leave for the Japanese field. His advice, more than that of any other person, influenced both my wife and me in the decision to go to Japan. Perhaps our early associating with J. M. McCaleb and his son, Harding, who was our Sunday School teacher for so many years, prepared the way for us. I worked to pay expenses in college. My elder brother helped me.

Perhaps the most significant decision that I ever made was to go to Japan to preach the Gospel. Although Irene and I felt that we were facing extreme hardships and making great sacrifices in war-torn Japan, we found that the experience turned out to be the richest blessing in our lives. It reminds



The Gurganus Family (Lynette Gay, Irene, George, and Janet Kay.)

me of the most strenuous physical task that I ever attempted—climbing majestic Mt. Fuji. It was a difficult climb and I often thought along the way of turning back. Finally, I reached the peak and a beautiful new vista opened up before my eyes. My world had become much larger. I could see for miles and miles. Just experiencing one glorious sunrise on top of Mt. Fuji was worth much more than all the struggle of getting there. This is the way with denying oneself and taking up the cross of Jesus. One cannot *truly* make a sacrifice in serving the Lord. He is storing up treasure for a more glorious day to come here on earth and in heaven.

MISSIONARY WIVES

BY IRENE GURGANUS

When giving the figures for the number of missionaries of the church of Christ on foreign fields, the number should be doubled to include the wives. If a man and his wife enter Timbuctu to do missionary work, there are in reality two missionaries there. Our brethren have the habit of omitting missionary wives in their count. Women as Christians, are responsible for sharing the Good News also. Priscilla helped Aquilla when Apollos was shown the way of the Lord more perfectly.

Women, as wives of missionaries, have a unique

opportunity to reach the native women. Because they are in a strange country with strange customs, they must rely a lot on the women there. They can let the light of the Gospel shine in their ordinary tasks of simply providing the food and a clean house.

They can show that the love of God can overcome the differences in customs and culture. They can show their love by learning the language of the women among whom they are guests. They can show kindness in respecting their customs so different from what they are used to. They can show humility by not boasting of America's wealth, etc. They can show them by their own submission to Christian husbands who love Christ love and respect their wishes—can raise the place of women in this society. They can demonstrate the peace that a Christian wife can have, even though she might sacrifice and leave her loved ones miles away to live in a foreign land.

By identifying with the native women, a missionary wife has unlimited opportunity to let them "see a sermon" and be influenced by it.

Therefore, our women must be prepared by knowing the language and customs of the country to which they are going and also be prepared spiritually so that they can be *known* by the native women.

Missionaries need such wives.



Church and preacher's home where the Gurganus lived in Tokyo.

GURGANUS, Jr., L. T.	March 16, 1935
Joan	August 12, 1937
Quena Kay	August 21, 1958
Michael Benton	November 30, 1960

Brother Gurganus attended Harding College, Searcy, Ark. and Harding Graduate School of Bible in Memphis, Tennessee.

Baptized by George P. Gurganus

Sister Gurganus attended Harding College.

Baptized by her father, J. G. Pounds

Address: Yoyogi P.O. Box 1, Tokyo, Japan; or
Takegahana 138, Matsudo-Shi, Chiba-Ken, Japan

Entered field in 1958.

Present sponsor: Knight Arnold Church of Christ, Memphis, Tennessee.

George P. Gurganus and Joe Cannon (missionaries to Japan) greatly influenced me. The whole spirit of Harding College helped influence me to come to Japan. I can not single out one single teacher.

I worked 4 to 5 hours each day while in college and every summer.

Birthplace and parents of L. T. Gurganus, Jr.: Born in Cordova, Alabama. Parents: L. T. and Marietta Gurganus.



THE L. T. GURGANUS, JR. FAMILY
L. T. Gurganus, Jr., Joan Gurganus, Quena Kay Gurganus,
Michael Benton Gurganus.

Birthplace and parents of Joan Gurganus: Born: Walker County, Alabama. Parents: J. G. and Lois Pounds.

GREETINGS FROM TOKYO—WORLD'S LARGEST CITY

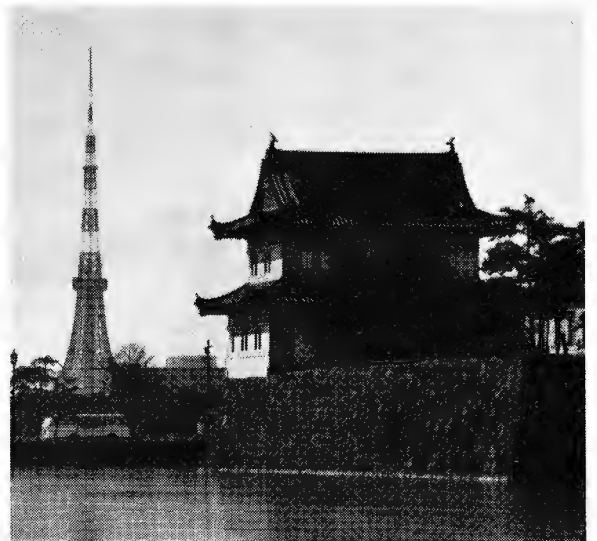
Tokyo has become the largest city in the world, with a population of 10,500,000 souls. The Japanese people are the most prosperous people in all Asia, well blessed with material goods. They have become outwardly "Westernized" in many ways yet less than 1% are "Christians" in any sense of the word. Traditionally the people are Buddhists and Shintoists more by birth and the social structure than by strong belief.

Our greatest difficulty in this work is the religious indifference of *brethren* in America. The next greatest difficulty in this work is the religious in-

difference among the Japanese people. What we need is *men* to come here and preach the Gospel. Other things may be of some importance, but the greatest need is for dedicated *men*, full of faith and love and zeal, to come and preach the Good News of the Son of God. The field is white unto harvest, but the laborers are oh! so few!!! Pray for the Lord to send *you* forth as a reaper! Pray for us. Join us!!!



Our house (front view). Our house has 4 tatami (straw-covered) rooms. The whole sides of the house on the South and Eastern side are composed of removable sliding doors and windows. These are designed so as to get maximum heat from the sun, as until the recent economic prosperity Japanese did not heat their homes.



Tokyo tower, world's tallest tower, 333 meters tall. This picture gives a true glimpse of Japan—the old and the new. The foreground building is an the Imperial palace wall, symbolic of the old Japan while the tower in the background symbolizes the modern advance of Japanese technological ability.

HALL, Maurice Colvin	March 5, 1920
Marie Cline	April 25, 1922
James Lee	February 13, 1941
William Gardiner	July 14, 1944
Ronald Wayne	April 25, 1956

Brother Hall attended: David Lipscomb College, Abilene Christian College and Harding Graduate School

Baptized by: W. L. Karnes

Sister Hall attended: Abilene Christian College

Baptized by: Boyd Fanning

Address: c/o Church of Christ, American Embassy, Saigon, South Viet Nam

Entered Field: 1949—France, 1963—Viet Nam

Baptized: 280 (?)

Sponsor: Cleveland Avenue Church, Wichita, Kansas—France, 115 S. Campbell Church, Royal Oak, Michigan—Viet Nam

I was encouraged to be a missionary by J. D. Boyd, local preacher, Ruston, Louisiana; Brother Robert King, Elder, Nashville, Tennessee; Otis Gatewood and Roy Palmer—Germany; Professors Hailey, Bell, Schug and Treat of Abilene Christian College.

Maurice Hall was born in Palestine, Texas to Jewel Graham Hall and Elmer L. Hall.

Marie Cline Hall was born in Englewood, Tennessee to Eccla Presswood Cline and J. Horace Cline.

Interesting Experiences

While in the Philippine Islands, I looked long for someone with whom to worship. After long prayer, I went to the American soldiers barber shop. There were three empty chairs. I took the middle one. The young man with a Southern drawl asked me how I wanted my hair cut. I asked him, "Son, where did you get that accent?" He said, "I'm from Limestone County, Alabama," I told him, "I have a



Maurice C. Hall, Marie Cline Hall, James Lee Hall, William G. Hall (Bill). Taken in 1949 before going to France as Missionaries. Now in Vietnam.

former school mate from that county—Bennie Lee Fudge—ever hear of him?" "You mean brother Fudge?" he questioned. "Are you a member of the church?" I asked, Yes, are you? "I've been praying for God to lead me to a member of the church with whom I could worship." Our prayers were answered. Here is one of the blessings of mission work. Being dependent on Him, you have a blessed prayer life.

Brother Melvin Anderson and I spent the night in Northern France. While there we learned of a family practicing much truth. We began to visit and teach this fine family. Brother Anderson moved to Northern France to live and while there met a grandson of the Andrejewskis. Richard, the grandson, was an altar boy in the Catholic Church. After considerable teaching, Richard and his entire family were won to the Lord. Richard is now a fine gospel preacher. Thank God that Brother Anderson moved north.

IT CAN BE DONE

BY MAURICE HALL

For fifteen years, I have signed my letters with the closing—"Yours for the preaching of the Gospel in every nation under Heaven in our generation." At times I have asked in unbelief—"Can it be done?" At other times, I have asked realistically—"Will it be done?" But now I can say positively—"It can be done." We can send the Gospel to the 68 nations without a full-time Christian witness this year.

How it can be done:

1. The preacher needs only to preach *one* sermon on mission work, pointing out that Jesus said "Go"; that if we go he'll be with us, and our lost condition unless we "Go" personally or financially. (Acts 20:26. Rom. 10.)

2. An elder, representing *all* elders, after the sermon to go to the pulpit and explain that the elders want to do this work but they can't for lack of funds. Then tell the church that the elders want to know their interest in mission work.

3. Then provide a card, so that each family write their name and an amount on the following statement: "Lord willing, to assist the elders in sending the Gospel to a nation where it is needed, (I, We,) will give, in addition to present contributions each Lord's day, the sum of \$..... I understand this will be used only for mission work.

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Signed

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Address

In four churches where this was done, funds were promised to support three mission works completely, and in the fourth church, \$200.00 monthly was promised.

Brethren, Elders, Preachers—please try it. You have got everything to gain and nothing to lose—except your souls.

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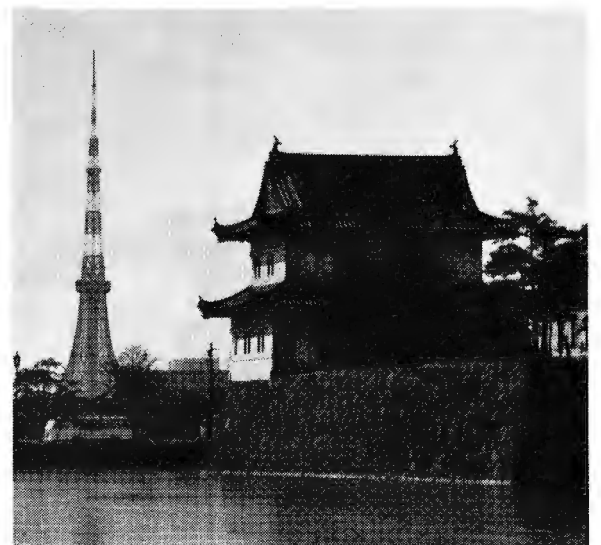
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HAMILTON, Floyd Theodore	September 11, 1910
Melva Emily	March 25, 1915
Gerry Theodore	May 20, 1937
Melbert Lee	July 21, 1940
Floy Emily	May 13, 1942
Homer Edward	June 6, 1945

Address: Box 116, Perris, California 92370

Floyd attended David Lipscomb and Abilene Christian Colleges.

Melva attended Texas Tech and Abilene Christian Colleges.

Melbert has been attending Pepperdine College.

Floy attended Pepperdine College two years and is married to James Greenlee. They have a daughter born June 15, 1963. They live on fourth floor of the church building in Kaiserslautern, Germany where they are helping with church work while he supports them by working as an electrical engineer. He recently preached his first sermon in German. He leads singing in both German and English and preached his first sermon in English almost a year ago.

Homer has just arrived in Abilene and is preparing to enter Abilene Christian College.

Gerry is working in Central Supply in Patton State Hospital.

Hamiltons entered the Philippine Mission Field in January, 1948, baptized about 350 in three and one half years.

Sponsor: Seventeenth Street Church in San Francisco.

Floyd has been the minister of the church in Perris, California for the past five years and is also Superintendent of Sunset Haven Home for Christian Aged, near Beaumont.

Melva is teaching school in Perris while trying to help educate the children in Christian colleges. By whom Encouraged to be a Missionary:

Melva: by Zelma Lawyer (a sister-in-law of her uncle) and by Brother Short and Sister Hettie Lee Ewing.

Floyd: by Brother Clemens of Cornell Avenue Church in Chicago. Brother Jacob C. Vandervis encouraged them to prepare to go with him to Holland. But later they were influenced by Frank Trayler to go to the Philippines. Seventeenth Street Church in San Francisco was ready to send some one, so they got together.

Floyd and Melva had both worked while in college to help pay expenses.

Floyd's Parents: Edward Theodore and Dolly (Moody) Hamilton of Kansas—moved to California in 1923.

Melva's Parents: Thomas Homer and Elvie (Graham) Curry of Texas. (Both mothers died in 1962.)

Experiences on the Mission Field

On one of Floyd's preaching trips, he was getting very tired and was about ready to start home when a man began begging him to come over into his community and preach. At first he said that he was tired and had work to do at home, but the man kept asking. This was something unusual—to be begged to preach. About thirty men gathered and there were only two chairs so Floyd and the interpreter sat on them, and the others sat around on the floor. He talked for a while and the older men began asking questions. They, from the oldest to the youngest, kept asking questions all night and the next morning about six thirty they went down to a rice paddy where Floyd baptized some of them and started a church as the result of *one sermon that lasted all night*. He told them how to carry on the worship services and how to baptize others, then left them. Later one of the students from Zamboanga Bible School went to preach in that area and the church is still worshipping there today after about fourteen or fifteen years.

While he was gone on another preaching trip, Melva heard the fire siren and saw smoke billowing up in the direction of the home of one of the church members. She went to investigate. It was not the home of the church member, but next door. A Chinese merchant with a large family had become despondent because he was unable to pay his alien tax, so he committed suicide and burned his house down on himself. It also burned the homes of more than sixty other persons on the other side of his place. Melva asked the church member to make a list of all her neighbors who had lost their things in the fire. She went back and gathered up about all the clothing that was left in the church store room, and with the help of her house boy, started carrying it over to them. She later read in the local paper that the Missionary Alliance and the Red Cross got there also with some help, but the *Church of Christ* was there *first* with the most. This was after the churches in the states had slowed down some on sending packages of clothing. During the first year and a half (which was shortly after the war when almost everyone was in need) sometimes as many as 40 packages of clothing would arrive in a month, and one week Melva handed out clothing to about 1000 persons during her noon hours and off periods between classes in the Bible School. In addition to teaching in the Bible School and distributing clothing, she tried to write thank you letters to the churches in the states that sent the packages of clothing.



HARDIN, Daniel C.	December 28, 1932
Joyce Faye	January 26, 1936
Mara Gwen	February 9, 1959
Danna Faye	October 6, 1959
Terra Dee	July 29, 1960

Brother Hardin attended: University of New Mexico, David Lipscomb College, Central University, Seoul, Korea, Church of Christ Bible Chair—Eastern New Mexico University

Baptized by: Lester Parker

Sister Hardin attended: Abilene Christian College, Church of Christ Bible Chair, Eastern New Mexico University

Address: (First Class Letter Mail Only)*—Church of Christ, KIMPO Station, APO 301, San Francisco, California

* Note: Without this warning, people may send packages. This makes the Army angry and jeopardizes the APO privilege of hundreds of missionaries in the area.

Entered Field: 1959

Baptized: I keep no records.

Sponsor: Second Street Church of Christ, 901 East Second, Portales, New Mexico

By whom, when and how were you encouraged to be a missionary:

My desire to become a missionary did not come from any specific person or at any particular time. By 1956, I began looking for opportunities to preach in a foreign field. While studying and teaching at David Lipscomb College, Donald P. Garner was my room-mate and it was Don who pointed me toward Korea where he had been stationed in the Army.

I worked in school to help pay my expenses.

Parents of Daniel C. Hardin: Thomas E. Hardin, Texas; Mabel J. Hardin, Missouri



Daniel C. Hardin, Joyce Hardin, Mara Given Hardin, age 5; Donna Faye, age 4; Terra Dee, age 3.

Parents of Joyce F. Hardin: Ralph W. Smith, Texas; Viola A. Smith, Texas.

Our specific work in Korea includes four phases.

1. The local work right in our own community of Sang Do Dong consists of Bible class teacher training which takes much of my wife's time, various classes during the week in our home and at the place of worship, and regular Sunday services much like those you would expect in America. Our meetings are somewhat more intimate because we sit in a circle on the floor in the Korea fashion and partake of the Lord's supper around a small table in the center. We try to do all teaching in the Korean language and in this way draw continually closer to these brethren. Our personal primitive, but large, bathtub has served as a baptistry for fifteen people since April 1963.

2. KOREA CHRISTIAN COLLEGE—As one man's time and energy is not enough to meet all the opportunities that present themselves, the workers in Korea have begun a college level Bible training school, Korea Christian College. Here we each teach one or two classes and thus between seven evangelists are able to offer daily teaching to our students. As the months go by, Koreans will teach Koreans and the church will grow a hundred times more rapidly than it would if we depended upon our own



Dan Hardin and the bathing facilities at Preacher Lee's home near Moh Po, Korea.



Bible school teachers from the Song do Dong congregation preparing Bible school materials under the direction of Joyce Hardin.

personal efforts alone. With sixty students in 1963, we expect 120 students by late 1964. By teaching in English we can serve all the nations of Asia.

3. TRAVELING EVANGELISM—There are about thirty congregations now meeting in Korea. This figure may easily double within two or three years time. It is very important for us to make regular trips to these various congregations and encourage them. Recently on a trip to the extreme southern tip of Korea William Richardson and I visited three relatively new congregations. We slept in a small grass roofed mud hut about six feet square. Food was cooked over a fire built in a hole in the ground at one side of the house. Early on the second morning of our visit a young man came to be baptized. We walked with him to a mountain spring several miles up on a mountain behind the village. There he was baptized just as the sun peeked over the

distant mountains ushering in a new day. For this young man it was also a new day. For him a new life had dawned.

U.S. MILITARY CONGREGATIONS—About forty thousand American servicemen are currently serving in Korea. About 90% of these servicemen lead immoral lives while in Korea. Although there are active military congregations of the church within traveling distance of even the most remote army outpost, only about 10% of the members of the church ever attend a service of the church. Therefore, we consider it a definite part of our work in Korea to work with these men. I personally work closely with the Camp Howze congregation which is about an hour's drive from the city of Seoul. The faithful 10% are an encouragement to all of us and are certainly missionaries in uniform.



HARBISON, Melvin	October 20, 1925
Virginia Ruth (nee May)	March 8, 1929
Linda Lori	October 3, 1954
John Melvin	November 21, 1959

Brother Harbison attended Abilene Christian College
Baptized by: J. B. Nelson

Sister Harbison attended Abilene Christian College,
Texas Christian University

Baptized by: Brother Nell

Address: 85 Waterloo Road, 1/F, Kowloon, Hong
Kong

Entered Field: 1959

Baptised: 200

Sponsor: East Side Church of Christ, Graham, Texas

Encouraged to be a missionary by Aunt Carrie
Porch, house-mother, at Boles Orphan Home, Quin-
lan, in 1934 during the evening devotionals.

Worked while in college to pay expenses.

Parents names and places of birth:

Clarence Edmond Harbison, Oklahoma
Mamie Edith Burrows Harbison, McLean, Texas
Wiley Courtney May, West Liberty, Kentucky
Myrtle Currie May, Cottondale, Texas

Sling-shots, Bows and Arrows or Missiles?

When traveling in the Far East, a person becomes familiar with the display of human misery on every hand. Never in human history until this era of much welfare but little love has there been such a continuous, inexorable flow of the human beings driven by fear across frontiers and seas. Every member of the human race is the object of divine love as displayed by the death of Christ, each is given a significance which transcends time.

Many have attempted to grope imaginatively towards a better way of life for the under-privileged.

In a world characterized by the weakened appeal of "traditional religion," Communism makes a pseudo-religious appeal to the man with a vacuum in his soul. Communism is offering him a short cut to a

glittering New Jerusalem. The hungry, ill-clad, ill-housed masses of Asia, while not having the slightest idea of the meaning of Communism are acutely attracted by its apparent promise of prosperity.

The awakening people of Asia are unlikely to be impressed by our criticism of the Communist program. Christians are challenged to produce something better. So far, Christian endeavor to meet the challenge in these fields appears to be half-hearted and ineffectual.

Much of our work and equipment used to glorify God is often ineffective because it is out of date. We are using Bows & Arrows against the forces of evil in an Atomic Age.

There is a special need to disassociate Christianity from an idealism which is satisfied short of action! A reconsideration of values (Matthew 16:26) will lead Christians to equate more financial support to the work of winning the world with the Word.

A Missionary's Strength

Those who possess the true message of God are beginning to have a greater insight into the proper perspective of missionary work. Numbers will not reveal either the worth or the permanency of efforts beyond the borders of the home congregations. Nor will it determine the success of the program. Steadfast missionaries are neither disillusioned nor broken if their message is not received. They continue to work regardless of hardships, difficulty or reception—good or bad. It is the duty of the missionaries to be God's voice and servants, and they must leave the rest to God. They are to "plant" and "water" and leave it to "God to give the increase" (I Cor. 3:6). The principle reason missionaries are to persevere amid every failure and success in not either the failure or the success, but their obedience to God. The message from heaven says, "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). If we do not win the responsive people to Christ, Communism and Catholicism will!



HARE, Bob	January 12, 1920
Ruth	November 28, 1921
Peggy Lynn	July 15, 1950
Mary Lee	September 30, 1951
Linda Jean	March 14, 1956

Brother Hare attended Harding College

Baptized by Flavil Colley

Sister Hare attended Harding College

Baptized by: S. A. Bell

Address: Krottenbachstrasse 281, Vienna 19, Austria

Entered Field: 1950

Sponsor: Central Church of Christ, 13th and Wolfe Streets, Little Rock, Arkansas

I was a student at Harding College in 1947 when Otis Gatewood came to tell about his plans to enter Germany. I wanted to go with him then, but he encouraged me to finish my education, get married and then go to Germany. This I did. I found Ruth in 1948, but we did not marry until 1949. After graduating in June of 1950 I sailed with my family for Germany.

My family and I worked in Munich, Germany from November 1955 until June 1955. We returned to the States so I could work on my Master's Degree. I finished by June of 1956 and we sailed for Vienna, Austria in November of that year and we have been here ever since.

Brother Hare was born in McKinney, Texas and Sister Hare was born in Morrilton, Arkansas.

Bob Hare's parents: Robert Lee Hare, Sr. (died in August 1938); Mary Charlotte Ingle Hare (died in May 1958).

Ruth Hare's parents: Charles L. Bradley, Mary Leona Bradley (both live in Searcy, Arkansas).

First Experience

While working in Munich, Germany I was influenced by some soldiers stationed in Austria to carry



Family picture of the Bob Hares

A picture of the seven co-workers now working with me. Front row left to right, Rex Earnhart, Gwen Hensley and Tom Turner. Back row left to right, Bob Stewart, Roy Long, Lynn Camp, and Frank McCutchan. Six of them arrived in 1961 and Tom Turner arrived in the spring of 1962.



BOB HARE FAMILY

the gospel to the people of this small nation, which at that time was without the gospel. First started work in Salzburg, Austria in 1953, while still working in Munich, Germany. Later moved to Vienna, Austria in December of 1956. The Hungarian Revolution had broken out in October of that year and this was the event which opened the door to plant the gospel in Vienna. As most of the Hungarians fled to Vienna, we received the needed publicity to plant the gospel firmly in this city. We not only helped the Hungarians, but we also began a work among the Austrian people. Some 200 Austrians have been baptized thus far.

Because of Vienna's strategic location we have many opportunities to work with the people from behind the iron-curtain. Vienna is only an hour's drive from both the borders of Hungary and Czechoslovakia. My co-workers and I have made several trips into Hungary, Poland, Czechoslovakia and Yugoslavia. This work is extremely dangerous because every time we visit the people, we not only endanger our own lives, but the lives of those whom we visit. Still the people continue to invite us. In fact, they plead with us to come. All of us in Vienna feel that this is a very important work. I personally have already made five such trips. We have also had many from behind the iron-curtain to visit our services. Hardly a month passes that we do not have visitors from Hungary or Czechoslovakia or some other iron-curtain country.



Picture of the church meeting in the hall.

HELSTEN, Robert, born 2-13-25, Seattle, Washington
Mary Belle (Garner) Helsten, born 8-22-25,
Calico Rock, Ark.
Bobby Helsten, born 4-8-51, Frankfurt, Ger-
many
Patti Helsten, born 12-10-52, Frankfurt, Ger-
many

Parents of Robert Helsten, Bert and Ida (deceased)
Helsten.

Parents of Mary Helsten, Theodore and Nell Garner.
Robert Helsten baptized by Woodrow Whitten in
1938.

Mary Helsten baptized by her father.

Both graduated from Harding College, Robert
Helsten in 1946, Mary Helsten in 1947. Married in
1947.

Sent to Germany by the Church of Christ in
Berkeley, California, Robert Helsten's home con-
gregation.

Spent 6 years in Germany in the cities of Frank-
furt and Hanau from 1948-1954, six months of that
time in Zurich, Switzerland.



Robert Helsten Family

The elders at the church in Berkeley, especially
William M. Green encouraged the decision to be-
come missionaries. Otis Gatewood also.

Approximately 75 people were baptized by them
in Germany.

Now Robert Helsten is teaching in Bible Dept.
at Harding College. Mary Helsten is teaching 5th
Grade in Harding Elementary School.



HILL, Jerry	October 2, 1928
Ann Roberts	May 9, 1932
Barbara Ann	August 20, 1952
Linda Lou	June 10, 1954

Address: Apartado Postal 702, Guatemala, Guatemala,
Central America

Entered Field: 1959

School Attended: Abilene Christian College

Sponsor: West Erwin Church, Tyler, Texas

HOBBY, James Alvin	October 20, 1909
Georgia Pruett	August 8, 1916
James David	April 2, 1939
George Alvin	November 24, 1943
Anita Joyce	June 20, 1945
Kenneth Lester	January 9, 1947

Alvin and Georgia Hobby entered the Northern Rhodesia, Africa, mission field in September 1938. The Rhodesian address from then until March 1962 was: Namwianga Mission, P.O. Box 32, Kalomo, Northern Rhodesia. The current address is: 1121 East 18th Street, Texarkana, Arkansas.

James David Hobby married Karen Kay Hershey of Dallas, Texas, on August 10, 1962. David is now attending the Harding Graduate School at Memphis, Tennessee. Current address: 1902 Madison Avenue, Memphis, Tennessee.

George Alvin and Anita Joyce are attending college at Harding, where George is a Sophomore and Anita is a Freshman.

Alvin Hobby attended David Lipscomb College, Nashville, Tennessee, two years: 1930-1932, and Harding College: 1935-1937. B.A. degree, June, 1937.

Georgia Hobby attended Harding College four years: 1934-1938. B.A. degree, June, 1938.

Biographical Sketch

James Alvin Hobby was born near Lewisburg, Tennessee, on Oct. 20, 1909. After completing the



Namwianga Mission School administration building, front view. The school teaches African boys and girls through the 8th grade; and from 1942 to 1954 there were an additional 2 years of Teacher Training. Alvin Hobby was Principal from 1938 to 1962. Georgia Hobby helped with the girls' work for several years. The enrollment grew from 65 in 1938 to 350 by about 1955.



Hobby Family, December 1962. Left to Right—George, Karen (Mrs. David) Hobby, David, Anita, Alvin, Georgia, and Kenneth.

tenth grade at West Point Junior High School, he reviewed the eighth grade for one year, then taught for two years in a one-teacher country school. Returning to school, he graduated from Cornersville High School in 1930, and David Lipscomb College in 1932, after which he worked in a country store for a year and taught for two more years, again in a one-room country school. After taking his B.A. degree at Harding College, in 1937, he was principal of an Arkansas high school for a year, then, in June 1938, married Georgia Alice Pruett whom he had met at Harding.

The following month, the Hobbys left for service on the African mission field. They had been encouraged by J. D. Merritt, at home on furlough, and Dr. George S. Benson. Alvin's uncle, H. C. Roberson, served as treasurer, most of the regular monthly support coming from congregations in Marshall County, Tennessee.

After a furlough in the States, in 1946-47, the Hobbys returned to Africa, being sponsored by the church of Christ at the "Y", Canton, Oklahoma, with F. E. Hayes acting as treasurer, an arrangement again encouraged by Dr. Benson.

Alvin was principal of the African boys and girls school at Namwianga Mission, P.O. Kalomo, Northern Rhodesia, from 1938 to 1962 and trained African teachers from 1952 to 1954. Besides school



Church of Christ church house. The congregation that meets here is one of the two largest congregations of the Church of Christ in Africa south of the Equator, perhaps in all of Africa. The building will seat about 400 people.

and evangelistic work, he helped with translations into the Tonga language, taking the lead in the translation of seven little books of an educational and a religious nature and serving on a committee which translated both the Old and the New Testa-

ments and prepared the manuscripts for publication.

At present, Alvin and Georgia are taking nurses training so that they can return to Northern Rhodesia as nurses and set up a small hospital, perhaps somewhere in the Kalomo area.

TEACHING IN NORTHERN RHODESIA

BY ALVIN HOBBY

For twenty-two years, I was a classroom teacher at Namwianga Mission School for African boys and girls and served as the principal of the school. About twelve African teachers helped in teaching the 225 boys and 125 girls enrolled in classes from the first through the eighth grades. For twelve years, from 1942 to 1954, there were also classes for training elementary school teachers, for which I was largely responsible.

School usually opened on the last Wednesday of July, which, in Rhodesia, is winter time; and because of the cool mornings, it was always hard to get the students to school on time. There was no artificial means of heating the classrooms.

Other difficulties on the opening day included trying to determine the ages of the pupils and collecting school fees. The government did not want pupils in the eighth grade more than sixteen years old, or in the seventh grade more than fifteen, etc., but not more than 2% of the applicants knew when their birthdays were. Every year there were some who would state their ages to be the same as the year before, and it was not uncommon for one to contend that he was a year younger than he was the previous year!

The school, or boarding, fees for one year were \$27.00 for boys and \$18.00 for girls. Government help amounted to \$9.00 per year for boys of approved ages and \$18.00 a year for girls. The total of \$36.00, in both cases, paid for one blanket and full board for one school year of 36 weeks.

In the classroom, there were few discipline problems. Most of the pupils realized they were privileged in getting a place in school, especially in the seventh and eighth grades, and they were keen to learn. Discipline problems usually arose from incidents after school hours.

Besides the ordinary academic subjects, the boys had classes in arts and crafts; and the girls received instruction in the various phases of domestic science.

Arithmetic was a difficult subject, especially for the girls. Due to the clumsy African system of notation, pupils were taught to count in English from the beginning. The Batonga of Northern Rhodesia have words for 1, 2, 3, 4, 5, 10, 100, and 1,000. So, for example, to say "ninety-nine" the Mutonga would say "five tens and four tens and five and four."

English, being a foreign language, was, of course, difficult. One difficulty was pronunciation, partly because the Mutonga confuses "l's and r's" and wants to end every syllable with a vowel. So, one need not be surprised if he hears of someone going to the "liver" (river) to get a bucket of water, or that

the British Indians eat "lice" (rice), or that in church people "play" (pray). One soon becomes accustomed to hearing "flag" pronounced "flagi" and "box" pronounced "bokesi." Then, who could expect a native African to pronounce "one" as "wun", "two" as "tu", and "ache" as "ake", the first trial! Prepositions caused a lot of difficulties—even for the teachers. I never quite knew how to explain why, in English, we say "in June" "on Monday the 25th," "at 10:00 o'clock."

In the seventh and eighth grades, all subjects, except the vernacular, were taught in English. But one does not teach long in an African school in Northern Rhodesia, until he learns that his English must be very simple and that it is a great help at the end of each lesson, or chapter, to write simple notes on the board for the pupils to copy into their exercise (note) books.

After years of teaching the same subjects in an African school, some phases of the work may become somewhat monotonous. But this is not true when it comes to grading papers, especially geography, history, and general science papers and English compositions (themes). Some examples of unusual, or surprising answers or statements are as follows: "An example of a *winged mammal* is an angel." "Four *planets* are cabbages, onions, carrots, and peas." "A miracle is something which nobody can do, which somebody does." "The north pole is so cold that all the towns are uninhabited."

Altogether, my work as a teacher in Northern Rhodesia was enjoyable, and I feel, worthwhile. Over the years, hundreds of boys and girls graduated from Namwianga and went back to their villages or to their places of work, several of them as teachers and preachers. The things they have learned, including knowledge of the Scriptures which they got from the daily Bible lessons, will not soon be forgotten. Indeed, there is plenty of evidence that many of our ex-pupils are taking an active part in church work wherever they have gone. Some have even helped to start new congregations in new and distant places.

But now I feel that my work as a school teacher in Northern Rhodesia is finished. Africans have been trained to do the school work I was doing. So, Georgia and I hope to prepare ourselves and to go back as nurses. In this way, we think we can maintain our contact with the people—even with the schools being taught by African teachers, and continue encouraging the spread of the Gospel and the growth of the church in this needy field, in a country that became home to us and among a people we learned to love.

HOLTON, A. R.

February 9, 1891

Verba Watson

July 21, 1894

Brother Holton attended Thorp Spring Christian College, Texas Christian University, Southern Methodist University.

Baptized by: W. D. Black

Sister Holton attended Thorp Spring Christian College, University of Oklahoma.

Baptized by: Joe S. Worlick

Address: 624 E. N. 16th Street, Abilene, Texas

Entered Korea April 11, 1957

Baptized: 400

Sponsor: Church of Christ, 4801 16th Street, N. W., Washington 11, D.C.

By whom encouraged to be a missionary:

We were asked to go to Korea by the elders of the Sixteenth and Decatur Church of Christ.

Place of birth and parents' names:

Brother Holton: Texas, Mr. and Mrs. P. P. Holton.

Sister Holton: Arkansas, Mr. and Mrs. J. S. Watson.

It should be understood by all that there are opportunities in the mission field today as never before. No other generation has had the opportunity to serve mankind as does this generation. Let us encourage our young people to go to the mission field. Let us encourage young men to preach the Gospel.



A. R. HOLTON

A Missionary in the field: O. P. Baird, Church of Christ Mission, APO 301, San Francisco, California.

A Missionary on furlough: Miss Melba Carlon, 526 E. N. 16th St., Abilene, Texas.

Just before submitting the final proof-sheets to the printer we learned of the death of Brother Holton. He died August 5, 1964. He did outstanding work in Korea, and his passing is a grievous loss to the cause of missions. Editor



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Joan Linn	August 14, 1933
Dewayne Eugene	July 13, 1952
Linda Lou	December 14, 1954
Eileen Gail	May 29, 1956
Delayne Gerald	July 29, 1960

Address: Presso Chiesa di Cristo, Via Tezone 6-8,
Verona, Italy

Entered Field: 1953

School Attended: George Pepperdine College

Sponsor: Church of Christ, P.O. Box 207, Chula
Vista, California

The work was started in Genoa, Italy, in the winter of 1954. On a Wednesday night, shortly after beginning the work, there was a severe snowstorm. I did not have a car, so I took a streetcar to the church hall. By the time I arrived at the hall, there was a twenty-mile an hour wind and the streets were deserted. I felt very lonely as I stood in the entrance of the hall and looked down the empty street. I thought no one would venture out on a night so dreary. However, in a few moments I saw a dark figure bending into the wind and moving slowly



On the left is Renzo De Boni who has been a faithful Christian at Verona for four years, and has helped preach for the church. In the center is his daughter Giovanna. On the right is Roy Moore who was stationed at Verona in the army. Roy is now in Nashville preparing to return to Italy to preach the gospel.



Left to right: Linda, Bernard, Dewayne (behind), Delayne, Joan, and Eileen Howell.

toward the church hall. As the figure became more visible, I recognized Pina Vecchi, a woman who had attended every service. In a few minutes we were joined by three other people who were also soaked by the driving snow. Although the hall was cold and our clothes were wet; it was the most inspiring Bible study I have ever attended. Pina Vecchi's example has always remained a great source of encouragement for me.

Alfredo Nolli, a baker of Brescia, Italy, tells a very interesting story of his search to know and obey God. Alfredo was walking down a narrow street of Brescia when he saw a wall poster advertising a meeting of the church of Christ. He read the explanation concerning the church of Christ, and said to himself, "I have prayed to God for several years that I would find the church that is founded upon His word." Alfredo was very excited, for he felt his "Macedonian call" had been answered. That night he attended the meeting and eagerly followed the lesson from God's word. After a year of intensive study, Alfredo was baptized and added to the church by Christ.

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HUFFARD, Elvis Henry	April 24, 1918
Emily Ann	February 20, 1920
Joyce (Mrs. Don Harrison)	January 17, 1942
Carolyn Sue	June 5, 1944
Elvis Henry, Jr. (Hy)	August 11, 1950
Kathy Clare	September 3, 1957

Both attended David Lipscomb College.

Elvis baptized by Albert S. Hall

Emily was baptized by A. C. Pullias

Present Address: Freed-Hardeman College, Henderson, Tennessee

Entered Field of Nigeria: 1953, Returned: 1955

Baptized: Did not baptize any, but all the baptizing was done by the Nigerians. Witnessed perhaps 1000 baptisms.

Sponsor: Brainard Church of Christ; Chattanooga, Tenn.

Encouragement came from several sources, such as a Christian home and a Christian College. The encouragement to go specifically to Nigeria came from Howard Horton. Emily's grandfather was the late R. S. King, an elder of the Granny White Church. He was the symbol in his day of missionary zeal.

Soon after the first evangelist from America settled in Nigeria urgent pleas were made by the Nigerians for help in establishing village schools. These pleas, in turn, were sent on to friends in the United States. Howard Horton persuaded the Huffards to

consider the possibilities of undertaking this challenging work, and they moved to Nigeria in 1953.

In 1954 the Christian Schools Voluntary Agency came into being. All the schools under this agency were to be known as Christian Schools. In the same year, after investigating numerous requests and appeals, five Christian Schools were established under the management of Elvis H. Huffard. This school system now includes ten schools.

After returning to the states the Huffards have continued to support the educational work in Nigeria. To oversee the educational work the Nigerian Christian Schools Foundation, Inc. was incorporated in the state of Tennessee in 1959, and Elvis Huffard was elected its first president. This corporation has the responsibility of furthering the Christian Schools of Nigeria.

The following comment was made by a British officer in 1955 while talking to Brother Huffard: "We as British officers have done all the good we can do in Nigeria. They will soon have their independence. Now the future is in your hands." The British officer meant the future was in the hands of the missionaries. He believed this so strongly that he was resigning his commission to prepare to be a missionary. It would be wonderful if all the members of the Church of Christ would have this confidence in the power of the gospel to believe that it can mold nations.

Presently, the Huffards are at Freed-Hardeman College. He is Director of Student Counseling, teaches World Evangelism, and is sponsor of the Evangelistic Forum on the Campus.



CHRISTIAN SCHOOLS IN FOREIGN COUNTRIES

BY ELVIS HUFFARD

Are Christian Schools in foreign countries needed? Are they justified? These often asked questions seem rather useless in a land where so many people see the need for such schools to exist. What ever answers could be given for Christian schools to exist in the United States could be given plus a few more additional reasons in many foreign countries. For practical purposes each situation should be considered in terms of existing needs and circumstances, for they will vary considerably from country to country. In some countries schools without religious affiliations serve the people. These countries may present a less acute situation than the countries where a strong religious tie is made with all education.

A knowledge of the Bible is necessary in order for an indigenous church to exist. How is the Christian school involved in this statement? There are areas where responsibility in teaching reading has to be faced before anyone can think in terms of building an indigenous church. In some places schools can be attended that are not under religious ties, but in other places the majority of the schools are sponsored by church related agencies. One will admit that the teacher that teaches reading will have a lot of influence on what is read and eventually believed.

In some countries the illiteracy rate is so high that it would be of little value for a vast majority of the people to have Bibles, for they could not read them. Much groping about in spiritual darkness can be expected when the mass of people only know what some biased person reads them from portions of the Bible. Under such conditions, in consideration of the concern Christians have for the salvation and spiritual growth of others, what responsibility do Christians have as good neighbors? The obvious answer is that Christians should teach the unlearned. There is great danger if this responsibility is given to the denominations entirely, for by so doing, the

denominations let their light shine in supplying the need of knowledge as they propagate their errors.

In 1962 Senator Gore of Tennessee spoke at a dinner sponsored by the Nigerian Christian Schools Foundation in Nashville, Tennessee. Senator Gore had just returned from a trip that took him into Nigeria. The Senator mentioned that often in his work with the United Nations he sat with men just a few generations out of cannibalism. These men sometimes had equal vote with him. As the newer members of the United Nations become stronger they will have more influence and can out vote men who represent centuries of progress. They need the influence of Christ in education, and Christian's must face this responsibility.

Logan Fox in his lecture on "The Christian School on the Mission Field" at Michigan Christian Junior College in 1960 gave the following thoughts about the role of the Christian College in Japan: (1) Though the school is not a primary instrument of direct evangelism, each year between fifty and one hundred students are baptized. The Teachers and the staff work with the students, for a dedicated Christian is an evangelist in any situation. (2) The school has provided good contacts. Because of school connections, teachers are invited to speak to civic groups, parent groups, and the homes of parents are opened to them. (3) It breaks down prejudice toward Christianity, not only among students, but families in the community. Half the students that graduated were not Christians, but they were not prejudiced. (4) Most important of all is the training given to Christian young people as they prepare for leadership in the Church.

Christian schools have served an important role in the development of the church and will continue to do so. Education is vital in the advancement of the cause of Christ and is important in the growth of Christians in preventing them from being the victims of every wind and wave of doctrine.





JAMES E. AND ROSA LEE JOHNSON, JR.

JOHNSON, James Emmett, Jr.	November 8, 1922
Rosa Lee	July 2, 1931
Pamela Rose	October 21, 1953
Nancy Beth	September 20, 1957
Cynthia Ellen	March 27, 1959
Rebecca Sue	February 9, 1962

Attended Freed-Hardeman and David Lipscomb Colleges.

Current Address: Church of Christ, 1210 N. Cayuga St., Ithaca, N.Y.

After two years in Nigeria, we came to Ithaca, N.Y. in 1955 to assist in the establishment of the church in this area. The church has grown from eleven members to a present membership of seventy. We are currently endeavoring to begin a work in the city of Auburn, New York, a city of some 40,000 population—76,000 in the county. The Jackson Park congregation in Nashville is primarily responsible for my support with additional help from Lawrence Ave. and Russell St. congregations also in Nashville.

Entered Field: 1952

Sponsor: Lawrence Avenue Church of Christ. Nashville, Tennessee.

We were encouraged to become missionaries by Eldred Echols who had made two survey trips from South Africa to Nigeria for the brethren at Lawrence Avenue and no little encouragement was received from the elders, deacons and other members at Lawrence Avenue.



Jim Johnson with a group of Christians in front of meeting house in Ibo land.





IRENE JOHNSON

JOHNSON, Irene

Born August 28, 1917, at Poynor, Mo., the daughter of William E. and Essie Johnson. Lived during childhood and until college age at Biggers, Arkansas. Attended and was graduated from Arkansas State College, Jonesboro, Arkansas, in 1940. Taught English in Arkansas high schools until 1943. Served in the WAVES from 1943 until 1945. Attended University of Missouri from 1946-47, studying European history. Received the M.A. degree in 1947 and taught the school year 1947-48 at Harding College.

C. E. McGaughey and Harry Robert Fox first stimulated her to do mission work, and Brother McGaughey secured support for her from the 14th St. Church of Christ, Washington, D.C. which later became the 16th St. Church of Christ. This church sent her to Germany in 1948 and continued to support her until she returned home in 1957 due to the prolonged illness of her mother.

Concerned mostly with children, young people and women on the mission field. Children's camp in the Taunus mountains in the summer; daily Bible

classes and supervised play periods in the Bornheim congregation. Trained German women for church work.

Taught European history at Harding College from 1957-63. Upon invitation of Broadway Church of Christ, Lubbock, Texas, agreed to return to the mission field. Returned to the mission field in July, 1963. Is currently working for the Bornheim and West End congregations in Frankfurt, Germany.

Women's Work in Mission Work

As I sit here and write these words, I am waiting on "my children" who will soon be coming to hear a Bible story, to play games, to color, cut out, and paste. These children come from homes whose parents do not understand the Bible as well, or do not read the Bible at all, and some of them do not believe in God at all. They live in a land in which there are two recognized religious faiths, and both of these religions have weighted these people down with traditions that are real obstacles to New Testament Christianity. But traditions can be done away with, and the best place to begin is with the children.

This is the work that the woman can best do on the mission field. The Lord has blessed her with the gift to "mother" the children as they must be; to put the bandages on the wounds; to still the crying; to wipe "runny" noses; to wash dirty faces; to love when feelings are wounded; to tell the Bible stories with interest; to sing; to play simple games; to make lemonade; and to do many other things that only the woman can do.

In the teaching program on the mission field, the woman also has her place. In the training of young people to do church work, she has a very important role. Training teachers for Bible school teaching, children's work, and church work in general can best be done by the woman. She is best suited also to teach the Bible to the native women in the land in which she is working.

Only the woman can make some visits in the homes. Situations are such in many countries that visits by men only are not correct. Taking care of the sick, the invalids, the widows is also best done by the woman. Bible classes in the home for women is more effective if done by the woman.

In camp work and various other projects, the woman has her place: teaching girls, cooking, nursing, recreation, and many other projects belong to the woman.

From my experience, when she has done this, "She hath done a good work."

JOHNSON, Leonard	November 18, 1910
Bernice Cagle	May 31, 1911
David	July 29, 1936
Janice (Mrs. Kenneth Randolph)	March 13, 1939
John	August 17, 1942
Marilyn	December 26, 1946
Richard	December 5, 1948

Present Address: 300 Tullahoma Dr., Edmond, Oklahoma

When entered: 1956; returned 1958

Baptized: about 300

Christian colleges: Both of us attended David Lipscomb College and Harding College

Sponsoring church: Sunset Ridge Church, San Antonio, Texas

Biographical Sketch

Born at Frankewing, Lincoln County, Tennessee. Elementary and high school obtained in the county. Baptized by J. C. Dixon. Attended David Lipscomb College where first heard of foreign mission work from B. D. Morehead, J. M. McCaleb, and Harry Fox. After graduation from David Lipscomb College preached for the West Hill church in Pensacola, Florida. Married Bernice Cagle in 1932 and worked in Sequatchie Valley Tennessee for a year. Both of us entered Harding College in 1933 where we graduated in 1935 and 1936 respectively. Here came

under the influence of J. N. Armstrong which greatly aroused my interest in doing mission work. Here also was influenced by the missionaries who visited the college. Following graduation from Harding preached full time for several years in Nashville, Tennessee and Montgomery, Alabama. In 1942 Rex Turner and I established Alabama Christian College, and for next twelve years continued regular preaching while serving as vice-president and head of the Bible department at Alabama Christian College. In 1954 moved to Chattanooga, Tennessee where preached for Signal Mountain church and served as principal of the Bible School there. In a bulletin from Florence, Alabama published by Jack Wilhelm was an appeal for someone to go to Nigeria to serve as manager of certain village schools. Sunset Ridge Church in San Antonio, Texas asked Lawrence Avenue to allow them to take over the sponsorship of this particular work. Spent from July 1956-April 1958 in Nigeria. Since returning have continued to preach regularly and have served as principal of the Bible School (Boyd-Buchanan School) in Chattanooga, Tennessee and of the Bible School (Madison Academy) in Huntsville, Alabama. Second year as member of faculty at Oklahoma Christian College. Preach regularly at Kingfisher, Oklahoma. In the meantime have been granted masters degree from Auburn University and have taken work toward Ph.D. at Auburn University, University of Tennessee, and University of Oklahoma. Plan to spend the summer of 1965 in Nigeria.

PREACHING YOU CAN'T HIDE

BY MARSHALL KEEBLE

Through the providence of God and the financial assistance of my many friends, Lucien Palmer and I went to the Holy Land and Nigeria in 1960. The money that was left from this first trip was put in the Citizens' Savings Bank & Trust Company, Nashville, Tennessee, with the idea that, the Lord willing, a second missionary journey would be made.

On the second trip, Houston Ezell, an elder of one of the larger congregations in Nashville, joined Brother Palmer and me on this teaching and preaching tour, not only to Nigeria, but around the world, stopping at many of the mission points sponsored by the church.

A few of my friends tried to discourage me from taking these trips because of my age (82-84), but one of my observations on visiting these foreign countries was the great respect that is held for old age. One country we visited has a life expectancy of 32 years, so one can see what respectful curiosity my age created.

The purpose of this article is for me to express my reaction to the work that is being done by the missionaries, and to recommend what I feel is the best approach in going to the uttermost part of the earth with the gospel of Christ.

First, I want to say that everywhere we went I was amazed, but gratified, at the fine work being done with so limited equipment. My recommendation can be summed up in a few words—less talking and more

doing. The word of God has no power until it is believed, so the first responsibility for the missionary is to create in the mind of the hearer a reason for belief in a strange gospel that is being brought to him by a stranger. Much of the effectiveness in presenting the gospel can be lost by an interpreter, or through lack of preparation. We must learn that the seed of the Kingdom can grow any place; for no country is a foreign country to our God. We must begin first to do, and then to teach—just like my Lord did.

Let's send to them more Bibles in the language of the people we wish to reach, and let God give the increase. His word will not return unto Him void. Let's print more literature in foreign languages. Many of the books and tracts given in missionary work are printed in English. What could we do with a tract printed in Russian? We must also learn to use the new ways of mass communication; but this too can best be done by a native dedicated to preach the gospel in love, to those we hope to interest.

In our rush of modern life we sometimes leave the Lord out of the running of His own world. By many years of prayerful meditation, I have become convinced that God has a plan for promoting His Kingdom in every nation. The command was given by Jesus to "go into all the world and preach the gospel to every creature." This is an individual responsibility that every Christian must share.

The divine pattern for world peace, and the spreading of His word, was offered by God himself; but down through the centuries this heaven-made formula has been all too often disregarded. This plan of God is as old as Revelation itself, but to many people it is still a new idea; waiting to be tried. Man has tried to establish world peace with guns, atomic bombs and missiles. Why not use our Lord's plan and put our dependence on the Sword of the Spirit. This could be the greatest discovery of our age.

This plan is to put into worldwide practice the divine commandment: "Love your neighbor as yourself." Every person can do something to restore the warmth of loving service to a world that soon grows cold without it. Every one of us should ask himself a few questions:

Have I become so diligent in going to church that I have forgotten why I am commanded not to forsake the assembly?

Have I become so absorbed in saving my own soul that I devote little, if any, effort to the salvation of the people down the block?

How do I use my leisure time? Am I dedicating a reasonable part of my time to help persons who are worse off spiritually, physically, or economically than I myself am?

Am I sufficiently concerned in getting to the great masses of people the bare necessities they need, or do I tend to stay in my own little world, and leave the running of the big world to those who do not know God?

Much of our missionary work can be strengthened by a better understanding of our Lord's way of doing things. I am wondering if we are keeping first things first! A motorist drove into a service station and asked for ten gallons of gas. Immediately three station attendants sprang into action. One began wiping off the windshield, another checked the tires, the third put water in the radiator. When they were through the motorist paid his bill and drove off. A few minutes later he returned with a worried look on his face. "Did any of you put gas in my car?" he asked. The three attendants went into a huddle, then admitted that nobody had. In the important work of spreading the Kingdom, it is necessary to keep *first things first*.

Let's look at the way our Master went about doing good. When He preached to the multitudes, His first concern was to take care of their physical needs. He fed them to their full, and then gave to them the bread of life (Matt. 14:20).

The great physician "had the favor of all the people" because of his interest in the whole man. The yardstick by which every Christian will be measured, when we must give an account for the deeds done in the body, deals with: "I was sick, I was hungry, I was in prison"—you know the rest.

What am I saying to myself and to all who chance to read this book? Let's build a bridge, with God's help, that will span the gap between our rich nation and the poor nations of the earth; let's show them God through hospitals and clinics. Let every Christian attack the illiteracy that exists, the hunger and disease that destroy, with deeds that can be seen. There is no teaching as powerful as medical aid in Christ's name. No soul can be properly taught on an empty stomach. Many people do not want to HEAR the gospel, so let them SEE the gospel in action. What would you expect someone with your advantages to do, if you were in their place? Isn't that what our Lord meant when He said, "Do unto others as you would have them do unto you"? A little self examination along these lines may help us to be more active in spreading the Kingdom.

Are we helping to solve mankind's problem, or are we a part of the problem ourselves? Do we settle for a narrow "God and myself" attitude, or are we striving to include all people everywhere? People will be attracted to a religion that is "pure and undefiled." James said that this religion is "visiting the widows and orphans in their affliction." This gospel will draw all men unto Christ. We must remember our job is not to convert the world, but to teach the world. Christians are living epistles seen and read by all men.

Christ couldn't have put it more plainly when he said, "Thou shall love thy God with the whole heart, with the whole soul and with the whole mind. This is the greatest commandment and the second is like it. Thou shall love thy neighbor as thyself." Broken down into easy to understand words, the commandment reads this way:

"I shall be as much dedicated to seeing others get adequate medical aid, good seeing, good hearing, good food, and warm clothing as I am in securing these benefits for myself." We live only once; the longest life is short in comparison with eternity.

I am sure that many of you who read this book will say to himself, Brother Keeble didn't put anything in his chapter that I didn't already know. I am sure this is true, but I am also sure that our Lord is wondering why we don't do what we know to do.

Why are we so slow in doing everything we can to be "ready unto every good work"?

To the Editor:

This article was written in a way to capture Brother Keeble's speech and mannerism. May our God bless this chapter of the book and may it be to His glory.

Sincerely,
Mary Lambert Campbell



KING, Robert S.

My first interest in mission work was not stimulated by a mission-minded church, or a returned missionary. I was born before any missionary left our shores to go to a foreign land. When I was a lad I read a novel in which a young man was planning to go as a missionary to India. As the author portrayed the character I felt a great admiration for him and a growing interest in the work to which he had dedicated his life. I said to myself, "Some day I want to be a missionary to India." But the years passed and I did not go to any foreign land, except for a brief visit to mission points in England and Europe. But my concern for those who have not heard the word of life has never diminished. And I am glad that my first efforts in preaching the gospel were in a mission field in our own land, sowing the seed in virgin soil.

Among brethren who reawakened my boyhood interest in mission work one man stands out above all the rest. He was not a returned worker who told strange stories of other lands, or a great preacher who could stir the soul with impassioned appeals, or a rich man who inspired others by large sums that he gave. No, he was just a humble man, working for his daily bread. He never traveled far from his home beat, and for his "beat" he had a section of one city. Day by day he walked the streets of Nashville with a heavy bag of mail hung from his shoulder. His area of work was small, but his soul was large. His mind roamed afar. He had thoughts of nations in darkness, dying because they had not the light of the gospel. He could visualize the conditions of those who had gone to bear the gospel to these nations. He knew of their hardships and needs, and his heart went out to them. By day he was our postman, but after work hours Robert S. King was God's postman. He wrote letters to missionaries. He sent money to them. He collected Bible picture cards and sent them by thousands. Frequently he would give us (students at David Lipscomb College) opportunities to contribute pennies for postage on the cards. When missionaries returned and came to Nashville they were entertained in the home of Brother King. Otherwise, if they did not have relatives or personal friends living here, they would have been hard put for a place to stay. But the home of Robert King was always open to them. Seemingly it was taken for granted that when a missionary came to Nashville he would abide in the King home during his stay in the city. He welcomed them all and when they departed he bade them Godspeed and "set them forward" on their way.



R. S. KING

The first congregation I ever knew to set aside a part of the contribution for mission work was the one over which he was an elder. And that church—the College church of Nashville—was the first one in modern times to send out an *evangelistic group* to work in a new field. It is generally supposed that the campaign in Salt Lake was the first effort of this kind. That is probably because of the size of the group, the fine personality of the leader, and the large church sponsoring the movement. But the report is not accurate. More than a year before the Utah campaign the College church sent a team of workers to Winfield, Louisiana where the gospel in its fulness had never been preached. I was honored to be selected as one of the team. The church assumed our full support and sent us forth with genuine encouragement. And the labor was not in vain. Several other congregations have been started by the one established at Winfield.

There are only two other men whom I put in the same class with R. S. King, that is, men who work to promote mission activity in the brotherhood. They are Barney Morehead whose persistent efforts produced this book, and Jimmie Lovell of California. I do not know where Jimmie got his inspiration, but Barney is a "direct descendant" of Robert King. And there must be hundreds of others who could give credit to him for arousing or increasing their interest in spreading the gospel of our Lord.

If I could be granted a look into the "Lamb's book of life" I have not a doubt that I could find there written by the finger of God the name of this good man. And some day I hope to hear the Master say, "Well done, good and faithful servant" to Robert S. King of Nashville, Tennessee—"Postman for the Lord."—Editor



OUR APPRECIATION OF THE MISSIONARIES

What American Missionaries Have Meant For Us

BY LUDWIG KLINKE GERMANY

Recently a book was published with the startling title, *Missionary Go Home!* It reflects the growing attitude among many nationals of various foreign countries to expel from their midst the unpleasant Western missionary. While political interests, nationalism, and a general disapproval of religious proselyting may be the main factors behind this rejection of the missionary, it is yet true that the missionary practices of the past at times have been directly responsible that such attitudes have arisen. However, we here neither want to discuss faults and failures of the missionaries (they would be the least to claim perfection) nor the attitude of the average national towards them, but we want to speak about the genuine appreciation of the many dedicated missionaries and missionary families by those people who through them have come to salvation in Jesus Christ.

Though I can speak only for myself and my own people and from my own encounter with various American missionaries, yet I believe that the following are the most outstanding reasons why missionaries have been and still are appreciated by men the world over. There is true and genuine appreciation of the missionaries *because*

1. *They brought us the Gospel!* It is hard to see how the truly converted native Christian, despite all the shortcomings he may find in the missionary, should not appreciate him yet for this one reason: He has brought me to Christ! For this one reason alone I am eternally grateful before God to the missionaries who followed God's call to come to my country and into my city bringing me Words of Life.

2. *They show genuine interest in our well-being!* The dedicated missionary is extremely interested in the people to whom he ministers, and this interest does not go unnoticed. The missionary cares as much for the spiritual and the physical welfare of his converts as he does for his own. We appreciate American missionaries for their willingness to be helpful in every respect, even while resources might be limited. But missionaries have wept with them that are in sorrows, they have laughed with them that do rejoice, they have shown how they care for our lives—and for this they are truly appreciated.

3. *They are sincere in their lives and in their work.* Sincerity has been one of the outstanding marks for which American missionaries have been appreciated. Even those disinterested in the Gospel do give their witness to this fact. Religious professionalism in various countries has made people suspicious of full-time Gospel workers, but all who come into personal contact with the missionaries of the Lord's church praise their great sincerity in life and work. Our missionaries have come with but the highest motives.

4. *They are trying hard to adapt to and to identify with the people among whom they work!* While not all missionaries might be equally successful in learning the language and absorbing the culture of the country in which they work, the great majority of

them puts forth every effort to "become all things to all men that they might by all means save some" (I Cor. 9, 22). Most missionaries learn to appreciate the culture and the history of a people, and they learn to understand and to feel with the manifold problems confronting the nationals; for this they are beloved.

5. *They show great patience in various respects!* Alongside the sincerity and the willingness to adapt themselves to the people, the patience the missionaries exemplify in their teaching us is so much appreciated. Most converts have but little understanding of the Bible, if they have had any knowledge of it at all, and must be led slowly and patiently step by step into a fuller apprehension of God's teachings. The missionaries exercise great love and patience in dealing with the faults of the people, and while they point out the teaching of the Bible regarding these things, they yet have sympathy and compassion with the fallen. Often this patience stems from the greatness of true *humility*, which includes the deep awareness of the missionary's own limitations and his dependence on the grace of God.

6. *They show forth real sacrificial living!* The missionaries usually have a home that is opened to all—and though they are often taken advantage of by people whom they want to help, they do not cease to spend themselves and of their means for the Lord's sake. Missionaries are appreciated because they leave their home countries, often leaving their loved ones and much better economical circumstances for a lifetime of service on the mission field.

7. *They taught us the joys and the reality of close Christian fellowship!* This is especially appreciated in countries where the general religious- or church-life is stooped in cold traditionalism and the religious interchange of people is full of formal stiffness. American missionaries by their example have taught us to be happy Christians, in happy associations, and for this we are thankful.

8. *They gave us an example of high morality!* American missionaries, both men and women, truly have become "an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity" (I Tim. 4, 12). The missionaries are outstanding representatives of the Lord and the people who send them. In fact, Christians from other countries often are perplexed when they find out that many church members back home where the missionary comes from do *not* live on such a high plane of morality as the outstanding example of the missionary made them believe. The missionary neither habitually drinks nor smokes, and his personal life is above reproach.

Other reasons could be given, but these should suffice to show that the American missionary today is not only a "persona non grata," an undesired object, but that he is indeed sincerely appreciated for what he has done and still is doing for the native people in many lands.

KRUMEI, James E.	February 21, 1932
Ruth	June 20, 1933
Phillip	August 21, 1953
Terry	August 6, 1956
Sharolyn	February 24, 1958
Sally	November 28, 1959
Linda	May 9, 1962

Address: Zandlaan 16, Hillegomij, Holland

Entered Field: 1963

School Attended: Freed Hardeman College

Sponsor: Church of Christ, 124 B Northwest, Miami, Oklahoma



Richard, Bettie, and Lydia Beth Kruse. Decemer, 1963

KRUSE, Richard Allen	November 7, 1936
Bettie Lou	November 15, 1936
Lydia Beth	December 24, 1962

Address: Kristuksen Seurakunta, Box 26, Tampere, Finland

Entered Field: 1960

School Attended: Harding College

Sponsor: Fourth Avenue Church of Christ, Franklin, Tennessee

Bettie Lou Kruse was born in Bloomfield, Kentucky. Her parents are Mr. and Mrs. James Burgin. Richard Kruse was born in Oakland, California. His parents are Mr. and Mrs. George Kruse.

My first contact with the church of our Lord was in 1952. When I first attended the services, I was a Roman Catholic and very ignorant of the Bible. However, the church in Santa Cruz, California had a complete selection of WORLD VISION tracts and I picked them up after the services to study them at home. One never knows what power is in a little piece of paper containing the Gospel of Christ.

Around the first of 1963, we began public services in Tampere. One of our first regular visitors was Elin Laaksonen, a 67 year old single woman. At first she began attending out of curiosity, for at that time she doubted the existence of God and had not attended any religious meeting in over 30 years.

After a few months, she began to believe in God. However, during a sermon in which Wallace Mays gave proof that Jesus Christ is the Son of God, she became so angry that she almost threw a song book at him. But she continued to attend because she was finding the way to peace of mind and many doubts were being cleared away.

After we obtained a baptistry, she asked about it. This gave us an opportunity to talk with her concerning baptism. Later, when she learned what baptism meant, she said that she doubted that she would ever be baptized.

On Christmas Eve, 1963, upon confessing that she believed that Jesus Christ is the Son of God, she was immersed for the remission of sins. In one year's time, she changed from an indifferent unbeliever into a zealous believer in Christ.



LAWYER, Marion Douglas	October 2, 1927
Charla Rebecca	August 3, 1934
Shauna Rebecca	March 9, 1956
Tami Caye	June 2, 1959
Cindi Ann	January 21, 1961

Colleges attended: Harding College, Texas Technological College, Lubbock, Texas

Baptized by: Carroll Cannon

Sister Lawyer attended: Harding College

Sister Lawyer baptized by: Thomas D. Rose

Address: P. O. Box 823, Aba, Nigeria, W. Africa

Entered field: 1960

Baptized: though no count kept, several hundred have responded.

Sponsor: Proctor Street church of Christ; Port Arthur, Texas

My father always taught us that each one of us had a responsibility to live for Jesus according to our own ability. From childhood, I learned of the death of my Uncle Ray Lawyer who lost his life on the mission field of Africa. W. L. Brown visited my home church of Blackwater, Missouri, when I was ten years old and left an impression on me that I've never forgotten. Harding College stressed the need to go into all the world with Christ. I think all these things helped me to decide to go. Not just one incident. It was Rees Bryant who finally persuaded me to come to Nigeria.

I worked my way through a Christian Academy, through Christian college, and then through graduate school.

Born: Blackwater, Missouri

Parents: Stephen A. and Olive Frances Lawyer



This is the Mba Church of Christ near Aba, Nigeria. This congregation was the first congregation I helped to start after arriving in Nigeria the last of 1960. This picture was taken on August 18, 1963 after the morning service in which Sister Lawyer taught the large ladies class (with many children present also) and I then preached to the men and women afterwards.



The Douglas Lawyer Family. Children: Shauna 7, Tami 4, Cindi 2. This shows us arriving in Port Harcourt, Nigeria for our second tour of duty. June 25, 1963.

Wife born: Thornburg, Arkansas

Parents: Charles and Hazel Cranford

One of the most interesting experiences I have had on the mission field of Nigeria took place in June of 1962. I had been discouraged after preaching in a large, noisy market-place because I knew there were many people who needed Christ and would obey Him if they could just hear. But, because of all the disturbance, I determined not to return to that place again. I didn't. So far as I knew, the incident was closed. But a few weeks later a group of people who had heard me on that discouraging day came to our compound to ask me to come to speak to their denominational church. I went and spoke on two different occasions for over two hours each time. Over fifty were baptized immediately, and now the church numbers close to a hundred.

On September 9, 1962, the three white missionaries working among the three million people of the Ibo tribe in the Eastern Region of Nigeria each started a new congregation on that very Sunday. Of course, there had been appointments to those places previously, but as God would have it, Brother Bill Curry, Brother Jim Massey, and myself all helped a new church into existence on the same Lord's day. As we said that night after we returned home and were discussing the day's activities, that really was "the Lord's Day."

LeCROY, Douglas	July 11, 1933
Wynell LeCroy	February 16, 1938
Karen Denise LeCroy	April 7, 1962
David Clifford	February 23, 1964

Address: P.O. Box 114, Baguio City, Philippines
 Entered Field: August 2, 1962
 School Attended: Abilene Christian College
 Sponsoring Church: Church of Christ, P.O. Box 146,
 215 E. Belknap Street, Jacksboro, Texas

Douglas LeCroy became interested in mission work in the Philippines through contacts made with many Philipinos on the island of Guam where he spent two years in the Air Force. He and Kenneth J. Wilkey also on Guam, in the Navy, planned together to spend several years in the Philippines after completing college. At Abilene Christian College, Charles Smith and John Robinson began to plan to work together and that has become a reality.

The work consists of: Teaching in Philippine Bible College, training national evangelists, Bible school teachers and Christian workers; visiting regularly in established churches to encourage and strengthen them and trying to restore members who have strayed away; holding evangelistic meetings in many parts of the Philippines where there are established churches so that follow-up work can be made; publishing tracts, Bible school materials, a monthly magazine and song books in three major dialects; and carrying on correspondence course work in three dialects.



THE DOUGLASS LeCROY FAMILY

Details of Work

Teaching in Philippine Bible College, training national evangelists, Bible school teachers and Christian workers.

Visiting regularly in established churches to encourage and strengthen them and trying to restore members who have strayed away.

Holding evangelistic meetings in many parts of the Philippines where there are established churches so that follow-up work can be made.

Publishing tracts, Bible school materials, a monthly magazine, and song books in three major dialects.

Carrying on correspondence course work in three dialects.



LEMONS, William Franklin	November 1, 1925
Mary Ruth	October 13, 1931
Linda Kay	February 15, 1951
Connie Ruth	June 11, 1953
Stephen Franklin	May 10, 1954

Bill Lemons attended Freed-Hardeman College and Abilene Christian College

Baptized by: Gayle Oler

Ruth Lemons attended McCook Junior College; McCook, Nebraska and was baptized by Murray M. Marshall.

We have no immediate plans for re-entering the foreign field, but are engaged in mission work in Southwest Nebraska. We are located with a congregation (at McCook, Nebraska) that we helped establish in 1955, just prior to entering the mission field in Belgium. In addition to working with this congregation we are also helping other congregations in the area that are without a preacher. I speak on a weekly radio program, and run a daily BIBLE QUESTIONS ANSWERED column in the local paper in the interest of the congregations in the area.

Field Of Foreign Work: Brussels, Belgium. Entered the field in 1958. Returned to States in 1961.

Sponsor: Fritch, Texas church of Christ.

I was encouraged to enter mission work in a foreign field by Hilton Terry, a missionary already working in Belgium. Also, Mission Study Class at Abilene Christian College was very helpful.

Place of birth and parents names:

William F. Lemons—Parents: Mr. and Mrs. A. F. Lemons, Born at Cooper, Texas

Mary Ruth Lemons—Parents: Mr. and Mrs. J. R. Devin, Born at Madill, Oklahoma

Interesting Experiences

One of the most interesting experiences was the help we were able to give an ex-priest from Spain



Ex-priest from Spain who stayed in our home (The young lady is his bride, also from Spain. He risked being forced to stay in Spain to get her out. This is the priest whose story is related in my "Interesting experience".



The William F. Lemons family at the time of their return from Brussels, Belgium, 1961. Left to Right—Connie, Wm. F., Linda, Ruth (Mrs.), and Stephen.

who had escaped from that country in a very unusual way. He had signed up to do mission work for the Catholic Church in the Belgian Congo, which required study in Belgium proper. Having been sent to Belgium, he had begun trying to find a way of leaving the group. He first contacted the S. F. Timmerman family in Verviers, Belgium. He had seen the large neon sign on their building while coming in on a train. After talking with Brother Timmerman he decided to leave the Catholic Church. We took him into our home.

Another extremely interesting experience was a trip that Hilton Terry and I took to the coal mining section of Belgium to visit a man who had seen our ad in the paper and had contacted us and obeyed the gospel. He wanted to have us visit and help him begin a congregation at Quaregnon. One afternoon we went to Quaregnon to visit a day or two. We found out the eating habits in that area were strange. They would eat only one large meal a day (at noon). We tried in vain to persuade them their house was small and that we would stay in a hotel. We were getting hungry and it was getting late. Finally they brought out some sweet rolls and a bowl of something that neither looked nor tasted very good. It was a very thick hot chocolate. After we ate we decided to think of a good excuse to drive down town. We thought we had it made when our host called his son and asked him if he would like to go since he hadn't ridden in a car much. So we missed some french-fried potatoes (frites), and other solid food that night. The next morning we had more sweet rolls and strong coffee (very strong coffee). Then our host wanted to have us meet his relatives and friends. Each pop call meant another cup of coffee and a roll. We began to try to get out of it, but it isn't easy in Belgium. Finally noon came and a very large meal of meat, potatoes, etc. We weren't really hungry, but needed solid food. We were glad to get back to Brussels to some good American-style food.

VISITING WITH THE MISSIONARIES

BY REUEL LEMMONS

The Lord has blessed me abundantly with opportunities to visit missionaries around the world. I used to feel that when someone made a hurried trip to a mission field and returned that he was wasting the brotherhood's money. After having made a few of these trips, I do not feel that way at all. In fact, I feel that oftentimes I have been able to help as much in two or three days as I could have done if I had been personally located on the field for a year. Sometimes we get so close to the forest we can't see it for the trees. Missionaries have a thousand problems that we in the States would never dream of. It is hard for them to view their work objectively. Someone coming in and looking completely objectively at their field and their work may be able to offer suggestions and help pull loose ends together in a most effective way. This I have been able to do time and time again.

A combination of two circumstances has furnished my opportunities for these visits. First of all I suppose I save my conscience for not going to some mission field myself by spending at least one month each year usually at my own expense trying to help some mission field. Second, at the invitation of the United States Air Force I have made a number of visits to various air bases around the world in connection with a commission from the Secretary of Defense to strengthen the moral program addressed through the Chaplain's office. This has afforded me an opportunity to visit many mission fields that I never would have otherwise been able to see.

All my life I have been interested in preaching the gospel in areas where it has never been preached. I have always wanted to get far enough away from established works until if I said "God" the people would ask "Who is he?" I have done that on a number of occasions. In my reading of the Bible one of the greatest impressions of the early church was the hardships under which Christians labored trying to plant the gospel in a completely strange environment. There is very little to challenge me in working among established congregations where the brethren all think they know everything you are going to say before you say it. They feel they know as much about the Bible as you do and the wall of indifference makes much of our work in established places ineffective. To walk down the street of some strange city and see the multitudes that know not their right hand from their left religiously speaking is an experience one does not soon forget. To stand on the street corners and preach the gospel to eager listeners who never knew what prejudice is and to witness a sea of hands stretched forth eagerly to take the pamphlets and printed matter one is able to offer them will tug at the heartstrings of any true evangelist.

I have always been an evangelist by nature. Local work did not and does not appeal to me. I feel the

commission to preach the gospel to people who haven't heard it very strongly. It gives me no thrill to preach the gospel to people who have heard it a thousand times and more. I am wholly in accord with the thought that all men have a better right to hear the gospel once than any man has to hear it twice.

Based upon the above reasons plus some others, I have used every opportunity to visit mission fields. I have preached the gospel on every inhabited continent on earth and many of the islands of the sea. It may be possible that someone else has done the same but at this moment I do not have knowledge of another. There are sections of the mission field in northern Europe and southern Asia where I have never visited, and I hope someday to do so. The most of the rest of the world I have covered in what I want to call these missionary journeys.

The hunger in the hearts of missionaries for the sight of a person from their native land who speaks their mother tongue and who has bits of news to tell about people they know is the most pathetic thing I have witnessed on the mission field. I have traveled all day to reach an isolated outpost in a jungle somewhere and arrived dead tired only to find the missionary so hungry for news and companionship that we would sit up all night and talk. Then I have eaten breakfast and taken leave to go to some other station catching what sleep I could on the way. It is heartbreaking to leave a missionary's home after a short visit and feel the lingering handclasp of those who loathe to part with you and to see the tears come to their eyes. If brethren knew the lonesomeness that missionaries feel more of us would visit them and certainly we would write them letters.

I have never made stronger or closer friends than among the missionaries. Their willingness to be of every assistance possible while in their midst makes one feel humble indeed. When I see the sacrifices men have made to leave the comforts of home and homeland and cast their lot with a people whose language they do not even know in order to preach the gospel to them I cannot keep from feeling that I am mighty near to the angels in their presence.

I have slept under mosquito nets and eaten by campfire and ridden bicycles and eaten strange food in many of the out of the way places of the world. Yet in the midst of all these circumstances there is one common denominator. Though they sang in a score of languages the tunes are the same as those to the ones I know at home. Black men and yellow and brown wait on the Lord's table about the same as they do at home. Men kneel to pray with the same reverence and they all open the same book, and I have never felt a stranger in any strange land in the company of a missionary and of the men and women to whom I had brought the wonderful words of life.



LOGSDON, Donald Charles	April 7, 1932
Donna Jean	December 29, 1933
Donn Ross	April 21, 1954
Anthony Charles	April 9, 1955

Brother Logsdon attended: Minnesota Bible College
Baptized by: M. V. Chastain, Webster City, Iowa,
December 1953

Sister Logsdon attended: Minnesota Bible College

Baptized by: M. V. Chastain, Webster City, Iowa,
December 1953

Address: 1903 22nd Street, Port Huron, Michigan

Entered Field: Begun travelling for the Haiti Mission in 1961. Worked with Haitian refugees in Nassau, Bahamas from August 1962 until July 1963. Returned to U.S. because the refugees were being deported and support dropped. Still working on behalf of the Haiti Mission through speaking engagements and other publicity. Still waiting for permission, to enter Haiti, from the government of Haiti.

Baptized: four

Sponsor: Individuals and congregations.

Encouraged to become missionary through example of other missionaries and by noting how many areas were without the Gospel. Did part-time work with Y.M.C.A. while attending college, also received assistance under the G.I. Bill for Korean Veterans.

Don born in San Francisco, California to Charles A. and Marion M. Logsdon

Donna born in Webster City, Iowa to Ross H. and Eva B. Burnett

We have been waiting for our visa to enter the Republic of Haiti since early 1961. We still hope to enter our chosen field as soon as the non-immigrant visa is granted. The visa is being held up by the Department de Cultes by reason of political turmoil. Until the visa is granted we are working with the Port Huron Church of Christ. Also, on weekends we have two Haitian boys home with us that attend Michigan Christian College. In this way we are continuing our preparations for entering Haiti, if the Lord so chooses to allow us to go there.



Helping with some study material for a later class. Handwork in Bible Study also helps to overcome language barriers.



LOGSDON FAMILY

Each day on the field was interesting and challenging experience. To choose just two or three experiences out of so many is difficult, but here are three:

Around the holiday season last December, our Haitian boys were getting quite homesick for their families. We decided to give them a chance to do things like they did at home. They arranged and planned a gathering for December 25th. It was to be a time of fellowship and thanksgiving. For many days before, the boys were busy preparing skits and charades, solos, duets, etc. The morning of the 25th, they began preparing enough food for about thirty-five people, but we had not yet heard of any invitations being given out by them. About six o'clock that evening when everything was nearly ready, they left the house to extend the invitations to the guests. Whom did they invite? They knew by that time of night of this particular day that anyone who was just walking or sitting alone outside had no place to go. The six boys went up and down the roads in the area where the Haitians lived. Anyone who was out was given an invitation and brought to our home. Such a lonely, tattered group that came in our door! Yet, by the time the evening was over, all wore smiles of warm friendship. Many laughed at the skits put on by our group, probably for the first time in many a week. Also many tears were shed when a woman (known to be living in sin) sang a Creole song about Jesus at the cross. Never have we seen a song sung with such emotion . . . as though she was actually looking upon that cross. . . . Yes, our guests were prostitutes, drunks, old and forgotten people and just those alone, whom no one wanted, but it was a night to live in our hearts forever. I would question whether we would have thought to invite as honored guests those that no one else wanted. Yet, that is what our young boys did. We have many lessons yet to learn.

Actually, one of our biggest encouragements came as we were getting ready to leave Nassau. It was hard to leave our work and the boys behind. We put off our return as long as possible, but we finally knew it had to be. We lived on Kemp Road in an area not exactly conducive to foreigners, but in the middle of the section where the Haitians were hiding out. When we did first move there our neighbors

were dubious as to whether we would remain very long. When we did stay, they came to accept us. Our work with the Haitians was known throughout the neighborhood, but the general attitude at first was that the Haitians were an unemotional people and unfriendly.

We knew different because we worked with them, but really hadn't thought of how the Bahamians felt towards them. The last few days were hard on emotions and quite often the Haitian boys would leave; literally in the middle of a conversation. We knew they were upset at our having to leave, but the feelings in general were brought home the morning Donna and Tony flew to Miami. Donn and I had left the evening before to meet the ship with our baggage. As Tony and Donna were packing the last items, a neighbor came over after Mass at the Anglican church (which was located directly across the road from our house). Before she arrived, good-byes had been said to the Haitian boys. This kind lady came to our door with tears in her eyes. She

said she knew we must be leaving today because the Haitian boys always passed her house as they went from our house to their own and for the last few days whenever they passed her house they were crying. She asked one of the boys what was wrong and he said that they were unhappy because we had to leave and they would miss us.

It seems that the whole area was aware that we were leaving and noticed the actions of the boys. The woman said that at least our particular neighborhood had changed its mind and attitude as to thinking the Haitians were unemotional and unfriendly. It was quite evident that once they trusted a person or people they became quite attached and formed lasting friendships. It was a welcome thought to the sad farewells that at least maybe a few people found that people are not really so different after all.

No other missionaries to the Republic of Haiti at present. One other missionary family on the same island as Haiti (HISPANIOLA): Stanley Morgan, Apartado 1187, Santo Domingo, Dominican Republic.



LONG, Ellis E.	April 12, 1935
Doris Ann	April 26, 1937
Beth Ann	May 9, 1958
James Kent	July 15, 1959
Roy Southern	August 24, 1963

Brother Long attended: Abilene Christian College
(B.A. '57, M.A. '59)

Sister Long attended: Abilene Christian College

Address: Caixa Postal 5825, Sao Paulo 1, Brazil

Entered Field: 1961

Sponsor: San Jose church, Jacksonville, Florida

Encouraged to be a missionary by the teachers at A.C.C. and by visiting preachers at lectureships. Brother J. W. Treat of A.C.C. was very influential as was Brother Otis Gatewood when visiting on the campus and speaking on mission work.

I worked while in school to help pay expenses. So did my wife, Doris. I worked at the Christian Chronicle as well as at the Maintenance Department at A.C.C. My wife worked as cashier in the A.C.C. Grill.

Brazil's 75,000,000 needs and wants New Testament Christianity. As of 1963 there are but 4 small congregations of the church in all of Brazil with a total membership of less than 125. Brazil, however, wants the gospel as it is most receptive to preaching and teaching. In the metropolis of Sao Paulo, Brazil, (pop. 4,000,000), for example, 3 newspaper ads bring a response of over 1,000 for a correspondence course on the Bible. A nation-wide radio program brings, after 3 months, a response of 175 for the correspondence course. A "campaign for Christ" program in a rented theater drew a full house of over 900 with 17 responses to the gospel. By means of colored slides, preaching in downtown streets and parks draws crowds of over 200 for each slide presentation.



Ellis Long teaching Homiletics to future preachers in Brazil



ELLIS LONG FAMILY

A recent trip into the interior of Brazil drew a crowd of 250 to hear a slide lesson on the life of Christ. After the lesson, 80 said that they wanted to study the correspondence course. Besides these public methods of sowing the seed, private cottage classes are being conducted, about 40 a month.

Brazil's constitution guarantees religious freedom and this aids the spread of the gospel. Catholics admit and Protestants confirm that Brazil is the "fastest growing Protestant country in the world" outside of the United States.

The work in Brazil looks forward to the coming of some 65-100 missionaries from the "Operation '68" group in Oregon. Their goal is to put 68 missionaries in Brazil by 1968. This plan will help meet the great need in Brazil. There is, however, need and room for many more missionaries. For further information contact: The Brazilian Evangelists, Caixa Postal 5825, Sao Paulo 1, Brazil.



Ellis Long assisting Glenn Owen in baptism of a young Brazilian girl in 1962.



MATHIS, L. Homer
Chloe

January 10, 1907
October 25, 1908

Brother Mathis attended Thorp Spring Christian College 1925-27

Baptized by: J. Porter Wilhite, 1920

Sister Mathis attended Thorp Spring Christian College Academy 1926-27

Baptized by: D. F. Draper, 1923

Address: P. O. Box 10154, Caparra Heights Station, San Juan, Puerto Rico 00922

Entered Field: April 30, 1963

Sponsor: Kaufman Highway Church, 7605 Second Avenue, Dallas, Texas 75217

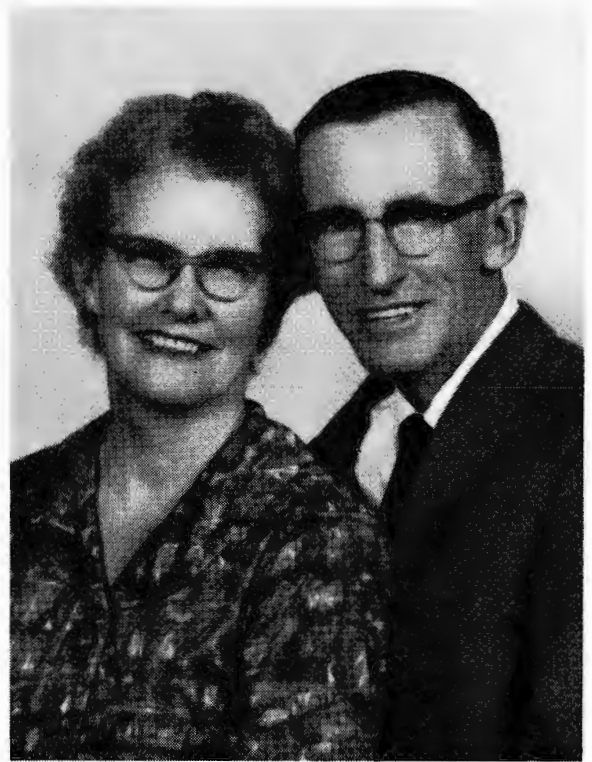
Several things worked together to encourage me to become a missionary. The first stirrings came with the study of the Lord's commission, and were kept agitated by my wife's desire to do mission work. This, together with listening to young missionaries returning from the field (principally Tommy Kelton), and learning of the need through the ten years I served as an elder for the Kaufman Highway church, caused me to become a missionary.

Both of us worked to pay expenses at T.S.C.C.

Biographical Sketch

I was born at Roscoe, Texas. When three years old, my parents, Ed and Girtie Mathis, moved to Seagoville, Texas, where we lived until my marriage June 23, 1928. Sister Mathis was born at Ft. Worth, Texas, to David K. (deceased) and Cassie Stallard. We have three children: One son, David, who preaches at Muskegon, Michigan; one daughter, Shirley, married to Richard A. Robinson, who preaches in the Detroit area; and one daughter, Jeannine Stone, in Dallas, Texas. We are blessed with six grandchildren.

Although we have been on the field only a short time, we find that the people are very friendly, and are hungering for the gospel. As in other countries, we find that they respect the teaching of the more



MR. AND MRS. L. H. MATHIS

mature person. There is a great need for young people with vigor and exuberance to carry the gospel to these people, and there is also a greater need for persons of more maturity and experience to help these young ones meet the problems that arise. Many are able to retire early in life, as did this writer after working 34 years in the Dallas, Texas, Post Office. Many an experienced preacher has reared his family and is now in a position to do a great work for the Lord in a mission field, as Brother A. R. Holton has done. Let us encourage the old and young alike to heed the Lord's command, "Go ye into all the world . . ."



MAYS, Jerry Dean	December 21, 1930
Shirley Ann	February 21, 1932
Steven Scott	December 31, 1955
Sandra Michelle	January 19, 1958

Brother Mays baptized by Brother Redwine
 Attended Texas University, Baylor Medical College
 Sister Mays baptized by Carl Spain
 Attended: Sam Houston State College
 Address: P.O. Chimala, Mbeya, Tanganyika, East Africa.

Entered Field: 1963
 Sponsor: Park Row Church of Christ, Arlington, Texas;
 Lake Jackson Church of Christ, Lake Jackson, Texas

Dr. Mays was contacted by the Park Row Church in October '62 as there was an urgent need for a doctor in Chimala. He closed his office on December 1st and began traveling to raise money and get donations of equipment and drugs that he would need for the forthcoming medical dispensary. He and his family left for Africa on January 25, 1963.

"We are presently working on an outpatient basis only. There are sometimes 100 patients a day. In the afternoons we teach classes in the surrounding villages and treat those that are sick in that area. The Safari for Christ is at present being conducted in some of the more remote areas. We set up a tent dispensary and treat those who need our help."



Dr. Jerry Dean Mays Family in Mbeya Tanganyika, East Africa

Enclosed is a picture of our arrival in Mbeya and one of the curb service type of medicine we have in the villages—off the back of the station wagon . . . also one of the dispensary and our first church service here.

Our minister in Lake Jackson Stanley Shipp has just left for Lausanne, Switzerland.

Missionaries here: Andrew Connally, David Caskey, Worley Reynolds, E. L. Echols, Al Horne, Tom Dockery.

Mrs. Mays parents: J. T. Cox

Dr. Mays parents: A. W. Fahrenthold



MAYS, Wallace	May 14, 1935
Virginia Mays	October 24, 1936
Liisa Mays	June 21, 1959
Paul Mays	December 27, 1960

Entered Field: 1960

Address: Luoteisvayla 28 a9, Helsinki, Lauttassaari, Finland

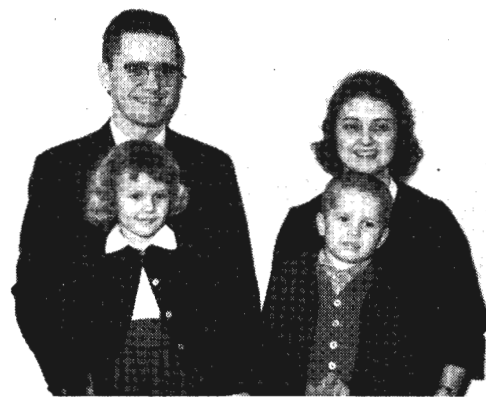
School Attended: Harding College

Sponsor: 602 S. Kingshighway, Church of Christ, Sikeston, Missouri

I attended Freed Hardeman College. The church which "sponsors" us in Finland is the Southside Church in Sikeston, Missouri.

We began public meetings in 1963 with two Finnish members. One lives as far as 35 miles away and comes either on the train or motor scooter to the meetings. In May of 1963, we rented an apartment of five rooms to be used as meeting place, work rooms and classrooms. This place has been redecorated and furnished and in December the installation of a baptistry was completed. We have been mailing some literature each month or six weeks to each of our contacts and plan to place literature concerning the church in each home in Tampere during this year. There are at present two American families here in Tampere.

Living in a foreign country is not as formidable as it may sound to some people. We live here in Finland much the same way that we lived in the United States, taking into consideration, of course, the differences in food and housing. We cannot get



WALLICE MAYS FAMILY

the variety of food that can be gotten in the States nor all the advantages of "modern" living, but we aren't complaining. The Finns are friendly once you break the ice and we have some very good friends in this country. We find that people are much the same here as in the States, they just speak a different language. There are good people and those not so good.

The religious thinking of the people as a whole is different from the American people due to their history of a State religion. This has created a complacency in them which is hard to shake. They have no desire for religion and just do not care. But, thanks to the Lord, there are those who do care, and we ask Him to help us reach those who do not care.



MEREDITH, Jack Clifton	November 5, 1930
Sharon Susie (wife)	May 9, 1940
Lolita Elise	September 17, 1961
Michael Wayne	August 5, 1963

I attended Harding College and was baptized by Richard Curry, April 1950.

Susie didn't attend college. She was baptized by Jack Lanham.

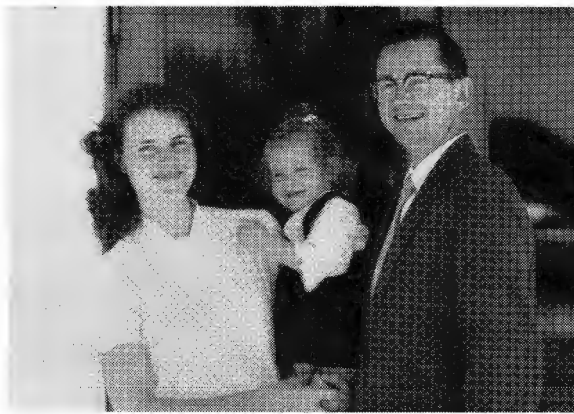
Present Address: P.O. Box 74, San Antonio, Puerto Rico, 00752

Entered the Field: December 1958

Baptized: App. 30

Sponsor: Several churches and individuals in the states are helping with my support. The churches are: Batesville, Mississippi; Auvergne, Arkansas; Portia, Arkansas; and Monticello, Indiana. Most of my support comes from the English congregation here in Puerto Rico; therefore, it would probably be considered my sponsor. This congregation is made up primarily of service personnel.

I can't remember any one in particular who influenced me to do mission work. The idea of knowing that so many Spanish speaking people had not had an opportunity to hear the gospel, influenced me more than any one other thing.



JACK MEREDITH FAMILY

While at college I received the G.I. Bill, but I also worked during the summers and preached almost every Sunday during my last three years of school.
My Parents: Duward Lee Meredith, and Julia Mae.

Place of Birth: Independence, Mississippi

Wife's Parents: Syrus Wittwer and Doris Ruth.

Place of birth: Las Vegas, Nevada



MERRITT, John Dow	October 27, 1894
Helen Pearl	March 10, 1910
John Roy Martin	July 15, 1944
Helen Roseland	November 13, 1945
Georgia Ann	March 9, 1953

Address: P.O. Box 60, Kalomo, N. Rhodesia, Central Africa

Entered Field: 1926

School Attended: Cordell College

Sponsor: College Church, Searcy, Arkansas

J. D. Merritt was baptized in 1908 by Brother R. N. Gardner. This took place at Odessa, Missouri, in a pond just off the campus of the old Western Bible and Literary College. Brother Gardner was President of the school while he was a boarding student. While a student in the Bible schools, he attended nearly every meeting when the preaching of the Gospel to the whole world was stressed. His brother, C. C. Merritt, helped him to decide to go.

Helen Pearl Merritt was baptized at Graton, California during the time Brother Winters was preaching there in 1920. Brother O. W. Gardner was her most inspiring teacher, and greatly influenced her to go to the mission field. She went with her parents who saved for years to get together enough money as fare to Africa.



J. D. MERRITT



HELEN PEARL MERRITT

THE BEGINNING OF MODERN AFRICAN WORK

By J. D. MERRITT

Brother John Sherriff began in 1900 preaching the Gospel to the African people. To do this, he used the school extensively.

Brother Sherriff was a business man. He understood all kinds of stone construction and made tombstones. To carry out his work, Brother Sherriff had two stone quarries, and a large stoneyard in Bulawayo. Oxen and wagons were used to transport his goods. This work required at times as many as a hundred African workers. On this stoneyard, in Bulawayo, Brother Sherriff had a shed under which the stone cutting took place, and at one end of the shed was a small room in which he kept his office and a drawing table. The young man who acted as night watchman was allowed to sit in this room between the rounds of his duty.

One night as Brother Sherriff was walking home from church, he dropped by to see how things were getting along at the yard. He saw a light in the office and peeked in to see what was going on. He saw the night watchman trying to read from a few leaves of a New Testament he had found, and was inspired to start a night school for the purpose of teaching his men to learn to read the Bible. Many of these men took advantage of this opportunity and learned to read. Some of them became Christians.

When an African begins to think about getting married, he goes to one of the larger towns or to the mines to find work to gather the money he needs to pay the bride-price and to set up his house. When he collects what he needs, he goes back home to stay.

Most of the men who worked for Brother Sherriff were from distant places, from Nyassaland, Mush-onaland and South Africa. Some of them went home preaching. I know some of them were successful and their work got so big that they began to call on Brother Sherriff for help. He visited these places, saw the work and did give help. He contacted Brother F. B. Shepherd and through him the Gospel papers, and got the call for help published. Later, Brother Sherriff visited the states and told his own story to the churches.

Sister A. M. Burton for years liberally supported the Sherriffs.

Brother and Sister Short were the first to answer this call for helpers and after them, Lawyers, Merritts, Scotts, Reeses, Shewmakers, and the Browns came.

The teaching of the Bible in the schoolroom is still one of our most useful methods in preaching the Gospel to Africa.

THE BENEFITS WHICH THE CHILDREN OF FOREIGN MISSIONARIES RECEIVE AT HARDING COLLEGE

By ROY MERRITT

Box 629, Harding College, Searcy, Arkansas

Many of the benefits which we, as the children of missionaries abroad, receive, are much the same as those received by other students here at Harding. We learn how to organize ourselves and our work so that we can operate efficiently under pressure. Our knowledge is developed, and we learn how to communicate with both friends and complete strangers more easily and fluently. We make many fine friends—ones who we will love for the rest of our lives. There are many opportunities to engage in personal work at the hospital, the old folk's home, or with individuals in other places. Many students may gain invaluable experience preaching at congregations nearby.

These, however, are things which any student—if he so wishes, may enjoy. These are many other benefits that we enjoy which other students usually cannot appreciate.

Of course, there are the monetary aids which Harding offers us in the form of part scholarships. These are appreciated very deeply. But there are other things—we have here an opportunity to love

and work with Americans, to have Americans—people of our own race, to teach us, and to be our friends. But not only this, these at Harding are generally Christians. To be a foreigner in a school abroad is hard; to be a foreigner, and a Christian too—possibly the only one in the whole school, is even more difficult.

Most missionary children are well-versed in the Scripture. They know the Bible stories better than the average American child, but they haven't been exposed to the "deeper truths", as it were, of our faith. Most of the sermons and Bible lessons heard were directed at heathens or new converts, and so, as a rule, we were not educated too much on the smaller facets of Christianity. Harding fills our need admirably.

Harding College, with her broad curriculum, outstanding teachers, and fine Christian atmosphere, is one of the best institutions in the world for the children of foreign missionaries. However, she is not the best for us only, but for any young person who will go to her for an education.

EMPHASIS ON EDUCATION IN ETHIOPIA

By J. C. MOORE, JR.

Mis Majesty, Haille Selassie I of Ethiopia, and his entire government are making a determined effort to educate as many leaders as possible both at the University at Addis Ababa and abroad. While this work goes on, the children in the villages are now to be taught for the first time, due to efforts of the Extension Service of the University of Ethiopia, under the direction of Dr. Linden Leavitt of Los Angeles and the cooperation of the Peace Corps. In talking with Dr. Leavitt in his office at Addis Ababa, I learned that less than 5% of the people are literate. In the rural areas few schools exist. Although the problems are very difficult, Dr. Leavitt said, "I still think this is one of the greatest challenges in education today."

The establishment of a school for the deaf for children who have never been taught anything before by members of the church has been recognized by personal interest of the Emperor's daughter Princess Tenanya Worq Haille Selassie, who was instrumental in providing land for the school on a 50 year lease at \$1.00 per year. The second year of study will be in operation in October. Lennie Darden, evangelist and teacher of the deaf from Berkeley, California, is in charge of this program.

Five students, children of business men and government officials are enrolled in Pepperdine College. On the return trip from Addis to Frankfurt the plane was filled with students enroute to the States, to London, and to Germany. A number are attached to hospitals in Germany for practical training. Many came from Kenya via Addis. I was present when 140 Peace Corps people were welcomed by the President of the University of Ethiopia. These are the teachers and technicians who will work in the



Minister of Education Meskel is shown discussing the work of the Church in Ethiopia with J. C. Moore, Jr., during Moore's recent visit to Addis Ababa. Mr. Meskel's daughter will be a student at Pepperdine College in January. The interview was arranged by Carl L. Thompson, evangelist in Addis Ababa.

local educational system. The traffic and effort in both directions are bringing our peoples closer together. English is the official language in school after the sixth grade.

More personnel needed—It is obvious that the work of the Church in Addis Ababa is directly related to the qualified men on the job. Another family is needed at once. A second family will be needed in July of 1964. Dedicated people who have a knowledge of sign language and who are willing to serve in this most difficult, but rewarding program of teaching and evangelization should write to: The Elders, Church of Christ, Box 62, El Segundo, California.



MOORE, Charles Wesley	June 15, 1932
Carolyn Ann	September 23, 1933
Charles W. II	October 6, 1955
James David	January 17, 1957
Contessa Ann	January 29, 1959
Ronald Scott	June 25, 1962

Address: c/o Church of Christ, Via Roccaromana 33,
Catania, Italy

Entered Field: 1957

School Attended: David Lipscomb College

Sponsor: Church of Christ, Box 329, Kingman,
Kansas

While attending Central Christian College, Brother Hugo McCord created a love for lost souls in my heart and I decided that I wanted to preach the Gospel and do mission work. When I moved to Lipscomb, Brother Don Shackelford was writing to John Butts in Sicily. Through Don, I became interested in the work of the Lord in Sicily and decided to move to Sicily after corresponding with John for almost a year.

It has been the privilege of the Church of Christ in Kingman, Kansas, to sponsor Brother Charles Moore and his family in the mission work of Italy. We have been well pleased with the results of the past three years work. His report has been more than gratifying.



CHARLES W. MOORE FAMILY

We are very happy to assume this sponsorship for another three or four years and wholeheartedly recommend him for the work. We feel sure that a hearing with him will convince you of his earnestness and sincerity of purpose. We encourage all who can to assist in this worthwhile work.

In the Master's service,
B. B. POUNDSTONE
JOHN MAPLE, JR.
HUBERT HUNTER
Elders



MOREHEAD, B. D.
Nellie Marie

August 2, 1897
August 6, 1902

Address: 1033 Belvidere Drive, Nashville, Tennessee

Entered Field: 1925; worked in Japan, returned in 1930

School Attended: David Lipscomb College

Sponsor: Waverly Belmont Church of Christ, Nashville, Tennessee

Brother J. M. McCaleb, home on furlough after three ten year tours in Japan, made a speech at David Lipscomb College which caused Brother Morehead to want to be a missionary. Brother McCaleb continued his work in Japan two more ten year tours—a total of fifty years on the field. He was never sponsored by a congregation nor promised a definite support by man. The Moreheads lived one year with Brother McCaleb in Tokyo and learned to think of him as one of God's greatest workers.

Brother Don Carlos Janes, after a visit around the world among the missionaries, spoke at David Lipscomb College which caused Sister Morehead to want to be a missionary. Perhaps Brother Janes influenced more young people to become workers abroad than any other man except some teachers in our Christian schools.

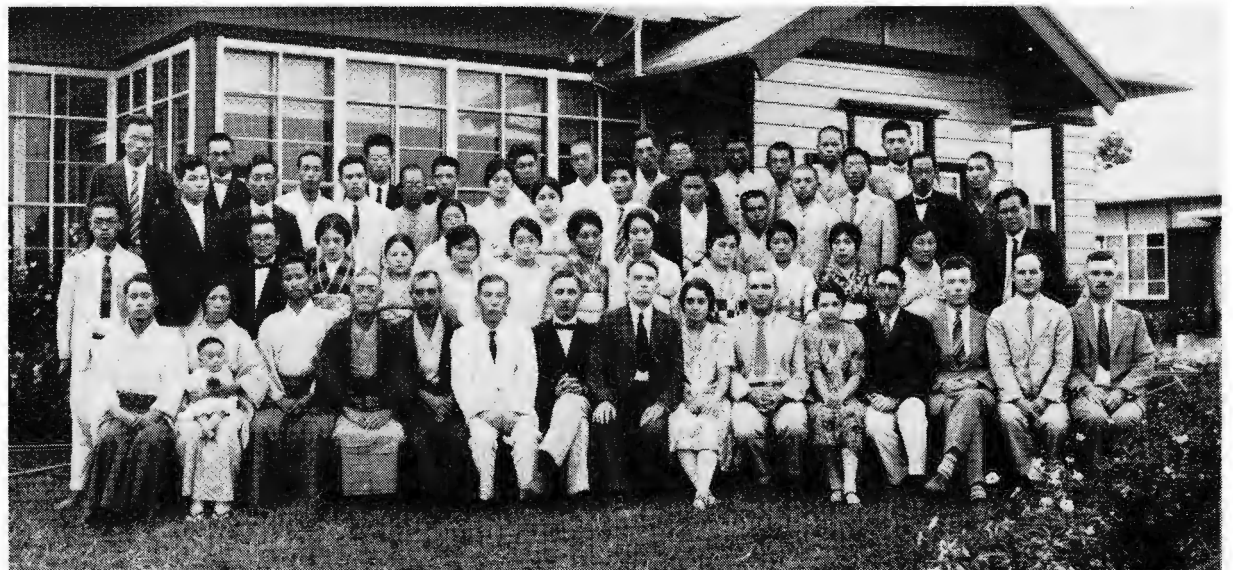
Brother and Sister Morehead did not travel among the churches prior to their going to Japan. Both railroad and ship tickets were bought by the Waverly Belmont Church. The amount of personal support was never discussed but a check came every month, enough to take care of all their needs.

After a year with Brother McCaleb in Tokyo, he took Brother and Sister Morehead to Ota, a town



Barney and Nellie Morehead and their Japanese Timothy.
Picture made in Tokyo, 1926.

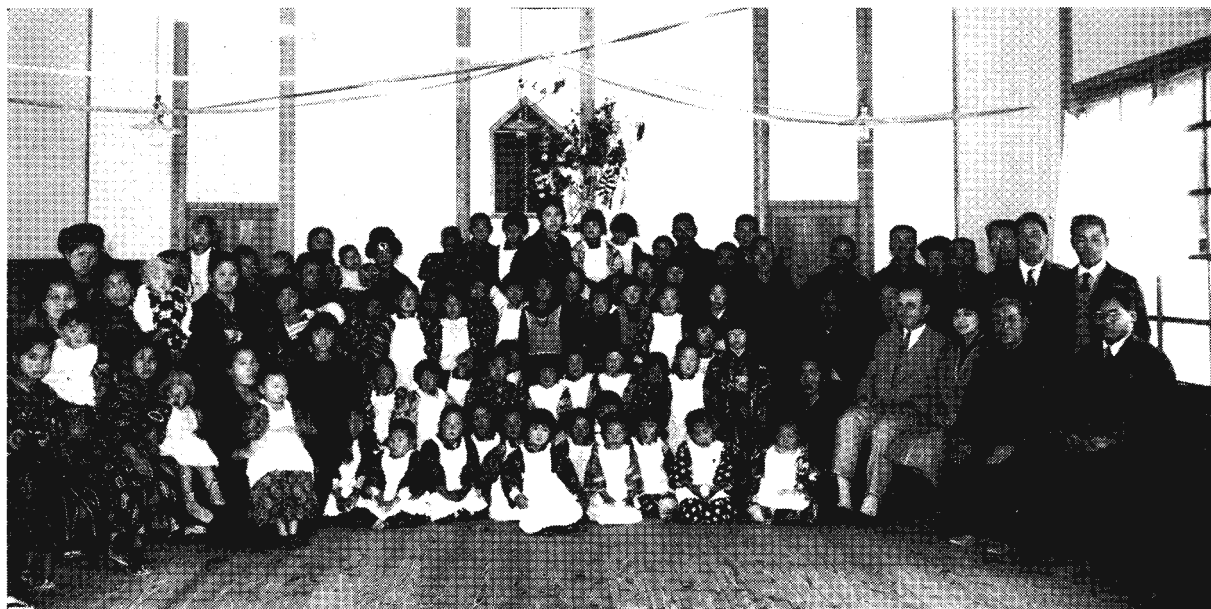
in which no one was doing any mission work. Here they began the King Bible School, a forerunner of Ibaraki Christian College, which is only eight miles from Ota. The school was named for Brother R. S. King, an elder of Lipscomb College church who encouraged Waverly Belmont Church to send the Moreheads to Japan. Brother Harry Fox moved to Ota when Brother and Sister Morehead came home. Sister Morehead had started a kindergarten. Sixty children enrolled the first year, and around one hundred children attended during the two years she conducted the school. According to reports ten years later, about half of her children became Christians.



Missionaries and Japanese Christian workers in summer of 1929. Ota Campaign. S. P. Pittman seated—middle front row. Picture made in front of the missionary home. This house has been moved to the Ibaraki Christian College Campus and is now the Home Economics building.

Brother S. P. Pittman, their beloved teacher, visited Japan as a guest of Brother and Sister Morehead in 1929. During part of this time, six missionaries and fifty Japanese Christians came to Ota to conduct the first planned campaign of this generation. This effort included personal work, tract distribution, and street preaching.

Since 1930, the Moreheads have continued a planned effort promoting mission work among the brethren on the home front by means of cottage meetings, visiting nearly four thousand churches, lectures at Christian colleges and World Vision magazine. They thank God for much fine cooperation the brethren have given.



Opening day Ota Kindergarten. Picture made September, 1929. Sixty children and some parents—interior of church house. Brother George Pepperdine's liberal contribution covered cost of building.



WORK I HAVE ENJOYED

BY B. D. MOREHEAD

Many a man goes about his job day after day wishing all the time that he were doing something else—that he had trained for some other occupation, or were qualified to do the kind of work his friend does. No credit to me, but thanks be to God, I have been happy in my work for the Lord.

After being a missionary in Japan for five years and returning to this country, I was brought to the sad realization that fewer than 1% of the Lord's people could name even two missionaries, where they were working and any facts at all about their families and lives. Most Christians were hardly aware of mission work; they were not giving, praying, writing letters, neither teaching nor encouraging their own children to become missionaries. It seemed to me, after prayer and meditation, that the work I needed most to do in the Lord's vineyard was to contact people and, as best as I could, help them to become aware and interested in missionaries and mission work. For the past thirty-three years, I have traveled 1,000,000 miles, used twenty cars, averaging 50,000 miles in each. To almost 4,000 different congregations and to people in homes representing about 10,000 families, I have spoken on behalf of the missionaries.

During these thirty-three years, my message has been based on the very convictions which motivated me first to be a missionary and later to enter this work of telling the missionary story to others. I have said that every creature is given a place in the world to glorify God and prepare for eternity. But how can he if he does not know about God? And who can teach him but Christians? When Christ said teach every creature and promised to be with us in the effort to do it, he did not give us an impossible task. God is able to make us able to do every good work. Every individual who comes to judgment without a chance to know Christ died for him—to the extent of our neglect to reach him by using our time, talent, and money—we will be responsible for his blood!

We may not be able to convert every creature, but we are to give him a chance by teaching him. The church did it in New Testament times because God's word tells us that every nation under heaven heard the Gospel. It is the same church to preach, in obedience to the same command, the same Gospel to the same humanity *now* as in Paul's day. I wish I could live long enough to see this accomplished in my day—to see the church enjoy the tonic which is in store for it when it carries out God's purposes.

I have already lived to see an increase in the number going or preparing to go as missionaries, and an encouraging rise in the interest of individuals in supporting mission work, but so much more is yet to be done. Because of this, and because of the joys and blessings I have had, I also wish I could live to see *many young men* in the work that I have loved doing for these thirty-three years. I have made many mistakes, but I had rather make mistakes *trying* than to do nothing for fear of making mistakes. Perhaps others who may enter this work can profit from my mistakes and do a more effective work, God willing.

Contacting missionaries in person and by mail as well as hundreds of brethren on the home front concerning this book, "Missionary Pictorial" has taught me the value of information. Brethren will do more mission work when they know the missionaries better and have a better knowledge of their work. In order to increase your interest in the pioneer work our brethren are doing, may each of you arrange to have one of them in your home at least once a year.

On an average of about two a year, at least fifty families from abroad have blessed our home by their visits. We know what these visits mean and the results.

Be sure to be in constant touch with at least one missionary and request that he keep you currently informed. Then pray for him each day by name and according to your understanding of his work.



MOWRER, Max D.	July 11, 1925
Mildred M.	May 5, 1925
Marianne A.	March 28, 1947

Max attended Harding College

Baptized by: J. Harvey Dykes in Wichita, Kansas

Mildred attended Harding College

Baptized by: J. Harvey Dykes in Wichita, Kansas

Current address: 619 S. Rosewood Avenue, Santa Ana, California

Max is presently teaching in the public school system while taking graduate studies at Chapman College.

Mildred is presently a medical secretary.

Entered Field: 1953, worked at Ibaraki Christian College, Omika, Hitachi Shi, Japan.

Baptized: 45 persons.

Sponsor: Northside Church of Christ, 20th and Jackson, Wichita, Kansas

I was encouraged to become a missionary by a visiting missionary originally. Then after entering college, received great encouragement from Andy T. Ritchie. While in college, planned field of work was changed from Germany to Japan because of a tape recording received from the workers at Ibaraki Christian College telling of the needs there. This report appealed to us greatly, causing us to set Japan as our goal.

Information regarding parents:

Gaylord S. and Hilda Mowrer, living at Peck, Kansas.

Henry O. and Elizabeth Minor, living at Milan, Kansas.

In teaching Bible classes in a country such as Japan, one runs into every type of person, from those with a Christian background to those who have never heard of Christianity before. In a high school Bible class, one student, after over a year of Bible study, asked a question about what one should do, who believed in Jesus Christ, but whose family was not at all sympathetic toward the Christian religion. This girl made no indication at the time



MAX MOWRER

that this was her problem. I answered the question according to New Testament teaching. Some weeks later the girl approached me privately stating that she wanted to become a Christian but that her parents had threatened to cast her out of the house and sever her from the family if she did. The girl was very disturbed about this, because her understanding of the Bible was sufficient to cause her to realize the consequences of failing to obey the Lord. After talking with me and considering the problem further for a short while she decided to be baptized. A very interesting point is that her parents did not carry through their threat, even though they did not agree with her decision. Such experiences as this make every sacrifice and every effort worthwhile, for it is this which we enter a foreign field to have a part in.



MULLINAX, Roy

Born in Rockport, Texas, 1927 and attended local schools. Served in U. S. Marine Corps during World War II (1943-46) in South Pacific (Iwo Jima) and Japan. Served in Korea, 1950-51.

Married to Joyce Evans of Sandia, Texas in 1946.

Baptized by Leo Owen at Rockport in October, 1951. Attended Harding College and Eastern New Mexico University (Bible Chair). Began preaching in 1952. Worked full time at Bula, Texas (1957) and Schertz, Texas (1958-59). Mission work in Taipei, Taiwan (1959-62) under sponsorship of College Church, Abilene.

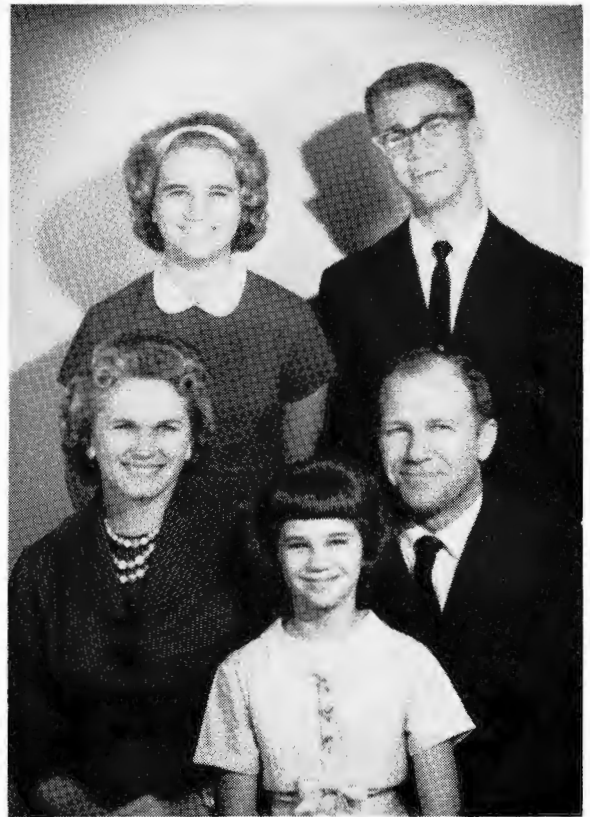
Spoke on Michigan Christian Junior College Lectureship in 1962 and 1963.

Has worked with Houston Christian Schools (1954-55); New Mexico Christian Children's Home (1956) and The 20th Century Christian Bookstore (1962-63).

Served as a deacon in Broadway Church, Houston, Texas. Inspired to do foreign mission work by hearing returned missionaries speak.

Children: Benny 16, Karen 13, Marcy 10.

Wife did not attend college.



Roy Mullinax Family in Taiwan

History of Work in Taiwan

American servicemen began meeting in Taipei, Taiwan in 1957. Contact was made with Chinese believers in 1958 and work began among them.

The Roy Mullinax family arrived in Taiwan in July, 1959 to begin work with both Chinese and Americans. In 1960 the Chinese congregation moved to newer, bigger quarters. During 1960 about 60 were baptized at this congregation. In 1961 another 39 were baptized. The converts who have remained faithful form the nucleus of the Hsin Yi Lu congregation, which will be the congregation the Mullinax's will go back to work with under the sponsorship of the Preston Road Church.

In December, 1961, a new congregation was begun with the conversion of David Jen and his wife. This is known as the Tung Hua Street Church. This group now has between 12 and 15 members.

A Chinese Bible Correspondence Course was launched in December, 1961, which has enrolled 2,400 students and has led to over 12 baptisms.

The Mullinax family returned to the U. S. in May, 1962, and turned the work over to E. B. Thweatt, Jr., who had arrived soon after the Mullinax's. He continued until May, 1963, when he returned to the U. S. Since then the G. I. brethren have been assisting the Chinese brethren.



Robert Edward was born Jan. 11, 1936; he attended Freed Hardeman College, Harding College and Graduate School, and the University of Toulouse, France. Degrees: B.A., M.A., Doctor de l'Universite (to be received June, 1964).

Patricia Hopkins was born Sept. 23, 1936; she attended Freed Hardeman College and Memphis State University. Degree: B.A.

Mark Edward was born Dec. 1, 1958.

Kimberley Elizabeth was born Sept. 30, 1960.

The McAuleys are sponsored and supported by the Union Avenue Church of Christ, Memphis, Tennessee.

In the spring of 1959, Bob McAuley was in his last year at Harding College and was doing local work with the church in Hickory Ridge, Arkansas when he heard Maurice Hall speak about the mission field of France. He was so impressed that he could hardly wait to talk to Pat about it. Was France the country that was calling them to come? Only a few weeks later an ad appeared in the *Gospel Advocate*: Missionary Hal Frazier is leaving Orleans, France; can someone come to take his place? This seemed almost a providential answer, and four months later, in July, 1959, Bob, Pat,



Bob, Pat (parents), Mark, and Kim (children) McAuley

and seven-month-old Mark were on their way to France.

The McAuleys' first year was spent in Orleans, made famous by Joan of Arc, a northern city whose staid, hard-to-reach population reflects the personality of a large portion of the French people. In the fall of 1960 the McAuleys, along with the Leo Hindsleys from Paris, the Winfred Wrights from Liege, Belgium, and the Jay Byerleys, just arrived from America, converged on the southern city of Toulouse, France's fourth largest, and a trade and industrial center since the Middle Ages. It was the opinion of these workers that there, among the more open, friendlier southern Frenchmen the gospel could more easily find entries.

Thus, in 1960 the church was established in Toulouse, and at the present time this is one of the two native churches in the entire southern two-thirds of the country. Still in Toulouse at the beginning of 1964 are the McAuleys and Wrights. In the difficult field of France, where there are less than a hundred known faithful Christians, and where there is only a handful of Christian men capable of eventually taking over the leadership of the native churches, the workers in Toulouse are encouraged by the fact that the congregation contains three faithful men, one of whom preaches and leads singing regularly. A small beginning? One of the hard lessons which most European missionaries have had to learn is that any real "success" in the numerical sense will not be seen in this generation or perhaps even in the next, but will come slowly but certainly, if men continue to heed the call "to go."



Robert E. McAuley baptizes Monsieur Ducos on January 12, 1964.

McCALEB, Elizabeth Reeves August 15, 1901

Address: Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken, Japan

Entered Field: May 4, 1961

School Attended: George Pepperdine

Sponsor: Vermont Avenue Church of Christ, Los Angeles, California

On May 4, 1961, three years ago, I first set foot on Japanese soil at Yokohama, after a seventeen day voyage on a Japanese freighter as the only passenger.

I had mixed emotions, feeling sorrow at the realization that I was several thousand miles away from my native land and loved ones, but also experiencing joy that one of my long cherished dreams had come true and that I was actually in the country where my husband, the late J. M. McCaleb had spent almost fifty years of his life and had given so much of himself.

Would the other dream come true? God has not yet revealed the answer.

In 1929, Brother McCaleb made a trip around the world visiting the missionaries who were in the field at the time. Soon after his return, he wrote the book, *On the Trail of the Missionaries*. It has long since been my burning desire, not only to visit Japan, but also to make a similar world trip, noting some of the changes and observing the increase of workers in the Lord's vineyard.

Whether or not this dream is fulfilled will be determined by God's will. He has made it possible for me to come to Japan and for this I am thankful. I am also grateful for the invitation to make my home on the campus of Ibaraki Christian College while here and for all who had a part in my coming.

The missionary families have been lovely to me and have made me feel welcome and at home. I am happy that I can help a little in the program by teaching their children and helping the Japanese with the study of the Bible in English.

Although I did not intimately know the late J. M. McCaleb until in his sunset years, my knowledge of him and his work in Japan dates back to



MRS. J. M. McCALEB

my childhood days when I heard him speak at our little country congregation near Murfreesboro, Tennessee. I still remember the table on which many Japanese idols were displayed, and his kind, gentle manner. My mother purchased one of his books, "Christ the Light of the World," which had recently been published.

Little did I realize at that young age, that God had plans for me that I knew not of, and that I was destined to become the second wife of this missionary from across the sea. And how could I know that many years hence, I would be writing this article from the same country.

Since that time, I have always known something of Brother McCaleb and his work as a missionary, but not until God brought us together as husband and wife, did I really learn to know this great man of God and his magnanimous spirit.

Our marriage took place on January 27, 1942, soon after his final return from Japan in October, 1941, almost fifty years after his first attempt to take Christ to the "Land of the Rising Sun", a land in darkness without a knowledge of God's love.

For almost twelve years following our union, we walked hand in hand. He was a kind, loving, considerate husband and father and our years spent together were happy, busy ones for both of us, in spite of the difference in our ages.

Although advanced in years, Brother McCaleb was young in spirit, sound in mind and body.

On July 2, 1944, God blessed our home with a baby daughter, Ann Elizabeth, whom he permitted us to keep for almost three months. Her brief stay brought us much joy.

During the first five years of our married life, Brother McCaleb filled many preaching engagements and taught a class at George Pepperdine College on Oriental Religions. He especially enjoyed this work for he loved young people and always went away joyfully to meet his classes. The young people loved him too, and often came to the house for advice and counsel or to talk and sing.



McAuley house (left over garages)

Even after his first heart attack at the age of eighty-five, he tried desperately to continue his classes as long as possible, the students often coming to the house when he was unable to leave it. The summer before, we went with a group of workers to Juneau, Alaska, to help get the Lord's work started there. This was a strenuous trip, but he seemed to stand it well and taught in the second half of summer school on our return.

We lived simply but had a comfortable home which he loved and dedicated to God's service. He was always hospitable and enjoyed our guests who visited us.

He never grieved over the loss of his home in Japan and often quoted, "They took joyfully the spoiling of their goods".

He had a keen sense of humor, but never engaged in frivolity or vulgarity and frowned on anything bordering on the sacrilegious. He was humble and did not "think of himself more highly than he ought to think", yet he was strong in faith and confidence through Christ Jesus. Though humble, he appreciated compliments and after receiving one often quoted the following:

"There is an old adage of the schools
that flattery is the food of fools;
But now and then, ye men of wit
Will condescend to take a bit."

He was open and frank and free from all forms of hypocrisy and deceit. He was truly a man in whom there was no guile. He was courteous and helpful to all—the poor as well as the rich. He loved peace

and was a peace-maker, often breaking a tense moment with prayer. He was calm and self-controlled, temperate in his habits and able to push away food that his body did not need. He was diligent—never idle—yet never working to the point of exhaustion. During his years of illness, he wrote several hundred poems by hand.

He loved nature and the out-of-doors, loved to work in his garden and took pride in doing things well.

Although he suffered much during his illness, he was patient and kind and easy to wait on, always grateful and appreciative. The last few months of his life were practically free from pain and he discontinued the pain medicine which he was opposed to from the beginning.

His last thoughts seemed to dwell on the joys of Christian fellowship and he spoke concerning it to a group of friends who called, only a few days before his death. He had many friends who visited him often and they seemed to receive a blessing and inspiration as well as he.

He was one of the most Godly, Christ-like men I have ever known, tender and forgiving, yet courageous and fearless; able to put Satan to flight with the "sword of the Spirit which is the word of God."

He went home to be with the Lord on November 5, 1953. "Precious in the sight of the Lord is the death of his saints. Ps. 116:15.

He has departed this life that he may rest from his labors, but his works do follow him. Only eternity will reveal the souls he has led to Christ and the good he has done.

—ELIZABETH REEVES MCCALED



McCOWN, Roy R. (Bill)	June 25, 1917
Billie L.	May 24, 1921
Janet La Rue	January 13, 1942
Roger Lee	February 4, 1944
David Layton	February 2, 1949

Brother McCown was born in Prescott, Arkansas, son of Roy L. and Verna M. McCown. He was baptized at eBacon Hill in San Antonio, Texas, June 19, 1933 by Thomas G. Fowler, in a meeting conducted by John A. Dickey, then preaching for the Southside congregation in Fort Worth, Texas.

Sister McCown was born in Hawley, Texas, daughter of Cyrus F. and Bernice Simpson. She was baptized at the Hope congregation near Merkel, Texas by Brother Hubert Derrick in the summer of 1933.

Brother McCown attended San Antonio Junior College and Abilene Christian College.

Sister McCown attended George Pepperdine College in Los Angeles, California.

Entered Field: August, 1960

Baptized: 12

Sponsor: Hillcrest church, Arlington, Texas

Present Address: P.O. Box 179, Willow Grove, Penna.

In 1959, while working with the congregation in Rocky Comfort, Missouri, Brother McCown read an editorial in the FIRM FOUNDATION in which Brother Lemon reported a work being done by the military stationed at Incirlik Air Base near Adana, Turkiye. Being impressed by the great need and challenge, Brother McCown contacted M/Sgt. Clyde Wisham, then stationed at Incirlik for further details.

As a result of these communications, the McCown family resolved to go as a missionary family to the Moslem land of Turkiye.

The Hillcrest congregation in Arlington, Texas assumed the full support and the oversight of the McCowns work, and on 5 August 1960 the first missionary of the church entered Turkiye.

After one year, this missionary activity was suspended by the Turkish government, and although an additional year was spent in Turkiye processing various appeals, it finally became necessary for the McCowns to leave Turkiye.

They returned to the States in August of 1962, and were sent by the Hillcrest church to the Northeast to help in establishing a congregation in the area just north of the great city of Philadelphia.



ROY R. McCOWN FAMILY

Group picture made of the McCown family just prior to their entering field in 1960.

They arrived in Pennsylvania in February of 1963, and in March a congregation was organized and began meeting, with five families who lived in the area, in the basement of a bank building the first Sunday in March of 1963.

This congregation took title to property located in Warrington, Pennsylvania in October and now look forward to the growth of the church in this location.

The Hillcrest congregation ultimately plans to send the McCown family to work in Germany in the area of Trier.

While overseas the McCown's daughter, Janet, met, converted and married an airman stationed at Incirlik. They spent one year in Germany where Brother Cress became active in the work of the Lord. The Cress family now lives in Warrington and contributes much to the work of the new congregation.

The oldest son, Roger Lee, is currently a student at Harding College, Searcy, Arkansas, where he is preparing himself to preach that he might enter the mission field. He desires to return to Turkiye if and when the door is opened to christian missionaries.

The youngest son, Layton, is a student in Keith Jr. High school. Upon graduation from high school he, too, plans to enter Harding College.

Upon his finishing high school, Brother and Sister McCown plan to enter the work in Germany.



McMILLAN, Earle
EuAlice Dean
Mark

March 8, 1933
May 11, 1937
December 22, 1962

Address: Abilene Christian College, Abilene, Texas.
Entered Field: 1959

Sponsor: LaMarque, Texas, Church of Christ

Our missionary activity in Scotland was sponsored by the LaMarque, Texas, Church of Christ. We went to Scotland in June of 1959, and remained there for three years. We were co-workers with Brother Andrew Gardiner, a native Scot. In the three years that we were there, there were about 25 baptisms. Every conceivable means of approach was used and I think that we felt that nothing really bettered personal contact. The church in Edinburgh, has its own building, thanks to the work of a lot of brethren, especially Brother Clyde Findlay.

Mission work in the British Isles has long been neglected for no apparent reason. There are approximately 55 million people and never have we had more than seven fulltime workers. Presently in Scotland, a country of 5 million people there are two fulltime workers. There is obviously no language barrier in any English speaking country. Why these countries are neglected in the way that



EARLE McMILLAN FAMILY

they are, is a difficult thing to understand. Admittedly the work is slow, and difficult, but that is true in many places.

Plans are to establish another congregation in Edinburgh within the next year, probably with another campaign type effort. A number of people are already making plans and it looks to be a wonderful experience. Ultimately, we hope to have a part in the establishment of a chain of congregations across the lowlands of Scotland.

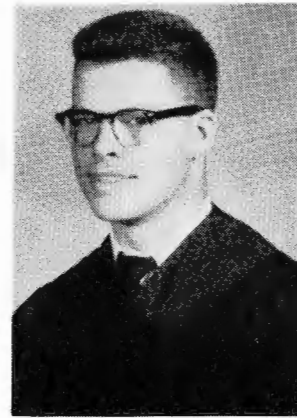


McMILLAN, William Ray December 29, 1941
Parents: William John and Marie Lenora McMillan
Address: Mawlai Phudmawri, Shillong
Address: Mawlai Phudmawri, Shillong, Assam, India
Entered Field: July 31, 1963
Sponsor: Wawota Church of Christ, Saskatchewan,
Canada

Through childhood and most of my teens I was subject to my grandfather's (M. M. Tromburg) misgivings of never entering a mission field himself. Then, in late 1962, Brother J. C. Bailey asked me if I would accompany him to India.

Two Interesting Experiences

Friday, August 16, Brother Don Perry and I were invited to the local Shillong rotary. Pakistan's Assistant High Commissioner, who is stationed here, was also a guest, and after the meeting, invited us into his home. He is a Moslem and was being visited by his two brothers, also Moslems. A Hindu lady, who has been teaching school in England, was also a guest. His wife is a European Catholic. We might have to wait many years in America to be invited into a high commissioner's home and be able to discuss religion as freely as we did that evening!



WM. RAY McMILLAN

Friday, September 13, in less than four hours, I was able to distribute more than 1800 tracts, while standing in the streets of Shillong. Dozens stopped to chat and make inquiries. One Hindu lady even asked if it were possible for a heathen to embrace Christianity!



NADEAU, Jack	April 17, 1920
Kathryn (Kay)	May 5, 1924
Deanna	September 14, 1944
Donna	February 14, 1946
Janet	November 6, 1947
Timmie	April 26, 1951
Jack Jr.	October 11, 1954
John	December 24, 1955
Philip	July 1, 1960
Phyllis	November 9, 1962

We both attended Harding College and I attended Southwestern in Fort Worth for two years of graduate work.

Central church in Denison, Texas sent us to Germany in 1948. Two years later Skillman Avenue church in Dallas took over our full support and supported us through 1957.

Preston Road church in Dallas will be supporting us fully this time with Travis Street church in Sherman and the church in Sudan, Texas each supplying \$100.00 per month for a working fund.

The Life of a Missionary Can Be an Exciting One

Twenty years in the ministry and fifteen of these in the mission field has proven the above statement to be true.

Our first mission efforts came immediately after graduating from Harding College in 1943. Alone and still single I went to famous Reno, Nevada to be a missionary for the church in Burkley, California. There I was married to Kathryn Drake of Little Rock, Arkansas whom I had met at Harding. Two years in Reno, two years at Oregon City, Oregon, and one at Apache, Oklahoma gave us some good experience before moving to Zurich, Switzerland to await entrance into war-torn Germany. By this time, 1948, we had increased from two to five—then having three little girls.

Life in Zurich was exciting! We spent nine months there studying German and awaiting entrance permits into Germany. Then we moved to Munich in the summer of 1949. The following eight years were spent there establishing and strengthening the church.

The first four and one half years were the busiest of our lives. We were learning German day and night besides helping thousands of people with food and clothing and preaching to hundreds in school buildings and bombed-out meeting places of various kinds, including tents and barracks. We worked long hours seven days a week but we were the happiest we've ever been. Today there are two fine churches in Munich with German leaders and preachers carrying on for the Lord. Credit, of course, goes to many. However, God must receive all the glory. During this time we adopted a German baby boy to go with our girls. He is now 12 years



JACK NADEAU FAMILY

Back row from left to right: John, Donna, Janet, Deanna, Timmie. Front row from left to right: Jack, Jr., Philip, Phyllis, Kay, Jack.

old. This must have started us off on boys for now we have three additional ones born into our family.

After 4½ years of living among the ruins and reconstruction of a great city and living with people whose nerves were shot after many years of war, hardships and starvation, we returned to the U.S.A. for a season of pleasant experiences.

During our nine months in the states we raised \$15,000 dollars among some 100 churches for a building in Munich. Besides I spent three months in bed with yellow jaundice.

The highlight of our missionary experiences was to return to the field of labor. Our second tour lasted four years and we returned to the States. We've been back six years now and have worked with churches in Texas. In October 1962 the Wood Street church where we now labor sent me to Germany for a month's mission work. I preached in Berlin, Nurnberg, Munich, and Essen, Germany, Vienna, Austria, and Zurich and Berne, Switzerland. Our oldest daughter, Deanna, accompanied me. She attended German public schools eight years in Munich so she really was at home back in Germany.

At this writing, Feb. 13, 1964 plans are to return to Germany in June of this year. We are going to Cologne this time. It is the third largest city in West Germany and doesn't have a church of Christ.

Our decision to return was not an easy one in view of our large family and three of them in their teens. However, we believe the Lord is leading us in our decision and if He leads then we know it must be right. We have experienced every indication of His leading and feel assured he is leading us.

Since November 1st, 1963 He has given us a supporting congregation. The Preston Road church in Dallas will support us in full and two other churches are to fellowship us with working funds—the Travis Street church in Sherman and the Sudan, Texas church.

NADEAU, Ted	February 14, 1923
Betty Jean Harper Nadeau	July 22, 1929
John Mark Nadeau	July 3, 1950
Janet Kay Nadeau	September 29, 1951
Karen Sue Nadeau	April 15, 1956
Linda Lou Nadeau	March 29, 1957

Entered Field: 1951

School Attended:

Ted Nadeau, Tulsa University, Harding College, Searcy, Arkansas

Betty Jean Nadeau, Harding College, Searcy, Arkansas, Southwestern College, Winfield, Kansas

The first time I ever saw Germany, I was looking across the Rhine River through a pair of binoculars from the French side. This was in the fall of 1944. Early in 1945, the 45th Division arrived in Munich, Germany. I remember thinking that surely no one will ever clean up this mess, as I looked over the downtown section of the city. Most of the buildings were reduced to rubble and it all was piled neatly in the center of the streets. Most of the people had left, only a few elderly men and women were to be seen.

Six years later I returned to Munich as a preacher of the Gospel. I was amazed at the many people who had returned and at the great progress they had made in restoring their city. There were still many vacant lots however, where formerly houses stood. Lots were cheap and readily available then. The church purchased a choice building lot at Mogart Street 12. A nice building now stands on this lot. We did not have the money to buy a lot in Augsburg, a city of 300,000 about 45 miles from Munich where I moved in 1953.

How a New Congregation is Begun

We knew no one in Augsburg. We only knew that it was 95% Catholic and that we wanted to preach there. So we found a vacant lot, found the owner and persuaded him to rent it to us for three weeks. We borrowed a tent from the Frankfurt brethren and put it up on the vacant lot. All the people at first thought a circus was moving it. Then we put up a big sign announcing a Gospel meeting to begin one week later. We were not cer-



TED NADEAU FAMILY

tain we would have anyone to preach to that first night, but we knew we had to do all we could and leave the rest to the Lord.

My brother Jack and I, after praying, left our hotel room about fifteen minutes before starting time. We drove slowly (I guess we lacked faith) toward the tent. When we arrived we were a bit surprised to discover the tent full of people. Jack says there were 210 people in the tent the first night. I was too excited to count them.

We intended to hold a one week meeting, but interest was so high we continued for two weeks. At the end of two weeks of preaching, ten people announced that they wished to be baptized into Christ for the remission of their sins. This was the beginning of the church in Augsburg, Germany.

We worked with the church in Augsburg for three years. We were being supported by the church in Slaton, Texas; North Sheridan and Brookside churches in Tulsa, Oklahoma. We were called home in the Fall of 1955. Now, after nine years in America, we hope to return to Germany to preach in Cologne, a city of one million people and no church of Christ. The church at Winfield, Kansas, is sending us out this time. They are supplying all of our travel expenses plus \$100.00 per month of our support.



NEWTON, John Lee	May 27, 1922
E. Jeannette	November 21, 1922
Barry Lynn	August 15, 1961
Gregory Lee	January 19, 1963
Raymond E. (adopted)	May 20, 1949
Elaine I. (adopted)	September 18, 1947

Brother Newton attended the Kerpel School of Dental Technology, New York City and later Abilene Christian College as a special student.

Baptized by: E. J. Sumerlin, February 22, 1953.

Sister Newton attended David Lipscomb College.

Baptized by: A. R. Kepple.

Home address: 88 Orange Grove Road, Coopers Plains, Queensland, Australia.

Church address: P.O. Box 6, Holland Park, Queensland, Australia.

Entered Field: September, 1963.

Baptized: 5

Sponsor: Central Church of Christ, Bakersfield, California.

Additional contributors: Glenwood Church of Christ, Tyler, Texas; Central Church of Christ, Cedar Rapids, Iowa; Church of Christ, Toddville, Iowa

Brother E. J. Sumerlin was instrumental in encouraging me to teach others the way more perfectly. The desire to enter the foreign field came as a result of reading both the Bible and the Christian Chronicle.



Temporary church building



JOHN LEE NEWTON FAMILY

Brother Newton was born in New Bedford, Massachusetts. Parents: John L. Newton and Eva Loader.

Sister Newton was born in Linn County, Iowa. Parents: Milton W. Fleisher and Mabel B.

There are two missionaries and their families now working with the Holland Park Church of Christ, J. L. Newton and Forest Suddeath, Jr. This congregation now has 37 members with 26 children. They are paying for their temporary building themselves and plan to carry as much of the financial load for their new building as possible. The church will have to build within the next two years to comply with the law.

An active young people's program is in progress and guided by brother Forest Suddeath, Jr. There are 9 young people, either members of the church or children of members, in the group. Several visitors also attended these meetings, picnics, etc.

Cottage classes are conducted and members are alert to seek new contacts. About 50 per cent of the church are new Australians. Thus far the church includes English, Lithuanian, Dutch, Chinese, Americans and Australians.

"We find the Australian people a happy, friendly people and their country a very beautiful one. We are encouraged to do a good work here and to make Australia our permanent home."



NORTHEASTERN INSTITUTE FOR CHRISTIAN EDUCATION

VILLANOVA, PENNA.

NICE, A Moving Challenge

Missionaries are men who rise to meet challenges, and the challenge of establishing the Church in the most populous region of our nation has been met with vigor. In the last 25 years, the Church in the Northeast has grown by about 1000%. With this growth, Christian leaders in the Northeast looked for prospective leadership and support. There was a true scarcity of manpower for Christ and limited educational opportunities for the Christian youth of this area. They first began to talk seriously about a Christian school in 1950 or 51 when a small group of Christian workers in the state of Maine met to talk seriously about formation of a Christian school. Soon it became a principle topic for most of the discussions at their gatherings. At first their dreams related to Maine only and they projected a preparatory school that would be operable in the plant of one of the churches. However, visitors from other states also attended some of these gatherings and expressed their desire for a school that would serve all of New England, and as the talk continued, service to the entire Northeast was included. Thus it is that the dreams of the few expanded from the concept of the original planners to the broader horizons of service it now holds.

As plans became more concrete, the Church in Newport, R.I. purchased a piece of property because of its adaptability as its use for a Christian school. The availability of this property excited Christian leaders and accelerated their study and planning for a school.

A steering committee was named at a meeting attended by interested Christians coming from an area extending from Maine to Virginia. Within a year, a second committee was empowered to name the core of an initial board.

The board, thus created, entertained a number of locations and sites, and after full study, decided that the Philadelphia area was the most desirable location for the school. Located in Philadelphia, the school would be in close proximity to the major centers of culture. Here also was the birth place of documents of our land of liberty. Within a four hundred mile radius from the school, 28% of the nation's population could be found. Many large libraries, opera houses, musical centers, museums, and other such cultural advantages would be available to the NICE students. Being just a hundred and fifty miles from our nation's capital and 90 miles from the heart of commerce in New York City, Philadelphia itself is the second largest port in total tonnage serving the U.S.A.

In the middle of 1955, a 35 room mansion in the city of Villanova and 24 acres of land surrounding it, was purchased. "Claremont", as it was called, is located in the heart of the distinguished Mainline district that is characterized by comfortable homes and wide lawns. Most of the beautiful woods have been preserved in housing developments of the

area and beautiful scenery is common place. The initial purchase price of the Clothier estate was \$182,500.00.

An intensive effort during the next three and one half years permitted the retirement of this indebtedness and made possible some improvements and the purchase of school equipment. A staff and faculty was recruited and the school was opened in September of 1959 with forty-five high school graduates. As these entered for their first year of work above the high school level, Northeastern Institute for Christian Education began the real business of educating young people along Biblical lines.

In 1960-61, the second year of university parallel work was added, and 77 students were enrolled. Thirteen of the first graduates received diplomas in June of 1961. In September of 1961, 62 students were enrolled. In 1962, 68 students were enrolled. And in 1963, 82 students were enrolled. On the basis of applications received in the Spring of 1964 (the time of this writing) a projected enrollment for the Fall is between 125 and 175 students.

The facilities of the school include a beautiful campus, with formal and informal gardens of rare trees and shrubs, a mansion with over 30 rooms that affords classrooms, faculty offices, a chapel, a library, a student center, a dining room, and dormitory space for some of its students. Two other existing buildings are now being used for Home-Economics and Fine Arts and an Administration building. The larger of the two buildings serves as the Administration building and will soon be remodeled to provide increased usefulness. A new building is under construction which will house 64 students and has a capability of housing more than 90. The school library has over 6,500 volumes. School laboratory equipment has been continually upgraded beyond the beginning minimal basic requirements. The first president of the school was Dr. Rex Johnson who served the school in its formative period. Upon his resignation, the Chairman of the Board, J. Harold Thomas, was appointed its president. While serving as president of Northeastern Institute for Christian Education, President Thomas received his Honorary Doctorate from Pepperdine College in Los Angeles, California. Other early administrators were: Richard Waggoner, Business Manager; General T. R. Rampy, Assistant to the President; Chesley Smith, Assistant to the President; Mont Whitson, Ph.D., Vice-President; W. Everett Ferguson, Ph.D., Dean; and Ralph Diehl, Business Manager.

Upon the resignation of Doctor Thomas in 1962, Elza Huffard, who was then serving as Superintendent of the Schults-Lewis Children's Home in Valparaiso, Indiana, was selected as its President. President Huffard was well known in the Philadelphia region having worked for many years as minister for the 56th and Warrington St. Church

of Christ. The present administration includes: Dale T. Lemon, Vice-President; Charles F. Myer, Jr., Dean; and James L. Kee, Business Manager. During the last year there were 23 faculty members; ten were full time, and thirteen were part time. As is typical of missionaries, they work for lower pay and many have donated their services.

Excellent course offerings include both a college parallel and terminal programs listing such subjects as Bible, Biology, Business, Chemistry, English, Education, History, Languages, Mathematics, Music, Physical Education, Physical Sciences, Psychology, Pre-Engineering, Secretarial Courses, Speech, and other related subjects given according to the needs of an increasing student body. NICE Emphasizes high standards in academic work, while implementing character training with Biblical instruction. Its purpose is to prepare young people of churches of Christ for service in the Church and community. Its two-year post-secondary program in the arts and sciences is totally Christian in its emphasis. Its philosophy of education is found in its strong belief in God, Christ, and the Holy Spirit, and the Bible as the true revelation of God.

Leading young people to achieve the highest self-fulfillment for their personal ideals and in their service to God is the aim at Northeastern Institute for Christian Education. Adequate information in basic areas of knowledge and guidance in the techniques of learning call for adequate equipment for development of primary skills. To insure that adequate knowledge and guidance in technical skills in the proper way, the administration, staff, and faculty seek continually to create a climate of academic inspiration for their students. By providing well-trained teachers and a program of continuing improvements in library and laboratory facilities through daily periods of Bible studies, worship and meditation, it is believed that NICE has set before its young people an open door.

In a report published to the brotherhood in 1963, President Huffard and the administration stated that their general aims were:

1. To instill spiritual values, to develop personal skill, to heighten the social sensitivity of their students through the arts and sciences while living in a Christian environment.
2. To expose their students to the accumulated knowledge of the ages and to give all assistance necessary to lead them in applying that knowledge to their own times.

3. To acquaint young people with God's inspired message and to guide them in the application of the principles of the Bible in their daily life.

As NICE develops, it has moved into some challenging new areas and in 1963 started an educational plan called the "Six-Six" Program. This program provides the opportunity for a working student to secure six months employment and by taking out the time that is normally wasted and still get his full academic credits. Since this program started, there has been a rapid increase in the number of students who have enrolled and the administration's pledge is that any student who is willing to work shall not be turned away from the school for a lack of opportunity. Many new programs are being planned that will provide course offerings to meet the needs of almost any segment of the church population in the Northeastern and East Coast regions. Being at the cross roads of the eastern part of our nation, this strong Christian school will attract young people by the scope of its curriculum, the high academic and spiritual quality of its faculty, and the adequacy of its equipment and facilities. As the school matures, it will be a powerful force in following up the work of these many missionaries who have toiled so hard to create a climate for the growth of the Church. The school is seeking to assist them by training the young people the Church has converted to Christ.

Yesterday, men dreamed dreams and toiled to bring NICE to reality. Today, we have their first fruits of faith and labor built upon the sacrifices of yesterday. The visions of yesterday have only the first glimmerings of their full realization today. "What of tomorrow?" Of tomorrow, we cannot answer, for the future lies shrouded in the dim mists of things yet unseen, but when today is built upon the foundations of truth, as revealed by God in the New Testament, and as long as dedicated men serve her, she will remain as a power and an influence throughout the world. Men and women who were trained within her confines will rise to call their Lord blessed because He provided them a place to grow. Of the 82 students enrolled in 1963, 15 or more now plan to preach the gospel. Who knows, perhaps more will be added to their number as the years increase and missionaries will move abroad, trained at Northeastern Institute for Christian Education for total service to Christ.

Northeastern Christian continues to build as she meets her moving challenge.

NICE is proud of her role of service to the Northeast and the world of Christianity.



OLBRICHT, Glenn Calvin	April 10, 1931
Sarah Kathryn (Privett)	August 9, 1933
Hoseph Ray	August 23, 1955
Joseph Ray	August 23, 1955
Anita Martha	June 14, 1957
Glenda Karen	March 14, 1959

Address: Adamstrasse 27, Nurnberg, Germany
Entered Field: 1959

School Attended:

Glenn Calvin, Harding Christian College
Sarah Kathryn, Harding Christian College

Sponsor: Rosemont Church of Christ, 4041 Ryan
Avenue, Fort Worth, Texas

Glenn Olbricht was born in Thayer, Missouri. His parents are Ben J. Olbricht and Agnes (Taylor) Olbricht. Kathryn (Privett) was born at Damascus, Arkansas. Her parents are the late Ray Privett and Oneta (Mahan) Privett.

Several people helped to encourage us to be missionaries. It began with my parents who encouraged me to preach. My wife, as a Baptist, wanted to be a missionary. The Glenn Boyds who are co-missionaries with us, have done much to encourage us. College teachers who have been of much encouragement to us were Charles Pitner and Andy

T. Ritchie, Jr. Missionaries such as Jack Nadeau and Otis Gatewood helped encourage us to go.

One of the highlights each year to me is the German Men's Lectureship. This not only affords one the opportunity to hear a plea for New Testament Christianity, but also gives one a chance to be with other missionaries and German brethren. Each year the lectureship is held in a different city and we are able to get acquainted with other works.

An elderly woman of over 85 years became a Christian. We would probably say that she is too old to do much in the Lord's work. She was always teaching others until the day of her death and brought two other people to Christ. She was also very faithful in attendance. After her death, we learned that she was not only a daughter of Abraham by faith, but also by birth.

Another reward here on the German mission field is the work with the service people and in turn to see them become great workers in the Lord's vineyard. After these people go back to the states, they continue to be interested in mission work. Others of them receive the inspiration to preach. Some of them even go to college to prepare themselves better.

One young man who was here plans to come back and be a missionary in Germany.



ZAMBOANGA CITY, PHILIPPINE ISLANDS

This work started in 1945 when Frank Trayler landed with American Liberation troops as a chaplain. Brother Trayler baptized over forty during his short stay in Zamboanga. Realizing that he must follow the troops to other liberation operations, brother Trayler asked for missionaries to come to Zamboanga. The L. E. O'Neals answered that call, the first family to be sent out of the States to a foreign mission following World War II.



The family included L. E. and Wilkey, graduates of East Central State, Ada, Oklahoma, and four children Eldon (12), Ann (9), Kenneth (4), Lou Ellen (2).



The Gumerindo Mendoza family. Brother Mendoza is a government employee at San Ramon Penal Farm, his wife (Jesusa) is a school teacher. Both were converted from Romanism. Children from oldest: Eduardo, Marta, Junior, Elisa, Louis. The statue held by Eduardo represented Gumerindo's Patron Saint until he obeyed the Gospel of Christ. It was discarded to the trash can, but we retrieved it for this picture.

Sponsoring congregation: Oak Park Church of Christ, Sacramento, California. Minister: Frank Trayler. Elders were M. C. Carman and J. N. Gardner. Time: four years, 1946-1950.

Sponsoring congregation for second trip was West-side Church of Christ, Duncan, Oklahoma. Minister: Orin Utley. Elders were L. W. Pribble, Jack Nelson, Ed Snider, J. C. Wilkinson, Elmer Gentry. Time: two years, 1953-1955.



Results of six years in Zamboanga City

a. Purchase of an excellent lot, about one acre, in a good residential area and very near Zamboanga Normal School and Zamboanga School of Arts and Trades.

b. Permanent building (Picture No. 2) and permanent residence for minister. Also septic tanks and temporary dormitories. Lot and buildings cost just over \$10,000.

c. Establishment of Zamboanga Bible School which trains thirty to fifty young men and women each year for church teaching, leadership, and preaching. Many of these have been very active in the Lord's work since graduation.

d. Five new congregations started.

e. Over 300 baptisms; including Romans, protestants, Mohammedans, and Pagans.

f. Many hours of work with prisoners in San Ramon, several included in baptism figures.

g. Many American Christians had the privilege of helping plant Christ's gospel in a new area. The glory and the increase are the Lord's.



Church Building, Zamboanga City, P. I.

Church building in Zamboanga City. This building was constructed by missionaries, two brethren who were carpenters, and the young men who were being trained in Zamboanga Bible School. There are two permanent class rooms and two temporary, baptistry, septic tank for two rest rooms, and auditorium which seats about 150.



PADEN, Cline August 22, 1919
 Jo Iris Cathey Paden December 28, 1926
 Timothy Patrick Paden July 5, 1949
 Terry Whitson Paden February 1, 1952
 Tanja Cathey Paden July 10, 1959

Address: 5410 27th Street, Lubbock, Texas

Entered Field: January 14, 1949

School Attended: Abilene Christian College

Sponsor:

While in Frascati, Brownfield Texas church (Crescent Hill)

While in Rome: West Erwin Street Church, Tyler, Texas

While in Denmark: Southside Church, Lubbock, Texas

Encouraged to become a missionary by my parents, the Oscar Padens.

January 14, 1949-1952, Superintendent Frascati Orphans Home, preacher for the church in Frascati, Italy.

July, 1952-November 1955, Preached for the church in Rome, Italy.

February 1, 1956-May 1, 1957, worked with the Southside church, Lubbock, Texas.

May 24, 1957-September, 1960, worked in establishing church, Copenhagen, Denmark.

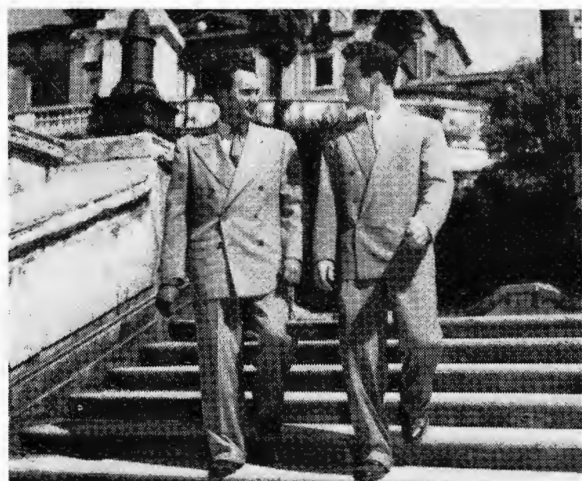
January 1, 1961-September 1, 1962, preached for 10th and Utica Church, Plainview, Texas.

September 1, 1962-to the present, working in a school for training preachers with the Sunset Church of Christ, Lubbock, Texas. At present, there are 62 young men in training, in West Texas Bible School. I serve as director of this two year, tuition-free study opportunity.

Cline and Jo Iris Cathey Paden, 5410 27th Street, Lubbock, Texas

Both of us ACC Graduates.

I am presently directing the preacher-training program of the Sunset church of Christ, here in Lubbock.



Cline Paden and Carl Mitchell on the Spanish steps in Rome, on the occasion of the closure of all Churches of Christ in Italy 1952.



Cline, Jo, Tim (oldest), and Terry

Entered the Field: Fall of 1947 on a survey, began work 1949 (Jan. 14, 1949). Was removed from Italy, went to Copenhagen, Den. May 1957.

Baptized: Undetermined number

Sponsor: While Superintendent of Frascati Orphans Home, the Brownfield Texas church (Crescent Hill) sponsored us. While working in Rome, the West Erwin Street church, Tyler, Texas. While in Denmark, the Southside church, Lubbock, Texas

By Whom Encourage To Become a Missionary: My parents, the Oscar Padens

Names and Birthdates:

Cline R. Paden, born August 22, 1919, Greenville, Texas

Jo Iris Cathey Paden, born December 28, 1926, Abilene, Texas

Timothy Patrick Paden, born Rome, Italy, July 5, 1949

Terry Whitson Paden, born Rome Italy, February 1, 1952

Tanja Cathey Paden, born Copenhagen, Denmark, July 10, 1959



Jo, Tim, and Cline Paden, and some of the orphans in Frascati Orphan's Home in front of the orphanage 1949.

PAGE, Robert Raymond October 21, 1918
Opal Marie Gates October 16, 1923
Randy Sue November 30, 1956

Address: 16 Nott Street, Warner's Bay, N.S.W.,
Australia

Sponsor: Valparaiso Church of Christ, 1808 North
Campbell Street, Valparaiso, Indiana

The church of Christ in Warner's Bay is the only congregation for a radius of approximately one hundred miles. Warner's Bay is a suburb of the Newcastle area which has a population of 140,000 souls. Our weekly radio broadcast on Station 2HD Newcastle at 9:30 p.m. each Sunday evening covers this area as well as a large part of New South Wales.

The church in Warner's Bay was started by Brother Rodney Wald in 1955. He returned to America in July 1959 and Brother W. J. Stanley took up the work in February, 1960, and continued it until March, 1963. We left America in January, 1963, and arrived in Warner's Bay on February 9, 1963.



ROBT. R. PAGE FAMILY

Four Bible classes are presently being taught in the public schools once a week. Forty-six pupils attend the classes.



PALMER, E. Lucien	August 12, 1921
Ida C.	November 7, 1922
Edward L., Jr.	October 21, 1947
Patsy Joyce	August 29, 1950

Brother Palmer attended David Lipscomb College
 Baptized by: J. N. Copeland, Alachua, Florida
 Sister Palmer attended David Lipscomb College
 Baptized by: Thomas H. Burton, Columbia, South Carolina

Address: Michigan Christian Junior College, 800
 W. Avon Road, Rochester, Michigan

Entered Field: October, 1954

Sponsor: Lawrence Avenue Church, Nashville, Tennessee, 1954-58

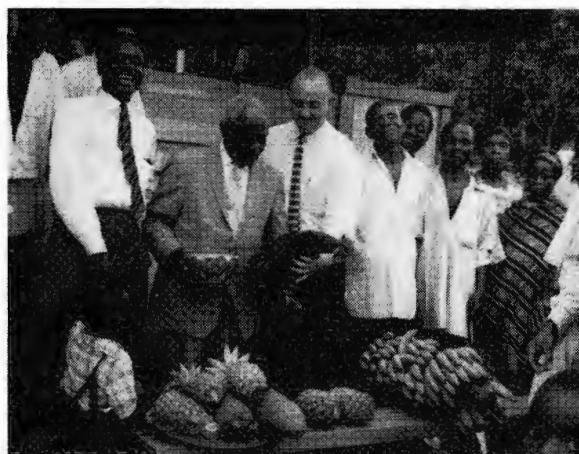
Encouraged to be a missionary by brother and sister Howard Horton, who entered Nigeria in 1952.

Entered mission field after graduating from college. Completely worked way through college.

Brother and sister Palmer were born in Georgia, but both moved to Florida at early ages.

Lucien's parents: Robert A. and Rebecca H. Palmer.

Ida's parents: William T. and Julia H. Coates.



Lucien Palmer and Marshal Keeble in Nigeria

Palmer and Keeble visit churches in Nigeria and receive gifts from members—November, 1960.



LUCIEN PALMER FAMILY

The specific question, "Will you and Ida go with Mildred and me (the Hortons) to Nigeria to do mission work?" was the turning point in our dedication to become mission workers in Nigeria, Africa. This specific question must face more young people if more decisions to go are to be made.

When we arrived in Nigeria, discouragements were immediate and many; however, soon after arriving, I went out into the bush to transport some Nigerian young men who were trying to become preachers and when I arrived they grouped themselves together and sang (in English) "God Be With You Till We Meet Again." Then and there, 8,000 miles away from home and out of any immediate communication with people back home, I became a missionary deep down in my heart. The knowledge and emotions of this experience shall never be forgotten and will always tie me to the hearts that beat for Christ in Africa.

The work in Nigeria centered in three areas:

(1) Straight forward, village to village, mud house to mud house, tree shade to tree shade, open market to open market, church building to church building evangelistic preaching.

(2) Bible Training School Program—two-year Bible program for young men who desired to preach.

(3) Christian Education Program (Nigerian Christian Schools) for boys and girls. Eleven schools were established with classes running through the 8th grade. About 3,000 students enrolled and each sat in a Bible class each school day. The work is still approached through these three areas.



The greatest thrill came through seeing young Pauls, Silases, Timothy's, etc. grow up and with great enthusiasm and knowledge go forth to preach the word. Contributions toward their stable development have proven much greater for the stability of the churches than Americans in Nigeria becoming local preachers among the native people. I feel that my best work was done through the training programs, and I feel this has been the key to the great success in Nigeria.

Great occasions in Nigeria came often and centered around groups from various villages and often many miles away coming to plead with you to "come to our village and preach." This, of course, is so different from most places. Also, most preaching is followed by a question and answer period which in every case causes you to get nearer to the heart of what needs to be taught. Without any question, our Nigerian mission work provided as a whole some of the happiest years of our lives and continue to enrich our experiences every day.



Palmer with "First Graduating Class" of the Bible Training School, December, 1955.

These 36 students had coats made alike just before the ending of the school year. The inspiration struck me so I had one made like theirs, so here we are. A few other students had coats made but were not present for the picture. Most of these students finished in December. Picture taken November, 1955.



PARSLEY, Malcolm Eldon	October 13, 1933
Shirley Joanne	September 8, 1937
Robin Meckae	October 14, 1959
Eric Shawn	August 31, 1961

Brother Parsley attended Harding College and Harding Graduate School of Bible and Religion, Memphis, Tennessee.

Baptized by: Pat Hardeman

Sister Parsley attended Excelsior High School.

Baptized by: Nyal D. Royse

Address: Church of Christ Mission, Kimpo Station, APO 301, San Francisco, California (First Class Mail Letter Only).

Korean Address: Church of Christ Mission, Kimpo Station, c/o Malcolm E. Parsley, No. Mountain 61-1, Tung Chun Dong, Young Dong Ku, Seoul, Korea.

Entered Field: 1960

Baptized: 259

Sponsor: Wooddale Church of Christ, 3509 Boxdale, Memphis, Tennessee

While in the military service I was stationed in Korea and while here I was asked to teach Bible classes and worked in helping orphans. This was the greatest factor in encouraging me to return to the field. While here I agreed with God if it was His will and He would see me through an education I would return to serve Him here. The encouragement I received from my wife and L. Haskell Chesshir, Daniel Harding and William Richardson (missionaries in the field) along with that of Andy T. Ritchie and E. H. Ijams and the Wooddale Congregation in Memphis can not be measured.

Dr. Charles E. Parsley, Mansfield, Louisiana
 Melbra Kathryn Wilhite, Grand Saline, Texas
 Ferdinand C. Bock, Loomis, California
 Beverley M. Vincent, Berkeley, California

First Class Letter Mail Only

Mr. and Mrs. Daniel C. Hardin
 Church of Christ Mission
 Kimpo Station, APO 301
 San Francisco, California
 Mr. and Mrs. L. Haskell Chesshir
 Church of Christ Mission
 Kimpo Station, APO 301
 San Francisco, California
 Mr. and Mrs. William A. Richardson, Jr.
 Church of Christ Mission
 Kimpo Station, APO 301
 San Francisco, California



Left to right: Shirley holding Eric and Malcolm holding Robin

Mr. and Mrs. William Ramsay
 Church of Christ Mission
 Kimpo Station, APO 301
 San Francisco, California
 Mr. and Mrs. Sid Allen
 Church of Christ Mission
 Kimpo Station, APO 301
 San Francisco, California

Korean Address

Church of Christ Mission, Kimpo Station
 c/o Daniel C. Hardin
 No. Mountain 61-1
 Tung Chun Dong, Young Dong Ku
 Seoul, Korea
 Church of Christ Mission, Kimpo Station
 c/o L. Haskell Chesshir
 No. Mountain 61-1
 Tung Chun Dong, Young Dong Ku
 Seoul, Korea
 Church of Christ Mission, Kimpo Station
 c/o William A. Richardson, Jr.
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 Tung Chun Dong, Young Dong Ku
 Seoul, Korea
 Church of Christ Mission, Kimpo Station
 c/o William Ramsay
 No. Mountain 61-1
 Tung Chun Dong, Young Dong Ku
 Seoul, Korea
 Church of Christ Mission, Kimpo Station
 c/o Sid Allen
 No. Mountain 61-1
 Tung Chun Dong, Young Dong Ku
 Seoul, Korea



PATTON, Kay (Kathryn) Lucile December 22, 1922
Address: 636 Bailey Avenue, San Antonio, Texas
78210

School Attended: Abilene Christian College

Entered Field: 1948

Sponsor: Sunset Church of Christ, 2442 W. Jefferson,
Dallas, Texas

Entered field February, 1948, in Frankfurt, Germany.
Returned to the United States because of poor
health, February, 1957.

I was encouraged to be a missionary by my
mother, though she never lived to know that I did
enter the mission field. My teachers and classmates,
as well as returned missionaries were an influence
in this direction, and of course the Lord's command.

My activities in the field were: Teacher of ladies'
Bible classes; Secretary and bookkeeper; Lectured at
series ofr ladies; Adopted children for others and
brought two stateside.



Students at Frankfurt Christian School, Frankfurt, Germany



KAY (KATHRYN) PATTON

I worked my way through Abilene Christian Col-
lege in the Bursar's Office and in grading papers for
one of the teachers. May the college administrators
and teachers be praised and may God have the
glory for my having such an opportunity to be edu-
cated in such a wonderful environment. I couldn't
have made it otherwise.

MY GOD, MY MOTHER AND I

BY KAY (KATHRYN) PATTON

My God and I have walked the streets going
from door to door, we have ridden cars, buses,
trains, boats and planes together. And as we walked
and rode, we talked of His plans and we told them
to others. So many times His special help was
needed, and it was immediately forthcoming. What
a Partner He is in going about His business!

It all must have started with memory itself—a
knock on the door, an invitation by one of His
children; soon a mother's baptism and a small
daughter's request that she save the white dress for
her baptism. It was now mother's turn to knock at
another's door. My sister and I pulled the little red
wagon which carried our baby brother as we went
with her on His mission.

Before mother's leaving us, she often spoke of the
need of saving souls in other states and other lands.

More seed was planted. Four years under the in-
fluence of Christian teachers in Abilene Christian
College and two summers filled with going from
door to door in campaigns in Oregon, New York,
and New Jersey, watered the seed already sown.

Going to Germany in February 1948 seemed only
the natural thing to do. Opposition? Yes, some, but
not from above. The Father and I had worked to-
gether before and I wanted more of this compani-
ship. There is nothing to equal it. Whatever com-
mand of His we carry out, He is beside us. Working
so closely with Him brings a wonderful Father-child
relationship which develops a maturity and stability
necessary to a richer life in Christ Jesus.

To those who desire to leave the spiritual and
physical comforts of home to go to a desolate place,
spiritually speaking, may I praise you for the desire

and suggest the following. I believe that one must have a compelling desire to save lost souls and be active in such at home. Experience in working with people is essential. If one is not successful at home, likely, he will not be in a more difficult field.

Being aware of the feelings and background of those you teach is also very important. It is difficult at first to teach in a foreign language; one might be easily misunderstood. The Germans have a good saying which helps. "Der Ton macht die Musik." (The tone makes the music.) Love covers a multitude of mistakes and it shows in our tone of voice. Patience, long-suffering, forgiveness, understanding, and kindness are aids to success in reaching others.

Never attempt any activity of His without first asking His help. It is remarkable what a better service you can give with the strength you get from Him! Pray before preparing a lesson, pray before giving it, pray before knocking on a door or before boarding a bus, and you will know He is with you.

There will be discouragements as in any good work. But take them as opportunities to trust in God. Successes are joyful and sprinkled throughout your efforts. How often I thought, 'Discouragements bring you closer to God, and successes keep you going.' There is no greater sorrow than a soul lost, but there is no greater joy than a soul saved. You have to expect both. Remember His words to Samuel, "For they have not rejected thee, but they have rejected me." There is no place in the mission field for pessimism, and there will be none if we put our faith in God.

If you cannot cooperate with co-workers at home, you cannot in a difficult field. Cooperation is very important. Pray together, and respect the ideas of others.

Much of mission work is giving more than taking, spiritually speaking. New converts need your strength, but have little to give in return. Find time to be with 'older' Christians, if it means traveling occasionally to another country. Such fellowship is strengthening.

Work hard at the new language; it is appreciated by your students. You will find them most patient and helpful. It is said that each new word you

learn takes so much energy. I believe it! But, of course, it is worth it, and necessary.

It is my opinion that the lecture type of teaching should not be used in classroom situations. We found in Germany that the people were accustomed to lectures where there was no chance of self-expression. It is much better to take more time and have the student respond. This way you can tell if he is truly convicted and understands. If we cannot express our convictions, are they truly ours or can we pass them on to others?

There is much activity in a mission field and an eight hour day is unheard of. Working with people is a constant effort; and because of adjusting to a new language, new customs and having so many babes to nurture, pressures surround you. Find relief by prayer, by "being not anxious for the morrow," and by taking a day off once in a while for some diversion. Also do not try to do it all by yourself; let God do His part. We plant and we water, but He gives the increase.

Keep reports going back to your sponsoring congregation whether you hear regularly from them or not. Also see to it that any 'native' preacher being sponsored and/or supported from a stateside congregation sends regular reports. This will help keep their interest in you and your work; and if the reports are passed on to the members of the congregation, it often helps them to grow spiritually and numerically.

If you can speak boldly with gentleness, if you can love those who do not yet know how to love, and if you have a compelling desire to teach lost souls, then go with God and reap the precious blessings awaiting you. You will be so glad you did.

My nine years stay in Germany has prepared me to better service in the Lord's work here at home and I am enjoying it very much. Through the grace of God, I hope to have the privilege of telling mother of my experiences and thank her for the seed she planted. Also, I would like to thank all of my brothers and sisters who have touched my life and watered the seed which directed me beyond the boundaries of home to share His blessings with others He created. My thanks to Him continue to flow from my heart.



PEDEN, Robert Eugene	January 18, 1920
Glenna Jean Shifflett	July 18, 1920
Betty Jo	July 28, 1946
Dinah Lee	February 10, 1951

Eugene attended Freed-Hardeman College, University of Chattanooga and Centre College of Kentucky.

Glenna attended Kanawha Valley Hospital School of Nursing, Charleston, West Virginia.

Present Address: 1108 Gale Lane, Nashville 4, Tennessee

Supported by: Sixth Street Church, Port Arthur, Texas 1953-1955; Elm and Hudson Streets Church, Altus, Oklahoma 1957-1959

The Pedens are now working with the Lawrence Avenue congregation in Nashville, Tennessee. This is the congregation that started the work in Nigeria through a Bible correspondence course written by Gordon H. Turner, preacher for Lawrence Avenue at that time. Two identical services are necessary each Sunday morning since the auditorium is not large enough to seat the entire attendance at one time. Plans for a new and larger auditorium has not been favored by the congregation because it was feared that the diversion of funds might hamper the missionary work.



LAWRENCE AVENUE CHURCH OF CHRIST

This building was erected in 1958 to serve as class rooms and dormitory for the men preparing to preach the gospel. The Lawrence Avenue congregation is overseeing this phase of the work among the people of the Efik tribe. There are about thirty men graduating from this school each year.



PEDEN'S RESIDENCE



ROBT. E. PEDEN FAMILY

The Peden's residence during second tour of work in Nigeria. This building also served as the school for the Peden's children and a place for Glenna to care for the sick. The sick would come each day to get the "white woman's medicine."



UKPOM BIBLE SCHOOL

D. M. Anako is one of the outstanding preachers in Nigeria. He has given much time to the study of the Bible and has been faithful in teaching. After completing his training in the Ukpom Bible school was retained by the school to work with the younger students and preachers in the work among the Efik



D. M. ANAKO IN CLASS

tribe. He is a wonderful teacher for the preacher students and does much in teaching small children within driving distance of his home.

Over a thousand lessons are graded each month in the Bible correspondence office. This course is



BIBLE CORRESPONDENCE COURSE OFFICE

offered free to all in West Africa. Many congregations have been established through this good work.

There are many rewards of doing mission work. The prayer of an old lady will not soon be forgotten. After she was baptized we were returning to the church building when she put her head under the dash board of the car and began to pray, "Dear God, I am thankful that you let me live long enough to be baptized so my sins could be forgiven. Now I can died happily."

Just before returning to America a group of members of the Lord's church asked that I deliver a message to the American brethren. They said, "We are unable to repay the people of America in money for all that has been done for us, but we will repay them. We will take the gospel to some other country, thereby in a small way repay that debt." The debt has been paid. The gospel has been taken to Ghana and to French Cameroons. Some are making plans to go to many more countries with the gospel of Christ.



PENDERGRASS, H. F., Jr.

December 11, 1922-March 16, 1961

Edna Frances January 30, 1927

Stephen Forrest September 26, 1947

Edward Eugene June 29, 1949

Donald Lee January 9, 1953

Lawrence (Larry) Wayne October 30, 1954

Brother Pendergrass attended David Lipscomb College

Baptized by: Howard White

Sister Pendergrass attended David Lipscomb College

Baptized by: Irven Lee

Current address: Mrs. Edna Pendergrass, 5204 Westsex Drive, Nashville 11, Tenn.

Entered Field: 1953

Baptized Approx. 50

Sponsor: Fairview Church of Christ, Detroit, Michigan

By whom, when and where encouraged to be a missionary:

Forrest became a christian while he was in the U. S. Army. He was stationed in Japan shortly after the end of World War II and became interested in those people at that time. His desire was to go back to them with the Gospel after receiving his education.

He preached while attending college at DLC. He was full time preacher for Seventh Avenue for two years and preached some at Neely's Bend, Rockvale and Edenwold.

Birthplace of Forrest's parents:

Mr. Pendergrass, Kentucky (H. F. Pendergrass, Sr.)

Mrs. Pendergrass, Ohio (Mary Lanning Pendergrass)

Birthplace of Edna's parents: Both Alabama (Marvin Brown, Sarah McMunn Brown)

Interesting Experiences

The Pendergrass family lost the main missionary of the group when Forrest died in 1961 of a brain tumor. But all four boys desire to return to Japan as missionaries some day after they grow up. Presently they are planning a two year mission trip to help prepare Bible School materials for the Japanese children, and to learn the language and customs in preparation for the time they may become missionaries in their adult years.

Present sponsor: Southside Church of Christ, Fort Wayne, Ind.



The building which was paid for by funds raised by American G I brethren, and which now serves as the Church Building.



PENDERGRASS FAMILY



Here we have the family as they enter the mission field in 1963, almost exactly ten years after their first arrival in Japan. Stephen 15, Edward 14, Donald 10, and Larry 8.



Members of the Church in Yokohama. These are more than faces to the Pendergrasses and others who have engaged in the work there. They are individuals with souls, who have only recently been taught that there is a true and living God. They are faces of people who are yet learning "God", the faces of those who are trying to teach their children a God and a religion that they do not fully understand themselves, and they are doing it under the handicap of no materials written by members of the church. They need materials with which to work and they need more missionaries to enter the field and help to strengthen those who have already been converted.

PERRY, Bert Morris	November 21, 1922
Margie Mae	August 7, 1921
Judy Carol	November 27, 1947
Mary Jane	May 26, 1950
Richard Morris	July 1, 1951
Donna Gay	August 6, 1954
Linda Sue	November 15, 1956

Colleges attended by Brother Perry:

Penn. State, University of Kentucky
David Lipscomb College
Abilene Christian College
Harding Graduate School

Present address: 510 W. Pleasant, Covington, Tennessee

Mission Field: Zamboanga City, Philippines

Entered Field: 1956; returned home 1959.

Plan to go back to Mission Field.

Sponsor: church of Christ, Wilson, Oklahoma.

I was influenced to preach by Brother C. E. McGaughey while in Washington, D.C., during World War II.

I determined to do foreign mission work after seeing the great need while spending two years in India-Burma, in the Air Force, 1944-45.

Bert Morris Perry: Born Jackson, Michigan.

Father—Joseph Bert Perry, born Nashville, Tennessee.

Mother—Jennie Morris Perry, born Rice, Texas.

(Wife) Margie Mae Perry: Born Wilson, Oklahoma.

Father—Henry Jackson Horn, born Bessemer, Alabama.

Mother—Dera Annie Thompson, born Loco, Oklahoma.

My original plan, while growing up in Birmingham, Alabama, was to be an Engineer of some type. My first college training was to this end. In 1940 our family moved to Washington, D.C. It was in Brother C. E. McGaughey's young people's class that I was influenced to preach. In 1943 I entered the Army; in 1944 I was sent to India-Burma. While there, I determined that I would return to some foreign field to do mission work.

Our work primarily consisted of teaching daily Bible classes and Bible related subjects in Zamboanga Bible college conducted in the church building in Zamboanga City. Besides a missionary home and the church building there are two dormitory buildings on the church property.

While in the Philippines, I had a very encouraging experience that taught me that the more we adapted our missionary methods to those of the Apostle Paul, the more successful we would be.

Brother Donald Bone and I made a special trip to Caburan in Davao Province to visit with Brother David Lachica and other brethren in his area. Brother Lachica and his wife were students at Baguio College when Brother Bone was teaching in Baguio. Brother Lachica had been baptized by Brother Ralph Brashears, and his wife by Brother Bone. He studied Bible under Brother Bone in Philippine Bible College but did not consider him-



Bert M. Perry and Family, Zamboanga City, Philippines, 1959

self a ministerial student. When the time came for him and his wife to return home, he asked Brother Bone for instructions in what to do concerning worship services, as there were no Christians in his home town. Brother Bone gave him a handful of tracts and a Bible and told him to start worship services in his home, invite the people and convert as many as possible to Christ, then to build a church building when they were able. Brother Lachica went home, baptized 300 people, established two congregations, and built two church buildings—all in about one and one-half years. He and his converts did all this without asking for any outside help. Then, Brother Bone and I received a letter from him, asking that we come visit with them, in order to help strengthen the brethren.

Brother Bone and I travelled for four hours by truck and six hours in an outboard motor, dug-out



Missionary home Zamboanga City, Philippines

canoe (with outriggers) to reach Caburan, located about 100 miles south of Davao City on the east coast of Mindanao. The next day we travelled farther down the coast to visit the second congregation established by Brother Lachica. It was stormy and raining that day. We had no trouble going down, but returning to Caburan we ran into rough waters. The dug-out canoe was swamped. Immediately, the motor was shut down and the Filipinos with us jumped over the side to balance the canoe and bail it out. Brother Bone and I quickly grabbed a paddle each and began to paddle toward calmer waters nearer shore. I thought for a moment we were going to be able to say with the Apostle Paul that we had been in the "deep", but the quick actions of everyone brought us safely through.



Vitali, Zamboanga del Sur Small church building in the Philippines. Bert M. Perry in front of building.

Perry, Donald Ernest	September 2, 1926
Miriam	March 9, 1920
Grace	July 3, 1953
Barbara	November 6, 1954
Joan	February 10, 1956
Shirley	July 29, 1957
Sally	February 10, 1959
Robert Stewart	September 19, 1960
Roger Cameron	June 19, 1962

Education: Donald E. Perry; David Lipscomb College, B.A. '48
University of Toronto, M.A. '52
University of Toronto, B.Ed. '57

Baptized by: C. G. McPhee.

Miriam Perry, University of Toronto, School of Nursing, B.Sc., R.N.

Baptized by: A. Cameron

Address: Mawlia, Phudmawri, Shillong, Assam, India
Address in Canada: Box 399, Beamsville, Ontario, Canada.

Entered field: August 1963

Supported financially by Church of Christ, Beamsville, Ontario, Canada.

Encouragement to Mission Work:

Difficult to trace. Influences of home and church in early years. Influence in mission study class at



THE PERRYS

David Lipscomb College. Otherwise Bible study and interest in doing more in Lord's work. Specifically to India through personal invitation to come and help in India given by J. C. Bailey.

Parents: Ernest A. Perry (wife Grace). R.R. No. 1, Vineland, Ontario, Canada.

Wife's parents: Mr. A. Cameron, R.R. No. 1, Beamsville, Ontario.

Birth place: above.

Birth place of wife: Toronto, Canada.

Little to report having just entered the field. If language preparation is possible before entering the field this should be made.



PICKARTZ, Evert

July 15, 1926

Birthplace: Ozark, Arkansas

Parents: Ferdinand and Eunice Pickartz

Baptized: Richmond, California, 1943

Began preaching: Coal Hill, Arkansas, March 12, 1944

Education:

B.A., Arkansas State Teachers College

M.A., University of Arkansas

Graduate study, State University of Iowa

Entered Chile: March 8, 1958

Sponsor: The Church of Christ in Ulysses, Kansas,
aided by many churches and individuals

Address: Embajada de EE. UU., Santiago de Chile

Brother Pickartz became interested in mission work in South America while preaching for the church in Ulysses. At that time there were no missionaries in South America from churches of Christ. The church in Ulysses agreed to take the work in Santiago de Chile after a study of 5 principal cities on the continent. Since its beginning the work in Santiago has been under the oversight of the Ulysses elders: Kenneth Lofland, Ralph Tuttle, and W. H. Curtis, treasurer for the Santiago Fund. The address is Box 743, Ulysses, Kansas.

When Brother Pickartz arrived in Chile he was the only missionary from churches of Christ in South America. In 1958 2 series of meetings were conducted: a monthly magazine in Spanish, "La Cronica Cristiana de Amemica del Sur," was founded (the first publication among the churches of Christ on the continent); a weekly radio program began on C. B. 97 Radio Prat; and the year ended with 12 members in the congregation. In 1959 Atilio



Camp for Christians at El Tabo, Chile. Founded by Evert Pickartz in 1960.



Evert Pickartz, Santiago de Chile



Members of church in Santiago. Largest congregation on South American continent.

Pinto became the first Chilean preacher of the gospel. Since that time Brother Pickartz has done an outstanding work in training young men in Santiago as missionaries. In 1960 he founded the Christian Camp of the Pacific which has grown constantly since its beginning. In the same year, missionaries were sent out from Santiago to establish the church in Montevideo, Uruguay. In 1961 missionaries were sent to Caracas, Venezuela, and Lima, Peru, to preach the gospel in those nations. In 1964 a group of young men came to Santiago to study with Brother Pickartz and participate in the South American Evangelization Program designed to establish the church in every South American country by 1965.

PORTER, Jerry	January 25, 1932
Peggy	April 17, 1934
Shannon	January 7, 1958
Susan	February 10, 1959
Jeffry	December 19, 1960
Heather	May 12, 1963

Baptized by: Lloyd Lawhorn

Address: 6, Taynish Drive, Glasgow, S. 4. Scotland
Entered Field: 1959

Sponsor: Free Street Church of Christ, Walnut Ridge, Ark.

The church has grown from a membership of six in 1959 to a total of sixty today. Ground has already been purchased for a building and plans are complete to start building later this year. The cost of the building will be approximately \$30,000.

Parents:

Jerry Porter was born in Grovespring, Missouri. Mr. and Mrs. A. D. Futrell, Box 431, Walnut Ridge, Ark. (This is our permanent stateside address).

Peggy was born in Paragould, Arkansas

PROUT, Richard Elmer	November 16, 1925
Geneva Marie	September 8, 1925
Richard Henry	February 2, 1949
Stephen Charles	February 2, 1950
Douglas Gene	May 17, 1952
Philip Elmer	December 27, 1953
Rodney Mac	September 11, 1956
Kellie Marie	November 18, 1962

Address: Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken, Japan

Entered Field: 1958

Sponsor: Church of Christ, 3520 Emerald Street, Torrance, California

Prout attended Pacific Christian Academy, Graton, California and took college work at Pepperdine College in Los Angeles, California.

Encouraged to enter mission work by the J. A. Brittell family.



RICHARD E. PROUT FAMILY



REYNOLDS, Jerry O.	March 23, 1932
Jean B.	March 14, 1935
Deborah	January 26, 1956
Jerry Allen	November 18, 1958
Kathryn	October 4, 1960
Sarah	October 29, 1963

Brother and Sister Reynolds both attended David Lipscomb College.

Brother Reynolds was baptized in Athens, Alabama, by Brother A. J. Rollins, 1944.

Sister Reynolds was baptized by Brother Willard Collins in Wilmington, Del., 1945.

Entered West Africa in 1961.

Baptized: 350

Sponsor: Elsmere church of Christ, Wilmington, Del.

Parents: Jerry: Mr. and Mrs. H. A. Reynolds, Rt. 6, Athens, Ala. Jean: Mr. and Mrs. Allen Bixler, 3207 Addison Dr., Wilmington, Del.

We were encouraged to do mission work primarily by Wendell Broom, a missionary to Nigeria.

In September 1961 the Jerry Reynolds family and Dewayne and Jane Davenport entered West Africa to begin a mission effort in Ghana. We spent one month in Nigeria visiting the churches there to learn what we could that might help us, as we entered Ghana. On October 10, 1961, we crossed the Togoland border into Ghana. We moved to the city of Kumasi and started to teach and to preach.

During the next months we preached in many villages and towns, enrolling hundreds in correspondence Bible school lessons. After a few months several small churches had been organized and the need for native leadership became more and more pressing. To help meet this need, we started a Bible college to train native men to preach and to teach. Attendance in our small "college" averaged 10.

Our goal in Ghana was to begin a work that would support itself and carry on in our absence should we be forced to leave for some reason. When we left Ghana in August 1963 there were ten small native churches meeting and six native preachers working with these churches while attending the Bible college. Several hundred had graduated from our correspondence courses.



Two native office workers holding Bible correspondence lessons which are ready to mail.



On the left—the Reynolds, Jerry, Jean, and their children: Allen, Debby, Kathy. On the right—Jane and Dewayne Davenport. Picture made in September 1963 as we arrived in Port Harcourt, Nigeria.



A native church building. This building is financed and constructed entirely by native Christians in Ghana.



In contrast with the cities of Accra and Kumasi, most of Ghana's six million people live in small villages in houses like this.

In September 1963, the Harold Derr family moved to Ghana to continue the work we were doing. Dewayne Davenport continued in Ghana to work with Brother Derr another year. Ghana is "white unto harvest." Who will help in this great work?

RHODES, Erroll Allen April 20, 1887
 Bess W. Rhodes December 8, 1887
 Parents: A. F. Rhodes, Kate Chandler
 Parents: W. H. Wheeler, Mary E. Litsey
 School: Western Bible and Literary College, Odessa,
 Mo.
 Entered field: 1919
 Baptized: 250
 Sponsoring Church: Church of Christ, Portland Ave.,
 Louisville, Ky.
 Baptized by Brother Burbrige, Nebraska.
 Encouraged to become a missionary by Miss Bess
 Wheeler.
 Worked to pay expenses while in school.

Interesting Experiences

After World War II when we returned to Japan we had meetings and Bible classes in our home. As many as 40-50 would gather on Lord's day mornings. During the first two years about 100 were baptized.

We also had Bible and English classes daily. One of the classes was composed of judges and lawyers. My wife taught them English and I taught Bible. A few of them became Christians. One of them is now an elder in a church in Tokyo and also preaches some. (1963)

In Hitachi Omiya we lived for 12 years. There is there now a church and kindergarten, started in 1923. A member started a home for the aged and now has 100 whom he cares for.

Yokoyama has about an acre of land with a church building, a kindergarten building, a play room and two dwellings. Work among children and parents is interesting and we have hopes that it will bear fruit in the future, as it takes patience and waiting on the Lord for the increase.



E. A. RHODES FAMILY 1933



Of interest because it includes many of the early missionaries to Japan: Bro. McCaleb, the O. D. Bixlers, the Harry Foxes, the B. D. Moreheads, the George Pepperdines, the Herman Foxes, Miss Hettie Lee Ewing and Clara Kennedy.



RICHARDSON, William A., Jr. March 20, 1932
 Peggy B. April 13, 1934
 Allen October 29, 1954
 Joy October 14, 1955
 Rene January 13, 1957
 Carlton June 5, 1959
 Brett December 15, 1960
 Stanley September 1, 1963

Brother Richardson attended Tennessee Polytechnic Institute and Harding College School of Bible and Religion

Baptized by: Virgil Bradford

Sister Richardson attended Tennessee Polytechnic Institute

Baptized by: Carl Gossett

Address: (for letter mail) Kimpo Station, APO 301, San Francisco, Calif.

(Residence) San 61, Tung Chon Dong, Young Dong Po Ku, Seoul, Korea

Entered field: 1958

Sponsor: Seoul Area Command Church, Seoul, Korea

I was encouraged to enter this work by Brother L. Haskell Chesshir.

Wm. A. Richardson, Jr. was born in Maury County Tennessee to William Allen and Alvy Grace (Holt) Richardson.

Peggy B. Richardson was born in Dekalb County Tennessee to Don Carlos and Ollie (Carr) Ashburn.

One of the most decisive factors which prompted my desire to continue in Korea was the experience of teaching Bible Classes to children in a village near where I was stationed in the Army. After a few weeks among the villagers I would be greeted on the edge of the village and escorted to the class by children who were singing "Jesus Loves Me."



The Richardson Family Seoul Korea, 1963

Never before had I witnessed so warm and enthusiastic response to the teaching of the Bible.

Through the past few years it has been my privilege to witness both the response to the sowing of the seed and the miraculous spiritual growth of those who received the word. The experience has deepened my faith in God and in His saving grace. I do not believe a person can enter a field such as this without receiving a great vision. God is calling on His church to serve in Korea.



RIDEOUT, Norman Kenneth	August 22, 1930
Ruth Ann	October 20, 1931
Brenda Lee	April 29, 1953
Norman Russal	October 2, 1954
David Sidney	November 29, 1956
Daniel Newton	November 29, 1956

Brother Rideout attended Freed-Hardeman College (1948) Florida Christian College (1950), Abilene Christian College (1953), Harding Graduate School (1962).

Baptized by L. C. Utley

Sister Rideout attended Harding College (1949) Florida Christian College (1950).

Baptized by Robert L. Colley Sr.

Address: P.O. Box 881, Bangkok, Thailand

Entered field: 1958 (June)

Baptized: 200

Sponsor: Mayfair Church of Christ, Huntsville, Alabama

My father and mother were always great personal workers. Homer Hailey influenced me as a college student. As a small boy a visiting missionary from Africa impressed me by saying: "A man has more right to hear the gospel once than anybody does to hear it twice."

I worked one and two jobs in the summers to help my parents pay college expenses.

Birth place: Detroit, Michigan. Parents: Albert S.

Rideout, Mable Rideout. Ruth: Birth Place:

Wynne, Arkansas, Parents: Russelle M. Bailey and Verence Bailey.

While planning to purchase property on which to build a meeting house, a Thai family who had been attending services regularly in the crowded room of the Henderson's home, expressed a desire to help financially. The elder son of the family repeatedly said, "We want to help a little bit." One day he handed Parker Henderson a certified check for \$5000 U.S. dollars. The Henderson's rushed to our house and with joy and amazement we knelt with our families around our bed and thanked God for His goodness. A few months later we were making plans for a future building. The same family said they wanted to help a "little bit." By that time we didn't know what a "little bit" was. One day the same elder son came and gave Parker a bag of money. He said, "We want to give it to Christ."



The church and building at San Sai, near Chiangmai, northern Thailand. Ken is at front, right.



The Rideout Family. Taken in Chiangmai, Northern Thailand where we worked for the last 1½ years of our four-year stay. Left to right: Ruth, Kenneth, David (7), Norman (9), Brenda (10), and Daniel (7).

The bag was full of 100 Baht notes. Each note was worth \$5.00 U.S. dollars. How many were there? One thousand! From on the mission field came \$10,000 for the spreading of the gospel!

In Northern Thailand we found a great deal of opposition to our coming. The work in Bangkok had been very successful; we had converted several very prominent women and Parker had converted several denominational Thai preachers. We could understand why the denominations resented our going to northern Thailand. They sent a circular letter throughout all of the northern region identifying us as the devils disciples. They refused to let us enter our children into their schools. Within three weeks we baptized our first two converts. One, a man, though very poor, had a great influence with the people in many villages. When he came up out of the mountain stream in which he was baptized he said, "We must hurry before all the open doors are closed by prejudice." We rushed from village to village from early morning hours till late at night. Within fifteen months 200 denominational and Buddhist people were baptized. Ten congregations, two with meeting houses were established.

Mrs. Wallappa was a very strong Buddhist woman. She owns the largest artificial flower shop in Bangkok. She became interested in Christianity first



Our Thai-style home in Chiangmai, Thailand

through the Wayne Longs who baptized her daughter. I studied the Bible with Mrs. Wallappa every Saturday for four hours for more than a year. Often she would cry as the spirit of Christ worked upon her heart. For many weeks she would memorize an entire chapter in the New Testament. She did this not in Chinese, or Thai but in English. She, like Jonah, tried to flee from God and she

went to Kuala Lumpur, Malaya. There she wrote back a letter explaining why she fled: It required too much to become a Christian and she could not bear to hear the story of Christ anymore. Furthermore, she would not be back to church. When she returned I went to her and reconfirmed our love for her and God's. We wept. In a few days she was baptized rejoicing.



A DREAM COME TRUE

BY ANDY T. RITCHIE, JR.

In the late evening of November 20, 1963, when our big plane landed at Idlewild airport, a great dream had come true. My wife and I had been to the British Isles, Scandinavia, most of free Europe, the Holy Lands, Egypt, and West Africa. We had been in more than twenty countries and had had close contact with more than sixty missionary families. We had seen many things of tourist interest, but, what is more important, we had been in touch with some of the greatest of our brethren. We had also seen the fields in which they work and we had worked with them for a brief moment. I had led the singing in the two "campaigns" in England and had preached in short meetings in England, Holland, Finland, and Lebanon. I had led in special hymn singing sessions in Scotland, England, and Nigeria and had participated in lectureships in Germany and Nigeria. It had been my privilege to preach one or more times or to make a short talk in Belgium, Germany, France, Austria, Italy, Israel, Jordan, Nigeria, Norway, Denmark, and Ghana. Some people had been influenced to become Christians by my preaching and talking to them and we hope that others had been comforted, challenged, and encouraged.

Memories! They come flooding in at the slightest provocation. These are memories of devotional meetings in homes in London, in Austria, in Africa, and with French workers in the Christian camp in Southern France. These are memories of stalwart Christians in Oslo, Norway and refreshing young Christians in Italy. Yes, there are memories, too, of preaching and listening to preaching on the streets and in the "Bush" in Nigeria and of the warmest kind of welcome in Ghana. We also recall the making of new friends among the missionaries.

For your instruction and encouragement here are some observations and here are our answers to some questions.

Impressions of the Missionaries and Their Work

"How ready is the man to go,
Whom God hath never sent!
How timorous, diffident, and slow,
God's chosen instrument!"

The call to live and work for Christ away from one's own native land is not always answered by those who should go. No doubt, too, by most ways of judging, some go abroad who should not do so. In my most seasoned and sincere judgment, however, all but a "handful" of those whom we saw were happy, well-adjusted, and effective in their work. They were faced with sundry problems: sickness, housing difficulties for family and for congregation, problematical relationships to the government under which they had to work, adjustment to the people and their culture, the learning of languages, indifference and resistance, and a normal desire for homeland and all its blessings. These are some of the challenges and trials to be expected by

all who accept the responsibilities of service away from home. For the most part these obstacles were being dealt with intelligently, prayerfully, and devotedly.

We saw none of the missionaries who were really suffering because of ill housing or a lack of food. It was satisfying to see that the majority of the families had good housing and even most of our own kind of conveniences.

With regard to methods of work, we saw all the following techniques being used with varying emphasis from place to place.

- (1) Campaigns (evangelistic meetings with personal workers and publicity)
- (2) Regular pulpit preaching
- (3) Use of radio
- (4) Strong personal work emphasis by the missionary.
- (5) Displays in windows of church buildings and other public places.
- (6) Emphasis on work with young people.
- (7) Bible correspondence courses.
- (8) Training of native workers through (a) planned individual instruction (b) special training programs (c) established schools with as much as three years in the curriculum.
- (9) Bible classes in addition to the conventional Sunday ones.
- (10) Christian Camp work.
- (11) Lectureships.
- (12) Tent meetings with pooling of area preachers and good advertising.
- (13) Lectures from scriptures and Holy Land pictures for those who would not attend a "religious" service.
- (14) Street and market place preaching.
- (15) Distribution of printed matter.
- (16) Well prepared and attractive charts with instruction for native preachers in their use.
- (17) Regular correspondence with workers in areas where only native teachers are permitted.
- (18) Medical and other material help given.
- (19) Work with Americans where there are concentrations of them.

Some Questions and Answers

"Of All You Visited, What is Your Favorite Place?"

When this is asked, my answer has to be somewhat drawn out and indefinite. I speak of the beauty of the countryside and of the friendliness of the people in the British Isles; of the spectacular scenery of Switzerland, Norway, and the Austrian Alps; of interesting old Vienna with all its romance and its fine congregation of New Testament Christians; of the unbelievable results of the church's work in Nigeria; of the interest and sacredness of the Holy Lands. Favorite place? By what standard do you judge? Even when each country is considered

from a number of approaches the decision is most difficult.

"Where Would You Advise Me to go to do Mission Work?"

I would have to ask you several questions. How old are you? Are you man or woman? Are you married? What languages, other than English, do you speak? How long can you stay? Are you a well adjusted person, generally speaking? How much do "modern conveniences" mean to you? How many are in your group or are you alone? How about your physical fitness? Can you work hard and wait for results? Must you support yourself?

Europe would afford living conditions more like ours but you would have to learn a language, maybe a hard one, except in the British Isles. Traditional religions and indifference make the work very hard and slow in these areas. Yet, they are needy and present great challenges.

Finland has only four families of workers from the states and yet progress is being made in both Helsinki and Tampere. Are you willing to tackle a tough language? Maybe you should go to Finland.

It would be most difficult to get into Israel or Egypt, at the moment. But, maybe you would like to go to Jordan or Lebanon. They need you, if you are right for them. Again, the language is hard.

Maybe you should go to Nigeria. In many ways this is the easiest work we saw. In other ways it is hard. You take the "hardness" out in your actual

work and not so much in wondering and scheming and in overcoming personal discouragement. Your English will get you by, language-wise.

"What Can We Do to Help the Missionaries?"

Write to those whom you know and to others too. In most cases just write. Let the addressees know that you will not expect a reply unless there is some special reason why you should. Some letters reached workers while we were in their home, letters which told of prayers in behalf of these workers. This was a great encouragement. Send little gifts when this is practical. In some cases customs charges and other situations make this next to impossible. It certainly helps to be remembered, however.

Go to see the missionaries if and when you can. Some tourists impose on these overseas workers and in some fields there is almost a constant stream of visitors. This can become a burden on the families. Be careful not to take their hospitality for granted. Do things for them rather than placing burdens upon them. I believe it very vital to be with the missionaries when good manners, Christian consideration, and restraints are exercised.

Leaders of congregations should visit the fields when it is possible. This can serve many useful purposes. At times there is a dire need for guidance. Even well organized workers can always use encouragement. And, finally, the people back home need to be in the closest possible contact with the over-seas work, with its needs and its opportunities.



ROBERTS, J. Lee	April 3, 1926
Margaret Lee	April 28, 1926
James David	December 23, 1950
Stephen J.	March 9, 1953
Deborah Ruth	November 22, 1961

Entered Field: August 1954

Sponsor: Highland in Memphis, Tenn.

Address: 30, Rue Mosselman, Liege, Belgium.

J. Lee attended Texas Wesleyan; Baylor; Texas Christian; Brighton, England; Colombia; Alliance Francaise and Atelier F. Leger, Paris, France; taught at Harding College.

Margaret graduated from Harding College, taught at Dasher.

J. Lee was baptized in Fort Worth, Texas in Sept. 1942 by Willard Morrow. Margaret was baptized at the Logan St. church in Denver.

Margaret and I met in Paris, France while I was there as a student and her father, the late A. B. Clampitt, was working there with the Marshall Plan. We had services at the Clampitt home until the first missionaries, Maurice Hall and Melvin Anderson arrived. Margaret and I were married and we stayed awhile to help start the French work. During that time we visited with brother and sister S. F. Timmerman who were working in Belgium. After we had returned to the States, brother Timmerman encouraged us to come to Belgium to help with the work here. During that time brother and sister Clampitt moved to Port Gibson, Mississippi. In 1958, brother Clampitt passed away and with the wonderful help of christian friends we brought sister Clampitt to live with us until she passed away with Parkinson's disease in 1960. She had been suffering 10 years and was then totally paralyzed.

During our 10 years in Liege we had helped build a small assembly of some 40 members, train at least 3 of the young men to preach and erect a nice building with seating room for around 150 with an apartment on the first floor. We also help with the work in Namur and have a small group meeting in Seraing about 9 miles out of Liege. Sister Roberts has given much of her time to working with the young and we are presently trying to augment our training program for the young by building a summer camp.

My parents, Mr. and Mrs. Lee Roberts are members at Riverside in Fort Worth, Texas where my father is an elder. My home congregation and many others have been faithful in helping us here on the field. We want to thank all of them, as well as the many individuals who have assisted us also. Most



J. Lee Roberts, Margaret, Jim, Stevie, and Debbie

of all we thank our Heavenly Father whose hand has touched our lives and guided us through our pilgrimage here . . . to Him be honor and glory through Jesus.

Explanation of the pictures: Building . . . congregations around the world sent to help the assembly here construct their building, from Germany, Italy, Spain to congregations in California, Texas and even a small colored church in Jamacia. The Liege church did a big part and are paying off their share as rent.

Roberts' family. Picture take in Memphis, Tenn. in the summer of 1962 by brother Edgar Orman.

Group picture. This is a picture of some of those present for a joint young people's meeting and gospel meeting held in Liege in the last of December 1963. Winfred O. Wright preached in the evenings with workers and young people in attendance from Germany, France, Belgium and Switzerland. Some 14 European congregations were represented.



New building in Liege as yet unpainted



Young People's meeting in Liege, December 1963

MRS. MYRTLE ROWE

Born: November 22, 1896

Parents: Mr. and Mrs. G. C. Lyle

Baptized by: J. W. Crumley

Married to: W. R. Rowe, in 1917, who died in 1918.

Foreign Address: P.O. Box 22, Kalomo, N. Rhodesia, Central Africa

Current Address: 919 E. Market Avenue, Searcy, Arkansas

Entered Field: 1938

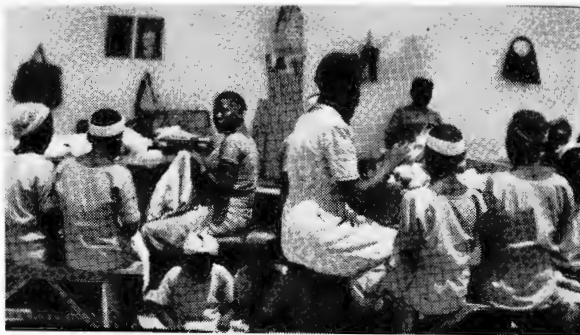
Sponsors: 1938-44. Peak and Eastside church of Christ, Dallas, Texas.

1945-57. Downtown church of Christ, Searcy, Arkansas.

First Inspired by: Don Carlos Janes and F. B. Shepherd during their visits to Western Oklahoma Christian College 1922-26. Worked my way through W.O.C.C. junior college and Harding College; graduated 1932; taught at Harding until 1938.



Myrtle Rowe teaching a class of teachers' wives child care and home-making.



Girls' sewing class on mission



REFLECTIONS

By MYRTLE ROWE

Tears literally poured as my train pulled from the station racing toward Africa while I strained to look back for a last glimpse of friends waving, but mainly to see once again my only son, Don, a young man now in Harding College, leaning against a post pouring out his heart. I almost wished I could leap from the train before speed was up and run back.

Now, I sit reading my diary of those happy years in Africa and recall many happenings; some amusing, others sad, some that pluck heart-strings, and days of hardships made easy by prayer. Tender hearts responded to the story of a wonderful saviour and through passing years heathen homes were replaced by the establishment of Christian families.

My eyes well up with tears as I relive that day I was with fellow-missionaries lumbering through plowed ground, stumps and rocks in an old truck approaching a village. When natives heard the old car struggling, here they came; old women, barefoot and half-nude, young women with babies on their backs, children and old men in the rear, all bounding across fields to greet us, shouting, "white people coming. They'll preach to us, or maybe give us soap and salt." Another, "Bring wood and water. Help them make camp." Were our heartstrings touched? You know.

What about the time co-workers and I rode the sawmill train a hundred miles? Slept on blankets spread on caboose floor, disembarked at a siding stop, in African forests, with food boxes, bedrolls, and bicycles for the last few miles. Following foot-paths across native fields, sandhills, pushing instead of riding bicycles mostly, we entered a clearing. There stood the village with its little school conducted by a Christian teacher trained at Namwianga Mission. As we approached nearer bedlam set up in school. Here came racing, light-footed children, teacher, and women with babies followed by the Christian headman. Some grabbed our hands, some bowed low clapping their hands in greetings, then clamoured to relieve us of our loads, balancing bundles on their heads. Two days and into the nights were spent preaching, teaching, showing lantern slides or strips by means of sunray reflection, (ingenuity of Alvin Hobby) service of some kind all hours of the day. Did I like Africa? Surely.

On the mission: oh, the time a school girl came running to my house near midnight crying, "Salia is ill with evil spirit." I knew the trouble for this wasn't my first experience with this illness. (Just nerves and upset about something.) Hastily dressing, I went to her. On arrival I found all dormitory girls sitting on the floor watching her cry, squirm, and wring her hands while one vigorously washed soap into a dish of water and gave her to drink. One suggested, "Beat her on the head with a Bible. That will cure her." Another insisted, "We must

sing to her." I scattered girls and treatments then sat on the floor beside her, speaking in calm tones and soon she was quiet. I massaged muscles and back, and in minutes she was asleep. I put out the candle lights leaving the dormitory quiet the remainder of the night.

With passing of weeks these girls sat in daily Bible classes at school and our nightly readings, songs, prayers, and heart talks in their dormitories. Grasping the desire to belong to the Lord, five or six girls and perhaps as many boys, step out in front at a church service, confess His name, and are led down a long hill to the small river (Jordan) and are buried with their Lord in baptism. Did I love the work in Africa? A rewarding experience to watch growth and development of the Lord's church among those kind-hearted ebony-skinned people.

Now, a picture on the lighter side but yet serious. Girls and boys, though on the mission must still cling, to some extent, to parents' customs. A Christian teacher wants a Christian wife whom he chooses from among girls intrusted to my care for school. He observed her general conduct for months or maybe two or three years. (No dating or private talks with her, mind you). At last he came to me with an open letter for her, requesting that I read it as he wanted that girl if I would agree. Details were settled, letters exchanged (through me) and his gifts came for her (to me of course). First, a bar of laundry soap; but would she accept it? If she rejected the soap, she rejected him: if she kept it she was agreeing to take him. Accepted! Happy? Both? Yes. Now, he was permitted to talk to her occasionally on my front yard in the shade of the trees. This, several times. (The extent of dating.) More gifts: two spoons one day, two knives another time, a blanket, small dishes, cups. Gifts were stored in my house; dormitory girls must not know. Finally here came bright colored cotton prints for the wedding dress and one other! She made them in classwork. Next came a head scarf; and finally white tennis shoes and socks. A Christian wedding at the church, ceremony by one of the missionaries, reception on the yard, serving buns spread with syrup, sweet biscuits, and tea to friends and relatives.

A Christian home established. Today, children from families such as this are in mission or village schools scattered far and near over Central Africa. The Word is being carried by our own boys and girls of past years. I could relate many more similar experiences of my near-nineteen-years in this service. I yearn for it again but it is my conviction that younger people must take up where we seniors are slowing down, and go on with their vigor and new planning to meet the African changes facing us.

May I help others make decisions is my prayer.

RUDE, Ivan Neil	November 16, 1922
Catherine Louise	February 10, 1931
Mary Elizabeth	August 7, 1955
Michael Aaron	August 19, 1957
Deborah Ana	June 16, 1959
Jonathan David	August 29, 1961

Adopted:

Rachel Eve	February 2, 1951
Ruth Esther	April 16, 1955
Rebecca Naomi	December 8, 1956

Brother and Sister Rude both attended Pepperdine College.

Address: now moving but can use: 19254 E. August Ave., Hilmar, California.

Entered the Field: 1959.

Sponsor: North Boulevard Church of Christ, Baton Rouge, Louisiana

I was encouraged to become a gospel preacher by brother Sim O. Carr. We were encouraged to become missionaries to our Great Northwest by brother Alfred Lee. I became a gospel preacher and missionary at the same time in this area. Carl Mitchell first persuaded me to go to Italy but the elders of the York Blvd. church prevailed upon us to reconsider toward Brazil.

I worked in school to help pay expenses.

Parents: Irvin Henry Rude born in Parsons, Kansas, Nova Lilliean Rude born in Texas.

Wife's Parents: Jack Free, born in Arkansas; Esther Elizabeth Free born in Spokane, Washington.

EXPERIENCE I. Shortly after moving into the city of Sao Jose do Rio Preto we began holding services in the front room of our home. Besides the sign on the building I placed a blackboard out in front of the car-port. On this we wrote new phrases every day and also advertized bible studies. Jose Goncalves watched these and began attending our services and Bible Studies. Approximately 3 months later after studies at our place of worship and also many studies in his home Jose completed his obedience to Christ. Just a few weeks later his wife Joanna also became a Christian.

Jose was a man hungry for the word of God. Our meetings were on Tuesday, Thursday and Saturday nights, Sunday morning and Sunday night—thus 5 meetings each week. Jose was always there and always had studied his lessons. One year later he informed me that he had read through the Bible and through the New Testament 3 times besides our regular studies 5 times each week. His Bible was all marked up where he had underlined and circled important passages of Scripture.



Ivan, Kitty, Mary Beth, Michael and Debby in Kitty's arms. Taken about 6 months after we arrived in Sao Paulo, Brazil.

We left Jose in charge of the local work in the first building built for the churches of Christ in all of Brazil. Missionaries from Sao Paulo go in frequently to help him with the work there. Alaide Cunha e Silva is doing a marvelous job working with the children as well as working in many other ways to keep the work going in this place.

EXPERIENCE II. Working with Christ on the mission field is in itself the greatest experience any one can have. He is constantly placing great challenges and open doors before you and you only have to accept them and go through the open doors. Our 1½ years in the interior city of Sao Jose do Rio Preto was a continuing series of challenges and open doors. The greatest of these, besides the baptizing of some 35 persons, was the building of the first house of worship for the churches of Christ in all Brazil.

The church began in our home. A few months later we were able to move to a rented house, using bedrooms for classrooms and living and dining room for auditorium. At 6 months we began our appeal for help financially to buy property and construct a building. One year after arriving in this city we bought the property. Then, just 4 months before our scheduled return to the States we had the ground breaking ceremony February 4, 1962. On April 13, 1962 we had the Inauguration Ceremony for our building. Approximately one month later all aspects of the construction were completed and thus the finished structure was left for these people to meet in with no indebtedness facing them. They were free to worship the Lord and lead others to the Christ. Just one week later, May 22, 1962, we left the work there beginning our journey back to the U.S.A.



A picture of the meeting place in Sao Paulo Brazil. From left to right: Ivan and Kitty Rude stand in front of the entrance, a Brazilian girl visitor can be seen between them. Mary Elizabeth Rude at left of buggy, Deborah Ana Rude in buggy and Michael Aaron Rude at right of buggy. Next to Kitty is Jose Marcelino dos Santos, another Brazilian girl, Alma Smith, Sue Smith, and Arlie Smith.



The Rude's house in which the church began in Sao Jose do Rio Preto.

'OPERATION '68' LOOKS SOUTH FOR FUTURE EFFORT IN BRAZIL

It's a long, long way from Oregon to Brazil, but when 1968 rolls around a dedicated group of more than 100 persons will plan to make the journey. Organized in 1963 as "Operation '68," the group will be going to bolster the mission program in that South American country by the churches of Christ.

"Operation '68" will really be the second wave of missionaries to move into Brazil. The original Brazil Group made the first big impact on the country by beginning a congregation in Sao Paulo in 1960.

As yet, the new group has not selected a city to use as a base for operations.

The movement, which began with a group of young people at Camp Yamhill, Oregon, in the summer of 1962, at last count numbered at more than 100. Included—at all ages—are doctors, ministers, teachers, professional people and students.

The original purpose of the group, before it mushroomed to current proportions, was to place 68 missionaries in a foreign field by 1968. In the spring of 1963 they decided on Brazil as that field.

Before Brazil was chosen, all who could attended planning meetings to study more than 12 different areas of the world as possible mission points. At the last meetings, Feb. 22, 1963, the field was narrowed to three and then finally to one—Brazil.

Oversight of the project has been assumed by the Central Church of Christ in Portland, Ore.

Various Brazilian cities are now being studied by the group and a definite choice will be announced in June, 1964.

At the time the choice was announced, representatives of the movement said that it was Brazil "because of the abundant opportunities that exist there for a large group such as "Operation '68." There are approximately 75 million people in Brazil today with only 100 members of the church of Christ meeting in four small congregations, they said.

A three-point program has been outlined by "Operation '68" leaders:

1. *Locate the entire group in a central city for a two-year period, during which time each one will try to become familiar with the language, customs, etc., and establish a strong congregation.*

2. *During the two-year period a home for homeless children will be established. It is planned that this will include a school with daily Bible lessons and a medical center.*

3. *From this central point, after the two-year period, send smaller groups into large population centers of Brazil to establish similar works.*

"Operation '68" has been divided into two groups that are working closely together: the "Travelers," those who will be traveling in 1968 and the "Boosters, those who are sending.



SCHULZ, Thomas (Father), born: March 30, 1930.
BA from York College, York, Nebraska and MA
from Abilene Christian College.

Dorris (Dottie) Schulz (Mother), born: November
18, 1937. Attended both York College and Abi-
lene Christian College.

Stephen Schulz (Oldest son), born: July 6, 1957.

Rebecca Schulz (Daughter), born: September 26,
1959.

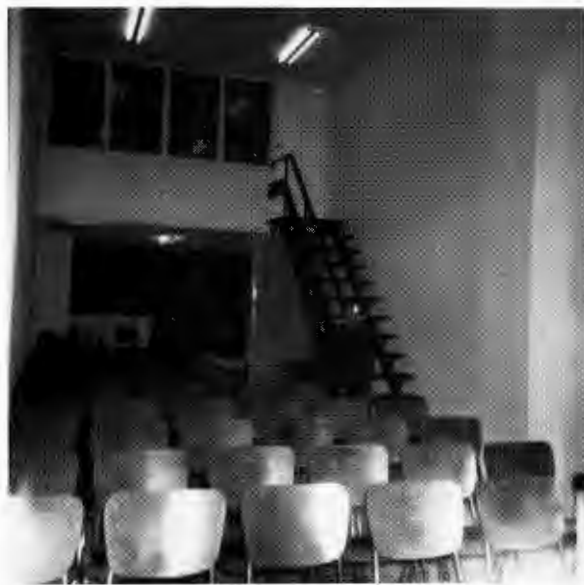
Paul Schulz (Son), born: February 20, 1961.

We are supported by the Eastside Church of
Christ, 1003 E. Portland St., Phoenix, Arizona and
our working fund is supplied by the Mesa Church
of Christ, 1223 E. Dana Ave., Mesa, Arizona.

The church here has recently moved its meeting
place from Hobbemakade 29 to Pieter Calandlaan
323, Amsterdam-W. (Osdorp). Our old building
was sold at auction and brought more than enough
to pay for and furnish the new building. The new



Schulz Family, Amsterdam



Inside view of new meeting place in Amsterdam—looking
from front to back. Church began using new building December 22,
1963. This is actually a store building, but was the only thing
available to us in Amsterdam.

meeting place will seat 70 people. It has two nice
classrooms and the auditorium can be divided into
two more. We feel that this move will enhance our
work in several ways. The building is more attractive
and suitable for teaching than the old one, and it
is located in a new and better section of the city
that is still under development. In July, 1964, two
of the young Dutch members here in Amsterdam,
brothers Martin Rozestraten and Frans Snel, plan
to begin full-time work for the Lord. Brother Snel
is presently teaching school here in Amsterdam,
and brother Martin will complete a two-year Bible
training course in June, 1964. Thus, while we have
only a dozen faithful members in the church in
Amsterdam, we are optimistic about the future. We
ask you to pray for us that the Lord will add fruit
to our labors.

(It may be added that at the present time—
January, 1964—we do not have support assured
for the two Dutch brethren mentioned above. Per-
haps such information can have no place in the
publication, but if the need could in some way be
advertised we would be grateful).



FROM ALASKA TO AFRICA—FROM AFRICA TO HEAVEN

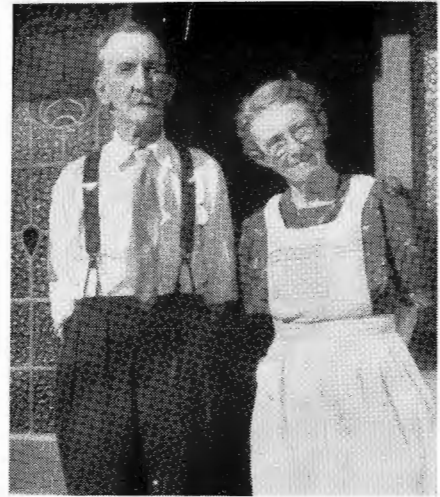
(This sincere tribute to two of God's nobility was written by their daughter, Helen Pearl Merritt. Ed.)

Half blind and a long time sufferer from heart trouble, Brother George M. Scott sat in an arm chair with his feet and legs wrapped in a woolen blanket. A well-worn, large print Bible lay in his lap. He was not bedfast but confined to the house. Sister Ottis Scott moved about in the living room arranging chairs which often eclipsed her frail seventy pound body. On the evening of December the nineteenth 1954 Christian friends came in and sang hymns of praise and thanksgiving to the Lord for bringing Brother Scott safely through the eighty years of his earthly sojourn. There were prayers, speeches, and many words of appreciation for the work he and Sister Scott had done among the people of Cape Town, South Africa, and for starting the work at Grassy Park. Less than a month later he was called up higher with these words on his lips: "Ah! There is my Lord! Now show me the Father."

George was the second son in a family of eight. They moved from the buffalo country of western Kansas to the Territory of Washington when Seattle was a small railway terminal. While he was in the third grade his father died. There was a real struggle for the survival of both body and soul in that frontier country, so he left school to become a bread winner for the family. He worked as errand boy, farmer, carpenter, storekeeper, sailor, fisherman and preacher. The last was rather forced on him when the church where they worshiped introduced the instrument and a few began to meet in his mother's home. He took the responsibility very seriously and began reading the Bible through each year for the next sixty years. When he became too blind to identify friends by sight he could still read the Bible since it was his most familiar friend.

When the younger brothers and sisters were able to look after themselves he and his brother Roy went to Western Bible and Literary College to better prepare themselves to preach. Roy died suddenly leaving a widow and a baby girl. A few years later George married the widow, Ottis (Reese) Scott, and became a devoted father to Helen Pearl.

This little family moved from Odessa, Missouri to the west coast where George worked at odd jobs in the summer and preached all winter in school houses, tents, rented halls and homes from California to Alaska. These meetings were in places where there were few or no Christians. Money was scarce. During one preaching trip in Oregon he would unfold his blankets and sleep on the ground in the tent after the meeting. A dairyman told him to come by and get all the buttermilk he could drink. That and crackers was his main food for three weeks. One Saturday night some brethren from the next community came to help in the meeting. Several good sisters with this group left "covered dishes" for him. Scarcely had the last person left the tent until he rushed up to have a good meal. The first parcel was an apple pie. He greedily ate nearly all of it before opening another parcel. It also was an apple pie. Now he loved apple pie but was stunned



Geo. M., Dec. 19, 1874-Jan. 1955, and Ottis Adelaid (Reese) Scott, Aug. 7, 1882-Dec. 1955.

to find that all six parcels contained apple pies!

There were no Bible schools out west so when Helen Pearl was old enough to go to school George and Ottis talked one up. With the help of some fine men giving part time and Sister Scott giving full time, Pacific Christian Academy of Graton, California was started with nineteen children in attendance. The Christians of the community were very sacrificial and missionary minded. Nearly all the mission workers going to Japan and points west were asked to speak. In 1923 Brother John Sherriff told of his work in Africa and mentioned that he used the English language in his work. This inspired Brother Scott, who was nearly fifty, to want to go to Africa where the masses had not heard of Christ even once. People he preached to in America all had Bibles and were able to read them if they wished. He began praying and saving to send someone or go himself. He fished in Alaska three summers. When he was getting to be a fair fisherman his boat blew up. As soon as the doctor assured him that his burns were not fatal he sent a wire to the family in California telling them to get packed. He wanted to use his savings to go to Africa rather than to buy a new boat and start all over again.

In September 1926 they left home, school mates, loved ones and drove to New York in an old Dodge car. From New York it took thirty-three stormy days by ship to reach Cape Town, from where a week by train brought them to Livingstone, Northern Rhodesia on May 5th, 1927.

At first Brother Scott had a hard time distinguishing one African from another but was delighted with the country and the work. He built up the school enrollment at Sinde where he taught daily Bible classes, oversaw field work and building programs, and made extensive village trips preaching to hundreds for the first time. Sister Scott taught school, doctored the sick and kept house. She took three white orphan children to raise. She saved a black baby from being buried alive with its dead mother and raised that one too. She wrote most of the

letters, and saw that food in season was canned for future use.

After nearly five years at Sinde Brother Scott wanted to work a new area so moved farther north and helped open up Namwianga Mission, which is near Kalomo. Here Sister Scott started a "White" school for her orphans and some European neighbor's children. During those years of depression support for the Scotts dropped so that it averaged less than sixty-nine dollars a month, but they only worked the harder to make up what was lacking. Unselfishness pervaded their whole lives.

They did twenty years of service in Rhodesia before returning to the homeland for a visit. When their health broke the doctor sent them to a lower altitude. They went to Cape Town and continued working as hard as ever in the Lord's vineyard for another eight years.

The same loving friends who served their Beloved Brother Scott in January came the next December to lay to rest the tiny body which had housed the great spirit of Sister Scott. They have gone, but their faith lives on in hundreds touched by their consecrated lives.



SCOTT, Truman LaVerne	May 5, 1933
Mozelle Ferne Scott	October 31, 1934
Linda Laverne Scott	October 5, 1955
Stephan Deloy Scott	August 20, 1959
Sharon Deanna Scott	March 30, 1962

Address: Via Pagliuicola, 49 Pistoia, Italy

School Attended: Freed-Hardeman College; Harding College

Sponsor: Church of Christ, 1127 Clay Street, Fairfield, California

Our first period of service is about finished. After a summer in the States, we plan to return to Genoa (pop. 850,000) the fifth largest city in Italy to work with a group of four members in the evangelization of the city and at the same time direct a national advertizing program in which we will advertise the Bible study program in 100 cities of Italy.

The congregation at Pistoia withdrew from a baptist church in 1956 and have hence become one



SCOTT FAMILY

of our most stable congregations. There are forty members, of which three are preachers (self-supporting).



A lectureship for churches in Italy was held the past two years in Pistoia; 33 churches were represented by about 175 members being present. Here the group is shown after an evening service.



This is one of the many displays. This one depicts the wall-poster program of the church in Italy in which we are securing many contacts leading to conversions and the establishing of churches.



THE PERSONALITY OF JESUS CHRIST

BY CLYDE SHEPPARD

Jesus Christ is the subject of Divine revelation. The radiant beams from the first rising sun in the morning of creation converge their splendor over earth's new-born king wrapped in swaddling clothes lying in a manger (Luke 2:12-14). He was the promised "seed of the woman" who was to "bruise the serpent's head" (Gen. 3:15); the covenant "seed of Abraham" who was to bless all nations of the earth (Gen. 12:1-3). "Abraham rejoiced to see my day," said Jesus, "and he saw it and was glad (John 8:56)." The bleeding animal on the altar of the ages past was the universal sense of sin voicing itself in sacrifice of life, and echoing through the silent centuries of time to the "Lamb of God" on the cross of calvary.

That which was wrapped in type and hidden under veils in the old Hebrew worship was Christ. Moses spake of Him, many of the Psalms are of Messianic character; He was the theme of the prophets, the "Angel of the Covenant," the "king on David's throne (Isa. 9:7)", "sun of righteousness with healing in His wings," who walks out of eternity past into the emblazoned glory of His Divine Personage.

Inspired by the Holy Spirit, writers of the four Gospels confirm all previous predictions concerning the birth, life, teachings, suffering, death and resurrection of Messiah. While Matthew and Luke's introductory words trace His coming backward from Mary through the promised royal line of David, Abraham and Adam, John reveals His Divine nature. "In the beginning was the word (Logos), and the word was with God, and the word was God (John 1:1)." "And the word became flesh, and dwelt among us and we beheld His glory (verse 14)."

Born the "seed of the woman," (Gen. 3:15), "the fulness of the Godhead bodily" has come into union with humanity in Jesus Christ (Col. 2:9). Since Mary was conceived of the Holy Spirit (Matt. 1:18), the Godhead in the Son's birth has taken humanity into itself. The Son had a Divine Father and a human mother.

He was named Jesus because He should save His people from their sins (Matt. 1:21). "They shall call His name Immanuel; which is, being interpreted, God with us (Matt. 1:23)." Christ, Anointed, is His Greek name; while Messiah is His Hebrew name. "As in Adam all die, so in Christ shall all be made alive (I Cor. 15:22)."

The Divine-human Personality of the Son gives highest expression to the character of the Father. As God, Jesus healed the sick, cast out demons, stilled the tempest, and raised the dead in company of weeping loved-ones. Being man, He became tired and hungry and wept at the sight of sorrow. He stood up amidst the sin-broken masses whose bodies wreaked with disease, and was "moved with compassion" to heal them (Matt. 9:36). 'He proclaimed release to the captives, and recovering of sight to the

blind", and "set at liberty them that are bruised (Luke 4:18-19)."

The moral character of Jesus was perfect. "He is tender without being weak, strong without being coarse, lowly without being servile." Inspiration presents Him as infinitely holy, pure, innocent, compassionate, merciful, guileless, sinless, loving, faithful, benevolent, humble; yet, "obedient unto death (Phil. 2:8)." Under all circumstances, He claimed complete surrender to the Father's will, and closed His prayer in Gethsemane, "not my will, but Thine be done." His life was a complete revelation of the Father. "He that hath seen me, hath seen the Father (John 14:9)," He declared.

When He preached, Jesus "spake as one having authority and not as their scribes (Mark 1:22)"; and the officers' report to the chief priests was, "never a man so spake (John 7:46)." His teachings covered a wide range of subjects. They may be thought of in a twofold manner: (1) instructions in righteousness to satisfy the hunger of the soul in the will of God; and (2) a full-blazed revelation of the Father.

Love for God and one's fellow-man is the motivating principle of His appeal (Matt. 22:37-38). "If ye love me, ye will keep my commandments (John 14:15)." "This is the love of God that we keep His commandments: and His commandments are not grievous (1 John 5:3)." "Every one that loveth is begotten of God, and knoweth God (1 John 4:7)." Not ritual, not ceremony, not church membership, or self-righteousness, are evidences of pardon, but the fruits of love that associates the believer with his God. A Christian's love for his brother is the test of whether he truly loves God (1 John 3:17). Furthermore, Jesus makes love among His followers their proof to the world that they are His disciples (John 13:34-35). "He that loveth not knoweth not God (1 John 4:8)." It is life eternal to know the Father and the Son (John 17:3). It is far better never to have lived than never to have loved. It is the key to personal happiness, "peace on earth and good will among men."

The Son of God became a son of man that the sons of men might become sons of God. He lived in poverty, died in shame, and was risen in glory. The message of Christ and the cross is "the power of God" to the sinner, comfort to the suffering, and hope to the dying. "Its infinite pathos will call forth tears until men shall cease to weep, the grave give back its dead, and "Death is swallowed up in victory." In the morning of the resurrection the children of God shall arise in triumphant victory to enter that celestial city, where no shadow has fallen, no sorrow ever blighted, "For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them into fountains of waters of life: and God shall wipe away every tear from their eyes (Rev. 7:17)." Amen

SHEWMAKER, James Cluver April 29, 1902
 Joyce Copeland (wife) February 11, 1907
 James Stanford July 8, 1934
 Claudia Jane July 16, 1941
 Samuel David July 26, 1943
 Sherman Nelson July 23, 1945

Brother Shewmaker attended Harding College

Baptized by: P. R. Shewmaker (uncle)

Sister Shewmaker attended Harding College

Baptized by: Joe McPhearson

Address: P. O. Box 22, Kalomo, N. Rhodesia, Central Africa

Entered Field: 1939

Sponsor: Kingman Church of Christ, Kingman, Kansas

From earliest childhood there was daily Bible reading and family prayer in the home, largely through the influence of mother. Likely this early environment helped to prepare me to respond to the teachings of Brother R. N. Gardner, who was my first high school teacher. The first definite interest in Africa was aroused in me by Brother John Sheriff, who visited David Lipscomb College in 1923 while we were in school there. In later years while working to help pay college expenses, Brother Armstrong kept encouraging the students to prepare for service to God and man.

Place of birth: Paragould, Arkansas

Father: John Josiah Shewmaker

Mother: Emma Jane (Webster) Shewmaker

Place of birth: Coopertown, Tenn.

Father: Newton Watson Copeland

Mother: Claudia Idella (Wilson) Copeland

"—and Lo, I Am With You Always"

Once, when on a village trip into the Zambesi Valley, Christ's promise to be with us to the end of the world, was brought forcibly home to me. Brother Alvin Hobby and I needed to return to the mission earlier than the rest of our party. We left them. Taking the advice of the villagers, we started out on two motor bicycles, with an African guide, on a push bicycle, following the path which led to the river. We were to follow this path to a certain village, but when we reached the river instead of one path, there were many trails leading into the forest on the other side. These had been made by elephants which found their various ways to the river to drink. We were perplexed, but took the trail which, we thought, led in the general direction we wished to travel. After an hour or more of lifting our bicycles over one fallen tree trunk after another which had been pulled down by playful elephants, our African guide enquired: "Are you sure you know the way?" I had



Mr. and Mrs. J. C. Shewmaker with their three youngest children (standing) Claudia, Sherman, and Samuel.

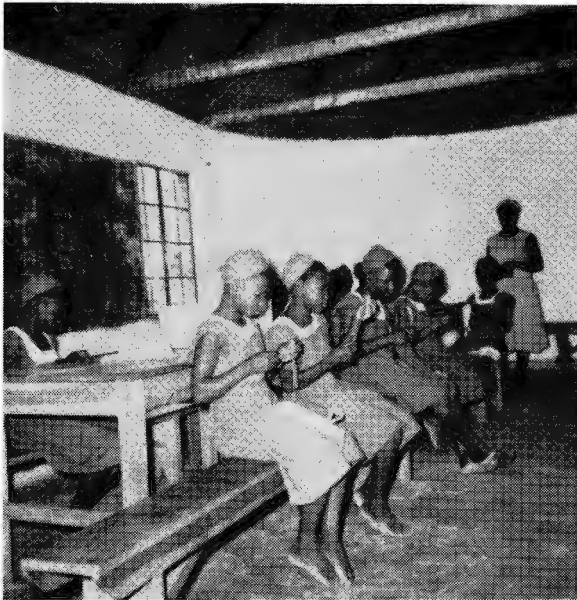
always prided myself on my good sense of direction, so I answered, "Yes." But I must confess he sowed seeds of doubt in my mind. We were not used to being directed by the African sun, which was nearly directly over head since we were in the southern hemisphere and much closer to the equator than we were in the United States. Traveling on into the African bush, where the trail had by now completely disappeared, Brother Hobby asked if we were sure we knew the way. That did it! We were not sure. We stopped and removed our hats in the shade of a tree and as we stood taking counsel, a lull came in the conversation, and during that lull, the Lord helped. Just then, a cock crew, way to our left. We had missed the village for which we were headed. The Lord used a cock to direct us to the village.

Sowing the Seek

Brother Sikekele Mulamfu told us the story of his father's conversion, as we stood discussing the work of the Lord. I asked Mulamfu, "Who converted your father after so many years? Did you do it?" He said, "No. My father told me when I asked him that question, 'I cannot forget the words of Muluti (teacher) Reese.'"

Brother Reese proclaimed the Gospel to old Mulamfu many years before. We all thought the seed had fallen on a hard heart, but after lying dormant for many years, even after Brother Reese had left the field, it finally took root and began to grow.

Those of us who are teaching children daily find much consolation in this story. We are laying the ground work—planting the seed for another to water and reap the harvest.



African girls learning knitting under an African teacher
at Namwianga.



An African girl stirring greens made of pumpkin leaves, at the
kitchen at the Girls' Compound.

SHORT, Harold Foy
Margaret Ellen
Harold Foy, Jr.
Ellen Marie
James Lester
Kathren A'Delia

Jan. 17, 1921
Sept. 11, 1925
Sept. 13, 1945
Aug. 10, 1949
Nov. 18, 1951
Aug. 4, 1957

Address: P. O. Box 218, Gwelo, Southern Rhodesia,
Africa

Entered Field: 1947

School attended: Abilene Christian College



SHORT, William N. December 7, 1894
 Nancy A'Delia January 11, 1896
 William, Jr. February 23, 1943
 Address: P. O. Box 22, Kalomo, Northern Rhodesia,
 Central Africa
 Entered Field: 1921

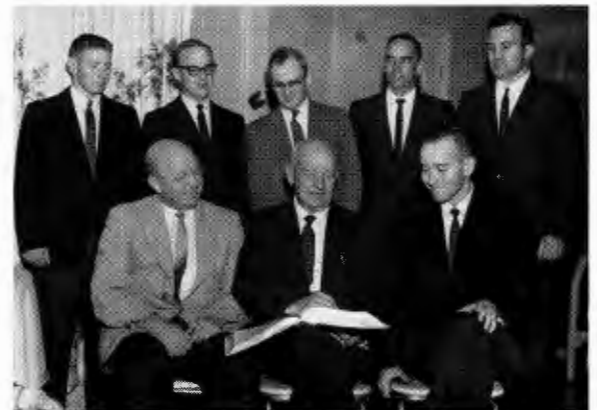
Our native African brother, Fazo Shandavu was asked, and then told later to join the political party. He thought this was out of reason and so he refused to join this party. Later he was told definitely to join them, but again he refused, because he thought it was wrong. Then he was given a letter saying that he had but seven days to live if he did not join this party. (Fazo is a very influential preacher and school teacher.) Still he refused to do what he thought was wrong to do. The days passed with no outward signs of anything, but what would happen on the last day he did not know. But he prayed earnestly to the Father above. All the time his wife and children begged him to join the party to protect them from harm. The evening of the sixth day he said he did not know what would happen. By morning he and his family might be dead and his house blown to pieces by a petrol bomb. He could but pray earnestly, for he did not want to do what he thought was wrong. By the morning light of the seventh day, he was still alive, and found that the Police had caught the leaders of that party, put them in jail and banned the party. In telling me of this our Brother showed very much humility and dependency for his delivery upon the power of the Lord. We thank God for such faithful men who are teaching their own people.

Old Kambole, who started preaching with me in 1923, came to see me the other day. He lives in Northern Rhodesia some 300 miles from where I now live. It was Kambole who helped me with the African language. It was Kambole who taught schools for us for so long. It was Kambole who preached so faithfully. It was Kambole who interpreted for so many of us for so many years. It was Kambole who helped carry the girl to the hospital after a crocodile had bitten her hand off. It was Kambole who helped carry a boy to the train 40



W. N. and Mrs. Short, 1920

miles away, after a lion had mauled him up. It was Kambole—yes, so many ways Kambole has been the prop and stay of so much work for the Lord. Praise God for such men.



W. N. Short; Sons, Foy Short, Billy Short; Sons-in-law, Bennie Lee Fudge, Henry P. Ewing, Donald D. Moran; Grandsons, Edward Fudge, Harold Short.

STEWART, Bob August 27, 1937
 Nyla Faye June 26, 1937
 Rachel Dianne March 6, 1959
 Address: Huettelbergstrasse 89, Vienna XIV, Austria
 Entered Field: 1961
 School Attended: Abilene Christian College
 Sponsor: Southlawn Church of Christ, 4800 Bonham,
 Amarillo, Texas

STORY, Hillard	February 2, 1930
Alma Story	March 24, 1932
Pamela Story	January 27, 1953
Mark Story	October 5, 1955
Bruce Story	May 26, 1958
Philip and Timothy Story	December 21, 1960

Address: Route 45 at Butterfield Road, Mundelein,
Illinois

Entered Field: 1955

School Attended: David Lipscomb College

Sponsor: Spring Hill, Tennessee

The frequent evangelistic campaigns conducted particularly in southern Italian and Sicilian cities proved to be the most interesting and inspiring experiences on the mission field. The almost avid willingness of the people to hear and discuss the Bible—the long nights spent in study in peasant homes, with students in public places, and the resulting baptisms—these were the really great moments of fulfillment. Beyond doubt, such experiences prove the latent power of the Gospel. They also prove that Italy is one of the richest mission fields in the world.



HILLARD STOREY FAMILY



Inside of place of worship



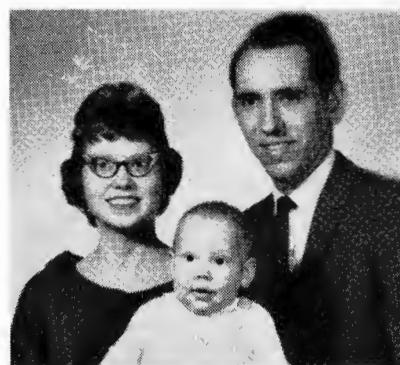
TAYLOR, Donald Ross September 6, 1938
 Mary Virginia March 28, 1939
 Donald Bruce September 28, 1959
 Jerry David December 24, 1961
 Brother Taylor attended Freed-Hardeman College,
 Harding College
 Baptized: during meeting conducted by Charles A.
 Holt.
 Sister Taylor attended Freed-Hardeman College
 Baptized by: Gaddis Roy.
 Address: 2, Rue des Deportes, Verviers, Belgium
 Entered Field: 1960
 Baptized: 5
 Sponsor: Church of Christ, Vicksburg, Mississippi.
 Parents: Richard Clyde Taylor, Sr.—birthplace of
 DRT: Utica, Mississippi.
 Thelma Ross Taylor
 James Cleveland Stroud—birthplace of MVT:
 Clanton, Alabama. Betty Golson Stroud

Biographical Sketch

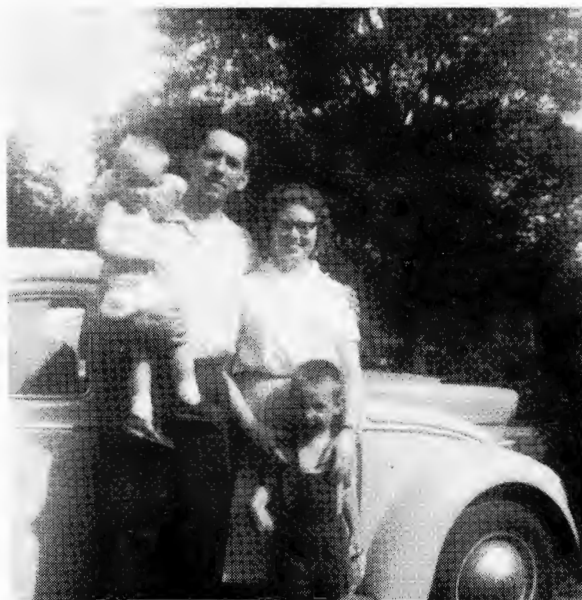
Donald Ross Taylor was born of humble parents, in Hinds County, Mississippi, on September 6, 1938. Many times during his early childhood his place of residence changed, but much of his first ten years was spent on a small farm in Claiborne County, not far from Utica, Miss. During this time his mother began taking him and his brother and sister to Sunday School at the church of Christ, then meeting in a little red country school building nearby. When he became convinced at age eleven that sinners were doomed, the author made the good confession and was baptized into Christ. From that time on he had the desire to preach the gospel. During high school days the desire became fainter, then stronger as college days drew nearer. He began to preach on appointment basis for the small congregations in the general area of Vicksburg, Miss., thus gaining some experience. In 1956 he entered Freed-Hardeman College, where in 1958 he met and married his wife Virginia (Stroud). Completing three years at F.H.C. he went on to graduate from Harding College. While at Freed-Hardeman various missionaries, such as Farrell Till, Maurice Hall, and George Gurganus inspired him to do mission work in foreign fields. Afterwards, J. L. Roberts and S. F. Timmerman, Jr., encouraged him to go to Belgium. Graduating from Harding College in 1960 his family went immediately to the mission fields with the church at Vicksburg, Mississippi as their sponsoring congregation.

One of My Most Helpful Experiences

Sometimes things go well in mission work, but at times the missionary can be tried sorely. Once when a misguided brother had upset the entire church



This is a picture of our family when we left for Belgium in September, 1960.



This is a picture of our present family, taken in the U.S.A. in June, 1963.

through his angry words, I was very discouraged over the whole thing. After everyone had left, I was there with one of the finest of the Belgian brethren, and together we talked the situation over. At length I burst out in tears, being no longer able to conceal my feelings. Brother Bertholet, in kind yet positive tones, placing his arm on my shoulder, said to me, "Brother Taylor, this is no times for weeping, but for strength. If you, the evangelist, are not strong, how do you expect us to be?" This was a lesson to me, and I have tried since to be master of myself and be strong.



This is a picture of the church building at Verviers, Belgium. This property is rented, the church occupying the ground floor and the missionary's family occupying the three upper storeys.



This is a picture of the congregation at Verviers. Some, of course, are not pictured, who were there that day. The congregation there numbers between 30 and 35.



TERRY, Hilton C.	August 4, 1925
Wanda L.	May 31, 1927
Lawrence Ray	November 14, 1947
Lynn Hilton	November 15, 1951
Lavonne Denise	March 31, 1954
Landon Walter	October 1, 1957
Lamar Paul	January 26, 1960

Hilton Terry attended Abilene Christian College—1948-1951. Graduated with B.A. degree.

Wanda Terry attended Abilene Christian College—1944-1945.

Foreign Work: Worked in Belgium from September 1952 - October 1961. Sent by: Polytechnic Church of Christ, Ft. Worth from 1952 - 1956. By Mitchell Blvd. Church of Christ from 1957-1961.

Encouraged to do foreign mission work through the influence of many teachers while in A.C.C. Decision made after talking with Bro. S. F. Timmerman while he was home on visit from his work in Belgium in 1952.

Although we have a desire to return to foreign mission work, we are working in the States for an indefinite period of time. Our address at present time is the Pantego Church of Christ, 505 Milby Rd., Arlington, Texas.

In nine years of work in Belgium there were many interesting experiences that came to us while preaching the Gospel. Although the country of Belgium has been dominated by Roman Catholicism for hundreds of years, there is a great indifference toward Catholicism. Nominally, about 97% of the population of Belgium is Roman Catholic, but only some 15% of the entire population is faithful to their belief. So, among the vast majority there is a search for the truth, and to know what is right.

We found the door of opportunity opened to us many times by means of advertising and tracts. Once when an ad appeared in a national magazine of France inserted by the Church in Paris, a couple came to see me in Brussels from the city of Ostende. They expressed their desire to know more of this that was called the "Church of Christ" who made a plea for the return to pure New Testament Christianity. After an hour's discussion, I gave them some tracts and asked to come to Ostende and study with their group some time. There were about a dozen of them altogether who were striving to find the light after being led into the darkness by the Jehovah Witness group. Since most of the group spoke the Flemish language, I asked Bros. Bill Richardson and Danny Boyd to come down from Holland so they could speak to them in that language. After some four months of study with them, nine of them were baptized to begin the Church of the New Testament in the Belgian coastal town of Ostende. There is still a fine group of Christians meeting there who have never received any support from the United States, other than missionaries coming to talk to them, and this work was begun by an ad in a magazine. The power of the printed page is great in mission work!

Realizing the importance of literature in the French work, I began a quarterly in 1961, which was similar in appearance to the 20th Century



The Hilton C. Terry family in Brussels in 1960.



The first meeting place in Brussels—a rented hall for six years.



The present property owned by the church in Brussels.

Christian. Since my return to the States, Bro. Richard Andrewjewski continues to edit this quarterly magazine. It is hoped that very soon the magazine "L'Evangile et les Hommes" can be increased from 1,000 to 5,000 per issue. It has been well received and is of great value in the French work.

One of the outstanding contributions we made to the work in Brussels was to obtain a permanent

meeting place for the church. The first meeting place in Brussels was in a rented store building which we rented for six years from January, 1954-January, 1960. In July, 1959 Bro. Bill Lemons, who was working in Brussels at that time, and I signed a contract to purchase property on the same street—rue du Trone—but nearer the main Blvd. We had some \$4,000 on hand for the total cost of \$26,000 on the property. We began a "flood" of correspondence to raise more than \$20,000 in the next nine months, when the final payment would be due on the building. The Lord blessed us in this effort and we were able to raise the entire amount—plus an additional

\$4,000 for fees and renovation of the building—before the final note was due. The property is entirely debt free. There are adequate facilities for the church on the ground floor and basement, and housing facilities for the preacher and his family on the two floors above the meeting place. This was one of the rare times—if not the only time—when we were able to buy property for the church in a foreign field without making a trip to the States to raise the money. This was the first church building owned in Belgium by the church, and the second in all the French-speaking work.



TWO THOUSAND NEW TESTAMENT CHRISTIANS DISCOVERED IN ETHIOPIA

BY CARL THOMPSON

"Praise God!" he said, his voice trembling with excitement. Ato Shongeh Sadaybo had experienced the happiest moment of his life. He has preached over twenty years, established four hundred ninety congregations and converted over twenty thousand souls from heathenism. Now he had located brethren in Christ who taught and practiced the same things as himself.

Ato Shongeh was in Addis Ababa from the interior for an audience with H. I. M. Haile Selassie I. Various missions have come into his area and taken over four hundred sixty of the congregations he has established. He said, "I could only give them the word of God, I had no money." By training and paying the preachers the missions led away the congregations and took the buildings and property. Now only twenty-nine congregations remain faithful. He is seeking a ruling from His Majesty about this situation.

On his way to the palace to confirm his audience, he walked by our office and reading room. In his own words, "my heart leaped" when he saw on our sign, "The church of Christ." After entering, he asked the question, "Is this the true church?" A short discussion and study of the scriptures followed and he uttered the emotion-filled phrase, "Praise God!"

An humble man, he is uninterested in numbers. He estimated over two thousand Christians worshiping in the Sidamo and Wollomo provinces about two hundred miles from Addis Ababa. They teach and practice baptism of adult believers by immersion for the remission of sins. The congregations use no instruments of music in their worship. Ato Shongeh stated they observed the Lord's Supper monthly but after some study affirmed that this practice must be altered. Their only standard for doctrine and practice is the New Testament.

Ato Shongeh was converted from heathenism by missionaries of the Sudan Interior Mission before the Italian occupation of Ethiopia. As he studied his Bible he saw inconsistencies between their doctrines and the scriptures and broke completely with them. The Italians forbade him to preach during their occupation. After the war he went forth with energy, zeal and spirit to preach in three languages. (He has asked us to return to his home and see with our own eyes the things he has told us.)



LENNIE DARDEN

"Why Didn't You Come Sooner?"

Our newly-found brother uttered an unforgettable and difficult question. "Why didn't you come sooner?" His mind was centered on the thousands of brothers and sisters in Christ who had been led away. I answered, "I do not know. I came when I was called by the providence of God." He then asked, "Why didn't others come sooner?" Could I say, "My brethren were not interested; they were busy elsewhere; or God did not want anyone to come until now?" I did not have the answer then and I do not have it now.

The Kingdom all over the world needs more evangelists. The church in Ethiopia needs more workers now. I have the opportunity to go and work with these native churches. The twenty-nine evangelists need more specific training that they be not led away as the others. We desire to start a Bible training school in Addis Ababa. New staff members are needed for this program and to aid in the total evangelist program in Ethiopia.

Ato Shongeh said to me, "Why didn't you come sooner?" It was a difficult question. It was not as difficult as if in Judgment He would ask, "*Why didn't you come?*"



ETHIOPIAN MONK IN SEARCH OF THE TRUTH

BY CARL THOMPSON

Recently the American churches received the news of Ato Shongeh passing the office and reading room of the church of Christ in Ethiopia, noticed the sign and entered. His first question was "Is this the true church of Christ?" We learned that with the help of God he had single-handed begun a Restoration Movement in Ethiopia.

One day not long ago while we were visiting with Ato Shongeh in the office another man came in whose name is Ato Selassie, which means "wealth of the trinity." He, too, had been intrigued by the sign on the office and asked what it meant. The name on the sign is "the people of Christ," the nearest translation that we could find in Amharic for "the church of Christ." I explained to him the real meaning of the name. He was amazed and said that he and we must have had the same teacher, the Spirit of God, because we believe and teach the same things.

What amazed us most was that Ato Selassie had been a monk in the Ethiopian church for fourteen years. He began, however, to study the Scriptures with an unbiased mind and decided that some of the teachings and practices of the Ethiopian church were

not in accordance with the Scriptures. Thus he gave up his position as monk, took off his cape, which he said had become an idol to him, and began to worship and study privately. He had taught many people in Addis Ababa, one of whom we have converted, Musmore. We had no difficulty in teaching this young man because he had already received an excellent background by studying under Ato Selassie.

Ato Selassie is a teacher of the Geez language, which is the basis of the old church language, in which the old manuscripts of the Bible and records of early church history are written. Selassie is a very interesting person. His visit to our office was most encouraging, because it showed that there are people in Ethiopia searching and looking for the truth as revealed in God's divine will. If there are these two—Ato Shongeh and Ato Selassie—I know that there must be others. Our prayer is always that the Lord will lead us to them so that we may teach them. We believe that this prayer will be answered because he has promised, "Seek and ye shall find." (Matthew 7:7)



TRAYLER, Frank
Evelyn Trayler
David
Dorcas

May 7, 1913
January 12, 1911

Address: Apartado del Este 11334, Chacao, Caracas,
Venezuela

Entered Field: 1962

School Attended:

Frank, Abilene Christian College

Evelyn, Abilene Christian College

Sponsor: North Madison Church of Christ, Box 62,
Madison Heights, Michigan

Venezuela is in political turmoil. Doors are locked against all outsiders and we have to lock our doors too. The DuPont Paint Warehouse, five blocks from our church building, was bombed and burned to the ground yesterday by communist hoodlums. Any young people contemplating work in Venezuela must be greatly dedicated, patient, and of strong desire to serve. "The harvest is plenteous, but the laborers are few."

The love of Christ in the hearts of a few faithful brethren working for the oil companies in Venezuela prompted them to ask for someone to begin the work of the Church there. January of 1961, Brother Clifford Tucker and family were sent to Caracas to answer this call.

After seven months of labor, the Church received official recognition from the Venezuelan government. This was just in time, for shortly thereafter a concordat was signed with the Vatican, making Roman Catholicism the state religion of Venezuela.

Through free English classes and other efforts, Brother Tucker was able to win many friends, establish a meeting place and implant a picture of the Gospel of Christ not before known to these people.

During the first year, a short meeting was conducted by Brother Jack Fogerty of Memphis, Tennessee. Door to door work was done and the work prospered.

Due to a near fatal accident of Brother Tucker's daughter, it was necessary to find someone to carry on the work he had started.

The Lord blessed our efforts in providing a man to carry on the work, Brother Frank Trayler of Sacramento, California. He has many years of ex-



Bro. and Sis. Frank Trayler, Caracas, Venezuela, in front of "elephant ears" and rubber trees.



Frank and Evelyn Trayler in Trier, Germany, oldest city in Germany, 1957.

perience preaching the Gospel in the United States and in the mission fields of Germany and the Phillipine Islands and has been fluent in Spanish since childhood. Brother Trayler and his good wife have two children, a son who is a minister of the Gospel and a daughter, now a student at George Pepperdine College.



WALKER, Richard Earl January 5, 1923
 Helen Elaine (Hinds) February 4, 1924
 Sheryl Jean August 22, 1946
 George Gary September 14, 1948
 Richard Archie March 8, 1953
 Ola Winifred April 24, 1954
 Harold Otis April 1, 1956

Address: Gemeinde Christi, 1 Berlin 41, Hedwigstr.
 3a, Germany

Entered Field: 1949

School Attended:

Richard Walker, Abilene Christian College

Helen Walker, Abilene Christian College

Sponsor: Church of Christ, 19th and Herring Avenue, Waco, Texas

Richard was born in Kit Carson, Colorado. His parents are Archie Richardson Walker and Laura Winifred (Atchison). Elaine was born in Kit Carson, Colorado. Her parents are Archie Wesley Hinde and Ola (Pyle).

After having entered Abilene Christian College, I was encouraged to be a missionary by Harold Thomas and Otis Gatewood.

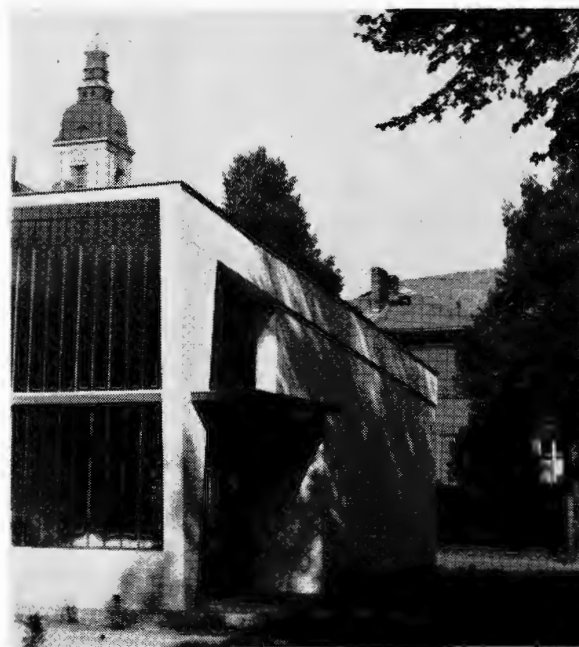
Once when I was holding a little meeting in Bruchsal, preaching in a little room rented from the hotel, two ladies came up to me after the sermon and said: "You preach exactly what we believe." At first I did not take their statement serious, but later they convinced me it was so. I asked them where they acquired their understanding of the scriptures. They told me of Albert Pfitzenmeier, a farmer, who came occasionally to preach for them. A meeting was arranged with Brother Pfitzenmeier. I remember going back behind a bakery shop, passing through a hall in which unwrapped bread was stored, and then climbing up a set of wobbly stairs to a bedroom filled with people interested in the scriptures. Under a light bulb which hung from the ceiling at eye level, I preached for 30 minutes and afterwards, Brother Pfitzenmeier preached for 30 minutes. At the conclusion, we offered each other the right hand of fellowship. After many hours of private study of the Bible, he had come to an understanding of the plan of salvation and had obeyed it.

Brother Otis Gatewood held the first tent meeting in Berlin. He preached very powerfully for the first eight nights of the meeting without offering the invitation. Finally, we decided the time had



Jaroslav Schubert and his wife Jana have been in Berlin since 1956. Jaroslav preached at first for the church in Berlin-Wilmersdorf, and later for the church in Berlin-Friedenau, when the Wilmersdorf church was combined with the one in Friedenau. He was at one time a Catholic priest.

come to offer the invitation. After a powerful sermon, he exhorted the people to come forward. I was leading the singing and it seemed that about half the people in the tent began to leave their seats and come forward. We did not have enough room at the front to take care of the people. Over 30 came forward that night. It was an experience I shall never forget. It was the first real break through for the church in Berlin.



Entrance to the church building in Berlin-Friedenau, which was completed in 1961.

Gospel Meeting in Zurich

RICHARD WALKER

I had the pleasure of holding a German meeting in Zurich, Switzerland in September. The hospitality of Jerry Earnhart and Clyde Antwine and their families and of the Swiss brethren was great. Due to daily advertising in the newspaper there was generally good attendance. There were three baptisms. Dan Clendening, an American brother, and his family have moved to Switzerland on business for a year. They showed their faithfulness by attending the meeting every night in spite of not having been there long enough to understand the language. On the closing night, Brother Clendening said in jest, "I don't believe I ever got less out of a meeting!"

Pepperdine in Heidelberg

RICHARD WALKER

It was my privilege to be the guest of the teachers and students of Pepperdine's overseas program in Heidelberg. I was there for two weeks, speaking to 18 of the 38 students about the mission work in Europe. The interest which the young people showed in mission work was refreshing. Several plan to give their lives to such work. I enjoyed seeing J. C. Moore and family, and Sister Weigand again, and meeting Brother and Sister Howard White and their children for the first time.

We compiled a list of churches and found that there are 180 in Europe. This includes the American soldier congregations. The largest and most populous unevangelized area in free Europe (not including Spain where the Gospel apparently cannot now be preached) in Northern Germany.



WILKEY, Kenneth J.	September 17, 1932
Margie Wilkey	October 24, 1937
Carrie	November 14, 1958
Shari	August 4, 1960
Lesa	September 22, 1961

Address: Box 114, Baguio City, Philippines

Entered Field: 1961

School Attended: Abilene Christian College

Sponsor: Inglewood Church of Christ

Douglas LeCroy, a fellow missionary here in Baguio, decided to come to the Philippines while we were in military service on the Island of Guam in 1954. We met brother Charles Smith and brother John Robinson at Abilene Christian College and all four of us decided to work in the Manila area. Circumstances being as they are we did get to come to the Philippines together and have been in Baguio City three years.



KEN AND MARGIE WILKEY

Ken, 31, September 17, 1932, Posey, Illinois, Margie, 26, October 27, 1937, Hobbs, New Mexico, Carrie, 5, November 14, 1958, Abilene, Texas, Shari, 3, August 4, 1960, Lancaster, California, Lesa, 2, September 22, 1961, Baguid City, P. I.



IMPRESSIONS OF JAPAN

BY DR. HERMAN O. WILSON

The weather was stormy in Japan in mid-July, 1953, as the freighter *Kamikawa Maru*, carrying six passengers and a large cargo of lumber, cotton, and machinery nosed her way through the long, filthy channel as she neared the port of Yokaiichi. The muddy water, filled with all kinds of broken furniture, pieces of houses, and debris from the recent storm, gave us a rather sorry first impression.

In our party of four were Mrs. Wilson; Miss Yoko Gabe, a lovely Japanese convert who had been living in our home in Los Angeles while attending Pepperdine; Dean Bixler; and I. We had gone to visit Yoko's family in Tokyo, Dean's parents, Mr. and Mrs. O. D. Bixler, our son Allan, attached to Yokota Air Base, and various missionary friends. Since Yoko's uncle was a captain for a Japanese shipping company, we made arrangements to travel on a Japanese freighter at a fraction of the cost on a passenger liner. The voyage over was delightful except for a little rough weather near Japan.

Though it would take many pages to describe fully all the impressions we received in our eight weeks in Japan, I want to share some of them in this sketch.

Perhaps the first impression any visitor from America receives in the Land of the Rising Sun is a sense of crowding, noise, and bustling activity. The first night in Tokyo was memorable for the incessant noise of elevated trains, automobile traffic and screeching horns. Each driver, I learned later, feels free to pass anything on the road or barge through any intersection if he first gives a blast on his horn. This sets up a din that is almost constant day and night.

On the first day—we were visiting in the Bixler home, near one of the stations of the elevated railroad and near to one of the Universities—I was struck by the throngs of people, old and young, passing on the street in front of the building. Every time a train stopped, masses of dark-skinned humanity poured like a tidal wave out of the overcrowded coaches, and moments later a reverse tide filled the vacuum. On the sidewalks students in their school uniforms hurried by, and everywhere one looked there were waves of people on the move.

Tokyo is a city of contrasts. In the streets we saw every manner of conveyance known to the old and new Japan: myriad bicycles, huge trucks, 3-wheeled carry-alls and run-abouts, tiny taxis driven by "kamikaze pilots" who somehow escaped their doom, ox-carts, horse-drawn wagons, buses, limousines, and even large carts pulled by men. On the sidewalks there were country people, usually women, carrying immense loads on their backs. The tangle of traffic, unbelievable in 1953, is said to be even more maddening today.

In addition, we were impressed by the amazing variety of architecture. Within the city, surrounded by a moat, stood the imperial palace, a relic of feudalism. The 250-acre estate, carefully preserved and beautifully kept, is like an island of the past

lost in a city of shops, hotels, and all kinds of industry.

On one side of the palace grounds ran a broad street on which stood the tall, white granite Dai Ichi building used as headquarters by General MacArthur. In downtown Tokyo are innumerable little shops, selling anything from souvenirs and shoes to live crabs and eels, silks, cotton, books, and almost anything else men want to buy. Along with these are magnificent new department stores as modern as Macy's and as busy as the May Company during a sale.

Near the great Imperial Hotel, a Frank Lloyd Wright creation, we saw a vacant lot where some of the derelicts of the war were living in sections of concrete culverts or in tiny shanties built out of cast-off tin and goods boxes. Along the roads we saw family groups living under the shelter of large bridges. I mention these extremes only to point out the contrasts.

Japan is famous for its natural beauty. The country is a long chain of volcanic islands (total area about the same as California's), and only about twenty per cent of the land is arable. The greater part is mountainous, the rivers are short and generally useful only as a source of energy for producing electricity, but much of the scenery is superb. Besides the mountains, lakes and waterfalls—and the incomparable Mt. Fujiyama, the symbol of Japan—there are dark green forests, terraced hillsides alive with gardens, and little valleys where every foot of soil seems to be in cultivation.

Equally impressive are the parks in the large cities, the famous tea gardens of Tokyo, with their beautiful evergreens, their pools, and the bon-sai or miniature trees. Everywhere there are temples and shrines, some of them almost hidden in a little forest, but others made into elaborate show places, with a wall or fence enclosing an area of an acre or more, and entered through huge gates guarded by fantastically ugly gods (or demons). Many of the larger homes have their own gardens, not in front but in the rear or on the side, where grass, stones, a pool, a stone lantern and some shade trees invite one to pause for meditation.

The people impressed us as much as their unique civilization. They seemed to us to be genuinely courteous and hospitable. Everywhere we went we were entertained and served with their choicest foods and delicacies. When they came to visit they invariably brought some small gift. They did all in their power to make us welcome.

They are energetic, hard-working, ambitious, eager to get ahead. They had made tremendous strides toward rebuilding their cities and their wrecked economy after the War. Their recovery has been almost unparalleled.

They read almost anything they can get hold of. On the trains I saw young people reading textbooks, works on economics (a favorite subject), and science. They have a passion for education, are politically

active, and want to improve their own and Japan's culture.

I came home with a deep appreciation of these

people and their way of life. Likewise I saw and appreciated the important contributions made by the few missionaries we have sent to this great land.



WRIGHT, Winfred O. January 6, 1935
 Dorothy Goodwin
 Wright November 14, 1936
 Sharon Elizabeth April 1, 1961
 Address: 8, rue Saint-Bertrand, Toulouse (Haute-Garonne), France
 Entered Field: October, 1958
 School Attended:
 Winfred O. Wright, Harding College and Graduate School
 Dorothy Goodwin Wright, Harding College and Abilene Christian College
 Sponsor: Center Hill Church of Christ, Paragould, Arkansas

History of the Wright's work in Belgium and France

Winfred O. Wright, graduate of Harding College, first came to Europe in October of 1958. For a two year period he worked in Belgium; in Liege and in Verviers. In August of 1959, he married an A.C.C. graduate, the former Dorothy Goodwin. Their marriage was the first performed in the church building in Paris, France.

In 1960, the Wrights joined the group moving to Toulouse in Southern France for the beginning months of this effort. Preparatory meetings had been held in several cities, and Toulouse selected as most responsive.

In January, 1961, the Wrights returned to the States for an 18 months stay. On April 1, 1961, Sharon Elizabeth was born. During this time, Wright preached for the Looxahoma, Mississippi congregation and attended Harding Graduate School in Memphis, Tennessee, where he received the Master of Arts and the Master of Religious Education degrees.

In October, 1962, sponsored by the Center Hill Church of Paragould, Arkansas, the Wrights returned to Toulouse. Here a program of regular services and local evangelistic efforts such as meetings, correspondence courses and personal contacts is carried out in a building owned by the church. The Wrights also participate in all aspects of the program for the French-speaking area of Europe: meetings, young people's gatherings, annual Bible camp, etc. Mrs. Wright writes a monthly mission feature, "Into all the World" for *Christian Woman*, a publication for women of the church. She is also responsible for a monthly article for women in the French religious periodical, *Vie et Verité*.

In February of 1964, Wright made a six-week trip into the French Cameroons in West Africa, with Don Hindsley of Paris, France. This trip was a teaching and evangelistic project among brethren and numerous contacts in that new nation. In the fall of 1964, the Wrights will be the only American workers in Southern France.



The meeting place of the church in Toulouse, France is the ground floor of a four-floor apartment building. The property is owned by the church (i.e. only the ground floor). The large window provides advertising and teaching space. Brother Mittag, a young artist who is a member of the church paints the scenes used. Address of church building: 8 Rue St. Bertrand, Toulouse (H. G.) FRANCE.



The Wrights live in a two story duplex in a new housing district at the edge of the city. There are three bedrooms and a bath upstairs; kitchen, living room and garage downstairs.



WYATT, Rudy B.	July 17, 1930
Melodee Joan	Oct. 24, 1932
Rebecca Lynetta	June 2, 1955
James Michael	June 30, 1959

Brother Wyatt attended Abilene Christian College
 Baptized by: Fred Custis
 Sister Wyatt attended Abilene Christian College
 Baptized by: Guy Caskey
 Address: P. O. Box 16, Inglewood, Perth, Western
 Australia

Entered Field: 1961

Baptized: 58 (Conversions result of team of three
 preachers working together)

Sponsor: West Berry Church, Fort Worth, Texas

Encouraged to be a missionary by parents, preacher,
 and visiting missionary. Worked while in school
 to help pay expenses.

Wyatt, Rudy—born in Rochester, Texas, Father, M.
 B. Wyatt and mother, Juanita Lee.

Wyatt, Melodee—born in Breckenridge, Texas,
 Father, Floy Yates, mother, Parrie Lynn.

Interesting experiences on field to stimulate young
 people.

Biographical Sketch

Following an Abilene Christian College Lecture-
 ship in 1960 Ron Durham and Rudy Wyatt deter-
 mined to go to Perth and plant the cause of Christ.
 The Wyatts arrived in Perth in June of 1961. Three
 months later they were joined by the Durham
 family. In August of 1962 the Phillips family com-
 pleted the team of three families. Being closely
 associated with two other fine gospel preachers in a
 close knit relationship as a team has been a won-
 derful blessing.

It is a thrill unsurpassed to look about and see
 men and women strong and dedicated to the Lord,
 realizing that had you not come these would have
 never known Christ's way. Such as—a young English-
 man in his late 20's (now preaching the gospel) who
 when you first met him on the tennis court was an
 agnostic; a former Methodist lay preacher who had
 the right concept of the one body, but did not know
 there were people anywhere who claimed to be

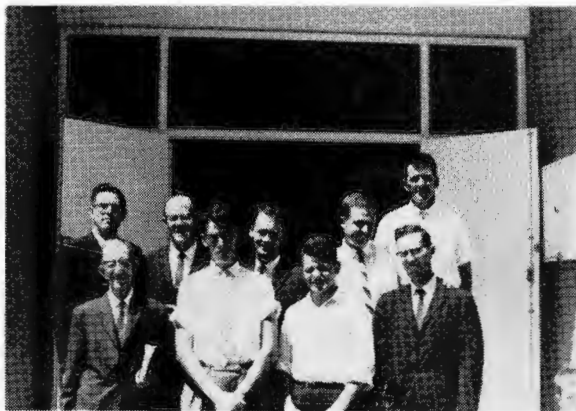


New building in the Embleton suburb entered in Nov. of 1963.
 Averaging 100 in Bible Study and 80 in worship service on
 Sunday morning. U. S. churches and individuals gave 2/3 of
 building cost. Aussies took other 1/3. Without the contribution
 of three American preachers the contribution of the Australians
 would support an "Aussie" preacher.



The Wyatts standing in front of their home in the
 Maylands suburb.

just members of it and it only; an elderly man in
 his 70's, and his wife, who for years had stood
 virtually alone against innovations in the digressive
 Church; a young man from Calcutta, India who con-
 templates going back to India some day with the
 good news; an elderly woman who although limited
 in physical activity found real purpose in life in the
 gospel and now grades our Bible Correspondence
 Course; a woman who within 5 days of her arrival
 to Australia from Scotland lost her husband and
 with two teenage sons had no place to turn—now
 in the church sees her eldest son preaching; another
 Scottish family arriving in Australia seeking greater
 opportunity of life found the Lord also; a former
 Spiritualist finding real spiritualism in the Lord;
 others who, having sought Christ in the denomina-
 tional groups in a city of over 430,000, have found
 Truth and stability in the Lord's church. A painter,
 a draftsman, a clerk, an accountant, a railway
 worker, a salesman, a butcher, a wool-grader, a panel-
 beater, a government agricultural employee, a tele-
 phone repairman, builders, retired men, teen-age



Besides the three American preachers six other men in congre-
 gation preach part time and others are now entering a training
 program. Left to right, front row: Joe Pearce (over 70 years
 old, was preacher in digressive church), Edward McGeachy
 (Scottish lad shortly to enter A.C.C.), Henry Pincuzk (Young
 man of Polish descent, apprentice bookkeeper), Rudy Wyatt.
 Second row: Marvin Phillips, Harry Taylor (Clerk for Cal-Tex
 Oil Company and ex-Methodist lay preacher), Ron Durham,
 John Robinson (Salesman shortly to enter Fort Worth Christian
 College), Ron Wallace (painter and interior decorator).

apprentices, nurses, and housewives have all come to know Christ.

The team effort has made it possible to put more emphasis on many avenues of reaching people. In Perth they have been varied—Bible Correspondence Course; weekly 15 radio broadcasts carried in Perth and three eastern coast stations; a weekly Saturday display and church notice ad in the WEST AUSTRALIAN (the morning newspaper of Western Australia) with hundreds of responses leading to scores of religious discussions carried on by correspondence; thousands of pieces of literature mailed

(over 1,000 sent in answer to one newspaper ad); three gospel tent "missions" with over 300 different adult non-members attending; special work among teen-agers; dozens of cottage meetings, door to door work; pulpit preaching and special training and teaching classes for men and women.

In an English speaking country where living conditions are so similar to that of the U. S. and Americans are so readily accepted, and where God has so greatly multiplied our spiritual blessings it would have been a real sacrifice to have stayed home in the U.S.A. and not to have come.



HARDING COLLEGE GRADUATE SCHOOL OF RELIGION MISSIONARY TRAINING PROGRAM

The church is gradually awakening to the challenge of world evangelism. We are on the march. More and more missionaries entering foreign service, who had not been adequately trained for the task of preaching the Gospel in a strange culture, are urging future workers to get this specialized education in order to avoid the frustrations and mistakes of their predecessors. Even to preach to illiterate natives, the missionary needs to have a superior education. In other words, the task of foreign evangelism requires a greater ability to adapt and a wider knowledge than is needed by a worker remaining in his own country. Foreign evangelism demands the best men of the church and the most thorough education they can get. Paul was an educated man, a power in his day.

The Harding Graduate School offers two programs specifically designed to educate brethren in regard to the task of world evangelism. The first involves regular credit courses which are included in the curriculum of the school. These courses are:

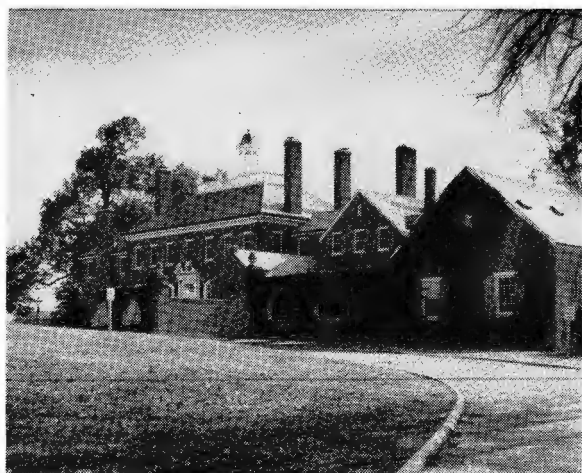
1. The World Mission of the Church
2. The Evangelism of the Early Church
3. Missionary Principles, Methods and Practice for Mission Work Today
4. The Home Church and Missions
5. Home Missions
6. Preparation of the Missionary
7. History of Missions
8. Non-Christian Religions

9. Mission Work in Selected Fields
10. Cultural Anthropology for Christian Missions

There are a number of missionaries in residence at the Graduate School at this time. Some spend their furlough studying Bible and Missions. A missionary can receive his master's degree during his year's furlough if he spends his time in Memphis. Many have done this and others plan to do so.

The second program is conducted during the summer school. Special courses of study are offered on a speed-up basis. Students may take a two-hour credit course by attending only two weeks. Special well-known missionary educators are invited to teach these courses. Otis Gatewood, George S. Benson, George Gurganus, A. R. Holton, Reuel Lemmons, and numerous others have taught in these classes. Missionary lectures for area-wide public interest are held in conjunction with the classes. Outstanding missionaries from all parts of the world exhort and edify the brethren at these services.

There should be no doubt that a world evangelist needs specialized training for the peculiar task he has to face. With the program at the Harding Graduate School now available to all, there is no excuse for the missionary to go to the field ill-prepared to do the job. It takes intensive training and deep dedication for a person to be able like Paul to "become all things to all men." This is necessary, however, if men are to be converted to Christ.



Administration Building



Interior of Pittman Chapel, Harding Graduate School,
George Gurganus speaking



A MISSION-MINDED SCHOOL IN A MISSION FIELD

York College, was born in a missionary setting. There was no New Testament church in the city or the surrounding county when initial plans were made for establishing a Christian college. Since the school opened in 1956, however, a substantial congregation has developed and is sponsoring a number of mission efforts, both locally and in distant fields.

The founders of York College are mission-minded. Many of them had been active in mission study groups and actual mission work prior to coming to York. They knew that a strategically located Christian college would serve young people from scattered small congregations throughout the great Midwest. They knew, also, that a good Christian college would attract outstanding young people from Christian homes and congregations in sections of the country where the church was already strong. This would enable these young people to actually experience and assist in mission work while they were receiving their college education. Those responsible for York College envisioned a rapid support of the cause of Christ throughout the Midwest as a direct result of York College students taking their places of leadership in homes and congregations in this entire area. This vision is already a reality.

From the very beginning, York College has maintained a strong mission study class. This extra-curricular activity is under the direction of Athletic Director, Colis Campbell, himself a missionary in Japan for six years. The spirit of the mission study class permeates the entire campus, and average attendance for their weekly meetings is at least one-third of the student body.

One feature of the York College mission study program is the inviting of monthly guest speakers of outstanding ability and experience, both from



York College Mission Study Class

home and abroad. These men challenge the young people and supplement the regular religious activities of the college students. The YC mission study class endeavors to get more young people committed to spend their lives in mission fields. They correspond with missionaries throughout the world and participate in workshops and seminars throughout the brotherhood. The mission study class is organized into committees handling such areas as devotions, projects and lectureships.

Four separate groups of young people are making plans to spend some of their summer in concentrated mission efforts in three of the States and in Mexico. Two former members of the class are doing secular work in South America and Thomas Schulz and family, assisted partially by the York church, are doing full time mission work in Amsterdam, Holland. Many former students are preaching, teaching or serving in other capacities of leadership throughout the North Central States.



REFLECTIONS BASED ON A WORLD TOUR

BY JAMES D. BALES

Although one must not deceive himself into thinking that a world tour, which included contacts with gospel workers, makes one into an expert on missionary work or anything else, it is still true that visits to the fields and a study of the problems can furnish one with some insights and understandings. My experiences and conversations underscore at least two points. First, the need for more training. Second, the need for more "non-missionary" missionaries.

First, there is the need for more training. Churches need to recognize that many of the foreign fields are so different from our own country that one is indeed an alien in foreign land. Usually the missionary knows neither the language nor the people. If the churches which support him expect him to plunge immediately into missionary work, and to get immediate results, they will be apt to be pushing him into mistakes which will possibly cripple his work for some time to come. Where there are other missionaries on the field, who have learned something about the people and the language, they can help guide him into activities which are within his grasps and which keep him from making serious blunders. For example, amongst one tribe in India it is not good for one to commend the parents and speak of what a fine, healthy baby they have. To speak thus of the baby is, in their way of thinking, to put the evil eye on him. The parents would avoid such a person as they would avoid a plague. And yet, with all the good intentions in the world a person could make such a blunder because he lacked an understanding of the people and their beliefs. It would be profitable if missionaries could have some time for language study and to learn something of the people—their history and culture—before they launch into an extended program of missionary activities. Congregations need to be taught to help the missionary prepare in this way for the greatest possible service.

One of the ways that some can make this preparation, without cost to the church, is to join the Peace Corp and seek assignment in the country to which

they plan later to return to do mission work. The Peace Corp does not want individuals to be actively engaged in a program of converting native peoples, but the two years spent on the field would enable an individual to learn the language, to learn the people, and to learn whether or not he was fitted to that field, and to do all of this without being an expense to the church. After he has been there in Peace Corp work he can then return to that field with some understanding of the field. He also can have already made some friends in that particular country.

Second, we need more "non-missionary" missionaries. By this I mean that we need more individuals who are not supported by the church but who are in the mission fields as workers for the U. S. government, advising in educational work, stationed in the armed services, working for a company, etc. They can help form the nucleus of a congregation, they can help support the work, they can be an encouragement to the missionaries from America, and they can make contacts which the missionary himself could not make alone, but can make through them. Doors will be open to these individuals which would not be open to the missionary as a missionary but may be open to the missionary as a friend of the "non-missionary" missionary (if that is the way to describe the type of worker that I have in mind. Of course, every Christian is a missionary, but we have reference to individuals who are not supported by the church but who are on the foreign field using their opportunities to advance the cause of Christ). In my judgment, brother and Sister Wayne Long from Austin, Texas did a splendid work of this nature and were fundamental individuals in the establishment of the work in Bangkok.

More Christians need to choose their profession in life with the view of using that profession in the best way possible to help advance the cause of Christ. In fact, is not this binding on all Christians, for is it not a part of seeking first the kingdom of God and His righteousness?



A BRIEF TRIP TO JAPAN

S. P. PITTMAN

In an age of incessant travel, the heading of this article is not at all sensational. Go back thirty years, and things were quite different. As of foreign missionary activity, there was little among the disciples. There were some who actually opposed sending the gospel abroad and the majority were totally indifferent. A few began to agitate the matter of missions and a cry arose: "One man Missionary Society!" I trust we'll never hear again, not even the echo of such a cry. The interest being taken now in missionary work around the globe is one of our most hopeful signs. But we have just only touched the hem of the garment. Thanks to Brother McCaleb for years almost the lone standard bearer. Occasionally some mission-minded man or woman went to his aid. Among these were Brother and Sister B. D. Morehead. On a visit to America, after they had been gone sometime, Brother Morehead suggested that someone go over to Japan during the summer to teach and encourage the missionaries and their children. I became interested and agreed to go. So in June, 1929, I set out for the "Land of the Rising Sun." With me was a young man just out of high school, Brother Homer Winnett of Coffee County, Tennessee. He had determined to do permanent work in that field. As we sailed out of the golden gate of San Francisco, we faced a sea and a world unknown to us. Strange sounds and sights on every hand. At Yokohama on the floor of the railroad station there was the constant clacking and clacking of the wooden shoes—a foretaste of the monotony of the Japanese language that greets the visitor to Japan. This was before the bitterness of Pearl Harbor. The Japanese people were kind to us and very interesting. I would not leave the impression that my stay there was a signal help to the work there. Indeed it was not. I trust some

good was done in the way of lending encouragement to the workers in this far away field. Of course a visit to the Orient, whether short or long, is an eye-opener. One lesson I learned was that the mission of the missionary is not to endeavor to Americanize the natives, but rather to Christianize them, leaving them with their own customs and predilections. Don't insist on their using chairs as we do. Don't ask them to discard their chopsticks or to keep to the right instead of the left in passing. Another observation contrary to a former idea, I found that the youth rather than the adults can better be reached by the gospel. The older citizens holding tenaciously to their customs, idolizing their "renowned past" are "set in their ways." The young people are the inquisitive ones and become more eager and docile listeners. One more suggestion to the missionaries on the field. "Let patience have its perfect work." Don't be disheartened if they reason differently from us in America. Don't get discouraged if they show signs of vacillation. It is difficult for them to give up all their idols at once. If we searched our own hearts, we would find that we have not given up all of ours. One suggestion to us when sending out missionaries, I would not say that the most highly educated literates ought to be sent over, but they should have a fair education at least. Honesty, enthusiasm, unselfishness and endurance need to be considered in prospective missionaries. Having chosen the missionary in whom we can confide, let us give him the support and encouragement he will sorely need. Let us refrain from criticism. He may, at times, not do what we think best or fail to agree with our judgment; but remember that he is on the spot and would likely exercise better judgment than we who view things from a distance.



MISSION STUDY TOUR

PHIL ELKINS

In 1960-61, Dale Castleman and I spent 10 months interviewing over 100 missionaries in Europe, Near, Middle and the Far East. By that time we had visited 30 countries, had spent all our personal savings, plus several hundred dollars that we had both borrowed, and decided to return to the States. I finished my B.A. degree at Abilene and decided to do some academic study at the Kennedy School of Missions in Hartford, Connecticut. I am presently finishing a Master of Theology degree in Bible and Missions at the Harding Graduate School in Memphis, Tennessee. From my studies in missions thus far, I have felt that there needs to be a big re-evaluation of our present methods, basis for selecting new fields of work, and preparation of future missionaries. I also feel that there is a definite need to have someone visit all of our college campuses and to adequately present the greatest opportunities for converting receptive people.

I hope to better qualify myself to do this by spending 17 months (along with my wife) studying our present efforts in Asia, Africa, and Latin America. We plan to leave in the summer of 1965 and return

home in the early part of 1967. We will be sponsored by the White Station Church of Christ and will receive about one fourth of our support from the Highland Church in Abilene (with which I worked for a year) and we plan to pay about a fourth of the expenses from our personal savings. We will also visit several of the most successful denominational efforts.

We plan to visit 59 countries and 18 college campuses after the trip. While on the campuses I plan to seek out the most qualified students I can find and present them the opportunities which exist in the mission fields for them in their chosen profession. I worked for two semesters at Abilene Christian as the mission study chairman. When I began as chairman of the study class, we had about 250 people attending each week. There are now almost 700 each week. I feel much of this added interest has come from making mission work the core of campus life rather than a fringe activity. As we visit each campus we plan to help the students to build more interest in and support for future mission work.



THE GREAT COMMISSION

JAMES BURTON COFFMAN

Matthew's is the fullest account of the great commission (Matthew 28:18-20) and contains a remarkable constellation of many of the great Christian doctrines.

The Divinity of Jesus Christ is implied in the words "all authority," and by the use of His name along with that of The Father and The Holy Spirit. Christ is called God no less than ten times in the Greek New Testament. (John 1:1; John 20:28; Acts 20:28; Titus 1:3; Hebrews 1:8; etc.) Such words as are attributed to Christ in the Great Commission would be utter nonsense in the mouth of a mere man.

The Doctrine of the Trinity is indicated by use of the sacred triple name of Father, Son, and Holy Spirit. Although not stated categorically in Scripture, the doctrine of the Trinity is everywhere evident in the New Testament and by implications in the Old Testament. God said let "us" make man. At the Baptism of the Lord Jesus, all three persons of the Trinity appear: the voice out of heaven, the descent of the dove, and the baptism of the Son.

The Brotherhood of All Men is taught by the commission which requires the baptism of "all nations." The great missionary program of the church receives its fountain strength from this divine imperative.

The Teaching Ministry of the church is included in the command to teach the baptized "all things" contained in Christ's doctrine. Every Bible class on earth draws its authority from this admonition. The Christian faith is a teaching faith.

The Identification of Divine Truth is presented in the words, "Whatsoever I have commanded you." The Christian faith is primarily and above every thing else the *teaching of Christ*. No part of his teaching through His apostle may be de-emphasized or omitted. "All things" must be taught. See: Matthew 4:4; Luke 24:25, 44; and Acts 5:20.

Baptism for the Remission of Sins is taught in the commandment to "baptise all nations." The

essentiality of baptism is a natural deduction from this reference to it on such a solemn occasion and by the injunction that men be baptized "into the Name of the Father, and of the Son, and of the Holy Spirit." It is inconceivable that optional, incidental, or non-essential commandments would have been mentioned by Our Lord upon such an occasion as this.

The Kind of Baptism men are to receive is seen in the fact that the church is to administer it. The same people who do the going are commanded to do the baptizing; therefore, it must be *water baptism*. Men are not able to administer the baptism of the Holy Spirit.

The Providence of God is taught here. Jesus said, "Lo, I am with you always, even unto the end of the world." What a blessed promise. The Lord continues to direct, overrule, and providentially aid the struggles of His disciples. He will never leave them or forsake them.

The Immortality of the Soul shines in the promise, "Even unto the end of the world," not, "until ye die;" but even to the end of the world. Christ brought life and immortality to light through the gospel. His entire teaching is predicated upon the after-life. The resurrection is not a side-issue but of the foundational truth He brought to man (See Hebrews 6:2).

The End of the World is not merely contemplated but promised in the great commission. Men of science agree that the earth itself will fulfill its destiny and pass into oblivion. Our sun is a supernova type of star which may explode at any time, becoming a million times brighter and hotter than it is. Such explosions have been photographed in the galaxy. That such a fate awaits our earth is evident in such passages as II Peter 3:10 and II Thessalonians 1:8.

This remarkable commission is, therefore, entitled to the appellation "great." It constitutes the marching orders for God's church through time to Eternity.



PRAYING FOR MISSIONARIES

DEWAYNE DAVENPORT

One of our most neglected parts of mission work is that of "praying for missionaries." It costs nothing in terms of money, yet we are not using this effective mission tool. Recently a missionary in Ghana received a letter from a church in the States saying, "We had a prayer meeting for you." This letter helped the missionary to know his name and work were remembered in the prayers of friends so far away.

How long has it been since your congregation or you individually have had a "prayer meeting" for a missionary?

Workers in the far mission fields of this world do not need your pity, they need your prayers. "But," you ask, "How do I pray for a missionary?" I have received from Christian Life Publications, Inc., in Chicago, a little tract entitled, "Praying for Missionaries." It has some excellent suggestions as to effective missionary prayers.

1. *Find out all you can about the missionary for whom you are praying.* Here are some things to learn about your prayer subject. What is his or her name? What is the wife's name? What are the children's names? Where is the missionary working? The prayer needs of a worker in Southeast Asia are different than those of a worker in South Africa. After you learn all you can about the missionary, then pray with these facts in mind.

2. *Pray regularly.* You may pick up some gospel paper and see a very sad story about the needs of some missionary. Then you go to pray. Don't wait for some story to stir your heart, pray always for the missionary. The missionary should not have to write some exciting news to get your prayers, for a missionary's life is made up of the small everyday affairs of life. He needs your prayer in the small things even more than the "headline" events. Pray regularly for your missionary whether you hear any news or not.

3. *Be specific in your prayers.* How many times have we heard our brethren pray, "Lord, bless all our missionaries in different fields." This is too general. In public and private prayers the missionary should be mentioned by name. Pray for Gordon Hogan in Lahore, Pakistan on Sunday morning and Douglas Lawyer in Aba, Nigeria, on Sunday night. "Lord, bless the missionaries" is not very specific.

As a family, make up 3 x 5 cards and put pictures of certain missionaries on them. Pray for a different missionary, with the picture before you at each daily

devotion. As a church, put the pictures on the bulletin board and have special prayer for that missionary all week.

Pray for certain needs. Write the missionary and ask him his needs. However, remember that the missionary may not be able to reveal some of the intimate needs. One missionary said, "The missionary is capable of becoming discouraged, of feeling lonely, and of even having doubts regarding his own spiritual life. It is difficult to write home about these things, when normally one does not even mention these matters except to a very "intimate friend." Some of the missionary's greatest problems, he cannot reveal. If he is having trouble with the government, he dares not write about it, lest he and the whole mission get expelled from the country.

But many times you do know the needs. A new building, a gospel meeting, opening a new area, getting needed equipment, etc., all need your prayers.

4. *Try to anticipate needs.* By the time you hear of a need, it may be passed. Keep up with the work of the missionary so that you anticipate his needs and pray in advance.

5. *Be persistent and persevering in prayer.* One African missionary put it this way: "You prayed for an African to become converted. You prayed once or twice and results came. Then you stopped praying. Satan attacked. The native backslid. His testimony was lost. The missionary became discouraged. The church lost a leader. Be consistent in prayer. Make those foreign Christians brother-members of your own family whom you remember constantly in prayer."

Some items to remember when praying for a missionary are: For victory over mental stagnation, for freshness in prayer and Bible teaching, for guidance in how to present the gospel to some foreign person with whom the missionary may have a fleeting contact, for deliverance from the temptations of pride, for wisdom in relations with other missionaries (the number one cause of all missionary problems), for strength to overcome the temptation of loneliness, and for a saving sense of humor.

Pray today and every day for your missionaries. The missionaries will benefit greatly from your prayers but you will benefit even more yourself. Prayer will give you a direct part in mission work.

Help your friends and brethren to learn how to pray for our men and women on foreign fields.

P. O. Box 3247, Kumasi, Ghana

—Selected from *Christian Chronicle*, May 1964.



Signs Tell the Story:

CHURCHES OF CHRIST GROWING, EXPANDING

BY GLOVER SHIPP

The traveler returns home from his tour of the nation. Although not a religious man, he remarks that everywhere he had gone, in every metropolis and village, he had observed signs . . .

CHURCH OF CHRIST
Welcomes You
Sixth Street and Central Ave.

Signs of the Times,
Signs of Growth and Progress.

Yes, there are signs on the highways today. Numbering more than two million members, Churches of Christ have reached out in two decades to every state. Texas and Tennessee both count thousands of congregations, with California, Oklahoma, Arkansas and other states totaling hundreds each.

And there are other signs—"Future meeting place, Lakeview Church of Christ," or "New educational wing to meet the needs of a growing congregation." The pace of land acquisition and construction is accelerating everywhere as new congregations are formed and older ones are expanded. Some, such as the Madison Church in Nashville, Tenn. have built their own children's homes, Bible camps, and other special facilities.

The signs across the land continue—"Sierra Children's Home," "Yosemite Bible Camp." "Church of Christ Bible Chair." "Camp Shiloh." Children's homes number about 30, summer Bible campus into the hundreds. Bible chairs are being organized adjacent to public colleges and universities.

Twenty-one Christian college campuses are on the map of America today. The signs read "North-eastern Institute of Christian Education," "York College," "Abilene Christian College," "Harding," "Pepperdine," "Lipscomb," "Columbia," "Magic Valley," "Freed-Hardeman," "Alabama," "Fort Worth," "Michigan," "Lubbock," "Oklahoma Christian," and others.

Signs Across the Sea

The world hopper returns from a less-than-eighty-days jet tour to report that at every airport he had been met by missionary families and had observed the success of their efforts.

In more than 100 countries today signs are found—"Chiesa de Cristo," "Kristi Forsamling," "Gemeinde Christi," "L'Eglise du Christ," "Kristuksen Seurakunta," "La Iglesia de Cristo."

The world evangelism movement in the church has grown at an impressive rate since World War II. In Nigeria a little more than a decade of evangelism has produced 400 congregations and 40,000 members. Tanganyika, Japan, the Philippines, Mexico and Canada count hundreds of churches meeting. Work is underway even in more remote islands such as Greenland, Iceland, Samoa, and Midway.

Christian schools are growing in Japan, (where Ibaraki Christian College has celebrated its 15th anniversary), in Korea, in the Philippines, in Canada, Nigeria, Ethiopia, Tanganyika, the Rhodesias, Italy, Mexico, and other countries.

Signs in the Air

In Russia a factory worker hunches over his one contact with the world, his radio, and hears a message of hope in his own language. World Radio enters his country with the voice of Stephen Bilak, a Ukrainian evangelist and beams daily Bible messages in other major languages to all continents.

The radio listener and television viewer today see (and hear) signs of progress, as Herald of Truth programs cover this country and other countries.

Signs at Ports of Entry

The customs officer examines passports and ushers a constant stream of missionary families into South America, Europe, Africa, Australia, Asia, the Pacific islands. Here are more signs of growth—"Exodus/Bayshore," a hundred families moving to Long Island, N. Y. to expand the church there; "Operation '68," another hundred young people preparing for evangelism in Brazil; "Safari for Souls," a six-month campaign in Tanganyika; annual campaigns in Scotland, England, Australia, Germany, Canada.

Signs in the Mail

The postman delivers a letter from a Christian college, a missionary report, a special World's Fair issue of the CHRISTIAN CHRONICLE, the latest installment in a Bible correspondence course, advertising about a campaign in New Zealand.

The mail alone indicates the vigorous upsurge of activity in the church. Bible courses are distributed by the tens of thousands in various languages. Christian publications of greatly improved quality have reached new highs in circulation.

Letters to and from missionaries are in the mail daily. The volume of correspondence and announcements by Christian colleges is staggering. One such college alone will distribute this year more than two million pieces of literature.

Signs at the World's Fair

The World's Fair visitor enters the Protestant Pavilion and is confronted by a dynamic exhibit center, alive with guests asking questions, picking up booklets, viewing films, and requesting Bible courses.

Why This Growth?

What has caused these signs of growth to blossom on a worldwide scope in recent years?

One reason is a greater emphasis on education among Churches of Christ.

Today's youth are receiving better instruction in

the local churches. More and more of them each year are seeking an education in Christian colleges, which are breaking enrollment records and building frantically to keep abreast of the demand.

Students are encouraged to make an early commitment to fulltime evangelism, thus creating a new, spirited work force for the church around the world.

A Growing Awareness

Another reason is a growing awareness — of the world, of its social, moral and spiritual needs.

This consciousness gained momentum during World War II when men in military service saw firsthand in different countries the need that existed for Christ. After the war they returned to alleviate this need.

This new awareness has continued to develop, boosted by the diligent effort of teachers, writers, churches sponsoring missionary programs, and missionaries themselves. As a result, local churches have matured to the point where they are actively engaged in Christian service in more than a hundred nations.

The Tools for the Task

"We see the challenge, but how can we fulfill it?" the question is asked.

So the need arises for better tools — improved methods and materials. Bible school materials, visual aids, periodicals, and methods of instruction have all shown recent marks of efforts to improve their appearance and usefulness.

The church is entering an Age of Professionalism in its methods. No longer are church leaders content with amateurish attempts at evangelism, but are insisting that all plans be developed in an orderly, quality way seldom before attained.

This professional attitude has motivated high quality, dignified television programs, films, world radio schedules, Bible messages in the world's leading newspapers and magazines, an outstanding World's Fair exhibit center, and other such projects.

These evangelistic programs have necessitated further increases in planning and participation. Thus the cycle of education - awareness - participation grows to reach into all nations. As the cycle grows, new opportunities are presented for Christian missions, schools, literature and other means of converting the world to Christ that would not have been available a few years earlier.

A Vital Message

"What do you people really teach?" is being asked daily at the World's Fair Exhibit Center.

The question indicates growing interest in the Churches of Christ and their message. The answer is another reason, perhaps the greatest one, for the growth of the church in this generation.

Churches of Christ plead for a return to simple New Testament Christianity. Today, when religious movements are almost countless in number and complexity of organization, the doctrine of One Lord, One Faith, One Baptism, One God and Father of us all (Ephesians 4:4-6) has a powerful appeal. In an age when the world itself is becoming dangerously explosive, man yearns for a faith like that of early Christians, who also faced a dangerous world.

The Churches of Christ strive to present that doctrine and that enduring faith to a confused and frightened humanity.

An Old Message, a New Spirit

The message preached by the church today is an old one—as old as Jesus Christ and His Apostles.

But it has the power to cause men of every race to listen and turn to it. Signs of this quickening interest are everywhere—on the air, in the mail, in the personal response of millions to the timeless message of Christ.

Linked with this message is a new Spirit.

Signs of it are everywhere also—college students on 20 campuses committed to world evangelism, families, journeying en masse to missionary centers, thousands of congregations being organized or expanded, a new sense of awareness, purpose and destiny.

The signs are conclusive, Church of Christ are On the March, a people with a dynamic future. Their renewed Spirit is well voiced by the song sweeping college campuses these days, raised in a swelling chorus by the young preparing to give their lives in service to God:

"I know the Lord will find a way for me.

I know the Lord will find a way for me.

If I walk in Heaven's Light,

Shun the wrong and do the right,

I know the Lord will find a way for me."

—Selected from *Christian Chronicle*, June 5, 1964.



TOM TUNE and family arrived in Hong Kong July 27, 1962. This was somewhat a history-making event as they were sponsored by a congregation of Negroes. This was also reported to be the first case of any religious Negro group taking the oversight and sending forth a white missionary.

The North Richmond Congregation (now the East Side Congregation) sponsored their first two years. As a result of the attention given this by various news media throughout the world, contact was made with a religious group in Nigeria and later 600 were baptized by F. F. Carson, the minister of the East Side Congregation, when he made a visit to that country.

While Tune was preaching for the Pleasant Hill Congregation, Pleasant Hill, California, he heard Ira Rice speak on the great need for workers in Hong Kong and of the great service rendered by Sister Bernard to the Chinese people for the past 33 years, in Hong Kong and Canton. The decision was then made to go to Hong Kong. Among the congregation visited during the money raising campaigns were congregations of Negroes throughout the U. S., encouraging them to take their part in sending the Gospel throughout the world.

Upon their arrival in Hong Kong, they began services the first Lords Day on Hong Kong Island. To their knowledge this was the first time service had ever been held on the Island; however, the work was going well across the harbor in Kowloon. This work was started three years previous by Melvin Harbison, Gus Eoff and Douglas Robinson.

During the first two years in Hong Kong 30 were baptized and 40 students in one of the schools in Kowloon were taught the Bible. Among those baptized were Salvador Yu and his son Walter. Salvador is fast becoming a leader in the congregation there. His wife, Gloria, was raised by Sister Bernard.

Sister Bernard, now 73, is still in Hong Kong and doing the work she loves so well. She is at present caring for five children.

While in Hong Kong much headway was made in establishing a boarding school on Lantau Island. After the ground was laid, Enoch Thweat, former missionary to Formosa, has agreed to go and head the work there. Site has also been granted by the



Myles Thomas Tuen—May 12, 1929; Charlene Lowe Porch Tune—October 27, 1927; Michael Thomas Tune—May 22, 1953; Timothy Scott Tune—Nov. 1, 1955; Dorcas Sue Tune—Nov. 5, 1957; Ruby Manon Tune—Nov. 9, 1960.

British Government for a school in the Jordan Valley area of Kowloon. Bible film has been shown in this area for months. This school and congregation could be one of the first in this area of 15,000 people.

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The front of the building in which the church meets in Hong Kong.



The inside of the building in Hong Kong.

MICHIGAN CHRISTIAN COLLEGE

Rochester (Greater Detroit), Michigan

Michigan Christian College opened her doors in September, 1959. The effort is the result of years of planning on the part of faithful Christians in the North Central states. Beginning with 54 students the enrollment has grown to 200 with bright prospects for the future. The college is located on a 44 acre campus in Rochester (north side of greater Detroit). Prospects are good that 53 additional acres will soon be added.

MCC is a Liberal Arts College offering 9 departments of study. Outstanding among these is the department of Bible and Missions. Many of the students have enrolled in academic mission courses and well qualified teachers have provided instruction and leadership. Brother Maurice Hall headed MCC's missions training until he recently went to Viet Nam. He has been assisted by Otis Gatewood, Lucien Palmer, Hugh Mingle, Epi Bilak and Bill Nicks. Bill Nicks is presently providing leadership. All of these men have worked on foreign mission fields.

In addition to academic classes in missions, several outstanding mission workshops have been held on campus. Missionaries from around the world have attended and participated. An active "Missions Class" (extra curricula) meets on campus each week. Students from MCC also attend the annual student workshops held on Christian college campuses.

MCC has a large number of foreign students on campus each year under her missionary training program. Presently, there are 18 students from 14 nations. Among U. S. students, 11 states are represented. Many of these students have finished there training and returned to their homelands.

A missions emphasis at MCC has aided greatly in



Lucien Palmer, President of Michigan Christian College, Rochester, Michigan, greets four international students as they arrive in the United States. They are from left to right: Tara Pol (Bombay, India), Ivan Uys (Pretoria, Union of South Africa), Francoise Rambourg (Paris, France), and Sutira Ariyapongse (Bangkok, Thailand).

causing the college's influence to spread around the world. Also, has helped to focus attention on the need of missionary training and preparation on the part of other Christian colleges and churches.

The Administration, Faculty and Staff (consisting of 44 presently) of MCC faces the future dedicated to the training of young people to know the Bible, love God, and to the carrying of the gospel to every nation under Heaven during our generation.



Lucien Palmer, President, and Maurice Hall, until recently head of the Missions Department, signify that the World is our field —our goal.

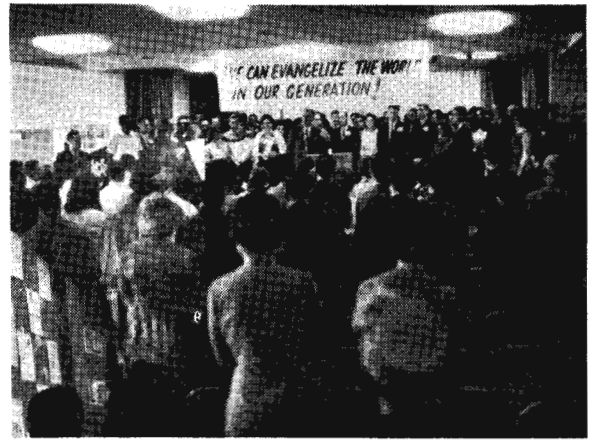


Otis Gatewood, Maurice Hall, Milton Fletcher, Hugh Mingle and Lucien Palmer, pioneers at Michigan Christian College 1959-1964.

E. LUCIEN PALMER
President

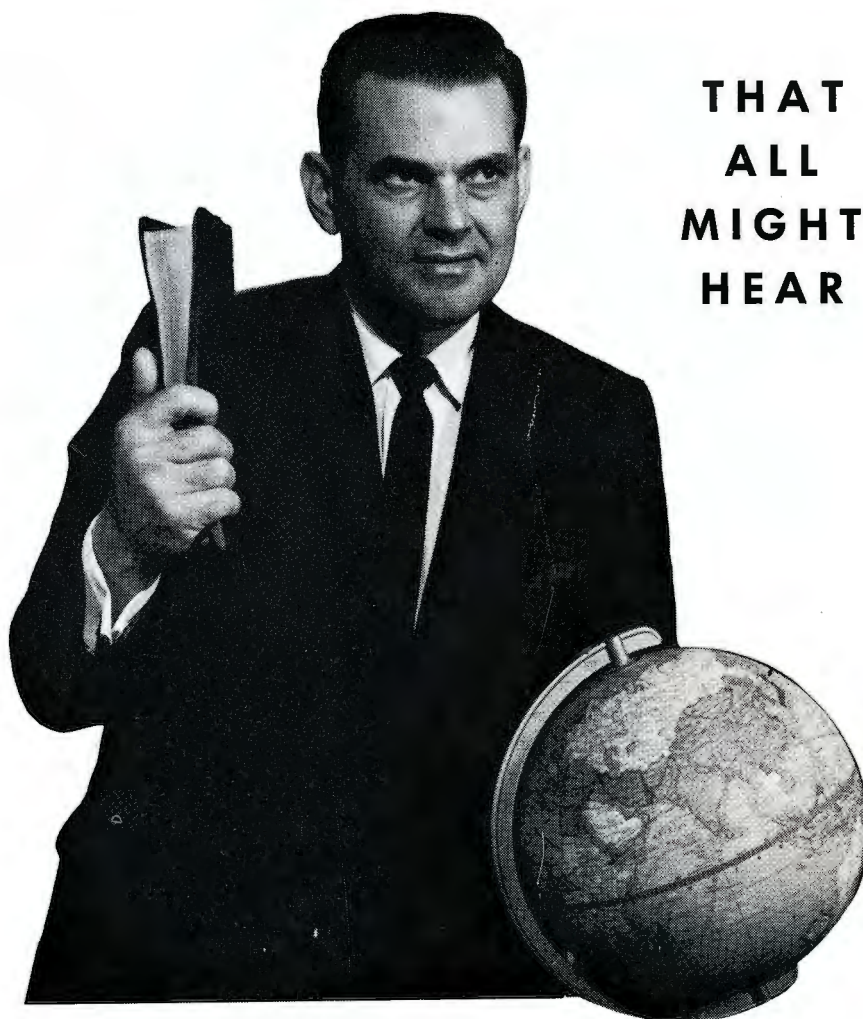
HUGH R. MINGLE
Acting Dean and Registrar

MILTON B. FLETCHER
Business Manager



One of the many mission workshops held at
Michigan Christian College.





**THAT
ALL
MIGHT
HEAR**

The HERALD of TRUTH

is now being broadcast . . .

- on 3 of the 7 continents
- In more than 50 Western European countries via the world's most powerful long wave radio station
- over more than 450 radio and television outlets in the United States

Our Immediate Goal

To reach the entire English-speaking world with the gospel of Christ, on 128 English-language foreign stations and in every American city of 5,000 or more population.

Our Long Range Goal

Mark 16:15

The world is populated by 3 billion people, and this population is increasing at the rate of 2 births to every death. We cannot depend on a relative handful of Christians to reach the four corners of the earth. Mass communication *must* be utilized. The HERALD OF TRUTH can help you reach greater numbers for Christ in your area. Write the elders of Highland Church of Christ if you can help . . . or if you need help . . . in securing the program for your community or others.

HIGHLAND CHURCH OF CHRIST

P. O. BOX 2001

ABILENE, TEXAS