

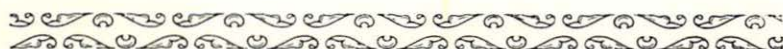
The Harvest Field

1958 Edition

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The HARVEST FIELD

1958 Edition

Howard L. Schug, J. W. Treat,

Robert L. Johnston, Jr.

Editors



Published by

THE C. E. I. PUBLISHING CO.

Athens, Ala.



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IN APPRECIATION

This book is a monument to the devotion and zeal of the senior editor, Howard L. Schug, who spent his seventy-seventh birthday working on the manuscript.

Bro. Schug has possibly done more than any other one person in modern times to encourage the spread of the gospel around the world. A large percentage of the consecrated men and women whose stories fill these pages received their inspiration to enter the harvest fields from Bro. Schug.

We also acknowledge with sincere appreciation the work done on this volume by the two associate editors and the many contributors.

May we all lift up our eyes and look on the fields that are white unto the harvest.

The Publishers

The Value of a Human Soul

E. W. McMillan

It was a heart-searching question that the little boy put to his father when he asked, "Daddy, do you have your soul insured?" His father inquired what made him ask such a question and what he meant by it. The child replied: "I heard the preacher at church last night say that the soul is worth more than all the world, and I heard you tell Uncle Tom this morning that his house is worth too much for him not to carry insurance on it. I was just wondering if you had insured your soul."

He had not. The son was not old enough to understand all about when and how souls are really insured, but he knew his father was not going to church services, and there were other things that made him wonder, too.

The oldest consecutive story in print or on earth is the story of the Old Testament preparation for the coming of our Lord as Savior of the world. From the fall of Adam and Eve that story runs up and down the human graph of four thousand years and finally leads up a long hill, ending on a cross between two thieves. There amid the grief of his friends and the jeers of his enemies Christ, the Lord, died. Why? He did it to write an insurance policy on every soul in the world. He sealed it in his blood and guaranteed it with the Bank of Grace in heaven. The premium payments on the part of men are named in terms of character alone; the face of the policy reads, "Life Eternal Hereafter." O man, whoever you are, is your soul insured?

Why has God gone to such large efforts to save this soul? It is because it is an offspring of his own soul. It is an eternal spark of himself; consequently, it can never die. It must live on this earth in filth and disgrace, or it must live in honor and beauty. Then when it is done with Time it must go on to either hell or heaven. God does not wish that anything of his nature should be degraded on earth or lost hereafter. God has provided, therefore, all the grace that is

necessary for that invaluable soul to be cleansed on earth and saved in the life to come.

But there is another reason, also, why God has done so much to save people. He loves them with a love that does not die. He is conscious of all the peoples of earth all the time; he knows how near and how far they are from his mercy; he sees how many opportunities they pass by for their salvation; he knows all the neglects of church members in not trying to save them. He sees the struggles of all flesh for things which perish with the using, and how little they are concerned about the most valuable thing—the soul. But their neglects and disobedience do not change him, for he loves with a love that never fails.

At the present, the majority of souls in the world are not saved. They are lost and doomed, because the Lord's agents have not carried the message of salvation to them. Those who are trying to teach them are regarded often as beggars because they ask others to furnish the money for them to live while preaching and teaching the gospel.

If today were the judgment day and all of us were standing before Christ, the Judge; and if the heathen, speaking through some representative, should ask one of us, "Why was your God so partial as to give you knowledge of his will and not give us that knowledge?" what answer would you give him? And what answer would we give Christ if he should look over our record and say, "Some of it is rather good, but I find no account of where you ever saved a single person, or sent a missionary anywhere. That was largely what you were saved for—to save others. Why did you not seem to try at all?" What good explanation can we make even to ourselves that we who claim to be "the church of Christ" have the lowest statistical record of all peoples in the one great gospel assignment — "Go, preach the gospel to every creature"?

A great inventor was asked once, "What do you consider your greatest discovery?" The wise man answered, "My greatest discovery was the discovery of Jesus Christ as my Savior." The greatest thing ever said about Andrew, the brother of Simon Peter, is given in John 1:42; "And he brought him to Jesus." That was Peter whom he brought. Think how different history would read if that had not occurred. Recall the great things accredited to the life of this apostle; how many thousands he converted and baptized. But how many stop

to remember that it was his little-known brother, Andrew, who "brought him to Jesus"? No man knows when he baptizes another man but that he is baptizing another Simon Peter, or beloved John, or eloquent Apollos, or sturdy Paul. And if his converts never preach at all, every person who leads people to the truth has "brought them to Jesus." What greater achievement and what greater joy could one wish?

To this end the book following is dedicated. May every soul that reads its title take the time to read its contents — every word; and may that soul then pledge itself to a life of faithful effort in saving the lost of all the world.

The Southeastern States

Bennie Lee Fudge

During the past ten years the growth of the church in the Southeastern States has continued unabated.

THE MISSION FIELDS

The 1947 Harvest Field reported not more than fifty congregations in the state of Georgia. As this is written the 152nd congregation has just been organized in Georgia in the town of Duluth on January 13, 1957.

Similar progress has been made in starting new congregations in the Carolinas, Virginia and Louisiana. The number of counties in Alabama without a New Testament church has been cut in half.

GROWTH IN THE STRONGER AREAS

Davidson County, Tennessee, including Nashville, has grown from seventy-three congregations to 106 in the past ten years. A number of Arkansas counties have doubled the number of congregations.

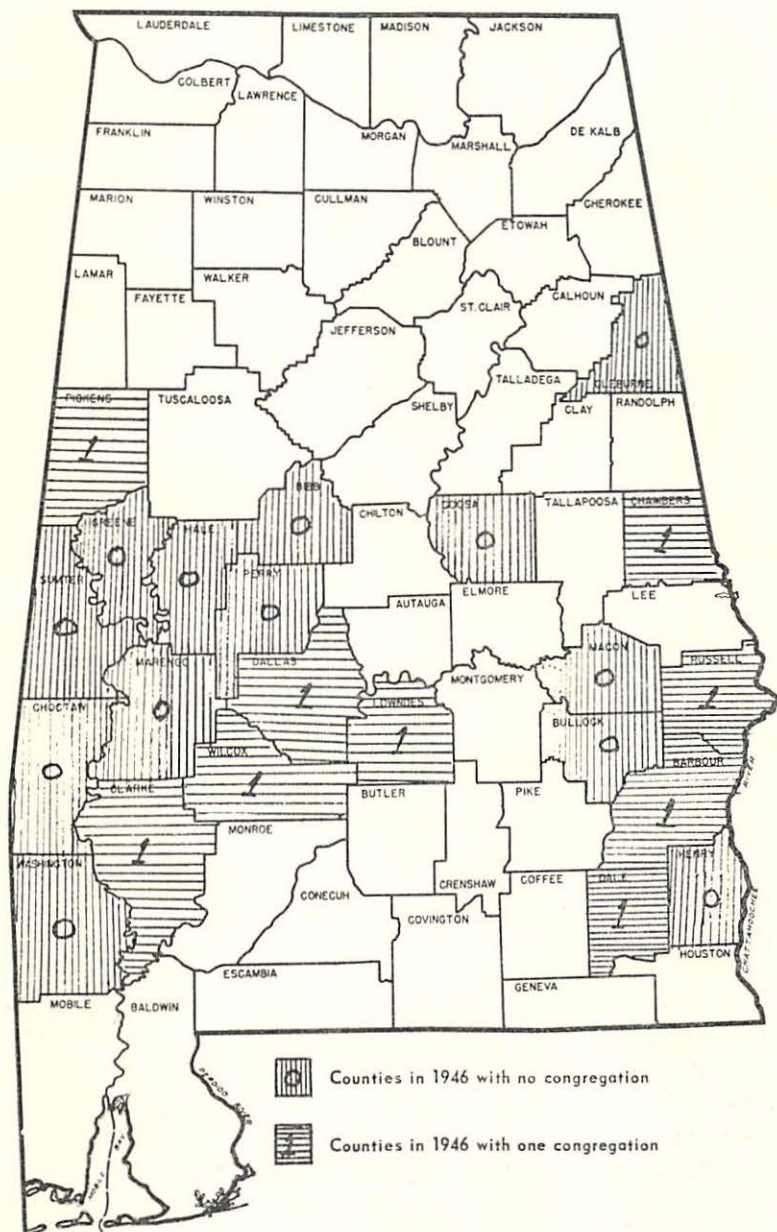
Along with the planting of new churches has come an almost phenomenal growth of the older congregations. Typical of this growth is Athens, Alabama. In 1947 the town had two white congregations, with a combined average attendance of about 300. Now there are three white congregations in Athens with a combined average attendance of about one thousand.

Typical also is the growth of the rural congregations of Limestone County, Alabama. In 1947 only one rural church in the county had the help of a preacher at all services. Now Tanner, Bethel, Capshaw, Corinth, Reunion, Ephesus, New Hope, Pettusville, Mt. Carmel, Valley View, Elkmont and Greenbrier have full-time preachers.

New congregations are continually springing up in Lawrence, Colbert, Morgan and Madison counties in North Alabama, where the church is already numerically strong.

THE SOUTHEASTERN STATES

11



By 1957 the above picture had improved until only Sumter, Greene, Choctaw, Washington, Coosa and Henry Counties have no congregation. Bibb, Marengo, Macon, Barbour and Dale have one each.

FOREIGN MISSION WORK

From Nashville, Tennessee, has gone support for full-time workers in Nigeria, Germany, Mexico, South Africa and other parts of the world. Many smaller town and city congregations throughout Tennessee, Alabama, Kentucky and Arkansas are supporting, wholly or in part, workers in many foreign fields.

Again, to use a specific example, I refer to my home section, northern Alabama. Churches in Limestone County are now supporting the Foy Short family in Southern Rhodesia, two families of native missionaries in the Philippines and three native evangelists in Nigeria. From northern Alabama also comes the major part of the support for the Alan Hadfield and C. H. Bankston families in Southern Rhodesia.

These same churches are supporting wholly or in part, evangelists in southern Alabama, South Carolina, Virginia, Kentucky and Georgia.

The rural church at Maysville in Madison County, Alabama, is supporting seven families in mission fields of the United States, largely through the generosity of one member of the congregation whom the Lord has blessed in his business.

METHODS USED IN THE WORK

The results of the Lawrence Avenue (Nashville) correspondence Bible course are well known. More than 10,000 people all over the world took this course. The Nigerian work is but one of the results. Very effective correspondence Bible courses are now being offered by many churches throughout the Southeast. West End in Atlanta, Georgia, Central in Huntsville, Alabama, and Eastside in Athens, Alabama, are three of these. Dozens of people have learned and accepted the truth directly as a result of these courses.

Radio preaching is increasing throughout this area. There are at the present time more daily broadcasts by churches of Christ in Alabama than by all the denominations combined. Brethren in every state in the Southeast are using the radio to reach the people with the gospel.

Television is now being employed in many places with a forceful impact for good. The unique "Bible Quiz Program" of Ira North and Charles Chumley in Nashville and the equally unique but entirely different "Protracted Meeting" with Irven Lee in Decatur, Alabama, are two of the most successful telecasts.

TEACHER TRAINING AND OTHER WORKS

West End in Nashville enrolled more than one thousand Bible school teachers from four states in a week's intensive training program last winter. On a smaller scale, teacher training schools are now being conducted throughout the Southeast with very beneficial results.

Personal workers' classes are also being conducted, with the attendant increase in interest and activity on the part of the brethren and corresponding increase in the number being brought to the Lord.

Newspaper advertising and teaching, tract distribution and billboard advertising are being employed by many congregations.

CHURCH-RELATED ACTIVITIES

Since 1947 four new Christian schools have been launched in the Southeast. They are: Mars Hill Bible School, Florence, Alabama, Madison County Bible School, Huntsville, Alabama, Chattanooga Bible School, and Memphis Christian School, the latter two in Tennessee.

During this decade a new orphan home has been firmly established at Childhaven, Cullman, Alabama.

One new publishing house, The C. E. I. Publishing Company, publisher of this book, has been begun since 1947. This, with the older houses of Gospel Advocate, DeHoff's and 20th Century Christian, gives the Southeast four of the nation's six largest publishing houses operated by the brethren. There are many smaller publishers in this area, doing an excellent work of spreading the gospel through the printed page.

PROBLEMS

Our problems in the Southeast are the universal problems; worldliness and ungodliness in lives of church members, unqualified elders, poorly prepared teachers, a trend toward a professional clergy, indifference, and the present threat of divisions over orphan homes, church support of schools and the sponsoring church. But these problems are no greater than those the church has faced in every century, and the future of the Lord's church throughout the Southeast looks bright indeed to this writer.

The Northeastern States

Ralph W. Graham

THE MISSION FIELD OF OPEN DOORS

This, I think, aptly describes the opportunities and conditions which prevail in the states included in this report, viz., the District of Columbia, Maryland, Delaware, New Jersey, Pennsylvania and New York. The past eleven years have revealed that these doors have been much in use. Luke writes in Acts 14:27b, "They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." The situation is also as Paul describes Ephesus in I Cor. 16:9, "For a great door and effectual is opened unto me, and there are many adversaries." Yes, here in the most densely populated place in the nation our Lord has set before us an open door. (Rev. 3:8).

The six states included in this report showed a population in 1950 amounting to 33,626,797. Some of the largest cities in the world—comprising all nationalities and in which practically all denominational sects and cults are represented—also boast some of the world's largest and vital industries. No one would be limited to "tent making" were he to be motivated by the Christian dream of evangelical colonization to move here to assist in the spread of the gospel of Christ.

Due to the wide publicity which the churches of Christ have received in magazines like *Time* and *Life*, special articles in some of the outstanding encyclopedias, meritorious achievements of some of the brethren in politics, industry and sports, our work in foreign fields, and the good work being done by the *Herald of Truth* and the *Gospel Press*, people do not look puzzled any more when a Christian worker talks about the churches of Christ. Just as in any other place, one may be confronted by atheism, secularism, immorality, indifference and prejudices, but there are so many who will listen that one is not discouraged by these negative attitudes.

We know that the gospel of Christ is positive, definite and unchangeable and that human nature and the human mind is much

the same everywhere and in all ages. But in any strong educational and industrial area where time is so precious and where living is accelerated, the approach and emphases are different. Too, distracting elements are so multiplied that one cannot avoid a sense of competitive resistance. Cultural backgrounds are different in an area like this. This means you preach the same gospel, but in terms and under conditions that take seriously these differences. For example, scholarship, worship, fellowship and unity mean more than doctrine explicitly defined to these people.

The exact number in each denominational body is not so important to know as which ones are strong. The order, I think, is this: Roman Catholic, Judaism, Methodist, Episcopal, Congregational, Baptist, Lutheran, Presbyterian, Reformed, Friends and Unitarian.

THE CHURCH HAS GROWN

In 1946 the Northeastern millions knew little about the churches of Christ. There were not more than twenty-five preachers in the area and the membership of the church was less than two thousand with fewer than 75 congregations. Few churches owned their buildings and the number who could support an evangelist was scarce indeed. It is believed that there are at least 12,000 or more of our brethren now in the whole Northeastern section. Many churches have been established, a number of gospel preachers have invaded this field to the glory of Christ, and many church buildings have been erected or purchased. Much teaching is now being carried on by TV, radio and correspondence course programs. Soon Northeastern Christian College will open (fall of 1958) in Philadelphia. A prosperous economical situation is now attracting Christian families to move into the area, promoting the evangelical colonization of the Northeast. The individual addresses of churches and preachers cannot be given here, but one can always consult the telephone directory in the city where he may be visiting, read the church page in the Friday or Saturday newspapers, or write some minister in a given area in advance to provide him with the information needed.

THE DISTRICT OF COLUMBIA

The oldest church (the old 14th Street church), which now meets at 16th and Decatur, N. W., Washington, D. C., started in 1913 with five members and from 1919 to 1951 met in their own building on 14th Street. The membership of the church stands today

at 457. These brethren erected a new building in 1951 which has a total capacity of approximately 1,000, with the main floor seating 700. It is located in one of the best sections of the city and is a real contribution to its community. It was built for \$335,000 which was raised by the congregation itself except for about \$40,000 which came from brethren all over the country. Recent ministers have been C. E. McGaughey, Andy T. Ritchie, George Tipps, Burton Coffman and A. R. Holton. Ray F. Chester and William N. Scott at the present time are the ministers and the church is now sponsoring the evangelization of Korea. The church supports one missionary fully in addition to these men and helps several others. The weekly contribution is about \$1,000.

Within the District of Columbia are three other churches, all self-supporting. In the Southeast section of the city is the Anacostia church with a membership of 225 who own their own building. The present minister is Ray Dillard. In the northeast section is the Avalon Heights church with about 100 members. Billy Hood, who preached six years for the Anacostia congregation, now preaches for this group which owns its own building, is self-supporting and also helps other congregations in needy places. S. Douglas Greer has preached ten years for the colored brethren in the northwest section where there is a membership of 210.

There are five other churches in this metropolitan area: Alexandria, Arlington, and Falls Church, Virginia; and Hyattsville and Wildercroft in Maryland. The brethren of these nine congregations plus others in Virginia own and operate a Bible school camp at Front Royal, Virginia. This is the second year Camp Wamava has operated and over 115 boys and girls will be there this summer.

As of January, 1957, the estimated population of the metropolitan area was 1,953,000. The only metropolitan area in the country growing faster is Houston, Texas. Within a 150 mile radius of Washington reside 13.5 million people.

Within the District of Columbia are 441 Protestant churches, 40 Roman Catholic, 21 Jewish, and 7 Eastern Orthodox. In the metropolitan area is a total of 1,155 churches; 50% of the population are Protestant, 13% Roman Catholic, and 5% Jewish. About 32% or 631,793 have no church affiliation. Some cults such as the Ahmidiyya Movement in Islam, Baha's Faith, Founding Church of Scientology, Psychic Healing Church, Hisacres-New Thought Center,

Islam Temple, Mohammed Temple of Islam, Pillar of Fire Church, and Self Revelation Church are represented.

There are 8 public and 15 privately supported institutions in the District. Religious schools are owned by Catholics, Methodists, Presbyterians and Adventists. Employment conditions are always good. Washington has the reputation of being "depression-proof." It has 500 newspapers, news agencies and foreign news services, with more than 125 out of town newspapers maintaining offices in the city. It has 12 radio stations and 6 in the suburbs. The District has four television stations.

THE STATE OF MARYLAND

Adjacent to the District of Columbia is Maryland with a population of $2\frac{1}{4}$ million people. Baltimore is an independent city with approximately one million inhabitants. About 69% live in urban areas and 31% in rural sections. There are about 237.1 persons per square mile.

Maryland is very important for its industries, agriculture, sea food and foreign trade, so that Christians from other areas can find in this state good opportunities both spiritual and temporal.

Roman Catholics boast of 449,004 members in 192 parishes, some of which have a membership of 15,000. The Methodists have a membership of 214,783 in 1,042 churches. Next are the Episcopalians with 217 churches and 88,153 members. Then the Lutherans 140 churches, 85,609 members. Jews number 80,652. The Southern Baptist, Presbyterian, Evangelical and Reformed, Evangelical United Brethren, American Lutheran, Lutheran (Missouri Synod), Church of the Brethren, Seventh Day Adventist, Assemblies of God, Congregational Christian, Church of God (Anderson, Indiana), Mennonite, Friends, Church of God (Cleveland, Tenn.), Church of God in Christ, Church of Jesus Christ of the Latter Day Saints (Mormon) have a total membership of about 175,000 in about 700 churches. Protestant churches number 2,271.

The Roman Catholic Church has 156 elementary schools and 37 high schools. Episcopalians have two preparatory schools, the Lutherans have one elementary school, and the Friends one from kindergarten through high school. The main theological schools and colleges are Westminster Theological, Ner Israel Rabbinical College, Holy Trinity Missionary Cenacle, Woodstock College, Mt. St. Mary's

Seminary, College of Notre Dame, Loyola, St. Joseph's College and Xavierian College. All these are Roman Catholic except the first and second which are Methodist and Jewish respectively.

Eleven new congregations of the churches of Christ have been started in Maryland within the past ten years. Some have their own buildings and support their own ministers. The following have new buildings and support their own men: Aberdeen (50 members), West Hyattsville (100 members), Silver Spring (100 members) and Essex (100 members). The following have built or are building, have purchased or are now purchasing new buildings: Annapolis, Glen Burnie, Wildercroft (55 members) and Odenton (30 members). Most of the men preaching for these congregations support or partially support themselves in secular jobs except at Wildercroft. Since 1946 the Baltimore congregation moved to a choice location near John Hopkins University and occupies a nine-year old building originally built for about \$100,000. In 1946 there were more than 200 members in the entire state which now has more than a thousand. There are 13 congregations in all. Other congregations are located in Lexington Park (35 members), Cumberland (50 members), Hagerstown (45 members) and Salisbury. Maryland has one colored congregation in Baltimore (Gilmer St., 50 members).

The congregations in Maryland need more workers, financial assistance and church buildings. Employment conditions are excellent for Christian families to move into the state. There is an acute shortage of teachers for the public schools. Brethren in Maryland feel that there is not a riper field for evangelism anywhere.

Some of the preachers in Maryland at present include: Dean Clutter, Don McGaughey, Chesley Wooten, Clyde Sloan, Edward Casadalupo, Carpenter and Windle Kee.

STATE OF DELAWARE

Delaware has a population of 308,089 (city, 199,122; rural, 118,936) and an area of 2,057 miles. Main industries are fishing, the Du Pont Company, chicken raising, fruits, wheat and corn growing, several cracking plants, and the latest: The Tide Water Oil Company. Wilmington is called the "Chemical capital of the world."

The strongest religious groups are Methodists (14,350 members), Presbyterians (8,051), Baptists (1,416 members), Lutherans (2,579 members), Episcopalians (6,867 members) and Roman Catholics. The Methodists have a college at Dover and the Catholics have

a number of parochial schools, both elementary and secondary. The University of Delaware is at Newark, 15 miles from Wilmington.

At present there are about 250 members in three congregations in the state. Roger Mills works with the Laurel congregation, Jerry Reynolds at Dover, and S. W. Larkins at Wilmington. These brethren invite stronger churches to cultivate a missionary interest in this excellent field.

STATE OF PENNSYLVANIA

In 1955 the estimated population of Pennsylvania was 11,159,000. The state ranks third in the nation in population according to size. Its land area is 45,045 square miles, 32nd in the nation, with 239.3 persons per square mile.

Philadelphia is the largest city, population 2,071,605, metropolitan 3,550,000 in eight counties in two states. It is the third largest city in the nation. Pittsburgh has a population of 676,806. There are 96 cities in the state with a population of over 10,000.

Manufacturing is Philadelphia's largest source of employment, accounting for 35% of all employees. Pennsylvania produces 30% of all American iron and steel. Pittsburgh is the center of the greatest metal production and a large producer of electrical goods. The most extensive deposits of anthracite coal are in Pennsylvania. It is also a well advanced agricultural state.

In 1936 there were 46 Protestant bodies listed including small factions in denominational church families. In Philadelphia Catholics number 1,325,540 and in Pittsburgh, 757,776.

There are 101 institutions of higher learning in the state; 76 are colleges or universities. There are many religious schools and seminaries supported by Baptists, Brethren, Evangelical and Reformed, Friends, Lutheran, Methodist, Presbyterian, Moravian and Hebrew. Roman Catholics have 17 colleges and seminaries in the state.

There are opportunities in all fields for employment, particularly for technical workers in and around Philadelphia. There is a great need for qualified teachers and the starting salaries and opportunities are most attractive. There are also excellent educational opportunities.

There are 69 congregations listed in the directory compiled by the State College Church of Christ in 1957. These comprise a mem-

bership of 2,520. There are only six congregations with a membership over 100. The religious census of 1936 reported only 30 congregations; this represents a significant increase of 39. Since 1946 churches have been established at Levittown, Allentown, Harrisburg, Lancaster, Philadelphia (North Philadelphia congregations), Reading, Pottstown and Scranton. New buildings have been constructed recently at: Levittown, Allentown (purchased old building), Reading (purchased old building), Indiana, State College, Holmes, Harrisburg, Harding, Girard Avenue in Philadelphia (purchased old building), Lancaster and West Chester. The church sponsors a TV program at Harrisburg, channel 27, WTPA. Carlisle, Pa., has a radio program over WHYL, 960 kc., Sunday mornings at 8:00. One of the greatest needs is the leadership of qualified elderships. There are about four in the state. There are about 15 full-time preachers in the state. Williamsport, with a population of 90,000, is the largest city without a congregation.

The number of congregations and preachers are too numerous to detail, but the "Lord knoweth them that are his" and will bless them accordingly for their unselfish devotion to his cause. One of the brightest pictures on the gospel horizon at present in Pennsylvania is the proposed opening of the new Northeastern Christian College in Philadelphia (Box 237, Villanova, Pa.) in the fall of 1958. Dr. Rex Johnston is the president. The beautiful, ideally located Clothier mansion was purchased by brethren at a cost of less than \$200,000. It comprises building facilities for 300 students, 80 of whom can be boarded and roomed. It is near Valley Forge and only 38 minutes from the center of Philadelphia. In July, 1957, about \$100,000 had been pledged toward the purchase price. A greater opportunity to do good has never faced the church. In 1960 facilities for higher education will be so limited that two out of every three will be turned down for any college work.

STATE OF NEW JERSEY

New Jersey has an estimated population of 5,200,000 and has an area comprising 7,836 square miles. The state is ideally located between Pennsylvania and New York. It is one hour's drive from the center of the state to Philadelphia or New York City.

New Jersey is represented in 90% of all industries, has more than 12,000 factories and workshops. The state ranks first in the

United States in dollar value of chemicals and has many laboratories for physical and chemical research. It is one of the foremost research centers of the world. It ranks seventh in value of goods added by manufacture, amounting to five and one-third billion dollars in 1951. Nearly 36% of the land area is devoted to agriculture and it is called the Garden State. The farm value of New Jersey agricultural products in 1952 amounted to \$391,500,000. Near Morristown is the Seeing Eye Training School, where dogs are trained to lead the blind. New Jersey has over 55 beaches on its 125 miles of seashore from Sandy Hook to Cape May.

Among institutions of higher learning are: four universities, including Princeton and Rutgers, the state university; one institute of advanced study; 26 colleges; eight professional and technological colleges. The governor of the state has announced that the public schools of New Jersey will suffer from a shortage of 2,000 teachers in the 1957-58 school year; some 1,200 of these in the elementary schools and the rest in secondary schools.

The church in New Jersey has over 15,000,000 neighbors. In New Jersey are 1,390,966 Roman Catholics, 257,761 Jews, 128,233 Methodists and 128,620 Presbyterians. All denominations account for 2,357,432 of the total population. Presbyterians maintain several schools and colleges in the state.

There are about 1,000 Christians in 17 congregations which are located in Fair Lawn, East Orange, Westfield, Eatontown, Dover, Morristown (one white and one colored), Mendham, Newark (two colored congregations), Red Bank, Trenton (one white and one colored), Tabernacle, Collingswood, Hammonton, Moorestown and Clayton (colored). Most of these churches own their own buildings and several are completely self-supporting. The Echo Lake Church of Christ in Westfield conducts a weekly program for boys there. The brethren there are planning a new \$150,000 church building. They also offer a correspondence course with some 35 enrolled. Some new church buildings have been built in the past ten years: Fair Lawn, Tabernacle and Collingswood. Other churches bought existing buildings: Eatontown, East Orange, Westfield. Some are renting places of meeting. Trenton has a weekly radio program. Several new congregations have been established and there are now in 1957 about 15 gospel preachers in the New Jersey *Harvest Field*. It is of special interest to many to know that the ex-Franciscan monk and

priest, Brother Aniceto Sparagna, helped establish the Collingswood church and has now started a work at Hammonton, N. J., where brethren have already accumulated several thousand dollars for a new building.

Under the direction of Eddie Grindley and Leonard Kirk several hundred boys and girls have been taught New Testament Christianity at Camp Shiloh, located between Mendham and Bernardsville.

Perhaps no state offers so many opportunities for work to Christian families who would like to move to New Jersey. And there is no greater challenge for churches and preachers anywhere than in the New Jersey area.

THE STATE OF NEW YORK

So much has been written about the Empire State, 16,000,000 people in 47,944 square miles, or one-tenth of the nation's total population, that it almost seems repetitious to write about this unusual state. Most of the people live in the cities. Rural dwellers account for only 15% of the state's inhabitants. About half of the people in the state reside in New York City's five boroughs. The smallest city is Sherill (pop. 2,236), the largest is New York City, and the second oldest city in the United States is Albany (pop. 134,095). Buffalo is the second largest city in the state and ranks first in flour production. It produces one-third of all the linseed oil in the country.

Although upstate New York is largely urban, it still maintains a vast agricultural economy. Many job opportunities are to be found in the industries of the state: manufacture of clothing, electrical supplies, rugs, carpets, cameras and films, fur goods, lace and millinery, leather goods, foundry and machine shops, printing and publishing, farm products, etc.

Practically all the religious denominations are represented in this state. The Roman Catholic body is the largest group. Among the eight millions of the city of New York the percentage of religious population is 54.9% unaffiliated, 27% Roman Catholic, 10.6% Jews, and 7.5% Protestant.

New York state's educational system is one of the most comprehensive and progressive in the world with more than 4,000 elementary schools and nearly 1,300 public high schools and junior high schools. There are 153 colleges and universities in the state.

Registered private and parochial schools include 315 academies and 1,200 elementary schools.

There are about 15 churches of Christ in New York state and Long Island. These are located in Garnerville, Poughkeepsie, Schenectady, Syracuse, Rome, Hubbardsville, Ithaca, Binghamton, Elmira, Rochester, Massena, Niagara Falls, Buffalo, White Plains (colored) and Horseheads. There are seven or eight congregations in New York City, that is, in the boroughs and on Long Island. Membership varies from 10 to 125 in a congregation. A number of preachers support themselves, some are supported by churches elsewhere. Correspondence courses are offered, with the Brookline church having 60 enrolled. Since 1946 new buildings have been constructed in Rochester, Schenectady and Niagara Falls. The churches in Garnerville and Ithaca purchased existing buildings. The Manhattan church, whose present minister is Burton Coffman, has the most ambitious building program. Encouraged by Brother A. M. Burton's appeal to the brotherhood, that church is seeking to raise a million dollars for a church near 59th and Madison in Manhattan. In all about 16 gospel preachers are doing a magnificent work for the church in the state of New York.

Two summer Bible camps are operated by Christians in New York. Christian Heights is located at Little Valley in the western section of the state while Camp Hunt is situated in central New York at Hubbardsville. These efforts have been attended with much success.

CONCLUSION

There are no problems in these several states which cannot be overcome by men and women of Christian faith. The brethren need more Christians to move into these areas and help them evangelize an area unparalleled in opportunity anywhere in the world. The work progresses slowly it seems, but when we view the growth of the last eleven years, it seems miraculous. Have you obeyed the summons of our Lord to "Go ye into all the world"?

The New England Work

J. Harold Thomas

In the six New England states in early 1942 there were congregations of the churches of Christ in Bridgeport, Conn., Cambridge and Somerville, Mass., Springfield, Vt., and Portland and Lambret Lake, Maine. The average membership of these was possibly in the thirties. There was one preacher in the area giving his full time to the work.

In the fall of 1942 the attention of southern churches was focused on the area through the appeal of the church that met in Cambridge, Mass., for aid in the purchase of a house of worship in Brookline and for the support of the J. Harold Thomas family in the Boston area. The response was most encouraging. The house was purchased and the Thomases began their new work in New England in November of 1942.

The publicity given to the Brookline Church brought to its services members of the armed forces and others who had been settled in New England by the war. In turn they gave greater publicity to its endeavors and during the war years through its efforts and those of men who came from the South other churches were begun. In early 1943 the church was started in Providence, R. I. By early 1944 the work in Natick, Massachusetts, was begun with Thomas N. Page assuming the lead. In short order meetings were initiated in Worcester and Malden, Massachusetts, and in New London, Connecticut. LeMoine G. Lewis, Jack P. Lewis, Richard Walker and W. B. Barton, Jr., were among those active in the expanding New England work.

In the meantime Ivan Peace initiated meetings in Manchester, N. H.; Richard Walker, W. E. Hebbard, and Jack Green worked with him there during the war years. In 1945 Thomas Page visited in Maine and brought back a report of work which had been done in that state. J. Harold Thomas followed up with meetings with scattered groups in the state of Maine.

In 1946 John Fogarty, Roy Lacy, Steve Williams, James Rushing

and J. Harold Thomas undertook intensive summer work in Maine and were joined in the fall by S. L. Morgan. Four of these remained with their families as permanent workers.

In the same year E. Heulan Masters and his family moved to Springfield, Vt., to work with the faithful and zealous Christians there. W. A. Harrison, Jr., and Gloria, his wife, moved to the assistance of the church in Manchester. John Franklin moved to devote full time to work in Natick, Mass.

In the years immediately following, Maine was blessed by an influx of workers including the families of Marvin R. Martin, Perry W. Kemplin Jr., Russell W. Gleaves, E. R. Davis, Delbert Matthews and Hershel Jones, and the number of churches in Maine increased to nine by 1950.

The church in Springfield, Vt., was extending its influence over a wide area through Bible classes and personal work led by Brother Masters, and a new congregation emerged at Waits River. Alvis Bryan and his family moved from Lubbock, Texas, to serve in this new work in 1950 and they were joined by the Monroe McCanless and Lonzo Pribble families. The latter families supported themselves in secular work. Their work has resulted in a thriving church in So. Barre and in the beginning of a work in Burlington, Vt. In the meantime other works begun by the Springfield church have grown into new congregations in Brattleboro, Vt., and in Keene, N. H. Walter Bryan now preaches in Springfield. E. Heulan Masters leads the new work in Brattleboro and Charles Chandler is in Keene, N. H.

A new day dawned for the New Testament church in Connecticut when the W. E. Hebbards, after a period of training at Abilene, Texas, returned to New England to work in Hartford. Brother Hebbard, who has completely supported himself, has done one of the most outstanding works done anywhere. Within five years through his efforts and those whom he has enlisted four new congregations have emerged in the state. To the Bridgeport Church is due large credit for another. Now there are congregations in Hartford (2), Bridgeport, Groton, Meriden, and West Haven. Other preachers in Connecticut are W. E. Kirk (W. Hartford), John Smiley (Hartford) and John McRay (New Haven).

Under the leadership of Thomas Page working out of Worcester a permanent work was added in E. Brookfield, Massachusetts. With

the assistance of the congregations in Brookline and Malden the church in Roxbury (Boston), made up largely of faithful Negroes, has become well established. Preachers through the years that served in Boston since 1950 include Wendell Needham, Joe Sanders, W. A. Harrison, who moved to the Malden work when the Richard Walkers went to Germany, and John Davis who has ministered largely to the Roxbury church. His son, John Jr., now preaches for this church.

Additional workers in Maine have made possible the planting of eight more congregations since 1950. The workers were the Halden Arnold, Richard Hardy, Charles Chandler, Howard Mitchell, Bob Harp, Herbert Morang and George Erwin families. Others have recently entered the states to relieve or to complement the earlier workers: Brother and Sister Dwain Evans, Brother and Sister Jerry Yarbrough, Brother and Sister Charles Huffman, and Brother and Sister Ralph Smart.

In Massachusetts the Bedford congregation began in January of 1956 in an amicable "swarming" from the Brookline church. Abe Malherbe preaches for this new church. Other preachers currently working in Massachusetts are W. A. Harrison and Everett Ferguson (in Melrose, where the first complete building to be erected for the worship of the churches of Christ in Massachusetts was finished in 1956); Pat Harrell and Jay Carver (Natick); Cecil Allmon (Worcester); Roy Ward, LeMoine G. Lewis and J. Harold Thomas (Brookline). Brother Lewis and Brother Ward are studying at Harvard University.

In Rhode Island the work in Providence was served by Carl York Smith ('52-'54) and C. M. Tuttleton ('54-'55). In 1955 the church sold its building in the heart of Providence and purchased property in Apponaug, a suburb. Howard Sawyer now preaches there. Brother C. M. Tuttleton has just returned to renew the work in Providence proper.

In 1952 the church began meeting in Newport, R. I. The membership has been composed almost entirely of naval personnel stationed at the Newport base. The Astor estate in Newport was purchased for the use of the church in 1954 and has just been sold. Plans now are to buy a lot and build a house of worship. Bill Morgan and James McNiell have served this church as preachers.

Another work in Massachusetts was the result of the teaching program of E. J. Sumerlin in the area of New York City. Converts

of Brother Sumerlin moved to New Bedford, Mass., and started a work in 1954. This church has recently been able to purchase a small church building for a house of worship. John Lee Newton preaches for this church.

Wallace Mynatt has recently moved to Springfield, Massachusetts, as the first full-time worker to assist the small congregation there.

There are now thirty-five congregations in New England averaging about thirty members each.

Opportunities for growth are unlimited in New England. There are still at least five cities of over 100,000 where we do not have congregations or preachers. There are at least six of between 75,000 and 100,000 where this is so, ten of between fifty and seventy-five thousand, 37 of between twenty-five and fifty thousand, thirty-one of between ten and twenty-five thousand, thirty-one of between five and ten thousand, and seventy-three of them twenty-five hundred to five thousand.

New England needs men to come and learn the needs and challenges of the area and who will stay to make the most of their learning! It needs the help of strong churches who will commit themselves (as some have done) to finish the works they begin; churches who will back a program — not just a man; churches who will not only see that their workers are clothed and fed but that they have the tools with which to work. It is encouraging to see more and more churches accepting this larger and longer responsibility.

New England and every other such field needs more than preachers. It needs a force of such persons as Aquila and Priscilla who were helpers of Paul. A great challenge to the church entire is the challenge to infuse all of its members with a zeal to go to those places where our plea for a restored Christianity is unknown. New England affords opportunities for men of every walk in life. Teachers, engineers, doctors and skilled and common laborers can find here the opportunities to be the teachers and leaders and supporters of the Lord's work in a needy area, and they can have the income for their own livelihood. The world will never be evangelized by our preachers alone, and New England will not be evangelized for generations unless other than preachers accept their responsibility also to go and make disciples of others.

The North Central States

Monroe E. Hawley

INTRODUCTION:

The twelve states in this classification have in excess of one-fourth of the nation's area and over a quarter of its population. Both agriculturally and industrially this area is one of the wealthiest in the country.

It was in this region that the Restoration Movement experienced its greatest growth in the last century. Yet countless times Christians amazed at the scarcity of New Testament congregations in certain parts of the North have asked, "Why is the church so weak in the North?" Much of the explanation lies in the terrific loss sustained by the digression of fifty to seventy-five years ago. Not a church remained in Wisconsin, Minnesota, or the Dakotas. Some of the remaining congregations were severely affected by hobbyism which strangled the zeal and progress of the church.

Tremendous growth has been experienced in recent years. Hundreds of new congregations have been established, many of them still numerically small. In some industrial areas such as the automobile centers of Michigan the influx of faithful Christians from other sections has greatly augmented the growth. However, thousands of members have been lost in the large Northern cities because their presence was never made known to the churches in those cities. *One of the best ways to do mission work in the North is for congregations to notify churches in this region of Christians who move into their territory.* In this way many who would be otherwise lost would be saved.

ILLINOIS

With a population of 8,712,176 and an area of 56,400 square miles, Illinois is the fourth most populous state in the Union. Chicago is the nation's second largest city. The state is very cosmopolitan and has a very heavy Roman Catholic population, especially in Chicago.

The church was planted early in Illinois. Barton W. Stone spent

a number of years in Jacksonville. But the tide of digression swept most of the churches away, especially in the northern part of the state. Some that remained were adversely affected by hobbyistic teachings.

There are a number of congregations over a century old. Many of the old churches are in rural communities and have lost ground in recent years. In addition, some have aligned themselves with factional groups and will have no fellowship with other congregations.

The heaviest concentration of churches is in southern and eastern Illinois. Until recent years the northern third of the state was almost barren of congregations. But recently churches have been planted in such large cities as Moline, Rock Island, Monmouth, Macomb, Joliet, Peoria, Waukegan and Sterling. There are two good sized congregations in Rockford and several growing churches in Peoria. Generally the new churches are progressing faster than the older ones.

There are over 200 congregations in Illinois with possibly 12,000 to 14,000 members. Chicago has seen the establishment of seven or eight new churches in the last three or four years, bringing the total in Chicago to about 35 with a total membership of around 3,000. This includes some churches in Indiana such as congregations in Gary and Hammond. Seventeen of these own their own buildings. There are about sixteen full-time preachers. While the church in Chicago has been seriously hurt in recent years by liberalistic teachings which resulted in the departure from the church of several preachers, the situation is very much improved. Most of the preachers in the area at present are of unquestioned loyalty to God's word.

There are still areas where the New Testament plea has not gone. There is no congregation in the extreme northwest corner of the state. There are some large cities without a church. And even 35 congregations in Chicago scarcely scratch the surface of an area of six million people. But the church is growing and should continue to progress in the years to come.

INDIANA

The Hoosier State has a population of 3,934,224 and an area of 36,291 square miles. Indiana is a predominantly manufacturing area with agriculture being the second industry. The Roman Catholic Church leads in religious membership and is followed by the

Methodists and Disciples of Christ. The 161,000 resident members (in 1953) of the latter group make Indiana the leading state for the Christian Church in the nation. The headquarters of that demoniation is in Indianapolis.

Indiana was one of the early strongholds of the Restoration Movement. When the force of digression reared its head in this state, Benjamin Franklin led the opposition. His mantle fell on the shoulders of Daniel Sommer. But only a fraction of churches were rescued from digression, and many that remained embraced hobbies that greatly impeded progress and caused factionalism for many years. Especially prominent was the opposition to colleges operated by Christians. Some of the southern churches are still influenced by premillennialism. However, the most encouraging thing in recent years has been a great improvement in fellowship and the gradual elimination of extremist attitudes. With few exceptions fellowship exists among the congregations.

There are possibly 230 congregations and 18,000 members in the state. The heaviest concentration of churches is in the southern and western parts. Until recent years there have been few churches in the northern half of the state, but many of the new ones have been established in this area. While a few of the older country congregations have been losing ground, most churches are growing. More emphasis has been placed on improved facilities and several new church buildings have been erected.

Indianapolis has about fourteen congregations. At least two new churches are planned. Evansville has four churches and Terre Haute five. There are several in Bloomington. New churches have recently been planted in South Bend, Jamestown, Terre Haute, Bloomington, Peru, Connersville, Tipton, Rochester, Plainfield, Michigan City and Evansville. A majority of these are in the northern and central portions of the state. All in all the condition of the church in Indiana reflects the growth and progress which is being made in the North Central States.

IOWA

Iowa has a population of 2,621,073 and an area of 56,290 square miles. With some of the finest soil in the world, Iowa is in the heart of the corn belt and its economy is largely built around its agriculture. The leading religious groups are the Roman Catholics, Methodist and Lutheran churches.

Of the many New Testament churches established in the last century, not many survived the digression resulting in the Disciples of Christ denomination. Most that remained were affected by some kind of hobbyism, and even today there are some congregations that make tests of fellowship of such matters as cups, classes and colleges. Yet the last decade has seen much progress in overcoming these negative ideas, and has also been a period of numerical growth.

One list of congregations meeting in the state numbers 54 with about 1800 members. However, this includes possibly a dozen churches aligned with one faction or another so that the number of churches in full fellowship would be possibly 40 or so. Most of the large cities now have congregations. The largest non-factional churches are Penn Avenue in Des Moines with 140 members, Cedar Rapids with 120, and Davenport with 100. In the Quad-City area, which includes Rock Island and Moline, Ill., as well as Davenport, there are 220 members in three congregations. The church in Davenport has one of the finest new buildings owned by our brethren in the West North Central States.

In the last few years new congregations have been established in Dennison, Fort Dodge, Menlo, Oakland, Council Bluffs, Sac City and Dubuque. Of the seven large cities listed in the 1947 edition of *The Harvest Field* as having no churches, there are now congregations in six.

One Iowa preacher summarizes the work in the state in this way: "Opportunities in this state are unlimited so far as undeveloped cities for the church of Christ are concerned. Challenges are unlimited too, using the word 'challenge' from the sense of 'problems and obstacles.' We have found that the chief way in which the work grows in this section is through personal work. We need to develop more trained teachers, evangelists, strong elderships and lift the vision of the churches in this state. We need also to get some stronger congregations in this state, so the work can more readily be supported for the weaker congregations." Truly, if this program is carried out, the Lord's work in Iowa will greatly prosper in the years ahead.

KANSAS

The Sunflower State has a population of 1,905,299 and an area of 82,276 square miles. In the heart of the Great Plains, it is one of

the nation's leading wheat producing states. The Methodist and Roman Catholic Churches are the leading denominations.

The history of the church in Kansas is similar to that of other North Central States. After a period of great growth in the 19th century, digression left the cause in poor condition. Early in this century Homer E. Moore located the *Christian Worker* in Wichita, and this religious paper has been a great force for good in helping the church make a comeback.

One estimate places the number of congregations in Kansas at about 100 with a total membership of possibly 10,000. These numbers may be too low since many new congregations are being planted in Kansas and the established ones are growing, particularly in the cities. The work is strongest in the large cities of Kansas City, Topeka and Wichita, but there are also strong congregations in some other cities. In Wichita the church has experienced tremendous growth. There are now twelve non-hobbyistic churches in the city, nearly all of them larger than they have ever been before, and most of them have adequate or new buildings. One estimate places the total membership in Wichita at 4,000, although this seems too high if faithful Christians are being numbered. As in other large cities, there are here hundreds of disciples who have forsaken their Lord.

Plans are being laid in Wichita for the establishment of new congregations, and one church has had the foresight to purchase a location in a section which it feels will be ready for a new congregation in five or six years. This vision is commendable. Too often in the North Central States the church has entered an area only after the denominations were entrenched. We should try to anticipate conditions rather than follow them.

In the Kansas City area there is a total membership of about 4,000 who worship in 21 congregations, but eight of the churches are factional groups that refuse to fellowship other congregations. Six of the area congregations have erected new buildings during 1956.

All in all the church in Kansas appears to be in good condition, ready for a period of spiritual prosperity in coming years.

MICHIGAN

A population of 6,371,766 makes Michigan the seventh largest state in the nation. Geographically its 58,216 square miles are

divided into two parts separated by Lakes Michigan and Huron and known as the Lower and Upper Peninsulas.

Michigan is a great melting pot. It has a large foreign-born element. There has been a great influx of Negroes from other sections, and large numbers of people from the South have flocked to the automobile centers to find employment. The state's economy is largely built around the automotive industry centered in the large cities of southeast Michigan. However, there is much agriculture, and in the Upper Peninsula mining, timber and the tourist business are the principal interests. Religiously the Roman Catholics are the largest group, but there are many denominations, several with large memberships.

The Lord's church in Michigan dates back to 1841 when Thomas Hawley, an English immigrant, established in Detroit the congregation which meets today at Hamilton and Tuxedo. But the digression resulting in the Christian Church took a terrific toll, so that only a few scattered churches existed at the turn of the century.

In the last decade, however, the church has grown tremendously in Michigan. There are about 120 congregations in the state, half of them in metropolitan Detroit. Fifteen churches have been established in the last year. Since 1950 the membership has doubled to an estimated 16,000. About 10,000 Christians are in the Detroit area where the church is numerically stronger than in any other place in the northern United States. In Flint and vicinity there are 1,600 Christians in nine congregations.

Much growth has been due to a large number of southern Christians who have moved into the state, but unfortunately others have forgotten about Christ and his church once they have settled in their adopted state.

Although Michigan churches have had their problems, various "isms" which have troubled the body of Christ in other sections have been largely absent. Virtually all churches are in fellowship. As a sign of spiritual growth many congregations have become mission minded in the last few years and have aided much in the establishment of new congregations.

New churches have been planted recently in Detroit, Battle Creek, Escanaba, Coopersville and Flint. Plans are under way for establishing churches in Flushing and Lapeer, near Flint, and at Houghton

Lake and Oscoda farther north. Traverse City is another focal point for expansion.

Still, there are many towns where the plea of New Testament Christianity is unknown. The northern third of the Lower Peninsula is almost devoid of congregations while the only two churches in the Upper Peninsula (at Escanaba and Sault Ste. Marie) are both young and small. A third congregation in Upper Michigan may soon be established at Marquette. The three churches in this region should prove springboards for the evangelization of the area.

The growth of recent years indicates that Michigan Christians have a mind to work (Nehemiah 4:6). May they continue to do so that the work of the Lord will continue to advance.

MINNESOTA

Minnesota has a population of 2,982,483 and an area of 84,068 square miles. Its economy is diversified with agriculture, manufacturing and mining being among the important industries. It has an unusually high percentage of people who are foreign born or who have foreign born parents. As a result, the Lutheran and Roman Catholic denominations are very strong.

The present day work of the New Testament church began with the establishment of the church in Minneapolis in 1919. Little growth was made in the years following so that by 1944 there were only 16 members in the state. In that year the Polytechnic Church in Fort Worth, Texas, sent Harvey Childress and Guy Southern to work in Minneapolis and from that time the work has grown. Today brethren assemble for worship in 13 places—Minneapolis, St. Paul, Mankato, Rochester, Wadena, Park Rapids, Pine City, Hibbing, Duluth, Willmar, Winona, McGregor and Grand Marais. The works in Willmar, McGregor and Grand Marais started in 1956.

There are about 300 members in the aforementioned groups as compared with 165 in 1952. Of these over half are in the twin cities of Minneapolis and St. Paul. The Minneapolis church is the largest in the state with 100 members. However, six congregations have less than ten members and two have less than 15.

At present there are five full-time preachers in the state. Seven congregations have their own houses of worship. One or two meet in residences.

Looking into the future, the Minneapolis church has purchased

property with the intention of starting another church in that city. The greatest need at present would appear to be additional workers to assist some of the struggling congregations. Considerable effort may be necessary if they are to survive. But everything considered, the work in Minnesota looks bright.

MISSOURI

Located between the North and the South, and yet not truly either, Missouri has a population of 3,954,653 and an area of 69,674 square miles. It is both agricultural and industrial with the large cities of St. Louis and Kansas City within its borders. Roman Catholics, Disciples of Christ, Baptists and Methodists lead religiously.

Missouri was an early stronghold of the Restoration Movement. Here some of the greatest preachers of the last century labored. But 60 to 85 years ago the rushing tide of digression swept most of the churches from their moorings. In St. Louis, for example, not a church remained to oppose the innovations of instrumental music and the missionary society.

In spite of this, the church is numerically stronger in Missouri than in any other North Central State. Exact figures of the number of congregations are unobtainable, but there are several hundred. The cause is strongest from Poplar Bluff south through the "boot-heel," in Springfield and south and southwest from there, and in the St. Louis and Kansas City metropolitan areas. Generally speaking the farther north one goes the weaker the church is.

North of the Missouri River (about a third of the state) there are 61 congregations with about 2,500 members. Of these about a third are of a hobbyistic faction that makes a test of fellowship of its opposition to colleges and other matters. In the St. Louis area there are fourteen congregations with 2,000 members on the Missouri side of the Mississippi River, and about ten congregations on the Illinois side. These figures do not include about seven churches of the aforementioned anti-college faction under the leadership of Carl Ketcherside. In Springfield and Kansas City there are a number of faithful, active churches.

The church in Missouri is not in so healthy a condition as in some other North Central States. Too many congregations in the rural areas are doing little more than meet regularly for worship. Added to this is the adverse influence of hobbyists, although this has possibly been exaggerated. There are probably not more than

50 such congregations in the state, most of them very small. They are predominantly in the "lead belt" south of St. Louis, in St. Louis itself and in the north central part of the state.

On the favorable side one preacher writes, "The most significant growth in the last ten years has been in the urban congregations. Many new congregations have been established in various cities, and nearly all the older city congregations have grown. Several congregations in St. Louis, Kansas City and Springfield are now doing a very considerable amount of mission work." In the large cities a new church was planted in 1954 in Hannibal and a non-hobbyistic church in St. Joseph shortly before that. There is much of the state still untouched by the gospel. Twenty-four counties north of the Missouri River have no New Testament churches.

So while the condition of the church in Missouri has its dark spots, there are favorable signs which indicate a period of growth ahead.

NEBRASKA

The agricultural state of Nebraska has a population of 1,325,510 and an area of 77,227 square miles. Much of it is sparsely settled, but it has several large cities including Omaha with a population of 250,000 and the capital city Lincoln with 100,000 inhabitants. The Roman Catholic, Lutheran and Methodist Churches are religiously predominant.

In the Nineteenth Century the New Testament church gained a good foothold in Nebraska, but as was true in most North Central States, most congregations were lost by digression. Most of the remaining churches became obsessed with anti-college, anti-literature and mutual edification hobbies that stunted growth for many years. A major sign of spiritual growth in recent years is seen in the overcoming of these negative attitudes among the great majority of brethren.

There are now 38 churches in Nebraska with approximately 1,100 members. There are also three or four anti-college groups that refuse to fellowship the remaining congregations. The largest churches are at Lincoln, and 52nd and Dodge in Omaha. Each numbers over 100. There are three congregations in Omaha. The newest church is at York where York College has just been started. Most churches are scattered across the southern part of the state,

with heaviest concentration in the southeast. Most of the northern half of Nebraska is barren of congregations.

There are many opportunities in Nebraska. Columbus, Blair, Crete, Gering, Lexington, Norfolk, Plattsmouth, South Sioux City, Superior, Wahoo and Nebraska City are all towns of over 3,000 with no church. Our brethren own a building in Ainsworth in north central Nebraska, but there is no church there, nor is there a congregation in that section of the state. Here is a real opportunity for the Lord's people.

Special mention should be made of York College at York, Nebraska, which opened in September, 1956. This is the first college operated in the North by our brethren. It is a tribute to the vision and faith of Nebraska brethren who recognized the importance of educating our children in a Christian environment. While the school is a private college and not connected with the church, the favorable publicity resulting from its establishment has caused many to learn about the church for the first time. Its influence for good may be expected to greatly help advance the cause of Christ in years to come.

NORTH DAKOTA

The smallest in population of the North Central States is North Dakota which has 619,636 inhabitants within its 70,665 square miles. Largely agricultural, it is one of the chief wheat producing states. The leading religion is Lutheran, but the Roman Catholics are a close second.

The oldest existing New Testament church dates from 1948 when Gordon Pennock planted the cause in Bismarck. Prior to this brethren had met close to the borders of Canada and Montana, but this had been discontinued. Today there are about 80 members in five widely scattered congregations, one consisting of a family meeting in a home. There are churches in Bismarck, Grand Forks, Minot, Fargo and Lake Williams. Bismarck and Grand Forks are the largest congregations and also the only two which at the time of this writing have buildings.

Although the church is weaker in North Dakota than in any other North Central State, it is noteworthy that only Jamestown of cities exceeding 10,000 population does not have a congregation. Five churches in eight years is noteworthy progress. From this small beginning great things may be expected of the Lord's people in North Dakota in the years to come.

OHIO

The fifth most populous state is Ohio which has 7,946,627 residents within its 41,222 square miles. It is highly industrialized and has eight cities with over 100,000 population. The Roman Catholic Church has a commanding numerical lead among the denominations, but several others have large memberships. The Disciples of Christ have 135,000 members in the state making Ohio the second ranking state for this group.

The Western Reserve in northeastern Ohio was the cradle of the Restoration Movement. Here Walter Scott labored with such great success beginning in 1827 as thousands of people embraced the "ancient gospel." By 1880 there were 425 churches in the state as contrasted with but 236 today. The explanation for the decline is found in the digression of the last of the 19th century which caused most of the churches to depart from the plea of New Testament Christianity. The congregations remaining spent so much effort opposing innovations that for a long period little was done to evangelize the cities.

There are perhaps 18,000 members of the church in Ohio today. Much the heaviest concentration is along the Ohio River in southeastern Ohio. In sparsely settled Monroe County alone there are 29 churches. Only in recent years has there been much growth in the large cities. One Ohio preacher comments, "Personally, as I look back, I can see a gross error made by our pioneer evangelists in Ohio, as they fought digression and endeavored to reestablish the work. Instead of going to the metropolitan areas as Paul did, they went into the weak and sparsely settled areas . . . Now, that the work is beginning to take a strong hold in the large cities, I believe you will see a very rapid growth in the number of congregations and membership in Ohio."

This change is now evident. About twenty new congregations have been planted since 1953. The large cities which twenty years ago had only a single congregation now have five or more. This is true in Akron, Cincinnati, Cleveland, Columbus and Dayton. These churches are getting into newer and better equipped buildings so that they may more effectively spread the gospel.

The work in Ohio has just begun. There are still 24 counties with no congregation. The church is weakest in the northwestern

part of the state, but it is growing here as there are several good congregations in Toledo and a fairly new work in Paulding.

Dresden is the home of the *Christian Leader* which for several decades has been a leading northern religious publication among our brethren. It is now in its 70th year.

SOUTH DAKOTA

The agricultural state of South Dakota has a population of 652,740 and an area of 77,047 square miles. It has a large foreign born element, its people being largely of Scandinavian and German extraction. It is therefore not surprising that religiously it is predominantly Roman Catholic and Lutheran.

Eight years ago there was not a New Testament church in South Dakota. But great strides have been made and there are now six congregations with a total membership of about 175. Fully as impressive are the facts that there are five full-time preachers and five meetinghouses owned by the church or under construction.

Congregations are located at Rapid City, Pierre, Watertown, Vermillion, Aberdeen and Huron. They are widely scattered, the closest being ninety miles apart. This is a hindrance to fellowship, but there is full unity among all the congregations. The largest churches are in Rapid City and Pierre, the capital.

Although these congregations are small, they are alert to their opportunities. The Huron church, for example, started the work in Aberdeen two years ago, surrendering much needed members to do so. Radio programs are conducted at Watertown, Vermillion, Aberdeen and Huron. At least two churches are teaching the Bible by means of a Bible correspondence course.

A beachhead for the Lord has been established in South Dakota. May it prove the beginning of a great advance for his kingdom in years to come.

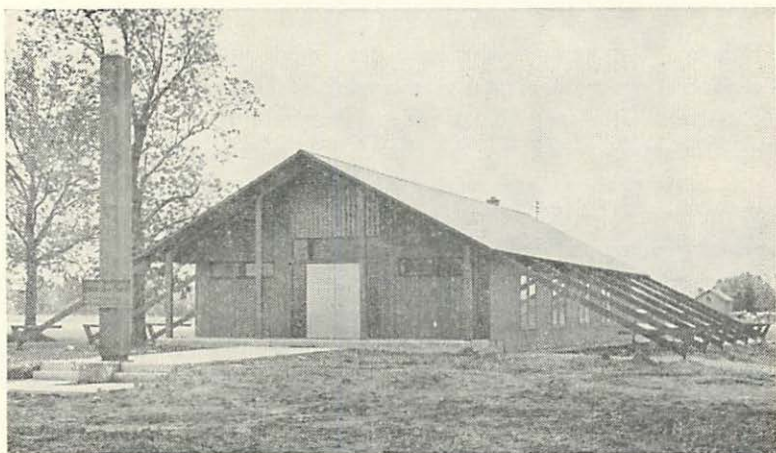
WISCONSIN

Wisconsin has a population of 3,434,575 within its 56,154 square miles. Its people are largely of German, Polish and Scandinavian extraction which accounts for the fact that three-fourths of its church members are either Lutheran or Roman Catholic.

There are eighteen New Testament churches with a total membership of 650 in the state. Except for the church at Stevens Point which was established in 1900, the oldest congregation dates only

from 1942. Half of the churches are concentrated in the cities of the heavily populated southeast section of the state. Milwaukee and Racine each have two congregations while the largest are 35th and Cherry in Milwaukee and the church in Madison, each slightly over 100 in membership.

An example of the new buildings is the newest one at Appleton, Wisconsin. There are much larger and more expensive buildings in the North Central States, but this was selected because it is the only new building owned by our brethren in Wisconsin. All others have been purchased from denominations. Also, it has a very novel design, being patterned after the architect's conception of the Tabernacle.



Building of Church of Christ, Appleton, Wisconsin

Probably Leslie Diestelkamp, now of Chicago, has done more to help the church in Wisconsin than any other man in recent years as he has worked in one capacity or another with most of the Wisconsin churches. There are now ten full-time workers in Wisconsin. Eleven congregations own their own buildings as contrasted with only three just four years ago.

Wisconsin congregations have received considerable help from Southern churches in the last ten years. This financial assistance is responsible in large measure for the fourfold increase in membership during that time. One gospel preacher who has labored in this region extensively has stated that dollar for dollar the money expended in

this area by mission minded churches has brought as great results as in any mission field. This is probably true. Now some of the churches which have been helped are in turn assisting struggling new congregations throughout the state.

There is much to be done in Wisconsin. There are still eight cities of over 30,000 population with no congregation. There is not a single church in the northwest third of the state. Metropolitan Milwaukee numbers close to one million and has but 175 members. Consideration is being given to the establishment of additional churches in Milwaukee and Madison, and it is hoped that a congregation can be planted in Superior before long. Present needs include preachers who can locate with some of the infant churches that have recently been planted, and families that can assist in starting congregations in the larger cities where there are members, but no body of Christians meeting for worship.

The Church in the Mountain States

W. Clinton Brazle

What a responsibility God has placed upon our shoulders to teach each person in the six-state mountain area! If one were to walk completely around the states of Montana, Idaho, Utah, Nevada, Colorado and Wyoming, he would cover a distance greater than from New York City to Los Angeles. Within this region live thousands who do not know New Testament Christianity. Now more than ever people are willing to listen, and we need to be at their doors with the good news of Christ. But the workers are too few. We need more able men and support for them. We need more families of Christians who are living examples of Christ—who are willing to adjust themselves to another community and a different economy. The reward is great *if one is willing to pay the price.*

MONTANA CHURCHES

When this writer moved to Bozeman six years ago few churches of Christ were meeting in the whole North Country. But thanks be to God for the many good men who preceded our coming. They did a wonderful work against almost insurmountable odds. And even greater thanks be to the Lord for sending many young men sound in the faith to this fertile field that the name of Jesus may receive the honor due it.

A decade ago there were only ten churches in all Montana, but the church has grown rapidly. In Grand Falls a church has started from the beginning and is now self-supporting with 85 members, the largest group in the state. It owns a preacher's home and is meeting in a neat brick building at 3400 Central Avenue. Other congregations are meeting in Kalispell at 495 N. Main and in Billings at 10th and Alderson. Both have attractive buildings, and each maintains a weekly radio program. A growing congregation meets at S. Higgins and Evans in Missoula. It is almost self-supporting. The church at Polson, established in 1942, owns its building. The congregation at Butte is paying for its building. Willow Creek, a small but promising community where Douglas Stahl preaches, presents a great

challenge. There are many such communities throughout the state. Anaconda, a city of nearly 18,000, is without a preacher. Four from this area were baptized recently as a result of sermons from the Herald of Truth followed by personal teaching.

Some work has been done at the small communities of Superior and St. Regis west of Missoula, and Christians are meeting there each week. The church at Missoula has conducted meetings at nearby Milltown, Hamilton, Stevensville, Seeley Lake and Drummond.

Ross Hinshaw and Allan Mitchell preach in Helena, 921 Sixth Ave. The transient condition of the membership has detracted from steady growth. There has been some work in Cutbank and in Chinook; however there are only a few Christians in these places. The church at Chinook is the only one on highway 2 between Kalispell and Glasgow, a distance of nearly 400 miles, although small towns and thriving communities are seen along the entire course.

New efforts at Glasgow, Plentywood, Wolf Point and Sydney should prove fruitful with time, while Fairview and Mona, older groups in the northeastern section of Montana, launch out with zeal and courage for new work. Howard Merches does secular work to support his ministry in Miles City, where the church and city are both growing. Here and in many other places churches need help with their building program.

Lewistown is the geographical center of the state. The stench of an apostasy was still astir when Charles Moore moved there three years ago to preach Christ. A weekly broadcast is effective and like Nehemiah they are courageously erecting a building.

The church in Livingston has made much progress since Bob Clayton came there four years ago. Their vision has led them into two adjacent communities in meetings and Bible studies. They have had a Sunday morning broadcast for nearly eight years.

The church in Bozeman, just over ten years old, a blessing to the many who have come and gone, has progressed from an old two-story dwelling to an attractive, commodious modern building with a full basement for classrooms in the last two years. A daily broadcast, begun four years ago, and home studies are bringing good leaven to many souls. During the last six years the writer has been blessed by serving here and found that a high percentage of those with whom we work in home studies are converted and become strong members.

Support for workers and aid on buildings has come to Montana from all corners of the nation.

The church in Willow Creek has begun from a nucleus from Bozeman. Now disciples have been converted in three other Gallatin County towns.

The church in Twin Bridges has grown well in the past year. Charles Conklin teaches school and drives there to aid the followers of Christ.

Many places in Montana beckon Christians to come and teach God's word to honest souls. Here are just a few: Anaconda, Deer Lodge, Red Lodge, Dillon, Round-Up, Fort Benton, Malta, Conrad, Hardin, Havre, Cut Bank, Browning, Shelby—a host of others.

The Yellowstone Bible Encampment was held in early August, 1957. This was the fifth annual encampment held in this area. These encampments have been effective in teaching the Bible.

Montana Vineyard is the name of a quarterly publication that has been printed since June 1951. Congregations over the state share news and costs alike. The paper has encouraged several to move to this area and a closer tie of fellowship has been made through knowledge of progress in neighboring congregations. Mailed free upon request, address: Church of Christ, Box 318, Bozeman, Montana.

IDAHO CHURCHES

Twenty congregations are reported in Idaho. This reveals good growth in the past decade. The congregation in the capital city leads with at least 150 active members. Its capable evangelist, H. W. McGlish, and its zealous elders guide this congregation of 150 members with great vision. The church at Caldwell, 16th and Everett Sts., 100 members strong, has conducted a lectureship at Thanksgiving time for a number of years. The Lewiston congregation of 95 members meets at 702 13th St. Dento Scott is the evangelist.

Congregations also meet at Coeur d'Alene, Nampa, Parma, Pinehurst, Pocatello, Rupert, Sandpoint, Twin Falls and Weiser. Hal Houghey, Hale Miller, C. W. Kidwell, Durward Biggerstaff and several other men continue to guide these congregations to greater service for the Lord. A host of towns have not been touched with the precious Word in its purity. Mormonism continues to gain steady

ground except where it is confronted by the powerful, patient, tender teaching of those who completely place their trust in the Bible. More and more men of God are needed to come and help in the battle against this modern Goliath. Come as David with his sling and stones on the Lord's side. We need you in this prosperous expanding country of the North.

COLORADO CHURCHES

This information comes chiefly from a bulletin *Colorado Churches* edited by Joe and Vera Chitwood in June, 1956, as well as from Lloyd Ellis's *Western Directory*.

Sixty-two congregations are reported in the state of Colorado, as compared with 40, ten years ago. Seven congregations in the state have about 200 members: Aurora, Colorado Springs (1402 W. Pikes Peak; Boulder & Weber), Denver (1400 Cherry St., 3550 Sheridan Blvd.; 125 S. Sherman St.). Pueblo has 450 members, with a fine eldership, and James Reynolds as their efficient preacher.

Four more congregations in Colorado number over 100: Canyon City (320 W. 5th); 595 S. Logan in Denver; 2005 S. Lincoln in Denver; 175 S. Julian in Denver. Growing pains are prevalent and new congregations have been started in many areas.

Many smaller groups meet over the state of Colorado, telling the old, old story. We thank God for great servants of him who have labored patiently and long to bring about this present progress, such as: Cecil Wright, Elbert Linn in the past; more recently. Herbert Fraser, Aurora; Garnie Atkinson, Fort Morgan; Paul Moffitt, Englewood; John Alley and many others. Still more recently: Jimmy Jividen, Montrose; Johnny Ramsey, Gunnison; Margin Marrow, Brush; Robert Hawkins, South Denver; and others.

Still other workers are needed. Write to Brother Paul Moffitt, 4825 S. Grant, Englewood, Colorado, and let him point out to you the golden opportunities in the Lord's work in this great mountain state.

WYOMING CHURCHES

In Wyoming the borders of the kingdom have spread as rapidly as in any other of the mountain states, perhaps even more rapidly. The number of congregations has increased from four to seventeen. Among those who have spearheaded the work are: Stanley Shipp, Leslie Rickerson, Alex Humphrey and Alton Little. Three daily

broadcasts of the gospel emanate from Cody, Thermopolis and Worland. Congregations in Casper (12th and Washington) and Laramie (1730 Custer) number over 100 members. The congregation in Cheyenne (1601 E. 19th St.) has about 80 members. Sheridan, the only other congregation in the state over ten years of age, has its ups and down, due to the transient state of its membership. Wayne L. Kee recently moved there as minister.

Some of the newer congregations are: Thermopolis, 7th & Williams; Lander, 4th & Washakie; Cody, ten members, 1400 17th St.; Worland, 22 members, S. 7th St. & Grace Ave.; Riverton, 30 members, 7th & Jefferson; Rawlins, 13th & Birch; Glenrock, two and one-half blocks south of Ford Garage; Buffalo, in home of George Dueman; Gillette, Brook St. between 3rd & 4th, Edgerton, in home of George Owen; Powell, 2nd & Cheyenne.

Wyoming brethren conducted their first summer camp in 1956. Each month they publish the *Wyoming Harvest*. Address: Stanley Shipp, Box 573, Riverton, Wyoming.

THE CHURCH IN NEVADA

(Information by Haldon Arnold, Las Vegas)

SOUTHERN NEVADA

Las Vegas Church of Christ (1330 South Third) was established in 1940 by several women, met for about one year in homes, then in IOOF Hall for about five years. The present building was erected in 1946. Seven classrooms were added in 1955. Harold Arnold is their preacher, there are no elders but there are 85 active members.

The North Las Vegas congregation at 2424 McCarran was established in 1954. Its present building was erected in 1955. Lowell Williams is their preacher, there are 30 members but no elders yet.

The Henderson Church of Christ meets at 18 Victory Road. Its building was completed in 1956. The church has elders and 25 members, but no preacher.

NORTHERN NEVADA

Church at Reno. Contact Brother O. G. Harris, 325 West Fifth St.

Church at Hawthorne, at Fallon, and at Winnemucca. Contact Brother Jack Norris, Box 1251, Hawthorne, Nevada.

UTAH CHURCHES

(Information supplied by Don Neilson, Orem, Utah)

The churches of Christ in Utah have before them a unique opportunity. They are seeking to present the pure gospel of Christ in the midst of one of the greatest religious delusions native to the American continent. Utah is the center of Mormonism. The Church of Jesus Christ of Latter Day Saints, with its main office and staff in Salt Lake City, is sending hundreds of missionaries to various parts of the world every year. If we are faithful to our God-given task, we must increase our efforts to build faith in the saving power of Christ Jesus. The place due Christ has in many hearts been usurped by an imposter. The few Christians in Utah are working diligently for the Master. His cause is slowly growing and becoming firmly established.

Congregations are worshiping and working in five cities: Cedar City, Moab, Ogden, Orem and Salt Lake City. Four of these groups are well established with their own meeting places. The brethren in Moab are yet meeting in a home. Churches in Salt Lake City and Ogden are self-supporting. Churches in Orem and Cedar City are receiving support from brethren in other places. Christians in Moab are seeking support to get the work on a solid basis there. In many other places the fields are white unto the harvest and are waiting for laborers to bring in the ripening grain.

Following is a brief sketch of these congregations:

Cedar City. This congregation began meeting in June, 1955, when Leonard Wood and family moved there from Newberg, Oregon. Leonard has faithfully presented Christ and his church to the community. The congregation began meeting with eight members and has increased to 16. The church has purchased a dwelling which is used for a meeting place and also for a residence for the Woods. The work in Cedar City is being supported by congregations in Nevada, California, Texas and Tennessee. Their present chapel will seat 50. They have plans ready for a new auditorium to seat 150 and are now raising funds.

The background of this congregation which centers around Dr. Carl Darby is most interesting. Dr. Darby moved with his family from Lubbock, Texas, to Salt Lake City to set up his practice. But after spending considerable time and money on remodeling a building for his office he was refused admittance by the owner. He then

found a suitable place for his office and moved to Riverton, a small town in south Salt Lake County. His practice began real well and continued in an excellent manner until his patients, practically all Mormons, found out he was not one. Then his practice died and he had to look elsewhere. He found an opening in Enterprise, not far from Cedar City. This also is a Mormon community but this time he made certain the people would accept him before he moved there. After moving to Enterprise he drove 250 miles to Salt Lake City or 150 miles to Las Vegas, Nevada, to worship. During this time he contacted the Woods and encouraged them to move to Cedar City and establish a congregation of Christ's church.

Moab. The church in Moab also began meeting in June, 1955, after a number of members moved there to work in the uranium industry. Brother K. A. Stone has been driving each Sunday from Grand Junction, Colorado, 100 miles each way, to meet with this group of 10 members in the home of K. E. Sloan. Several have been baptized and other good contacts made. Moab presents a wonderful challenge and is worthy of support from strong congregations.

Ogden. The church in Ogden is self-supporting and has its own well located and expanding building. The present auditorium seats 125. When their current building program is completed they will have seating capacity for 300 and adequate classrooms. The members are selling bonds to finance this \$12,000 addition. Membership stands at 75, having recently been lowered due to removal of military personnel, but is on the increase again. Preachers serving the Ogden church during the past eight years have been: A. P. Henthorn, Ed Grantham and Lloyd Wheeler. Jess Van Hooser, serving the Air Force stationed in Ogden, has been preaching for the group for the past year. The Ogden church owns a home for the preacher.

Orem. The church has been meeting in Orem since December, 1955. Prior to that time the group met in Provo. Orem and Provo are adjacent to each other and the church still serves the same area. Reasons for moving the location to Orem include: (1) Orem is the fastest growing city in Utah. (2) The percentage of L. D. S. people is considerably lower in Orem and the number of young families is higher. (3) Most of the present families live in Orem. (4) Orem offers greater opportunities for building up the church in every way.

Don Neilson is presently working with this group. The Neilsons, supported by the Broadway church in Lubbock, Texas, moved to

Provo in June, 1951, and are now living in Orem. Prior to their coming the members had been struggling without a preacher for several years. In the past five years the membership has grown from 11 to 55.

The church purchased a house and lots on the main street in Orem. The house now includes a chapel that seats 75 (98 have been present) and seven classrooms. Plans are in the making to construct a new building in 1957 containing an auditorium to seat 300, and several new classrooms.

Salt Lake City. The church in Salt Lake City is self-supporting and has had excellent growth during the past year. It now has 120 members. They recently built new classrooms and are presently in need of larger facilities, both for classrooms and auditorium. Their present auditorium seats 200 and is being filled every Sunday. As with the other congregations in Utah, they now have in their midst a number of recent converts from Mormonism.

In addition to their own work this church is helping to spread the gospel in Cedar City and in Germany, and over the nation-wide radio program, the *Herald of Truth*. They are helping to care for those in need in the Maud Carpenter Children's Home in Wichita, Kansas. Preachers since 1947 include: C. E. Franklin, Maurice A. Meredith, Don Neilson (one summer), B. B. Harding and M. A. Wright. Brother Wright has been working with them for the past four years.

Following are two projects of the churches in Utah:

Christian Pioneer. This is a monthly paper containing news of the churches in Utah and articles on God's word. The paper began its circulation in January of 1956. This is a statement from the first issue:

"Churches of Christ in Utah are seeking (1) to present Christ to the people of Utah communities, (2) to promote closer fellowship and greater zeal among Christians in Utah, and (3) to interest brethren in other places in building up the church in Utah. This paper is presented as an aid to our efforts. The first accomplishment will be assisted by presenting facts concerning Christ and his church, the second by keeping members of the church throughout the state informed of various activities, and the third by showing Christians in other places the needs and

opportunities in Utah and the ways in which they can be met.

"In one statement, the paper will strive to advance New Testament Christianity."

Those interested in receiving the paper may write to Box 216, Orem, Utah.

Alpine Bible Camp. Christians in Utah had their first summer camp for a week in July, 1956. Registered at this camp were 75 boys and girls, men and women; 65 other visitors were on hand for a short while. Besides from Utah, the guests and helpers came from California, Idaho, Nevada, Pennsylvania, Tennessee, Texas, West Virginia and Wyoming. The camp is now scheduled to be an annual affair and the brethren eventually hope to obtain a site of their own. The National Forest Service has offered them land to develop for a camp site.

The Pacific States

Jack W. Bates

The Pacific States, Washington, Oregon and California, cover a vast maritime empire of some 323,866 square miles. These states have a population that has increased since the last edition of *The Harvest Field* in 1947 by nearly five million to a total of some fifteen million! Fronting on the Pacific Ocean, these three states offer unparalleled advantages of climate and beauty, agricultural and industrial expansion, cultural and educational opportunities.

Lloyd E. Ellis, compiling the *Western Directory* of churches of Christ in 1955, listed a total of 341 in California, 54 in Oregon, and 61 in Washington. It is admittedly difficult to compile correct statistics in this matter. For one thing, the whole situation in the West is dynamic and shifting, with new works beginning as members move into growing communities.

WASHINGTON

There are nine congregations in the environs of Seattle, Washington, with Tacoma and Everett in the vicinity. Brethren Seth Rehkop (Central: Pine and Boren, Seattle) and J. Ed Uland (Northwest, 1147 N. 81st St., Seattle) edit the *News Letter Quarterly*, giving progress reports from twenty-one congregations in Washington. There are signs of awakening interest and enlarged vision throughout this extensive area. Omar Bixler, writing from Moses Lake, states, "We have financing completed for new building with 500 capacity . . . There is a lot to do in the Columbia Basin project area — whole counties and towns can be taken for Christ by systematic personal, evangelistic and properly-planned congregational work." R. W. Still at Everett reports a new auditorium seating 250, and 26 responses in about a four-months interval. Marshall Keeble preached in a city-wide campaign in Seattle during August 3-31. The church at Pateros, Wash., is one of the oldest in the state, Gaines Adams settling there in 1889. Their attendance now averages from 125 to 140. There are three churches in Vancouver, B. C., at Lulu Island, Burnaby, and 12th Street. Bellingham and Spokane have

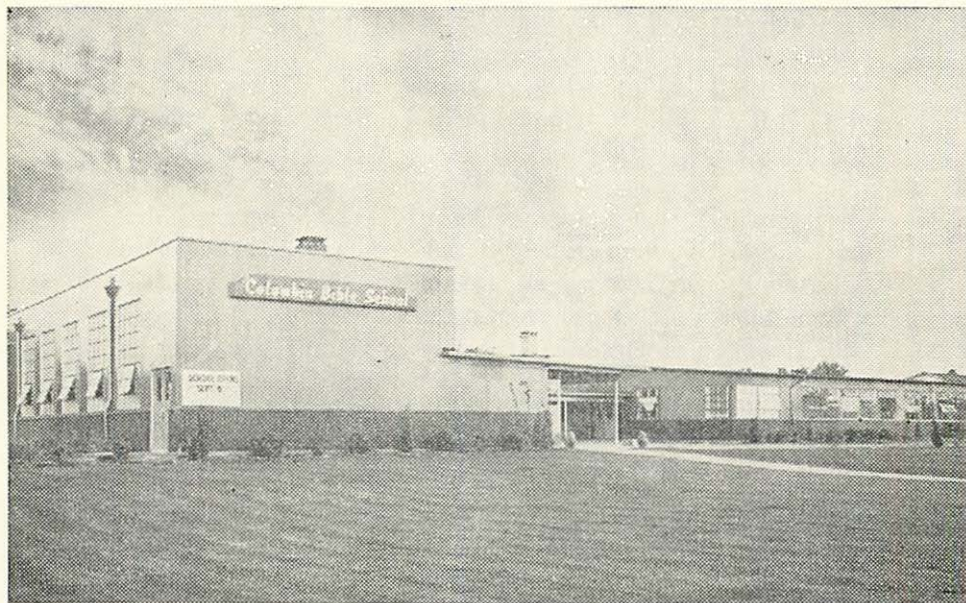
faithful and active work: the former reports 400 calls daily on their telethought program, the latter a fine teacher training program.

Okanogan Avenue in Wenatchee, Wash., has long exerted a growing influence in that city. It is the largest in the state (nearly 400) and has capable elders. Brother Jesse C. Bunn continues the labors of many years at Port Orchard, Wash.

As journalists we are apt to stress the special, unusual, almost the glamorous activities of larger congregations. But we must remember that on the Pacific Coast—just as elsewhere—there are “just plain, medium-sized” congregations by the dozens which are fighting the good fight though without the more spectacular aspects and glamorous incidentals such as the fine mountain camps, etc.

OREGON

The work of the Columbia Christian College at Portland, Oregon, has done much to assist brethren in Oregon. Under the leadership of Brethren L. D. Webb and Claude Guild, the school now offers junior college courses. In the fall of 1956 there was a record attendance of 174 students.



Columbia Bible School

Portland, Salem, Eugene and Medford have thriving congregations. Roseburg has a church of some 150 members. Grants Pass numbers about 160.

While working in Medford, Brother Maurice Tisdell proved the eminent success of the cottage meeting system of teaching. The Wallowa, Oregon, Encampment was held in the Wallowa Mountains during August 4-12 and gives hopes of even better results in the future.

CALIFORNIA

There were 341 congregations listed throughout California in 1955. The church is now entering its period of greatest expansion. Stronger elders, tested in the cross-currents that have swept the state in recent years, are better able to curb radical preachers and divisive movements. The great majority of Christians in California are tired of negativism and extremism in all their varieties, and, while respecting the congregational sovereignty taught in the New Testament, they are viewing the field as a common task. It was an expression of such a feeling of fellowship that when the disastrous "Christmas Eve" flood struck Yuba City last year, making thirty-one families homeless and seriously damaging the church building, a total of \$25,000, not including other help, was received from 140 congregations and about 50 individuals.

Elders, evangelists and other members of the body of Christ in California are bringing out of their treasure "things new and old" (Matthew 13:52). Helpful suggestions for us all are: "Message of the Master" television each Sunday at 2 p.m. over KABC-TV, channel 7, serving over a million people, 8,132 families enrolled in the free Bible Correspondence Course (54,237 mail responses since its beginning in March, 1953, the "Take Time To Be Holy" radio program since its beginning in 1933; "Herald Of Truth" and other programs heard by many more; Church of Christ Children's Home (serving fifty children in Ontario, California with a new home in prospect) plans for "Sunset Haven" for elderly saints.

Vacation Bible schools, Bible encampments and similar activities help the individual congregations to develop their young people and children and also children who come from homes outside the church to learn the truth in larger measure. For example, at the Sierra Bible Camp (near Lake Almanor) in 1954, 135 enrolled, 21 baptisms; in 1955, the Roseville church directing the program, 23 baptisms, breth-

ren from Stockton supervising the program, 42 baptisms. In 1956 four congregations conducted encampments: Stockton (38 baptisms); Merced (47 baptisms); Roseville (28 immersions); the Seventeenth Street congregation in San Francisco (19 baptisms). Each of these churches plans a ten-day encampment for 1957.

Here, too we should mention excellent tracts, originating here, distributed free, and fine church libraries, and many other up-to-the-minute ideas and means of doing our Lord's work. For example: the Broadway & Walnut Church in Santa Ana has developed a unique program termed the Nursery Worship Training Programs. Some fifty children between the ages of two and one-half and seven years are given careful training on the level of their understanding in the meanings of worship, the church, the Bible and related topics. This program carefully utilizes the natural abilities of the children in ways they can appreciate.

"The Strangers Within Thy Gates."

Many years ago Brother H. Ishiguro established a congregation among the Japanese of Los Angeles. These brethren have a fine, self-supporting congregation with capable elders and have sent from their own number missionaries to Japan. Brother Michio Nagai helps Brother Ishiguro in this work. Likewise there are in Los Angeles two congregations among the Spanish-speaking brethren. (There are more people of Mexican origin in Los Angeles than in any city of Mexico except its capital.) Serving the Spanish-speaking people are Brethren Mario Rodriguez, Jose Gomez, Lucian Enguidanos and Bill Stivers. An important development in the stabilization of the work in the Los Angeles area will result if Christians will make it possible for Spanish-speaking brethren to secure the fine church plant made available by the East Olympic Blvd. congregation in its recent move to larger property. Strategically located in a growing Mexican area, this will mean a turning point in this work. Two evangelistic meetings have been held in Tijuana, Mexico, and the church is now meeting in a private home there.

AND THOSE OUTSIDE OUR GATES

During both World War II and the Korean struggle, the Pacific Coast was made aware of the vital importance of the Far East. Long stretches of our beaches were barricaded. Our young men by the hundreds of thousands slipped out of our ports in convoys to engage the enemy. The work of preaching the gospel to the Japanese and

Korean peoples assumed a personal significance to many West Coast Christians. The contributions of Ibaraki Christian College in Japan have been followed with interest because of the far-reaching influence of the school in reaching the hearts of young men and women and in undergirding the preaching of Christ in Japan. The school now has a student body of 650 with a dedicated faculty under the leadership of Brother Logan Fox, who was born in Japan of missionary parents. The school is facing real challenges. Educational authorities are urging that it become a senior college. Over one thousand young people are refused entry into the school each year because of the lack of necessary facilities. (For only five dollars monthly a Japanese boy or girl may be kept in Ibaraki Christian College.)

A growing number of churches throughout California are supporting work overseas. Among these are the following: Southwest, Los Angeles, the Ralph Brashears in the Philippines; Uptown in Long Beach, the Harry R. Foxes in Japan; Broadway & Walnut in Santa Ana, the Ugo Monacos in Turin, Italy, and for the last 13 years the A. B. Reeses (just returned from Africa); La Habra, the Joe Lyons in Northern Rhodesia; Central, in Los Angeles, for years, Frank B. Shepherd in Hawaii; Palm & Martinez, the Claude Doggetts in Italy; Chula Vista, 231 Fourth Ave., the Bernard Howells in Italy; York Blvd. in Los Angeles, the Arlie Smiths in Brazil.

Other congregations are outstanding for their work overseas, for example: the church in Exeter (Filbert & I Streets) averaged \$269.74 from December, 1955, to July, 1956. It has been found that when brethren dare to do what is clearly God's will, lifting their eyes above a local "three mile limit," God adds infinite resources of their own, enabling them to accomplish tasks far beyond their ability to comprehend.

The work among the Negro people of Los Angeles is steadily progressing, with Brother A. L. Cassius preaching for the congregation at 9512 Compton Avenue, and Brother R. N. Hogan preaching at 57th & Figueroa. This latter congregation is occupying one of the finest church plants in the city.

As a typical example of a congregation moving out to influence a large area we cite the church at Roseville. Located 18 miles north of Sacramento, this group numbers 200 members. Begun by Christians from the Southwest section of the United States in a clubhouse in 1943, they secured their own meeting house in 1947. Possessing elders of vision and foresight (W. C. Roman, John S. Shackelford,

Dow Schroeder), these brethren have established and assisted congregations in a huge territory north of the state capital, reaching up into the historic Mother Lode mining region. They helped start the North Highlands work in Sacramento. They began congregations at Sutter Creek and Lincoln, and assisted works at Grass Valley, Westwood, and Davis (home of the State Agricultural College). Recently they formed the nucleus of the church in Orangevale-Folsom with the purchase of a building on four acres of land in a mushrooming community. These brethren have taken an active interest in the work of the Sierra Bible Camp at Lake Almanor, Calif.

With the North Highlands congregation, these enterprising brethren have secured a booth at the California State Fair in Sacramento, publicizing the work of churches of Christ. In the booth an attendant hands out tracts, answers questions, secures addresses of interested people, and sends out "follow-up" letters.

"Launch out into the deep!"

What can be done to energize Christians into awareness of mission needs throughout the world? How overcome the complacency, the indifference and the local-mindedness of many of us? The field is the world! We are our brother's brother as well as his keeper! The best way for any congregation to succeed in its local problems is to arouse in the members a growing sense of responsibility for their fellowmen.

The proper emphasis of these things in the church bulletin and the skillful use of the bulletin-board can do much to augment interest. A tack-board can be used in the foyer to post pictures and information regarding families serving Christ overseas or in needy areas of this nation. Correspond with them. We expect these workers to report to us but do we share their problems at the infringement of *our* time? One of the greatest thrills for any assembly of Christians is to hear personal reports from these workers from the far-flung frontiers of the world. Do not allow formalism to prevent our asking people to help. Do not be afraid to assume a *measure* of responsibility. Do what you can *now* and God will help you to do more tomorrow.

It is our firm belief and confident trust that the church of the Pacific Coast is destined for its greatest growth and spiritual development within the next decade. But we count not ourselves as having "already attained" — we purpose to "press forward" (Philippians 3:11-20). Brethren, pray for us!

The Southwest Is a Mission Field Too

Reuel Lemmons

Because the church is strong in most portions of the Southwest, the average persons does not think of this area as a mission field. Yet, it most assuredly is. In fact, it is perhaps the most fertile mission field in the world at the moment.

In the six state area of Louisiana, Arkansas, Oklahoma, Texas, Arizona and New Mexico there are perhaps a third of a million members of the church. There are almost twelve million other people. Some of them live close to a meeting place of a church of Christ. Many others have never heard of it. There is no way of knowing how many thousands have been baptized, nor how many new congregations have been begun in the past ten years. There are several factors that have made this area especially fruitful in the past decade.

One factor that makes the area favorable is its close proximity to existing churches. Congregations reaching out to neighboring towns can furnish support and encouragement to a new work until it has become established. Brethren can visit and actually see the work grow. They are more interested under such circumstances. And they can furnish other things than money to support the cause in a new place.

Another factor is that of closer supervision. Leaders and elders can freely visit and advise concerning a new work. They are more acquainted with specific problems and conditions. They can better understand local peculiarities. Mutual understanding and greater sympathy is possible. Advice and counsel are far more efficient.

Adequate financing is perhaps easier. Numbers of congregations are usually close enough to a new work to lend a hand. Mutual confidence between brethren in already existing churches tends to make them willing to pool their efforts to see the church grow in a new place.

In this area, it is perhaps easier to get a preacher to go to a new community, and most surely it is easier to select a man who will fit the situation. Many of the problems that confront brethren in plant-

ing the cause in other areas are either altogether absent, or else much smaller.

On the other hand the Southwest has its peculiarities. In Louisiana there are many areas of considerable size where the church is absolutely unknown. French is the predominant language of many communities, and Catholicism is strongly entrenched. Efforts to evangelize parts of Louisiana have met with almost complete failure. Yet in other sections the church is growing. Several new congregations have been established in the past three years. Louisiana offers one of the finest of missionary opportunities in the immediate future. Improvements in highways and waterways in Louisiana, both in actuality and in planning for the immediate future, will open up great sections of formerly almost inaccessible country. Self-supporting congregations in the state are already doing some missionary work in these areas, and others can profitably look in that direction.

The church has been relatively strong in Arkansas for over 100 years. Some communities where flourishing churches once thrived do not now have congregations at all. In many of them the church is just now being re-established, after years of non-existence. The fringes of some of Arkansas' cities are growing like mushrooms. In these new areas new congregations are springing up. Yet, there are some counties in the state that do not even today have a single church.

Today the northern half of Oklahoma is still a "mission field." A few years ago there were practically no congregations in the northern half of the state. Now most towns and cities have a small struggling congregation. And these are growing rapidly. No person need under-estimate the effect of the student preachers from Central Christian College in Bartlesville who preach the gospel in northern Oklahoma. They have carried the gospel to many communities where little or none of it had been preached.

Oklahoma has one great mission field that is practically untouched. Five great Indian tribes reside in Oklahoma. A few, but only a very few of them have obeyed the gospel. No great effort, to our knowledge, has ever been made to reach the Indians. Indians have peculiarities all their own. Hardships and circumstances stretching back over the years have made them a very clannish and distrustful people. They have national prides and prejudices all their own. Reaching them will be a slow process, but somewhere, some-

how we must gain their confidence and be able to preach the gospel to them.

The church has also been in Texas over a hundred years. If tradition is correct, one of the first congregations if not the first one existed near Nacogdoches well before the Civil War. The church was spread very sparsely across the state by the beginning of this century, but it did not really grow until some twenty-five years ago. Still there are several counties in Texas where the church is almost unknown.

There is a great Latin-American population in south and west Texas. Again a language barrier exists. Most of them speak Mexican-Spanish. Many are bi-lingual. The opportunities among these people will be discussed more fully in another section of this book, but because they comprise such a great percentage of the population of Texas and New Mexico, attention must be called to them here. Only recently has considerable effort been given to teaching the Spanish-speaking people of most Texas cities. We are beginning to make progress in training some preachers from among them. But we still have a long way to go. And we have a great mission field among them. It is our observation that Roman Catholicism which has held them in its grip for centuries is losing its hold on them. This is our opportunity.

Twenty years ago there were only a small handful of congregations in New Mexico. Ten years ago the number had quadrupled. Today most New Mexico communities have a small congregation of Christians. But there are some that do not.

New Mexico also has a large Indian as well as Latin-American population. A very small beginning has been made to preach the gospel to the Navajo Indians. Nothing is being done so far as we know to reach other tribes on other reservations in New Mexico.

The mission fields of Arizona have much in common with those of New Mexico. The church has grown considerably in the past ten years, yet among the Indian elements comparatively little has been done. Some 40 congregations have been formed among the Spanish-Americans in the Southwest. Details of this work appear in a separate chapter of this book.

Arizona has one peculiar feature. There are many communities in the state that are almost 100% Mormon. The problems of reaching Mormon people with the gospel are unique. Some pro-

gress is being made, and we believe that a great door of opportunity will be opened to us in these areas in the next few years.

Sections of Arizona are experiencing phenomenal growth because of the development of new farming areas. These rapidly growing communities furnish missionary opportunities of greater than ordinary value in that some members of the church from the Southwest are usually included among the settlers and give to mission work in these areas a degree of stability that is usually lacking in mission fields.

Scattered throughout the entire Southwest is a large Negro population. Entirely too little has been done to reach the Negro race with the gospel. In some areas white churches have supported preaching among the Negroes until relatively strong congregations now exist. We have a few very capable Negro preachers in the Southwest. They are each trying to do the work of ten men. Their educational advantages have been almost nil. We were surprised to learn some time ago that the average educational level of the Negro preachers among us is the third grade!

Three years ago the struggles of some pioneer educators among the Negroes resulted in the establishment at Terrell, Texas, of Southwestern Christian College. With the aid of white brethren a college designed to furnish Christian training both to preachers and to others began operation with some eighty students. It is doing a wonderful work. But in this field, too, we have a long way to go.

It is almost impossible to write a representative sketch of the mission field that is the Southwest. Its variations are so great, and its many problems so different that it almost defies description. For instance, work being done adjacent to colleges and universities by our Bible chairs is surely mission work. And it is good and profitable work. There ought to be a Bible chair adjacent to every state college and university in the land. Perhaps this chapter can be best summed up in these words: Our most fruitful mission field is on our own doorstep.

Work Among the Negroes of the United States

J. W. Brents

There are some twenty million colored people in the United States. This number is greatly increased when we take into consideration their number in the outlying islands. Their number becomes staggering when we think of Africa—the native home of this people.

It is an established fact that with equal opportunities there is no difference in the intellect of the different races of men. The colored man in the United States has fully demonstrated this fact. He has proven his capabilities in science, in law, in the educational field, in literature, in art and in most all fields of endeavor. He is naturally religious and his folk songs are sung around the world.

Some of the most effective preachers in the church today are found among our colored brethren. It has been most unfortunate that the church has not discovered the potentialities of this people until in recent years. It has been a mighty Niagara with but little of its power used for good. And too, it is a sad chapter in the history of the church that the souls of twenty million people have been almost wholly neglected until within the last few years. Catholics and denominationalism have made tremendous inroads upon them. They have confused and misled millions of these honest, sincere people.

But in spite of this, for years I have maintained that the most inviting mission field on earth is among the Negroes.

The first effective work done among the colored people began in Nashville during the days of David Lipscomb. He encouraged and helped arrange for a meeting to be held on Jackson Street which is surrounded by a large Negro population. I am informed by Brother Keeble that Brother A. M. Burton supported this meeting. This good brother has supported Brother Keeble throughout the years. Brother Joe McPherson, a white preacher, did the preaching and there were 35 baptisms. Brother Keeble states that from this meeting the church began to grow and that from Brother McPherson's preaching he learned to make the gospel plain. This meeting

gained some splendid material. S. W. Womack and Alexander Campbell became great and influential preachers. And later on from the same came the one and only Marshall Keeble. This man has baptized some thirty thousand people and has started out hundreds of preachers.

NASHVILLE CHRISTIAN INSTITUTE

Nashville Christian Institute was started by Brother Clarence Hill with two students. It is now a fully accredited high school. Approximately 3,500 students have attended this school. Two hundred fifty have graduated from this high school. At least 500 preachers have received Bible training in the school.

In addition to the administration building in which the school was started a new dormitory and gymnasium have recently been built. This is known as Marshall Keeble Hall. Brother Keeble is president of the school.

Each student receives Bible training daily. The effect upon them has been remarkable.

Otis Boatright has been the efficient superintendent of the Institute for several years. Mrs. Lambert Campbell has been the public speaking instructor since the beginning of the school. J. W. Brents has been head of the Bible department for almost ten years. Many others both white and colored have contributed both time and money to the school.

Brother Keeble, president of NCI, has been in the ministry about 58 years. He has traveled with S. W. Womack and Alexander Campbell. They trained him how to do evangelistic work.

Southwestern Christian College is located in Terrell, Texas, a town of approximately 10,000 in population with 3,000 Negroes. It is situated in East Texas, 30 miles east of Dallas on Highway 80. Within 250 miles of Terrell are nearly two million Negro people in Texas, Arkansas, Oklahoma and Louisiana. The college is just six blocks from the main business district, and one block south of the highway on the west side of town.

The school is chartered as a religious educational institution, coeducational, known as Southwestern Christian College of Terrell, Texas.

This school evolved out of the plans and prayers of many people, both white and colored.

The first meeting of interested brethren was held in Abilene, Texas, on May 28, 1945. Many other meetings have been held in various places in an effort to crystallize the plans that were formulated in the opening meeting to establish a school for training Negro workers for the church. From among interested Christians in this movement a board of trustees was formed to establish the school.

In the fall of 1948 a small beginning was made in Fort Worth, using the auditorium of the Lake Como Church and two temporary buildings erected on the grounds. Some 45 students enrolled that fall and the next spring.

The board intended to buy property in Fort Worth to erect a permanent school plant, but in the summer of 1949 an opportunity was offered to purchase the property in Terrell. This property had been owned by the Texas Military College, a private school for boys. When the military college closed its doors and offered the property for sale the trustees purchased it for a Christian college. At this time the name was changed from "Southern Bible Institute" to "Southwestern Christian College" — the latter name more aptly describing the work to be done in the school.

The oldest building in Terrell is now a part of the school plant of Southwestern Christian College. Nearly a century ago a Negro slave sweated in preparing the logs hewn out of trees to make the supports for a building which 91 years later is being used to free his race educationally and religiously — as they have been freed socially. A pioneer of Texas, Robert A. Terrell, hauled lumber from Shreveport, La., to build his home in the midst of a wilderness frequented by wild animals and unfriendly Indians.

Girls now sleep in a brick dormitory where a bear once slept in a tree and was killed one morning by Mr. Terrell.

The purpose of Southwestern College is to prepare Negro people for better Christian living and service. In so doing SWCC offers standard education which will enable its students to take their places in the business and social world. But more than that, it teaches these courses in a Christian environment, calculated to bind the students close to the church and to make them more useful in the church.

Besides the secular teaching given, SWCC teaches the Bible to every student to further prepare these young people for active service in the church. Courses are offered to train preachers, teachers, prospective elders and deacons and workers in all phases of the church.

On the 25 acre campus are 14 buildings including the administration building, gymnasium, dormitories, dining hall, faculty homes and shops. The campus is beautifully landscaped and provides room for future expansion.

Both in and out of class SWCC seeks to train young people for Christian service. Special classes are conducted weekly to give training to young men in all forms of church work. Similar classes are conducted for the girls.

There is a daily chapel program for all the students and faculty members. This assembly is always begun by a devotional period in which students or faculty members, or both, conduct devotional exercises consisting of prayer, reading of the Word and singing of hymns. Sometimes the entire period is given to the devotional. The services are inspirational and provide opportunity for close fellowship for the entire school.

As yet SWCC does not have a great number of extracurricular activities, but the college does encourage students to participate in the ones available. Among the organizations are the Students Association, a group of students selected by the student body to direct the student activities; A Cappella Chorus; Ram, the school annual; departmental clubs; intramural sports; and recreational activities.

While the college recognizes the value of extracurricular activities, it also realizes the danger if they take precedence over class work. Hence everybody participating in such activities must maintain a "C" average or above, and pass in at least twelve semester hours.

It is the ambition of SWCC to establish in the student high standards of conduct. The college endeavors to surround the students with an atmosphere which fosters in them a sense of their own responsibility to live right before God and man.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" — the Golden Rule — is the guiding principle of all the relationships on the campus of Southwestern Christian College.

The information given to this writer on the number of churches,

members and preachers in the colored work (sometimes only given in "round numbers"—apparently approximations—is as follows:

State	Members	Preachers	Congregations
Alabama	4,000	40	30
Arizona	1,500	12	14
Arkansas	350		
California	2,593	22	24
District of Columbia	700	10	2
Florida	5,000	80	30
Georgia	2,000	29	26
Indiana	470	14	13
Kansas	788	6	7
Kentucky	3,000	20	25
Louisiana	424	6	8
Maryland	1,000	12	10
Michigan	1,712	16	17
Mississippi	2,500	25	30
New Mexico	351	6	8
New York	2,000	20	10
North Carolina	2,000	30	20
Ohio	160	5	17
Oklahoma	3,000	50	30
Oregon	150	10	4
Pennsylvania	1,500	25	20
South Carolina	258	8	9
Tennessee	5,000	150	(?)
Texas	20,000	50	400
Virginia	2,000	25	25
Washington	1,000	10	6

(Note by HLS: Probably there are many other colored brethren worshipping in Colorado, Connecticut, Delaware, Idaho, Illinois, Iowa, Maine, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, North Dakota, Rhode Island, South Dakota, Utah, Vermont, West Virginia, Wisconsin and Wyoming.)

Work Among the Spanish-Speaking People of the United States

Mack Kercheville

THE MEN WHO OPENED THE FIELD

In 1917 Howard L. Schug was converted from the Christian church and began teaching languages in Abilene Christian College. While fluent in German and other languages, Brother Schug had only a reading knowledge of Spanish. Nevertheless he began going into Mexican homes in Abilene to read the Scriptures, and as he developed fluency in the language, to teach them about New Testament Christianity. So far as any record can be found, this is the beginning of the work of our brethren among the Spanish-speaking people. Brother Schug has had a great part in every phase of the evangelization of Spanish-speaking people since that time. In addition to the work among the Mexican people of Abilene, he has encouraged numbers of his students and others to dedicate their lives to work among these people. He has kept up a constant stream of correspondence in the promotion of this work. He has given himself untiringly to helping provide suitable literature in Spanish. His counsel and advice through the years has been of great value to every worker.

Among the many students who came under the influence of the evangelistic zeal of Brother Schug in Abilene was one by the name of John F. Wolfe. Brother Wolfe graduated from ACC in 1926 and moved to El Paso, Texas, in 1928. He set himself to the task of evangelizing the Mexican people of El Paso. When he began he could speak very little Spanish. However he worked through an interpreter while learning the language, and slowly began to build up a congregation in El Paso. The beginning of this work coincided with the depression, so Brother Wolfe had to make tremendous sacrifices to keep the work going. Even with frequent trips out of town to raise money for the work, the support was so meager that it is difficult to see how the work continued at all. For example the

total support received in April, 1930, was \$79.09. Expenses were: Antonio Rand (helper and interpreter) \$48, rent on building \$12, electricity \$1.00, and Brother Wolfe \$8.34. There were times when brethren feared that Brother Wolfe was going hungry and gave him showers of canned goods, but they usually learned later that he had distributed the canned goods to Mexican families in need.

In addition to the work in El Paso, Brother Wolfe began to be called upon to help begin the evangelization of Spanish-speaking people in other places. He, like Brother Schug, has given a great deal of encouragement to persuade others to dedicate themselves to preaching in Spanish. Brother Wolfe remained in El Paso until 1943 and then moved to Los Angeles, California, to preach in Spanish there. At present he is living in Brownsville, Texas, still dedicating full time to preaching in Spanish on both sides of the Border.

In 1926 Brother and Sister Hamilton Mead invited a Mexican friend to attend a service of the church in Rangerville, Texas. The preacher on this occasion was Steve D. Williams, and the Mexican friend was Rosendo Cantu. The following year Brother Cantu was baptized by the same preacher, and soon afterward started preaching to others. In April of 1927 he baptized his wife and oldest daughter. In 1929 he was recognized by the Harlingen church as a gospel preacher and began to give full time to the work. A small congregation was established in Harlingen and considerable work was done in other near by towns. Today there are full-time workers and growing churches of Spanish-speaking people in most of the towns of the Lower Rio Grande Valley.

In the 1930's Otis Gatewood and Joe Dias, working at Las Vegas, New Mexico, converted a Latin-American man from the Penitentes. The Penitentes are a special sect of the Roman Catholic church living in the mountains of northern New Mexico who give special emphasis in their religious rites to punishing themselves in various ways. The man converted was Pedro Olivas. Brother Olivas remained faithful in spite of many problems. He supported himself in the cafe business while continuing to teach and preach. As a result the Spanish-speaking church in Las Vegas is one of the strongest, and young men indoctrinated by Brother Olivas have established other congregations in northern New Mexico, and have worked even up into southern Colorado.

About this same time two former Methodist preachers, Cuban by

nationality, were converted in Florida. These two men, Ernesto Estevez and J. R. Jimenez, soon afterward went back to Cuba where they have done a commendable work for the Lord, but before leaving the United States they converted a few people, some of whom later on moved to New York City. Only in recent years, however, has the seed begun to multiply in the establishment of a tiny but strong Spanish congregation in New York. Now in recent months the work in Tampa, Florida, largely abandoned for many years, is being re-established.

In 1927 H. R. Zamorano was baptized into Christ by Brother Gill. Brother Zamorano attended ACC for some time, and then moved to Dallas, Texas, where he established a Spanish-speaking church. From there he moved to Los Angeles, California, to open up a new field of work. During much of this time Brother Zamorano either supported himself by secular work, or labored for the Lord at great sacrifice on the pitifully small support brethren could and would give. From Los Angeles he moved to Dallas, from there to Austin, and then to Lubbock, and at present is preaching for the Spanish-speaking church in Fort Worth, Texas. Since 1935 Brother Zamorano and others have rendered valuable service in the editing of a gospel paper in Spanish called *El Camino* (The Way). There have been times when publication was curtailed or suspended entirely because of lack of funds. But even so, this paper has had a tremendous influence for good.

Brother Wolfe is expanding his publication efforts by a 16 page monthly: *The Latin-American Christian* for encouragement and extension of the work among those of Spanish speech (de habla espanola). Only our Heavenly Father knows how far the truth sent forth by the printed word will be carried.

These are the men who with the help of others not named here at great sacrifice bridged the barrier of race, language, and religious prejudice to open the field of Spanish-speaking people in this country to the pure gospel. Through the years they have been joined by a fine group of other preachers, both Anglo and Latin, and the number continues to grow.

THE PICTURE OF THE FIELD NOW

At present there are about 50 Spanish-speaking churches in the United States with an estimated total of 2,000 members. There are

about 33 full-time preachers and 30 church buildings. In recent years Anglo brethren have taken considerable interest in establishing churches in the Spanish-speaking colonies of their own communities.



Latin American Church, Tampa, Florida

In practically all the population centers of Mexican people in Texas there are congregations. New Mexico has 12 congregations, Los Angeles, California, has two, New York City has one, and one is being started in Tampa, Florida. If there are others, we do not know of them.

In the field of gospel literature some significant strides have been made in recent years. A gospel paper, *El Instructor*, is being published in Harlingen, Texas, with Bill Reeves as editor. Brethren Wayne Partain and Glenn Rogers have established a publishing company at McAllen, Texas, from which goes a steady stream of litera-



Mack Kercheville

ture at an extremely low price. Brethren Mack Kercheville and Alfred E. Wilson, at El Paso, Texas, have worked out some Bible correspondence lessons which are beginning to get wide-spread distribution. Brother J. W. Treat has edited and published a hymn book in Spanish. Plans are being made now to enlarge this book for the next edition.

In the field of radio preaching a very adaptable arrangement has been worked out by brethren in Abilene and Cuba. Brother J. R. Jimenez, in Cuba, makes a tape recording of a sermon each week and sends it to Abilene, Texas. There Brother Treat and others add gospel singing and announcements. These tapes are then kept for distribution at cost to those who wish to use them on weekly radio programs. They are being used both here and abroad effectively.

FELLOWSHIP WITH MEXICO

From the beginning of the Spanish-speaking work in the United States there has been great fellowship with the work in Mexico. Brother Pedro R. Rivas, the man who established the first congregation in Mexico and who has been at the forefront in the evangeliza-

tion of Mexico ever since, was converted in this country, and brethren here helped him attend Freed-Hardeman College. Several others of Mexico's best preachers received part or all their training in the United States. On the other hand some of the best Spanish-speaking preachers on this side of the Rio Grande got their start in Mexico. Churches have been established on both sides of the river by brethren moving back and forth in their work. One of the finest examples of this interchange of aid in evangelism is seen in the work being done in Pecos, Texas, each fall among the *braceros* (name given to farm hands brought under contract from Mexico to the United States to work). This work was started when a *bracero*, brother in Christ, who didn't understand a word of English, manifested his love for Christ and his church by attending the English-speaking services at Pecos. He even took some of his friends to church with him. This demonstration of zeal and love stimulated the Anglo church in Pecos to respond in kind. They went to work to find a preacher for these men. So in November, 1952, Brother Gabriel Ortiz, a young preacher from El Paso, went to Pecos to preach to the *braceros*. He soon saw the great opportunities and called for more help. Brother Rosendo Cantu was near by in Odessa, and went to assist Brother Ortiz. One hundred men were baptized in two months. Each fall since then this same program has been carried on. When Brother Ortiz moved away to other work, Brother Wendle Scott took up the work in Pecos. Brother Cantu has continued to help in the campaign each fall. Hundreds have been baptized. As is always the case, many have not remained faithful. Quite a few have been lost from us, and we don't know whether they are still faithful or not. But an encouraging number have returned to Mexico to convert their relatives and friends, and establish churches in Mexico. A number of other Mexican preachers have cooperated in this work through the years. Beginning this year, Brother Scott has been making trips into Mexico to contact these men after they go home and encourage them to remain faithful.

Now as opportunities begin to open up on the eastern seaboard we can expect this same kind of fellowship with the brethren in Cuba and Puerto Rico to a much greater degree since most of the Spanish-speaking people in that part of the United States are from these places.

THE HARVEST IS STILL GREAT

This leaves a great deal of work still to be done. Even in the places in Texas where the most work has been done there are still thousands of Spanish-speaking people who have not yet heard of the New Testament church. And there are still some large population centers where the work has not been started. There are countless smaller towns where work has not been done. The story is the same



Church of Christ, Albuquerque, New Mexico

in New Mexico where there is an immense field still untouched. Then there is the whole state of California to be evangelized with only two small churches in Los Angeles to serve as nucleus. There is also the whole state of Arizona where thousands of Spanish-speaking people live. Colorado is another state where a great deal of Spanish is spoken and practically no work has been done by our brethren. In New York City and suburbs there are over a million Spanish-speaking people. There is room for many churches in addition to the one already started. In Chicago, Detroit, and many other industrial centers of the East there are great opportunities. There is plenty of work to be done with the Puerto Ricans and Cubans in Florida.

WE ARE BUILDING A BRIDGE TO LATIN AMERICA

The opportunity is even greater than just the salvation of these souls, although that is great enough! For, by bringing these people

to Christ who live here in our own country, we can then have their help in evangelizing the 180 million people of Latin America, and even carry the gospel to Spain. That being true, every little Spanish-speaking congregation, no matter how small and struggling, is of over-all value to the evangelization of the world all out of proportion to its own size and strength.

SPANISH CHURCHES NEED OUR SYMPATHY AND UNDERSTANDING

There are problems and discouragements in this work that many Anglo brethren are not prepared to face. They become impatient because they do not understand why Spanish-speaking churches grow so slowly. This impatience comes because English-speaking brethren have forgotten the history of their own congregations. No matter how much financial help we give a small new church, it must still develop with struggle its own leadership and ability to carry on its work. Money cannot buy the escape from most of these problems. English-speaking churches struggled with these same difficulties for twenty-five to fifty years before getting to the place where such growth as we have seen in the last few years could take place. What right do we have to ask Spanish churches to hurdle these obstacles any sooner?

Brethren often ask, and occasionally with impatience, "When will the Spanish-speaking churches become self-supporting financially?" To answer that involves asking another question: "What do we mean by self-supporting?" If we mean self-supporting in the style to which English-speaking churches have become accustomed after a hundred years of growth and during a wonderful economic boom, the answer is that Spanish churches will probably take that long also. If we mean self-supporting in the sense that many of our old pioneer churches were self-supporting, that is something else. These churches existed without outside help financially, so were self-supporting, but they could not afford a suitable place to worship. They met in rented halls, school buildings, and private homes. They had preaching once a month when times were good, and tried to have a meeting once a year. They didn't grow much and they couldn't do much, but they continued to meet, and finally the time came when they could grow. The great majority of Spanish congregations are already self-supporting to this extent. We help them

financially, not because they would quit meeting if we stopped, but rather because we have to do our duty to preach the gospel to every creature. We can fulfill that duty to Spanish-speaking people more effectively by working through Spanish congregations already established. They can grow somewhat faster with our help, and we can evangelize more people with their help.

There are a number of other problems which we must consider in the evangelization of Spanish-speaking people: Many of the preachers to these people are Anglo and speak Spanish with definite limitation. Many of the Latin-American preachers have not had the opportunities of schooling that they wish they had. Sometimes we are not as patient as we should be with a Spanish-American preacher who is a fine Christian and doing the best he can, but who has had neither the training nor the experience to make it possible for him to avoid some mistakes which we are likely to consider inexcusable. There is a great scarcity of literature. Very little Bible school literature is available in Spanish. Mexican preachers have a very limited supply of commentaries, books of sermons, debates, etc. which Anglo preachers use so much. The fact that in many cases the people making up the Spanish congregation have only recently come to this country, have to take the lowest paying jobs, and are having trouble adjusting to our way of life constitutes another problem. The organized and efficient opposition of Roman Catholicism is another difficulty the work must overcome. All this being true, we must not expect too much too soon. We must remember the problems Anglo churches have faced in the past and are still facing. We must develop sympathy and understanding for the fact that the Spanish churches face the same problems and others as well.

High among these other problems is the Roman Catholic background of the Latin Americans. An Anglo preacher in a new field makes his plea to people who universally believe in the Bible, and most of whom are of Protestant background. The Latin American preacher, on the contrary, has to make his plea to fellow countrymen of entirely Roman Catholic background who have been taught all their lives to obey and trust their priests and to distrust their own unguided use of the Bible.

WHAT HAS BEEN DONE SHOWS US
WHAT CAN BE DONE

The story of how the work among these people has progressed this far shows us how it can grow still more. There is no reason why the conversion of Brother Cantu could not be duplicated thousands of times if brethren would only take the trouble to invite their Spanish-speaking neighbors and friends to attend services with them. The wonderful work done at Pecos, Texas, with the braceros can be duplicated everywhere braceros are employed. There are many other men even better prepared for this work than Brethren Schug and Wolfe were when they started working who can contribute much to this field if they have something of the same spirit of sacrifice and perseverance. Churches which have supported the work already done have shown faith and vision in the Lord's work far beyond many of their sister congregations. Let other churches see the results and take courage to throw their resources into the same fight. With God's help and with the ever-growing interest in this field on the part of brethren all over the country there is no reason why before the end of the century New Testament Christianity cannot be planted in every Spanish-speaking country in the world. Woe unto us if we preach not the gospel of Christ!

Hawaii — Crossroads of the Pacific

Lynn Cook

Twenty-four hundred miles from our West Coast lie the Hawaiian Islands. To the tourist a paradise, to the islanders home, but to the missionary minded of the Lord's church the last westward frontier to spiritually settle before the Oriental world.

The world could not contain the books that poetic expressions, folklore and verbal descriptions of the islands would fill. Suffice it to say it is a palm ridden prisoner chained in irons of white coral sand and deep blue Pacific Ocean. It is the place where the sojourners desire to return.

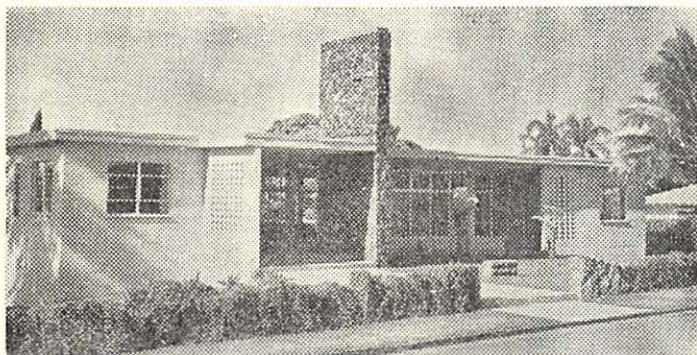
THE ISLANDERS

The islanders are composed largely of Hawaiian, Japanese, Chinese, Filipino, Samoan and other Oriental races intermingled in marriage and customs. From this group has arisen a people superior to those of their homelands in education and personal initiative, who have adapted and adopted western ways. They are people who are reserved in disposition and attitude. The language most recognized is English, taught in all the public schools, although there are many who rely more on their native tongue mixed with English.

The standard of living and education is climbing rapidly and now it is nearly equal to that of the States as a whole. However, economy wise one finds the islands a rather expensive place to live since nearly everything must be shipped in, thus forcing the cost of living to nearly twenty percent above that in the States.

PROGRAM OF THE CHURCH

Until recent months the missionary spirit of the church was not felt in the islands. It is true that some money had been spent and efforts made, but both were limited. About twenty years ago the church began meeting in Honolulu. After a struggle beset by many disappointments they erected, by assistance from mainland congregations, a beautiful building located at the corner of Keeaumoku and Dominis. Their present attendance on Sunday morning is 135.



House of Worship Keeaumoku and Dominis
Honolulu, Hawaii — Erected 1955

Their minister is Brother Eugene Winter who is doing an outstanding job through personal work.

The second congregation began on Oahu in November of 1954 in the town of Kailua. It began meeting in the High School building, but plans to begin construction around October of this year in a new meeting house. Brother Ben Guillermo serves the church in a most excellent manner. This congregation has grown to an average attendance of 90 each Lord's day.

In January, 1956, the third congregation began meeting at Wahiawa at the corner of Schofield Barracks and Wheeler Air Force Base. The church grew fast, and as a result they sent part of the congregation to Waipahu to establish the work there with the church at Wahiawa backing it in every way. The church began meeting on May 12, 1957, and has grown from a few to an average of 60 on Sunday mornings. Brothers Bill Harris and Leon Maxwell take care of the preaching work in an excellent manner for the two congregations. The church presently meets at Waipahu in the grammar school.

The church began meeting at Pearl Harbor in April, 1956, with but a handful in a Quonset hut on Johnson Circle in the Naval Housing Area. It has grown to over 125 in attendance on Sunday mornings with over 50 responses the first year. The church is receiving land from the government valued at over \$397,000 upon which to erect a new building. Construction will begin this summer. The new building will be erected across the street from the Nimitz

School. Lynn Cook serves as evangelist. For several months he traveled the mainland speaking at churches, colleges and lectureships of the opportunities in Hawaii with tremendous success.

NEED

Just the hem has been touched and the surface scratched. We have used the Herald of Truth television series during the past year with good success. In order to take the Hawaiian Islands for Christ it is going to take more trained workers. We need to go from house to house, establish more cottage meetings, preach more through the medium of radio, television and newspapers, distribute more tracts and correspondence courses. The field? White! Harvesters? Few! Money to really do the job? Scarce!

Hawaii calls five hundred thousand strong. Churches, workers, money is needed to answer.

The editors would like to give also as complete a list as possible of the earlier workers in Hawaii. This list of "Heroes of the faith" should contain the names of:

J. H. Pennell (1920), Max Langpaap, Major T. L. Gilbert, Sgt. John Davis, Jesse Stevens, Franklin Wade, Harry Moore, H. Osby Weaver, Homer Hailey, Haskell Chesshir, Bill Patterson, Miss Lee Ella Wallace, Howard A. White and Frank B. Shepherd. All of these gave unselfishly of themselves, some for short periods because of conditions due to war and other problems, others for longer periods. Only our heavenly Father knows all of their efforts and services. May he bless each one of us that we, too, may give as he has prospered us, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We close with this paragraph from the pen of Brother F. B. Shepherd:

Let it be distinctly understood that Hawaii is *not* a "Foreign Country." It is an integral part of the United States. English is the spoken language and official in the schools. Hawaii has been expecting for a number of years to become the "Forty-ninth" state. Both political parties are pledging to see statehood granted. I am also confident there is not another place on the globe of similar size where there is so little race prejudice apparent. So far as is visible on the outside, here men and women of almost every color, race and caste play and worship in complete accord and without manifesting

distinctions. Though there are only a few "Negroes" and "Mexicans" resident permanently in the islands, the "Rotation" methods of the Armed Forces bring people of these races here for tours of duty. At the table of the Lord almost any Lord's day there will be men of four or five nationalities, "waiting on the congregation." A number of walks of life are also represented. Here will be Soldiers, Coastguards, Marines, Air Force, some in uniform, some not; plus civilians in conventional garb, but all in the happiest Christian fellowship and mutual love. It is a thrilling experience to have a part at such a time of worship. Here is illustrated in a practical way that in the Lord "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all in all." And some of these men passing the emblems in Hawaii today may be rendering a similar service in Japan, Alaska, Korea, England or Germany next Lord's day.

Preaching in Mexico

Pedro R. Rivas

Lying between the United States and Central America is the country called Mexico, whose early history is a blending of legend and real facts which explain in part the characteristics of the people—their long struggles for freedom, their heritage of slavery as well as traces of high cultural elements even in the second half of the XVI Century.

Therefore, to speak about Mexico and write something pretending to depict its people and pass judgment about its problems from a bird's eye view will be unfair, and a criterion based upon such premises will always be wanting in the ingredients making up true history.

But inasmuch as we have not the time nor the space to write about historic facts from a political standpoint and since the purpose of this writing is to furnish the brotherhood with some information of what is going on in the old Aztec land, we shall try to limit our attempt to giving some data that may be used to measure the results of the effort put forth in the Lord's name to preach the gospel in the Spanish-speaking field. We do not claim perfect accuracy though we have done some research to make sure our information was according to facts. So we invite the attention of our readers to this brief sketch of the work in Mexico.

A BIT OF CURRENT HISTORY

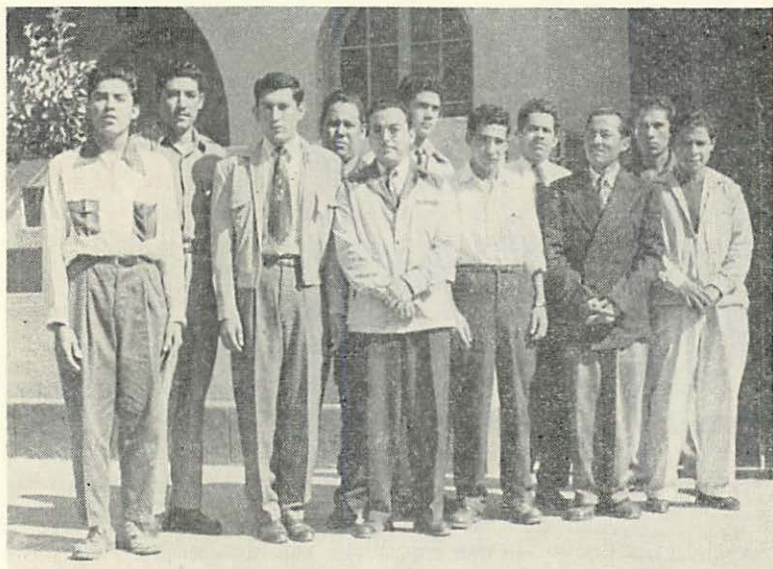
It was in the year of 1933 that the first attempt to preach the pure gospel of Jesus Christ was made, first in Monterrey, N. L., and then in Nueva Rosita and Torreon, Coahuila. A young man had just crossed the border through Brownsville, Texas, and was hopeful for the final outcome of the great and noble effort to make disciples of Christ out of the millions living in Mexico. This attempt was not very successful at first, for in those days very few people in the United States were interested in taking God's Word to the nations abroad. Therefore that young evangelist had to apply for a position

as school teacher in Torreon in order to make a living, and for several years used his spare time to preach the Word and make friends for the cause of Christ. Some faithful brethren, however, kept in touch with him and in the summer of 1939 he was invited to visit in El Paso, Texas, and hold a series of meetings for the Spanish-speaking brethren. This was the beginning of a major effort. At present several congregations of the church in the United States are backing up the labors of more than 40 congregations located in 11 states and Mexico City — Aguas Calientes, Coahuila, Chihuahua, Durango, Jalisco, Mexico City, Nuevo Leon, San Luis Potosi, Sinaloa, Tamaulipas and Zacatecas.

Pioneers among the Spanish-speaking peoples are Howard L. Schug, J. W. Treat, John F. Wolfe, Rosendo Cantu and H. R. Zamorano. These and others more recently are giving a great measure of their devotion toward the growth of the Lord's work while preaching and teaching at several places in the United States, and especially in Texas. It was Bro. Wolfe who decided to get in touch personally with the Mexican people, making a trip to Torreon, visiting in the home of this writer. That was in the spring of 1939. We talked at full length about the possibilities of preaching God's Word beginning at Torreon. Eighteen years have elapsed since we started the preaching of the gospel on a more substantial basis. Since then, one congregation after another has taken the solemn decision to help preach Christ in Mexico. Therefore, the trend is toward a greater effort day by day.

STATE OF COAHUILA

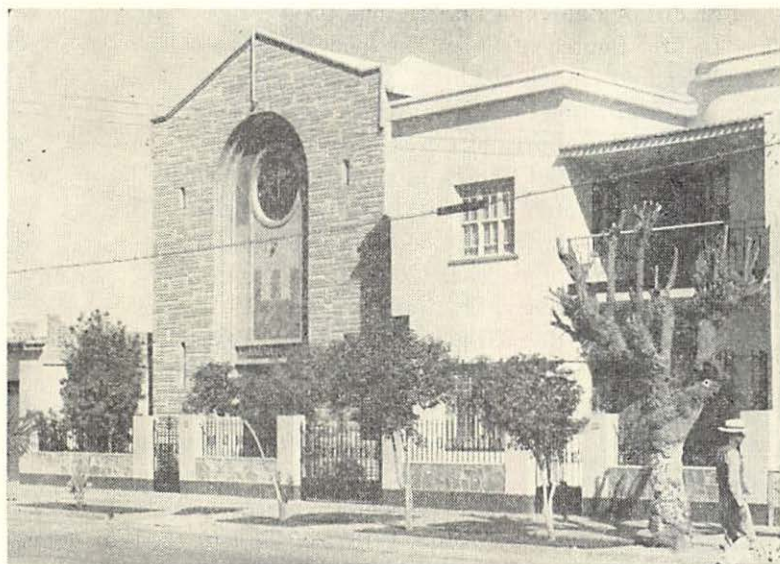
Torreon, Coahuila, the youngest of the Mexican cities, ranking fifth among the urban centers in Mexico, has just celebrated her golden jubilee in September of 1957. This was the place selected to launch a campaign to win souls for the Master. The beginning was hard and the going is hard still. Yet as the years come and go it is obvious that some progress has been made in this locality. In 1945 the church here (assisted by others, of course) built its house of worship, and also on top of the preacher's home was built in 1951 an annex which is being used as dormitory to accommodate the group of students who have come to prepare themselves to preach the gospel in Spanish. The effort was started in 1952. After five years of labors 15 young preachers have been trained and 10



Group of students at Bible training school, Torreon.

more are taking advantage of the opportunity this year to study hard and be ready to assume their responsibility elsewhere. Without exception all of those who have come to Torreon for training and have finished the three-year course of training are preaching at various places now, and we do thank the Lord for their consecration.

Besides working in this locality, the church in Torreon has taken the message to near-by communities such as El Cambio, Flores Magon, Ignacio Allende, Santo Tomas and Matamoros, all of them within a radius of 20 miles from this city. In Torreon proper, besides the oldest congregation in Mexico meeting for worship at 368 North F. I. Madero Street, we have started the work at two other places, Colonia Santa Maria and Colonia Primero de Mayo, to the east and south, and we hope that some good will be done toward the growth of the local work. A desirable piece of property was purchased at Colonia Santa Maria which will be used to build another building some day. Last year the old church building had a second floor added, providing classroom space for our preacher-training program. This was done with the wonderful cooperation of a number of congregations and friends in the United States, especially Central Church of Christ, Houston, Texas. A monthly publication, *La Via de*



Torreon church building with adjoining preacher's home and boys' dormitory.

Vida, is put out by the church in Torreon aided financially by the generosity of Central Church of Christ, Nashville, Tenn. This paper carries the news of the field and also some excellent doctrinal articles. In the opinion of many, it is doing a fine job among the Mexican brethren.

To help carry on this work in Torreon a number of congregations in Texas, Tennessee, Alabama, New Mexico, California and Illinois are doing a great work either by contributing toward our preacher training school or by assisting in other phases of the effort in this part of Mexico. We are expressing our cordial appreciation for their invaluable cooperation. The following is a list of the congregations and individuals assisting in preaching Christ in Torreon and vicinity:

- Central Church of Christ, Houston, Texas.
- MacGregor Park Church of Christ, Houston, Texas.
- Church of Christ, Lake Jackson, Texas.
- Jefferson Church of Christ, San Antonio, Texas.
- Church of Christ, Buffalo Gap, Texas.
- Church of Christ, George West, Texas.

Southside Church of Christ, Amarillo, Texas.
Central Church of Christ, Nashville, Tenn.
West End Church of Christ, Nashville, Tenn.
Una Church of Christ, Nashville, Tenn.
Otter Creek Church of Christ, Brentwood, Tenn.
Butler Mill Road Church of Christ, Montgomery, Ala.
W. L. A. Church of Christ, Los Angeles, Calif.
Cornell Avenue Church of Christ, Chicago, Ill.
W. E. Miller, Pasadena, Calif.
Mrs. W. A. Rainey, Sr., Nashville, Tenn.
Mr. and Mrs. Joe Kirkpatrick, Kerrville, Texas.
Mr. and Mrs. Robert E. Kelly, La Puente, Calif.

SAN PEDRO. — A former Methodist preacher was baptized in Durango by Bro. Francisco Avila. After a time he decided to move to Torreon with his family. He was a jeweler by trade, but soon he felt a strong desire to preach the gospel. In 1947 the work in San Pedro was started, and Bro. Felix Carrillo took the lead. Soon a small group of Christians were meeting regularly in a rented home. Hope Church of Christ, near Merkel, Texas, has supported the San Pedro work from the beginning with aid coming also from Russell Avenue, Abilene, congregation, since 1954. In 1950 a good lot was purchased. Bro. Carrillo died in August of 1953, and his son Josue took over the responsibility. Josue had been trained in Torreon. A brick and concrete building was completed in November, 1954, with the aid of ten congregations and several individuals in Texas. The brethren in San Pedro are placed in optimum circumstances to carry on the Lord's work.

SALTILLO. — In 1954 Bro. Rafael Falcon, a former student in Torreon, began the labors of the gospel in Saltillo, capital city of Coahuila, supported by the brethren of Central, Houston. Bro. Falcon has done a good job in Saltillo. Not long ago the brethren of Lake Jackson, Texas, assumed the responsibility of his support. The future of the work in this area is great.

NUEVA ROSITA and SABINAS. — About the same time Bro. Miguel Bustillos began his ministry at Piedras Negras, a border town this side of Eagle Pass, Texas. Bro. Bustillos, converted and trained by Bro. Benjamin Cano, has done a fine job and the work at Piedras Negras shows signs of fine progress. They have a radio program once a week.

MONCLOVA. — On June 1, 1957, Bro. Jose Luis Suarez, after completing his training in Torreon, moved to Monclova. The brethren of Lometa, Texas, support Bro. Suarez's work in Monclova, one of the oldest places in Mexico, which for a time was the capital of the Province of Coahuila and Texas. From its beginning the work in Monclova is headed toward a rapid progress. The opportunities are simply great and Bro. Suarez is working hard every day.

STATE OF DURANGO

In the fall of 1942 after our first attempt in Torreon we went to Bermejillo, in the state of Durango. Some friends introduced us to a group of people earnestly seeking after truth. Two years later a building had been completed through the wonderful cooperation of College Church of Christ, Abilene, Texas. Ever since the work has been active and prospects are excellent. Bro. Francisco Avila R. who had been foremost in the ranks of Methodism was baptized in



Brother and Sister Avila and son Luis.

October of 1942. Arrangements were made and Bro. Avila, supported by College Church of Christ, Abilene, Texas, and others, began his ministry assisting in Torreon and Bermejillo. Finally in 1945 he moved to Durango City where he is doing an excellent work.

DURANGO CITY. — The work at Durango City began late in 1944. Bro. F. Avila and others have done their best in preaching the

word not only in the city but also in other communities. Assisted by Bro. Isaías Carrillo, Bro. Avila has been able to go to La Constancia, Colonia Hidalgo, and lately to the suburb of Morga. The work in Durango City is growing and the members are faithfully assisting in every way possible.



Church building and preacher's home,
Durango City.

VICENTE GUERRERO. — After the initial steps toward the establishment of the church at Vicente Guerrero taken by Bro. Avila and Bro. Ernesto Reyes, Bro. Agustín Arroyo is in charge of the work supported by the brethren of Jefferson Church of Christ, San Antonio, Texas. These brethren contributed also to keep two boys at school in Torreon.

GOMEZ PALACIO. — In the winter of 1952 Bro. Ernesto Reyes, wishing to have a better preparation to preach the gospel, made arrangements to come to Torreon. Therefore he moved from Durango to Gomez Palacio and has been there ever since. At present he works also in Bermejillo. There is a fine group of Christians in Gomez Palacio and the opportunities for growth are excellent. Bro.

Reyes is supported by the 16th and Vine congregation of Abilene, Texas.

CIUDAD LERDO. — In the summer of 1955 and because of the need in Chihuahua, Bro. Zenaido Sanchez, a former student in Torreon, took Bro. Ramirez's place at Ciudad Lerdo, supported by the brethren of the church in Artesia, New Mexico. Bro. Sanchez, besides his regular duties in Lerdo, is assisting in teaching the Preachers Class in Torreon. The work in Lerdo is growing, despite the opposition from fanatics and sectarians.

STATE OF ZACATECAS

It was in October of 1944 when the labors in Fresnillo, Zac., started. This writer visited there at the invitation of Bro. Jose Villagrana. We found the place desirable to preach the pure gospel of Christ. In connection with the Fresnillo effort we found that the neighboring town of Calera was also a very fine place to plant the cause of Christ. Therefore we kept our program of monthly visits to those places until arrangements were made to locate some workers there. After this we went to Rio Grande where we also succeeded in our attempt to start the work. A small band of Christians began to meet for worship at the near-by community of Ignacio Allende. In the process of time another congregation was established at Las Esperanzas.

Some years later Bro. John F. Wolfe and others came to Zacatecas and preached at Ojocaliente. Thence the work advanced into other places and at present there are small congregations in Zacatecas, Gonzales Ortega, Palmillas and Playas del Refugio, besides those at Fresnillo, Calera, Rio Grande and Las Esperanzas. Lately another congregation has been started at Mala Noche. Brethren Jose Lopez, Faustino Holguin, Epigmenio Zuniga, Dagoberto Garcia, Pedro Davila, Cirilio Victorino and Adolfo Franco are working in the state of Zacatecas, being supported by a number of congregations in the United States.

STATE OF AGUASCALIENTES

After serving for a time at Rio Grande, Zac., Bro. J. C. Saucedo, supported by West Berry Church of Christ, Fort Worth, Texas, moved to Aguascalientes, capital city of the state bearing the same name in the geographical center of Mexico. From the beginning he has done

an outstanding work even though he has been mistreated by sectarian leaders with whom he has debated with good success. At present the brethren in Aguascalientes are enjoying excellent opportunities of spreading the knowledge of true religion and have grown even at the expense of some denominational groups.

STATE OF SAN LUIS POTOSI

This writer made the first attempt to plant the cause of Christ in San Luis Potosi. We baptized two in 1949, but were unable to go back again and thus that effort was not continued. Later on Bro. John F. Wolfe, at the recommendation of Bro. Juan Villa and others, found Bro. Victorino Najera, a former school teacher, who accepted the responsibility of preaching in San Luis Potosi. Bro. Najera is doing a fine job and the work is prospering. They edit a monthly paper, *El Camino de Paz*, that carries the news of the work in central Mexico. Bro. Manuel Beltran is associated in this effort.

STATE OF CHIHUAHUA

As early as 1932 we heard of the attempt that was made to preach the gospel in Spanish at El Paso, Texas. Bro. John F. Wolfe started his labors here. Nine years later some steps had been taken to establish the work in Ciudad Juarez, Mexico. For some special reasons the work in Juarez did not prosper until the coming of Bro. Mack Kercheville, who worked with Bro. Wolfe for a time. In 1946 the church in Juarez completed the construction of a building which was opened in January of 1947.

Bro. Manuel P. Gutierrez came from Fresnillo to Juarez and after a period of probation and preparation he assumed the responsibility of the local work. He has remained with the Juarez brethren and his usefulness has increased with the passing of the years. Besides the group meeting for worship at Juan Mata and Dr. Samaniego Streets, they have encouraged and helped in the establishment of the other two small congregations in the suburbs of the city.

CHIHUAHUA. — In 1941 Bro. John F. Wolfe, Bro. W. B. Childs and this writer took the first steps in Chihuahua City to plant the cause of Christ. We visited with friends, distributed tracts and made arrangements for a man to come to Chihuahua and be permanently located there. Unfortunately, that man did not live up to the commission entrusted to him and for a long time nothing was done

in Chihuahua until Bro. Ben Cano, a graduate from ACC, came with his family to stay for a number of years. Bro. Cano's labors proved most successful. As a result of his work and the generous assistance given him by the brethren of Parkview Church of Christ, Odessa, Texas, and the congregation in Hobbs, N. M., a building was completed and opened for public worship in March of 1954. Later on a home for the preacher was added.

N. CASAS GRANDES. — Through visiting in N. Casas Grandes the brethren from Ciudad Juarez decided that it was a fine place to start the labors of the gospel. The work at N. Casas Grandes has been successfully carried on by Bro. Josue Espino. At present (Sept., 1957) they are engaged in a lectureship marking the opening of their new house of worship.

DELICIAS. — In May of 1950 while engaged in Ciudad Juarez assisting Bro. Mack Kercheville and others in teaching some subjects to a group of preachers gathered for this special purpose, news came to us telling of the opportunity of starting the work at Delicias, a rich agricultural center in that section of the country. Upon the completion of the effort at Ciudad Juarez this writer and the late Bro. Felix Carrillo, working then in San Pedro, Coah., stopped in Delicias and talked with Bro. Juan M. Garcia, a former student in Torreon, who wanted an opportunity to devote his time to preaching. Bro. Carrillo stayed in Delicias for a week preaching every night. When he departed a group of people had accepted the gospel invitation and obeyed the Lord in baptism. Bro. Garcia and others assisted in the work and the message was taken to some rural communities in that neighborhood.

From the beginning this work has been supported by the brethren of the church at Morton, Texas. In September of 1955 a very nice building was completed and opened for worship. They are doing a fine job.

JIMENEZ. — Bro. Samuel Vazquez, a former student in Torreon, after completing his training, decided to accompany Bro. Wendle Scott in his work of visiting with the "braceros" baptized in Pecos, Texas. In touring the country they found excellent opportunities to establish the work, but due to their constant travel they could not at that time set up permanent congregations.

After his first attempt in touring the country Bro. Vazquez went

to Pecos to assist in the labors in the winter of 1956. He also made a short visit to the brethren of Southside, Odessa, Texas, to give a report of his work. It was decided that he should start the work at Jimenez. In February of 1957 he moved to Jimenez and is doing a fine work. He has baptized some and prospects are most encouraging.

STATE OF NUEVO LEON

The history of the effort at Monterrey, N. L., dates back to 1946 when Bro. Agustin Figueroa, after completing his course at ACC, accepted the invitation extended to him by the elders of Central Church, Houston, Texas, to move to Monterrey and take over the responsibility of starting the labors of the gospel. So Bro. Figueroa together with his brother Humberto moved to Monterrey and for a period of five years they met in a rented home.

On September 2, 1951, a very nice building was opened for public worship, having a good number of the Central members visiting for the first service ever offered to God in the new building. Less than a year afterwards Bro. Agustin Figueroa, at the request of the Central elders, moved to Mexico City with his mother and has been there since. In his absence Bro. Humberto Figueroa was appointed as preacher in Monterrey (Las Mitras Church of Christ).

Prospects are unusual and the growth attained by this congregation has been excellent. Again in September of 1957 another fine group of elders and members from Central, Houston, spent some time with the brethren of Las Mitras congregation in Monterrey to commemorate the sixth anniversary of the opening of their building.

In 1950 another congregation was started at Colonia Martinez in Monterrey. The brethren of Wharton, Texas, gave a most excellent cooperation from the beginning of this effort. Bro. Jose Ruiz Cruz was invited to take over the responsibility of this work. For over six years the Wharton brethren continued their splendid contribution until July of 1956, when they discovered that Ruiz Cruz was unworthy of their assistance. Because of the need of a place to meet for worship they had contributed with funds to build a small chapel, but Ruiz Cruz, being astute and dishonest, took possession of the property as his own, even though he knew better. Under the circumstances Bro. Rogelia Meza, then a student in Torreon, was called to

Monterrey to take Ruiz Cruz's place. Bro. Meza has done a good job despite the opposition from sectarian leaders, Ruiz Cruz included, and the effort is gaining momentum. Others have been baptized and prospects are most encouraging.

MEXICO CITY

In the spring of 1952 with the full cooperation of Central Church of Christ, Houston, Texas, Bro. Agustin G. Figueroa was sent to Mexico City, the nation's capital, to continue the work begun by Bro. L. Haven Miller, teacher from Abilene Christian College, Abilene, Texas, while he was attending the National University of Mexico. For five years Bro. Figueroa has tried his best to preach the Old Story and as a result of this toil a number of people have accepted the gospel invitation. Because of the great number of American tourists visiting in Mexico City a group of English-speaking brethren besides the Mexican members meet for worship regularly at Insurgentes 1657-201. They are getting ready to buy some property and build a home for the church. Already they have a good sum in their treasury, but they still need a great deal more, in order to have enough to start this project.

STATE OF TAMAULIPAS

Through the efforts of Bro. Rosendo Cantu and Bro. John F. Wolfe the work in Tamaulipas was begun. Matamoros, a border town just opposite Brownsville, Texas, was selected to start. Bro. Cantu did not continue the labors in Matamoros, leaving all the responsibility to Bro. Wolfe and his associates — Bro. Pablo Villa and Bro. Juan Villa. They worked for a time in Matamoros and then decided to take the message to other places — Santander Jimenez was the next place. There they worked hard, assisted by Bro. Arturo Rodriguez, and a small congregation was founded. From Santander Jimenez they went to Ciudad Victoria and there also the work was established. Bro. Santiago Figueroa, then working at Bermejillo, Dgo., was invited to come to Ciudad Victoria and take charge of the labors. After Bro. Figueroa moved to Mexico City, Bro. Teodoro Vallejo was sent to continue the good work. Later on the labors started at Valle Hermoso, with Bro. Francisco Castillo doing the preaching; San Fernando where Bro. Carlos Elizalde is preaching;

and Reynosa where Bro. Ruperto Davila, a former student in Torreon, is doing a most excellent work. The word is also being preached at El Mante, where Bro. Pablo Victorino is working successfully.

STATE OF MEXICO

Under the oversight and fellowship of the church at Hamlin, Texas, Bro. Santiago Figueroa has been doing a good job at Zoyatzingo, a picturesque village about 45 miles south of Mexico City. One man who enlisted himself as a "bracero," Bro. Anastasio Castillo, was instrumental in getting this work started. One of the members at Zoyatzingo donated a lot and they planned to build a home for the church. The brethren at Hamlin, Texas, have contributed most generously for this project. The problem is still unsolved in part, but the building is already being used for the services of the church there.

STATE OF JALISCO

About five years ago a group of brethren from West Berry Church of Christ, Fort Worth, Texas, made a trip to Guadalajara and looked things over. They liked the place and finally decided it was excellent to start the work there. Bro. Antonio Ortiz Avila was invited to take charge of the work and the labors started with good success. Two years later Bro. Pablo Villa moved from Matamoros, Tam., to take Bro. Ortiz's place. He has been there since and is doing a fine job. The church meets in a home purchased by the West Berry brethren and there is also a good lot ample enough to build a house of worship in the future.

STATE OF SINALOA

Bro. Gabino Rico, a former student in Torreon, after a successful work with Bro. Wendle Scott visiting with the "braceros" baptized in Pecos, Texas, is about to begin the work at El Recodo, near the port of Mazatlan, Sinaloa.

Bro. Rico is an outstanding student of the Bible and we have a great deal of confidence in his ability as a preacher. This will be the first attempt in Sinaloa, which we trust will be to the glory of God.

OPPORTUNITIES

There are still eighteen states and two territories in the Republic of Mexico where there is not a single congregation of churches of Christ.

Mexico needs teachers, engineers and chemists. What an excellent opportunity for Christians in those professions and others to help our Mexican preachers by their influence, and to do personal work.

The above data has been compiled by Brother Rivas with the hope that those who are backing up the effort in Mexico may find some information leading toward a better understanding of the situation "south of the border." May the Father of us all bless and multiply the effort put forth in his name!

The Gospel in Cuba

J. R. Jimenez



Front of the house in which the Matanzas, Cuba, congregation meets. It has over fifty members. (Brother Jimenez in the center).



Front of the church (Iglesia de Cristo) in Havana, Cuba.

GENERAL REMARKS ABOUT THE WORK IN CUBA

All in all, the work has grown considerably and steadily along the years. There are over twenty well-established churches, over two thousand have been baptized, the majority of them have remained faithful.

We own four houses of worship: *Consolacion del Sur*. Pinar del

Rio Province; *Havana*, in Havana Province. *Matanzas City* and *Jovellanos* in Matanzas Province. We really need more houses of worship in all Cuba, except Camaguey, where we do not have any work yet.

Besides Brother Estevez and me, we have five or six good and well trained preachers, but we still have about eight or ten promising young men who need more preparation and experience, although they are doing a fine work even now. Many of them are just receiving their traveling expenses. In this way they are unable to render the service we need in the work.

Furthermore, we need more help to support and to extend our efforts to other places, and especially to the Province of Camaguey, which as yet we have been unable to touch.

We hope and pray that more may be done in the future. We are deeply grateful to the many churches and individuals who have had fellowship in the Cuba work. May God bless them for their generosity and cooperation.



A group of preachers at Jovellanos, Province of Matanzas.

THE WORK OF THE CHURCH OF CHRIST IN HAVANA, MATANZAS, LAS VILLAS AND ORIENTE, CUBA

Preachers in these sections of the country:

J. R. Jimenez, 64 Diez de Octubre St., Havana.

Andres Gonzalez, 61-B, La Merced St., Matanzas.

Manuel Muniz, 65 Calixto Garcia St., Jovellanos, Matanzas.

Jose Solis, 45 Moncada St., Agramonte, Matanzas.

Luis A. Moreno, 232 La Mar St., Cienfuegos, Las Villas.

Moises Nunez, 206 J. A. Saco St., Santiago de Cuba, Ote. (Ote—Oriente).

Emilio Prieto, 156 J. Peregrino St., Havana.



A fine group of the congregation at Agramonte, Province of Matanzas.

ESTABLISHED CONGREGATIONS:

Havana

San Antonio de los Baños

Sta. Cruz del Norte—(Santa Cruz del Norte)

La Sierra

Bauta

Matanzas City

Jovellanos

Agramonte

Cienfuegos

Santiago de Cuba

MISSIONS OR PREACHING POINTS:

117 Estevez St. (of Havana)—Canto.

La Lisa—San Jose.

Mantilla—Lajas.

El Comino—Yumuri.

Arroyo Naranjo—Cubanayagua.

Loma del Chaple—La Caridad.

Cerro.

Marianao.

Regla.

Poey

Bascales.

General average monthly attendance: 3,888.

————— oOo —————

THE WORK OF THE CHURCH OF CHRIST IN THE
PROVINCE OF PINAR DEL RIO, CUBA

In front of the meeting house at Consolacion del Sur,
Brother and Sister Estevez and other members of the church.

Preachers in this Section:

E. Estevez: Address: 77 Gomez Toro St., Consolacion del Sur,
Pinar del Rio Province, Cuba.

Roberto Flores
Serafin Maqueira
Edmundo Rebel
Manuel Suarez
Marcelino Garcia

ESTABLISHED CONGREGATIONS:

Consolacion del Sur
Colmenar
Tigre
Peralejal
Santa Maria
Caiguanabo
Puertecita
Arroyo Arenas
Arroyo de Guano

MISSIONS OR PREACHING POINTS:

Tanque
Marti
Paradero Viejo
Ocuje
Josefina
Galalon
Arroyo Grande
Sabana Nueva
Puerta de Golpe
Vinales
Laguna de Piedra

General average monthly attendance: 3,558.

Average per service: 23.

EDITORS' NOTES:

As all God's householders in general and his workers in foreign lands in particular, Brethren Jimenez and Estevez have for many years been bringing forth out of their treasure "things new and old" (Matt. 13:52). They use radio very effectively and publish an up-to-the-minute monthly religious magazine "La Revista Cristiana." Their travels and visiting seem like a commentary on the missionary voyages of Paul. Since their beginnings in Cuba they have traveled

literally hundreds of thousands of miles by bus or train and thousands of miles on horseback or walking.

Baptisms up to October 31, 1957:

By Brother Ernesto Estevez in Pinar del Rio Province: 1,172.

By Brother J. R. Jimenez in Havana, Matanzas, Las Villas and Oriente: 905.

Let us pray our heavenly Father that their faithful efforts be still more richly crowned with success. And let us follow up our prayers as James would have us (James 2:14-26) by putting works alongside our faith and contributing to the extension of that noble work.

Panama and the Canal Zone

J. W. Treat

With a small group meeting in the Y.M.C.A. building in Cristobal, Atlantic port of entry into the Panama Canal Zone, the church of the Lord had its beginning in 1940 in the Canal Zone. In 1942, a second congregation began. This time it was on the Pacific side in the city of Balboa and under the leadership of Brother Gerald O. Fruzia, a chaplain in the Army.

A BUILDING. 1945 was a highly significant year. With the support of the Central church, Cleburne, Texas, whose leadership also met the government requirements, and the fine work and leadership of Brother Dean Rhodes, the way was clear for a church building, which was completed in April of 1946 at a cost of \$18,000.

The period from 1946 to 1956 marked the continuation of efforts to strengthen and solidify the work in spite of the ever-changing personnel which largely formed the membership through those years. Various evangelists led out in this work, among whom was Brother G. O. Fruzia, who, with his family, moved to the Canal Zone in September, 1946, after four years as a chaplain in the Army.

The following report from Brother W. W. Burrow, evangelist at the present time in the Canal Zone, brings the information up to March, 1957.

Church of Christ, 0851 Balboa Road, P. O. Box 3003, Balboa, Canal Zone.

"The church of our Lord in Panama is on the march!

"There is one congregation in Balboa and one in Cristobal in the Panama Canal Zone, and a native congregation in Rio Abajo, in the Republic of Panama. Most of the members are Americans who work with the Panama Canal Company or are in the Armed Forces stationed in the Canal Zone. This bit of North America in Latin America gives the church a great opportunity to work with the natives of the Republic of Panama as well as with the Americans here.

"The church is growing. Recently, nine members have been add-

ed, four of these by baptism. *The opportunities here are greater than one can realize. If only we had the finances to take advantage of them!* The church is advertised in the newspaper and by radio. The hope is for a strong congregation here, although the membership changes often because of the nature of the work and personnel. All of the men are given an opportunity to speak, lead the singing, and do other duties in the public worship. Three of them are planning to become evangelists.

"RADIO PROGRAMS. Just recently two radio programs have been started by the church on the two leading coast-to-coast networks. One of these is the Spanish program, using the recorded programs of the College Church of Christ in Abilene, Texas, with Brother J. R. Jimenez of Havana, Cuba, preaching. This program is heard at 8:00 o'clock every Saturday morning, following a very popular newscast. The owner of the network, the son of a former president of the Republic of Panama, is an ex-classmate of one of the local brethren and is most cooperative with the efforts of the church. The English program, with Brother Burrow preaching, is heard over HOG-YN, Panama's only full-time English network, each Saturday at 4:15 P.M., preceding a popular all-request program.

"Both the English and Spanish programs cover the Isthmus well, being broadcast over coast-to-coast networks. Thus all men in Panama have the opportunity to hear the gospel in their own language.

"OPPORTUNITIES AND NEEDS. Congregations in the United States are asked to investigate the work in Panama, with the possibility in mind of assistance in the work. Students and graduates of Christian colleges are asked to consider working in Panama and elsewhere in Latin America. Why not give evangelists on-the-ground training in Panama to prepare them for work among the Spanish-speaking peoples of both Central and South America?"

ANOTHER NEWS NOTE. Since the above report was received from Brother Burrow, another effort has been put forth in the Canal Zone. During the month of August, 1957, Brother L. D. Lawrence, Jr., 931 Acklen Ave., Nashville, Tenn., did evangelistic work in cooperation with Brother Burrow. He reports: "The field in Panama is white unto harvest. Why do churches of Christ continue to neglect preaching the gospel in Latin America?"

(Condensation and editing of this article by J. W. Treat.)

Puerto Rico

J. W. Treat

NEGLECTED OPPORTUNITIES!

These two words tell the story of the work of the church in Puerto Rico until about 1953. Although Puerto Rico is a territory of the United States, thus offering no visa problems or governmental red tape to evangelists desiring to go there, no such movement was evident.

In 1953, Brother Clark Hanna, an airline pilot with runs from New York to San Juan, Puerto Rico, ran advertisements in Puerto Rican newspapers advertising a Bible correspondence course offered by the church in Dalhart, Texas. A native Puerto Rican, Gregorio Rodriguez, took the course and wrote to Dalhart, asking what to do to be saved. Brother Joe McKissick, minister at Dalhart, and Brother John W. Young, minister of the Saner Ave. congregation in Dallas, went to Puerto Rico in May, 1953, to investigate the possibilities of establishing the church on the island. They stayed about two weeks. At the end of their stay, Saner Ave. congregation sent Brother Winston Atkinson to Puerto Rico. Two weeks later, Brother Cecil Freeman and wife went to help Brother Atkinson. At that time, Brother Freeman did not have a supporting congregation and supported himself with his own funds. In December, 1953, Brother Atkinson returned to the States. For eleven months Brother Freeman was the only American evangelist on the island. He was supported by Saner Ave. congregation from the time of Brother Atkinson's departure until September, 1954. The church at Pasadena, Texas, supported Brother Freeman from September through December, 1954. After that the congregations of Skillman Ave. and Urbandale in Dallas supported him. After almost three years in Puerto Rico, Brother and Sister Freeman returned to the States.

On November 1, 1954, Brother Charles Kilgore and family arrived in Puerto Rico, supported by churches in Florida, Tennessee and Georgia. For about a two-year period, Brethren Freeman and Kilgore with the help of the native Christians and of the brethren sta-

tioned at military bases were used of the Lord to establish five Spanish-speaking congregations and two English-speaking congregations. The Spanish congregations are located in Caparra, Montana, Vega Alta, Dorado and Arecibo. The English-speaking congregations are located in Caparra (suburb of San Juan) and Montana (near Ramey Air Force Base).

NATIVE EVANGELISTS

For a period of years Brother Modesto Rivera Rios has done fine evangelistic work on the island. Brother Gregorio Rodriguez, the first convert (through the correspondence course), also has contributed work as a preacher in telling others of "the faith once delivered to the saints." More recently another very fine worker, Brother Manolin Jordan, fully supported, has been making a very fine contribution. Brother Jordan preaches in English and Spanish, and at the time of this reporting (Sept., 1957.) is helping with the English congregation at Caparra Terrace, has a Spanish broadcast of fifteen minutes each Sunday morning, and works with three Spanish congregations: Dorado, Vega Alta, and the third just established in August, 1957—Las Puertas.

BUILDINGS

The church owns its building at Dorado and at Vega Alta. The church is buying the building where Brother Jordan lives and where services are held at Caparra Terrace.

RADIO PROGRAMS

In addition to the program already mentioned above (Brother Jordan's program), for quite a while Brother Agustin Garcia, a drug-gist, preached in Spanish every Sunday morning over Station WKVM from 8:15-8:30, the time given *free* by the station. Thanks to the fine contact work (stations available, time available, and financial support secured) by Brother L. D. Lawrence, Jr., Nashville, Tenn., the fifteen-minute Spanish radio program prepared by the College Church of Christ, Abilene, Texas, has covered the island from the two radio stations, WKVM (San Juan) and WPRA (Mayaguez). In connection with the radio programs, as well as through other contacts, the brethren have found the BIBLE CORRESPONDENCE COURSE in Spanish to be a very effective means of reaching the people with the gospel.

HELP FROM MILITARY PERSONNEL

Throughout this report, mention has been made of help from men in U. S. Armed Forces. Even at the risk of overlooking very deserving—and possibly some key men, even—individuals, this list is given: Brother Corder and wife, Capt. Charles Harris and wife, Brother Dale Danford, M-Sgt. John S. McCormick and wife (they worked in publishing a bi-weekly paper, *Biblical Bulletin*, Brother McCormick serving as editor), Brother Roberts, and Brother Hancock. Their contributions in time, prayer, money, enthusiasm, initiative, and valuable contacts are far too numerous to be listed.

PROSPECTS FOR THE FUTURE

1. NEW WORKERS. Already on the field is another American evangelist, Brother Bob Gilliam, who began his work in Puerto Rico in the summer of 1957. He has friends from Harding College who are also interested in working in Puerto Rico. Some young people of Abilene Christian College, Abilene, Texas, are also planning to work in that part of the Lord's vineyard.

2. GREAT POSSIBILITIES. Those who know the work in Puerto Rico believe that with more workers (especially natives and others capable of preaching and teaching in Spanish) *a new congregation can be established each month.*

Brother Clark Hanna writes: "At the present time our proposed plans are to locate near the University of Puerto Rico, to put up a nice building there in about two years, and get several teachers into the University itself so that we can have a Bible chair there, and at the same time have a strong working force for the congregation. Brother Dale Danford (who has already been an instructor there), Brother Charles Kilgore, and Brother Bob Gilliam are possibilities as teachers."

SAN JUAN CHURCH ADDRESS: CHURCH OF CHRIST, P. O. Box 10154, Caparra Heights, PUERTO RICO.

(Editors' Note: This material on Puerto Rico has been made available by "Reports from the Field" through the months and years by Brethren Cecil Freeman and Charles Kilgore, and by a recent, up-to-date account from the pioneer spirit of this work, Brother Clark Hanna, 102 Miriam Parkway, Elmont, N. Y. Organized by J. W. Treat.)

Latin America

J. W. Treat

A vast territory in a New World was explored in the sixteenth and seventeenth centuries by intrepid men of Spanish speech. Their efforts established an unequaled expanse of empire subject to the Spanish Crown. Contemporary with later Spanish expansion was the conquest of parts of the New World by the Portuguese. Thus in 1500 Brazil became a territory of Portugal. Generally speaking, then, we think of Latin America as that great territory in North, Central and South America where Spanish and Portuguese are the languages of the peoples, although some native Indian dialects still prevail and a relatively small portion of the area is occupied by three European colonies: British, Dutch and French Guianas.

What about the "spiritual language" of Latin America? Manifestly, the complete historical answer to that question would require a large volume. On a broad canvas painted by wide sweeping movements of the brush, the picture is this: Catholicism superimposed on the paganistic background of indigenous groups, with an intermingling of rather broadening lines of Protestantism.

But our concern is about something else: *What about New Testament Christianity in Latin America?* (NOTE: Articles on Mexico, Cuba, Panama Canal Zone and Puerto Rico appear elsewhere in THE HARVEST FIELD.)

BEFORE 1946

South America, as well as most of Central America, before and during the first third of the nineteenth century remained an untouched area as far as the Restoration of New Testament Christianity was concerned. In the thirties one preacher went to Brazil, but no fruit of that work remains, as far as we know. The "silence of the ages" more nearly describes the lack of evangelization by those of "The Way."

URUGUAY

The period of 1952-54 marked an "invasion" of Uruguay by a fine Christian family, Brother and Sister D. H. Hadwin, their preach-

er son David Marshall, and younger son, Milo. The Hadwins, evangelizing in Florida, made their decision and plans to go to Montevideo, capital of the most progressive country in South America. Abilene Christian College, Abilene, Texas, was the place of preparation, with completion of degree work and Spanish language preparation, along with special Bible training, as the immediate goals. Graduation for the father, Brother D. H. Hadwin, came in May of 1952. With support of the father by the Central congregation of Cleburne, Texas, and of David Marshall by the Tenth and Broad congregation of Wichita Falls, Texas, the move to Montevideo was effected. This work in the great city of Montevideo resulted in five or six baptisms before the Hadwins returned to the States. Further information on this work can be had from Brother David Marshall Hadwin, 313 N. 20th St., Haines City, Florida. May God raise up others to push forward the evangelization of the nation of Uruguay.

"THE CHURCH SCATTERED"

One hope of the spread of the cause in South America lies in the possibilities of the efforts of the scattered few, under the powerful hand of the Almighty. The Jerusalem Christians were scattered (Acts 8:4) and went everywhere *preaching the Word*. Everywhere a strong exhortation and much encouragement should be given to those members of the body of Christ who are sent to South America, or who go there to work in industries: those in government positions and on educational missions, those with business concerns—oil companies, motor industries, utility companies, etc. May Matt. 5:16 be the guiding motto of Christians, that they may "let their lights shine" in South America also, and God grant that a "spark" here and there—along with "fires" of other soldiers of the Cross—may spread into a great engulfing flame of pure Christianity over the entire continent.

RECENT EVENTS AND PRESENT PLANS

In June, 1956, Brother and Sister Arlie Smith and ten-year old daughter, Arla Sue, left Los Angeles, California, bound for Sao Paulo, Brazil. This Christian family, backed and partially supported by the 4904 York Blvd. Church of Christ, Los Angeles, California, moved out with a strong faith that the church would be established in that country. Ten months later six people had been baptized, including a young Brazilian who served as Brother Smith's interpreter. This brother, Jose Marcelino dos Santos, is now preparing himself at Freed-

Hardeman College, Henderson, Tenn., for a fuller Christian ministry in his home land. A November, 1956, report revealed that in one service in the Sao Paulo work thirty-one were in attendance. A children's class of twenty-one included Japanese, Spanish, Italians and Brazilians. Two Russians came for the preaching service.



The Arlie Smith Family

The summer of 1957 marked a change in Brother Smith's center of activity: a move to Rio de Janeiro. This move enabled the Smith family to join forces with some Americans in Rio who had located each other and had begun to hold services there. These five Christians are Brother and Sister Lloyd Clyborn (with U. S. Agricultural Service and whose Rio address is Apt. 101, 25 Prof. Azrvedo Marquez—the meeting place temporarily of the church), Brother and Sister Thomas H. Williams (U. S. Naval Chief), and Brother Paul Dulaney (Miramar Palace Hotel, Ave. Atlantica 3668, Copacabana).

In the summer of 1957, Brother Paul Moore, another American evangelist from California, joined the Smiths and others in Rio de Janeiro. Brother Moore is a brother-in-law of Brother Arlie Smith.

Readers of this article, contact Brother Arlie Smith—or 4904 York Blvd. Church of Christ, Los Angeles, Calif.—and see that these brethren have a building for worship!

ON TO BRAZIL!

Definite plans! At least one group of about twenty people— young Christian families for the most part—plans to “swarm” on one Brazilian city by 1960 or 1961. This *decision*—not a passing fad or fancy—was reached in May of 1957 on the campus of Abilene Christian College, Abilene, Texas. Constant contact and encouragement continue to weld these families together, the means being a monthly newsletter, “The South American Soldier.” Their influence and example will be far-reaching in moving others to Brazil, as well as to other countries in South America. *Where are the congregations that will send them?* The group may be contacted through Brother L. Haven Miller (or the writer of this article), Sta. A.C.C., Box 183, Abilene, Texas. Some of the group are now studying Portuguese under the tutelage of Brother Miller, A.C.C. language teacher. Surely there must be many more “soldiers for Christ” planning similarly, unknown to this writer. God grant that the number may be great.

TOUR BY CHRISTIAN BUSINESS MAN

During April and May, 1957, Brother F. M. Perry, 50 Kent Road, White Plains, N. Y., an employee of General Electric Company, was sent by his company to spend ten days to two weeks in company contacts in each of the major cities of South America. Describing conditions in Lima (Peru), in Santiago (Chile), in Buenos Aires (Argentina), in Montevideo (Uruguay), in Sao Paulo and Rio de Janeiro (Brazil), Brother Perry laments the fact that he found only two or three congregations (and those new and very small) among the 112,000,000 people on the South American continent. In mentioning the street preaching in Brazil, Brother Perry writes: “This sort of meeting is not allowed in most other countries of South America, especially those which are now or have been recently experiencing political unrest and partial revolution.” He states further: “The greatest need in South America is for more Christian workers from the United States. Of course, this means that money is needed.”

BUENOS AIRES PROSPECTS

A convert. On April 14, 1957, Brother F. M. Perry (mentioned above) baptized into Christ Sr. Silverio Ojeda in Buenos Aires, Argentina. That was the culmination of a providential chain of events. Senor Ojeda, ex-priest and then later the leader of a small

independent religious group in Buenos Aires, received from a person in California an assortment of religious tracts in Spanish, among which was one by Brother A. G. Hobbs, Fort Worth, Texas. His interest aroused by the New Testament teaching, Senor Ojeda wrote to Brother Hobbs. Not knowing Spanish, Brother Hobbs asked the help of Brother H. R. Zamorano, preacher for the Mexican congregation in Fort Worth. After much correspondence with Brother Zamorano, Senor Ojeda wrote that he was ready to be baptized! Brother Perry and Senor Ojeda were put in contact with each other. The result: their mutual rejoicing and a new-born Christian in Buenos Aires.

Overton visit. Although in contact by mail with various brethren in the United States and Mexico, Brother Ojeda received his greatest encouragement as a Christian from Brother Harlan Overton, evangelist for the church in Saginaw, Texas. During the first three weeks of September, 1957, Brother Overton (thanks to Saginaw brethren, to those of Riverside congregation in Fort Worth, Texas, and to others) was in South America and Puerto Rico. Two weeks he spent teaching and strengthening Brother Ojeda and preaching in night services. Another man was baptized. Now, Brother Ojeda is supported by the Saginaw, Texas, congregation for full-time work in the preaching of the gospel.

Brother Ojeda's mail address is as follows: Sr. Silverio Ojeda, C. C. 956 Central, Buenos Aires, Argentina, S. A. His home is on Street No. 1, house No. 416, in the village of San Antonio de Padua (suburb of Buenos Aires). Brethren who know Spanish are urged to write Brother Ojeda, encouraging him in the work of the Lord. Although Brother Ojeda must register with the government as a minister of religion (all religious leaders, including priests, must do so), he will have no difficulty on that point, since religious freedom is guaranteed by the Argentine constitution.

Reinforcements. Encouraged by Brother Harlan Overton and others, two young men from Abilene Christian College are planning to go labor with Brother Ojeda in Buenos Aires. The Lord willing, Brother Ronald Davis (Olton, Texas) and Brother Leonel Cortez (Alice, Texas)—both prepared to preach and teach in Spanish—will go to Argentina early in 1958, possibly in March. These brethren will be supported by the church in Merkel, Texas. Your prayers and encouragement are solicited in behalf of Brethren Cortez and Davis.

They may be contacted through the church of Christ, Merkel, Texas, or at the address of Brother Ojeda, given above.

CHILE

Two million people in Chile and not one known evangelist of the church of the Lord in the whole country until late in 1957. That response to this challenge was Brother Evert Pickartz, sent out by the church in Ulysses, Kansas, to preach the gospel in Santiago, Chile.

Brother Pickartz attended Freed-Hardeman and Harding Colleges. Then he was graduated from Arkansas State Teachers College, later receiving the M. A. degree from the University of Arkansas. He has preached for churches of Christ in Arkansas, Nebraska, Iowa, and Kansas. Before leaving for Chile, Brother Pickartz did graduate work at the University of Iowa, studying Spanish also to prepare himself for the ministry of the work in Chile. Leaving Kansas in November of 1957, he planned visits with brethren in Mexico and stops in Central America (Guatemala, Honduras, El Salvador, Costa Rica, Nicaragua, and Panama) as well as in South American countries between the States and Santiago, Chile.

Brother Pickartz and the Ulysses, Kansas, church have found that there are no legal difficulties in doing this work. Hence, they are emphasizing the need of more workers even in Santiago alone, the fourth largest city in South America. A fellow-worker who is capable as a song leader and Bible teacher is *greatly needed*. *Who will go? Any churches having funds set aside for work in South America without definite plans for evangelization are encouraged to contribute to the work in Chile.* Contributions may be sent to Santiago Fund, C/o Church of Christ, Wm. Epperson, Box 7, Ulysses, Kansas. Better still, make definite plans to send needed workers. The Ulysses, Kansas, brethren can supply the Chile address of Brother Pickartz.

VENEZUELA

About the area of Texas, Arkansas and Louisiana, Venezuela is the northernmost country in South America and, historically, the political offspring of Simon Bolivar, the "George Washington" of South America. Oil! Oil! Today, Venezuela is in the limelight as a new rich source of the finest petroleum in the world. This means a big influx of people, especially in the Caracas and Maracaibo areas.

Among Christians in Caracas, Venezuela, are the N. A. Merritt family (of Abilene, Texas), Sonny Edwards (Colorado City, Texas), and Armando Avila (native of Caracas who was baptized in Abilene, Texas). These brethren and possibly others are meeting for worship in Caracas. Likewise, in an article in *Christian Chronicle*, May 14, 1957, Brother Arlie Smith of Brazil told of "three women who have been faithfully meeting for several years" in Caracas.

Another "Macedonian call": Come over into Venezuela and help us!

With the above nucleus, what an opportune time to move reinforcements into Caracas. God grant success soon to those planning to go into this field and to those planning to send. Here is a Caracas address: Brother N. A. Merritt, Refining Dept., Creole Petroleum Corporation, Apartado 889, Caracas, Venezuela.

"SEND THE LIGHT"

And what shall we say of Bolivia, Colombia, Ecuador, Paraguay, Peru, and Uruguay? Just this, that for these countries—along with the others, all making up a population for Latin America of 130,000,000 — there are two clarion calls:

"SEND THE LIGHT" and "TAKE THE LIGHT."

Canada

J. C. Bailey

In the last ten years Canada has made great industrial strides. Her standard of living has greatly increased. Her industrial wealth has multiplied. Her place among the nations has been enhanced. But what about the church in Canada?

The church in Canada has made definite progress and the future looks brighter now than at any time in her past. There is growth from the Atlantic to the Pacific. Brethren almost everywhere are catching a vision of greater service for the Master. Let us note two things that speak of growth: "Three of Canada's nine provinces have no churches." This was written ten years ago. Canada now has ten provinces but only two of them have no church after the New Testament order. The "*Harvest Field*" of ten years ago said that "there are no . . . accredited schools serving the church." Today we have two accredited schools serving the brethren. Radville Christian College and Great Lakes Christian College are both accredited schools with more than 150 students enrolled. The teachers for these schools are all native Canadians but two.

In the "*Harvest Field*" of ten years ago the writer spoke of the number of young men that were attending Christian Schools in the U. S. but that he feared that most of them would stay in the United States. A number have stayed in the U. S., it is true, but young Canadians have returned to Canada and are doing a great work in the Kingdom of the Lord. On the other hand, we are proud of the young American evangelists that have come to Canada in the last ten years and are doing an outstanding work in the Kingdom of the Master. I predict that the number of Canadian preachers laboring in Canada will be doubled. If there is another edition of the "*Harvest Field*" in ten years it will be true by then. Several American preachers have become almost Canadian in their outlook. They are no longer strangers in a foreign land except only in so far as we are all pilgrims and strangers. May their number increase.

"There are no orphan homes." I know what the writer of that

statement meant, but it leaves a very poor picture. There are many orphan homes. Without distracting from many others who are doing like work let us look at this picture: Brother and Sister Ray Tidlund in Alberta are rearing two children not their own; Brother and Sister Carl Johnson are rearing three children in Saskatchewan; Brother and Sister Walter Hovind are rearing three children in Saskatchewan. Brother and Sister Mooney in Radville, Sask., are rearing two children. Brother and Sister Thos. Hotchkiss are rearing three children in Manitoba. In Ontario, my own brother, according to the flesh, and his wife are rearing two children. Brother and Sister Murray in Nova Scotia have recently adopted a baby. In most of these cases mentioned these are not childless couples that are making a home for the unfortunate but people who have reared or are rearing a family of their own. The Mooneys have six children of their own. The Hotchkisses have four children of their own. The Hovinds have three children of their own. While we are not doing what we should, we, as a people, are not unmindful of the need of practicing pure and undefiled religion. May the example of these families mentioned and others stir us and others to a greater work.

The writer of ten years ago spoke of the fact that so few churches were scripturally organized. This condition has improved to a great degree. There will be a continued improvement along this line.

Materially the church has made considerable growth. Of the ninety some churches in Canada, more than one-third of them have either built or are building new buildings or have made material changes in their present buildings. Others are planning changes for the future in their present location or in new buildings.

The only true growth of the church here, or anywhere, is in people being added to the Lord. We hope the day soon comes when the number of the disciples will increase daily. This would help us to be a New Testament church but the number of the disciples is *increasing*. Last year the provinces of Manitoba and Saskatchewan had more than one hundred baptisms. That means about a 10% increase in the number of the members of the church. Other provinces had additions to the body of Christ.

What many people that are not residents in Canada do not realize is the fact that Canada is divided into provinces even as the

United States is divided into states. Here is a very quick survey of the work across this vast dominion.

NEWFOUNDLAND

Newfoundland has become a province in the last ten years. There are two churches in Newfoundland consisting mostly of American personnel who are there with the Air Force. There was no work there ten years ago.

PRINCE EDWARD ISLAND

Canada's smallest province, but one of the most beautiful places on the North American continent. The church was started here in the year 1815 by Scottish settlers who had never heard of Alexander Campbell. When digression came no church was spared but a number of congregations are of the most conservative type. A great door and effectual is opened here, for the digressives are divided among themselves. Who will go and who will send?

NOVA SCOTIA

After the War of Independence in the United States, a number of people who had been loyal in their allegiance to the old country came to Canada. Among these was a Presbyterian preacher. Some of his flock read some of the teachings of Alexander Campbell. This preacher's name was Wallace. He determined that he would read these writings in order to expose their heresy, but was in turn convinced that he was in error. He led nearly his whole flock into the church of Christ. This was the beginning of the West Gore congregation. The church spread abroad throughout the county (Hants) until the church was stronger than in any other part of Canada. Digression came and those churches which did not die were swept into the digression. In one small congregation the light was not entirely put out. The building was closed for more than twenty years but in the last year or so the work has revived. More than twenty members now meet here and worship God after the New Testament pattern. A small work has been begun in Halifax, a city of more than 100,000. There are two faithful members at Middleton and one at Digby. The church is on the march again. This has been made possible because of a man from Prince Edward Island that left the digressives. To Bro. C. W. Murray, now of Halifax, must go the greatest credit for the beginning again of the

effort to restore the New Testament church. A suitable man is urgently needed to work in this province at once. Your writer was there this past summer and ten rendered obedience to the gospel. Nova Scotia is ripe unto harvest.

NEW BRUNSWICK

There are no New Testament churches here but there are four faithful members of the church that are anxious to help start the church there. They meet with the brethren at Holton, Maine, at the present time. The digressives have a number of churches here.

QUEBEC

This is the great French speaking province of Canada. There has been some work done here. The light has been almost extinguished. There are two causes for this. First, some brethren did not know you could not bite and devour one another without being consumed one of another. Second, some did not know you could not compromise with digression without destroying the work of the church.

However, a new day is dawning for the church in Quebec. Brother Alvin Jennings, one of the most dynamic workers that has ever been in Canada, has just moved to Montreal. Montreal is the largest city of Canada. It is the second largest French speaking city in the world. Brother Jennings is there without sufficient support. This terrible condition *must be changed at once*. Brother Jennings hails from Canyon, Texas, but has married a Canadian girl and has rendered outstanding service to the church in Western Canada. Another former Canadian, though now a resident in the United States, plans to join Brother Jennings in Montreal next year. A great door and effectual is opened and there are many adversaries.

ONTARIO

Canada's largest province and richest. There are as many members of the church here as in the remainder of Canada. There has been a vast change in the work in this province in the last ten years and the changes have been for the better. A fine group of young Canadians are preaching for the churches here. Other splendid young men head the work at Great Lakes Christian College. Nearly one hundred students are there this year. New work has been

started and is being started. Old problems are dying and new ones are being met courageously. One of these young Ontario preachers, Joe Cannon, is doing an outstanding job in Japan. Ontario will not always have as many members as the rest of Canada combined but her best years are still in the future if Jesus tarries. Several men of more than ordinary ability who have passed the three score and ten are still doing a great work in the province. We cannot speak severally of these and other men who are wide-awake to the needs of the church.

The effort to restore the New Testament church began separately from any effort in the United States. Among the Scottish Baptists there was an effort to restore again the New Testament church. They became acquainted with the writings of Alexander Campbell and he was invited to Canada and spoke several times in this province.

There are at least four radio programs being carried on. Their effect will be felt for good as the months pass.

MANITOBA

This is the first of the Western provinces. The church here is growing and peace and harmony prevail. More men are urgently needed to start churches in every leading town in the province. The Herald of Truth has been carried over a Winnipeg station for a number of years and this has made the church known over the whole province to a greater or lesser extent. Manitoba is a challenging field. The country is prosperous and work can be made self supporting. No hobbies mar the peace of the church. Manitoba for Christ could be a reality.

SASKATCHEWAN

The work in Saskatchewan has made greater strides than any place in Western Canada. The beginning of this work reads like a story book. A member of the church from Ontario realized that she was dying with tuberculosis. She determined that her children must not be brought up without a knowledge of the truth. She and her husband drove for more than sixty miles over country without roads and they went to Meaford, Ontario to her people. Her husband there obeyed the gospel. He returned to Saskatchewan. Other members came with him and thus the church began. These two children are both faithful members of the church. They are now living on borrowed time.

The influence of Radville Christian College is becoming more apparent every year. There are more preachers in the province than ever before. The three largest cities all have churches and most of the larger towns in the province have small congregations. The northeast part of the province has only one congregation and the southwest is still unworked, but the church has vision and great days are ahead. There are three radio programs in this province at the present time. These programs give to 98% of the people the opportunity to hear the gospel if they will but listen.

In a mission meeting held in a little country schoolhouse near Kincaid, Sask., Betty Roemer, now a faithful missionary in Germany, obeyed the gospel. In another country schoolhouse in another part of the province Allen Bell obeyed the gospel. He and his good wife are now doing a great work in Northern Rhodesia. So while this country is a vast missionary field we are carrying the gospel to regions beyond.

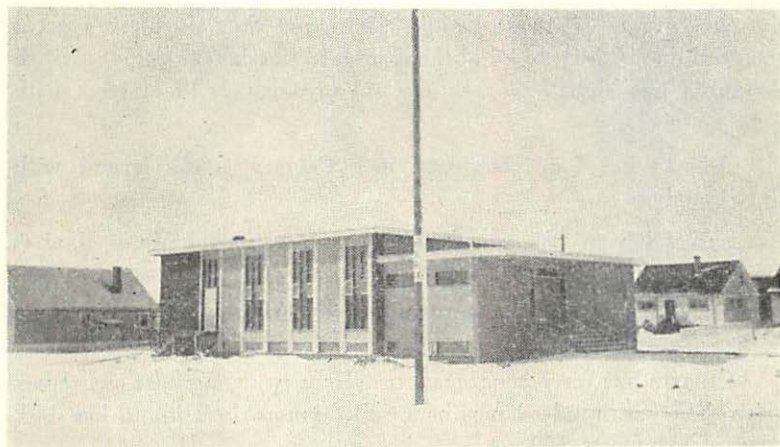


J. C. Bailey, in a Baptismal Scene

ALBERTA

There are less members of the church in this province than in any other western province. The reason for this is obvious. There has been less work done here than any other place in Western Canada. Percentage wise the church here has probably grown more than in any other province. Ten years ago there was only one congregation. This congregation was at Calgary. This congregation has nearly doubled since then. A new congregation has been started in Edmonton, the oil capital of western Canada. They now have a beautiful building which is pictured in this book. Edmonton is the center of the largest oil field found on this continent since the war. There are two other places where people keep house for the Lord in this province. A meeting is now planned for the third city of the province and it will have been held before this is in print. A brother from this province, who has obeyed the gospel in the last ten years, was the one who placed the five hundred dollars in the bank in Oslo, Norway, to start the work of the Lord in that part of the Lord's vineyard.

The writer was asked to speak on the lectureship at Abilene Christian College one year and in that address I urged the need of starting churches in Edmonton, Alberta, and using the few members



Building Edmonton, Alberta

then meeting in Saskatoon, Sask., upon which to build, to make the work permanent in that city. The church in Saskatoon, Sask., has a new building and is almost self supporting. Edmonton has a new building and these Christians are bearing a big share of the burden themselves. Churches can be started as readily here in Western Canada, or Eastern Canada either, as any place in the Northern States.

BRITISH COLUMBIA

British Columbia is one of the richest provinces in Canada. It has great mining activities, oil and gas have been found and it has great timber reserves. There is a great fishing industry and ranches and farms are found in her valleys. Great orchards are found in her sheltered valleys. The Japanese Current warms her coast. In places snow is not common. From the severe winters of the prairies Canadians flock by the thousands to her milder winter weather. The growth of this province has been tremendous. The church has grown, but is not growing as fast as the province. However, the church is on the march and British Columbia has some workers that are second to none in their loyalty to truth and their zeal to spread abroad the Kingdom of God. As elsewhere, great days are ahead for this part of Canada.

Here is the across Canada picture by congregations. Many of these congregations are small, and none are large as measured by churches in the Southern United States, but they do offer a great potential upon which to build the church in the days to come. British Columbia has eight congregations. Vancouver is the largest with sixty members.

Alberta has four congregations. Calgary is the largest with sixty members.

Saskatchewan has twenty-seven congregations. Moose Jaw is the largest with 80.

Manitoba has eight congregations. Sherbrook St. in Winnipeg is the largest with 92.

Ontario has forty congregations. Here two congregations report more than one hundred members. Strathmore in Toronto has 140. Beamsville reports 120.

Quebec has one congregation.

New Brunswick has no congregation, but four faithful members worshipping with the Holton, Maine, congregation.

Nova Scotia has three congregations. Mill Village has 20 members.

Prince Edward Island has no congregation.

Newfoundland has two congregations. St. John's reports sixteen members.

Several young men who have graduated from our two Christian schools here are in school in the United States. They know the country and they love their native land. These young men will make wonderful opportunities for churches to do work in Canada in the most effective way.

The great challenge of the moment is Montreal. A city with a population of more than 1,700,000. One man is there to labor and does not have sufficient support. Alvin Jennings is a graduate of Abilene Christian College. He has an M. A. from Butler. He has proved his ability by five years of successful work in Saskatchewan. Churches in Canada and United States *must* get behind him. Once we have obtained a toehold in Montreal then the cry must be *on to Ottawa*. Ottawa is the capital of Canada. A few members live there but no work is being done there as yet.

Yes, the church in Canada is on the march but the workers are too few.

The writer will be glad to put any interested person in contact with work in any part of Canada. You can address me: J. C. Bailey, Box 438, Carman, Manitoba.

The Church in Britain

Len Channing

The search after the New Testament order began earlier in Britain than perhaps anywhere else in the world. Records show that there were churches in Britain which in their main tenets, at least, followed the New Testament pattern long before the commencement of that which we call the Restoration Movement.

EARLY HISTORY

The earliest records we have are in connection with a group of churches which at one time existed in the Furness district of Lancashire, in northwest England. Only one church remains, and this is now a member of the Baptist Union. Its records show that it was established in the year 1669 in the reign of King Charles II, and at one time used the name *Church of Christ*, practised baptism, celebrated the Lord's Supper every Lord's day, and had a scriptural form of church government. Then at the close of the eighteenth century, a number of churches were established independently of one another in England, Scotland and Ireland, all seeking to restore the New Testament church. They were not to know of each other's efforts until many years afterwards.

In 1835 Wm. Jones, a London bookseller, began circulating the writings of Alexander Campbell among the Scotch Baptists, of which group he was a member. As a result of reading Campbell's writings, James Wallis, a Nittingshire businessman and also a member of the Scotch Baptists, led a breakaway movement from that body, and on December 25, 1836, established a congregation solely on New Testament lines. The Restoration Movement had really begun in Britain.

Progress was rapid at first, some eighty churches being established in the first twelve years, mainly through withdrawals from the Scotch Baptists. But the church in Britain was to undergo many trials, as a result of which the early promise of great progress was not to be maintained. In 1848 Dr. Thomas, formerly a Scotch Baptist and later a member of the church of Christ in England, came back from America with his Christadelphian teachings and won over

a number of churches. Just over twenty-five years later, further havoc was caused by modernistic Disciple preachers, who also came over from America to work in Britain. But the British brethren themselves had also sown the seeds of future digression by the setting up of central evangelistic committees. Such a committee was formed in England in 1842, and reconstituted in 1847. Forty years later it had grown to four committees. Today, as the *Co-operation of Churches of Christ in Great Britain*, it has some twenty committees, a *Central Council*, and represents the churches as a denomination among denominations, on the two main interdenominational councils of Britain. This modernistic and denominational body virtually reigned supreme for many years, until in 1923 a small group of brethren began what amounted to the restoring of the Restoration Movement in Great Britain. Their efforts have gradually become more and more effective.

POSITION TODAY

There are in the British Isles at the present time some forty-five churches loyal to the New Testament truth, with a total membership of approximately eleven hundred persons. Roughly those churches can be divided into two groups: the first consists of those completely independent of any central organization, and the second those that co-operate together, through a central evangelistic committee.

In the first group there are about thirty-five churches. Just over twenty of these are in England, one is in Northern Ireland, and the rest in Scotland. Their total membership is approximately nine hundred persons.

The second group of churches is in the Slammanan district of Scotland. These are members of an organization known as the *Slammanan District Committee*. However a clear distinction must be made between this organization and the digressive *Co-operation*. The Scottish committee is in no way modernistic. Indeed, it can hardly be called an organization, for it does not exercise control over the churches, but consists solely of representatives from the various churches meeting together from time to time, and with a treasurer holding central funds, with the object of supporting an evangelist to work among churches unable to support a preacher themselves.

In addition to the forty-five "loyal" churches, there exist another four or five churches, with a total membership of about one hundred

persons. These are still nominal members of the digressive *Co-operation*, but for various reasons have not withdrawn. In all other respects, however, they oppose digression and closely associate with the "loyal" brethren. Indeed, when it comes to practical working there is very little difference between these three groups, for all work together, exchanging preachers and mutually assisting one another.

PREACHING

Most of the preaching in the British churches is done by brethren who are otherwise wholly employed in secular occupations. The churches encourage this, seeking to train by congregational experience men who show any special aptitude. However it is apparent to all that many more full-time preachers are needed.

It is a sad fact, but a true one, that in the whole of the British Isles with a population of 50,000,000 persons, there are only eight full-time preachers. Of these, three are working in England, three in Scotland, and two in Ireland. In addition there is Brother Walter Crosthwaite, who has been in the field many years but now, being over eighty years of age, he is limited in his work. There is also one young man under training. Young men intending to do full-time preaching are mostly trained by working with one of the experienced brethren already in the field. In the past, Brother Crosthwaite undertook this work but recently Brother A. E. Winstanley has assumed this responsibility.

Of the eight full-time preachers, seven are supported by American churches. Brother Clyde Findlay, who has recently come over from the United States, working in Edinburgh; Brother Gardner, also working in Scotland; and Brother Hugh Tinsley, who was trained in the United States and is now working in Northern Ireland, are all supported by churches in Texas. Brother Nat Cooper, who has also been trained in the United States, has recently returned and is working with Brother Tinsley in Northern Ireland. The writer, working with the Aylesbury congregation, in the south Midlands of England, is supported by the Hillsboro church of Nashville, Tennessee. Brother Winstanley, working with the Tunbridge Wells congregation in the south of England, and Brother Ashurst, with the Scholes, Wigan, congregation, in the northwest of England, are both supported by churches of the Ketcherside group in the United States. Brother David Dougall, in Scotland, is supported by the *Slammanan*

District Committee. Brother Colin Leyland, who is at present also in training, is supported by the church at Hindley, Wigan.

One of the things that is undoubtedly holding back the supporting of more full-time preachers by British churches is the difference in viewpoint as to how this should be achieved. Many of the older brethren who have been brought up under the committee system of the digressive *Co-operation*, have withdrawn from it, not because they believe its organization to be unscriptural, but because of its modernism and sectarianism. They still favor, at least as an expedient until the churches are stronger, such a system for the supporting of evangelists.

On the other hand many of the younger brethren, especially the full-time preachers, at the best consider this a dangerous expedient, and at the worst, an unscriptural practice. They believe that the support of evangelists should be the responsibility of the individual congregations alone. However, in spite of this difference in view, the brethren work together amicably, looking forward to the time when such differences will be resolved.

PUBLICATIONS

Three papers are published monthly by the brethren in Britain. The first is the *Scripture Standard*. This paper, originally founded to counteract the teachings of the digressives, has become the *Gospel Advocate* of the British brethren. For many years Brother Crowthwaite was the editor. Its present editor is Brother Carlton Melling, who is a librarian by profession. The second is *Truth in Love*, which takes the form of a four-paged tract, and is mainly for distribution to the public. It is edited by Brother Winstanley. The third is the *Young Christian*, which is a four-paged pamphlet, mainly devoted to a Bible correspondence course for those young in the faith, whether by reason of age or experience. It is edited by Brother William Steele, who is a mining engineer. In addition a few of the churches have their monthly bulletins, though this practice is not so widespread as with the churches in the United States. There is need for more literature, but the relatively high cost of printing is discouraging. Due to the generosity of the American brethren such papers as the *Gospel Advocate*, *Firm Foundation*, *20th Century Christian*, and the like, have a fairly wide circulation in Britain.

CHARACTERISTICS

There are a number of customs and teachings which are characteristic of the British churches. The first is the emphasis laid on what is often called the practice of "mutual ministry." Unfortunately, this term is sometimes very narrowly interpreted, as if ministry consisted solely of preaching, with the result that in some cases those without proper qualifications and experience are used in preaching and teaching. On the other hand, it is only fair to say that it has been the means of developing some very able preachers and teachers.

Again, at the Lord's Supper, most of the churches use one container. The great majority do this by conviction, but there are a few who consider that the number of the containers used at the Lord's Supper is of no importance, but use the one container merely to be in harmony with the rest of the brethren. The British brethren also consider that at the Lord's Supper teaching should be given mainly for the edification of the brethren, although invitations are always given if visitors are present. Another typical practice is that of holding Open Air Meetings, as they are called, particularly before the Lord's Day evening service, for the purpose of inviting visitors to attend the service and reach those who would otherwise not enter the church building.

In teaching, the British brethren lay great stress on reverence and worship. Sisters are required to have their heads covered in worship. Again, there is strong teaching against worldliness. Although a few brethren do smoke, most of them rightly frown upon it, and teach against its habit. Membership of the armed services is discouraged. Most of the British brethren are conscientious objectors, and some during the last war went to prison for their beliefs.

One thing which has almost become an institution among the British churches, and has been the finest means of bringing the brethren together for mutual teaching and discussion is the Hindley Bible School, or lectureship—Commenced in 1946, mainly through the efforts of Brother Leonard Morgan, one of the elders of the Hindley church, it has been held annually by the church ever since. Brethren from all over Britain and from the Continent of Europe are able to meet together for five days of fellowship each year.

PROGRESS

It is heartening to note that not only has digression, which tended at one time to completely engulf the churches in Britain, been largely overcome, but that the digressive churches are steadily

losing ground. Withdrawals by the churches from the *Co-operation* group are still taking place from time to time, although the rate has slowed down in recent years.

Most of the British churches are small. Probably the two largest are Hindley, and Albert Street, in the Wigan area of Lancashire. They each have a membership of between seventy-five and one hundred. One or two churches in Scotland are also nearly as large as this. However in most cases throughout Britain the progress has been slow but sure. The greatest progress has been in the Wigan area. The Albert Street congregation, for instance, a few years ago had very few members. Now it is one of the largest in the British Isles. There are now four churches in Wigan, one of the strongest areas of the church in Britain. Good progress has also been made in Scotland, especially in the northeast of the country. An example of this is the Peterhead church. A few years ago it was still a member of the *Co-operation*, and looked as though it would become defunct. Now, having withdrawn from the digressives, it is making rapid progress, and enthusiasm among its members is high.

It is also heartening to note that churches have been established in recent years in areas where formerly only digressive churches existed. Such churches are at Ulverston, in the north of Lancashire; Eastwood, in the north Midlands; Tunbridge Wells, in the southeast of England; Edinburgh, in Scotland; and at Belfast, in Northern Ireland. The work in Belfast is particularly making good progress. There is probably a better response to the gospel in Northern Ireland than anywhere else in the British Isles.

But perhaps the most encouraging sign of all is the fact that churches have been established in areas which had never heard the primitive gospel. Such a thing has not been seen in Britain for many years. Four churches have been established in such areas. They are Ince, in Lancashire, and Hannington, in the south of Scotland (although there are other churches near these two towns); Aylesbury, in Buckinghamshire, in the south Midlands, northwest of London; and Pennyvenie, on the west coast of Scotland. The work commenced in Aylesbury, for instance, is in an area 120 miles by 200 miles, where there was not one church. Commenced with only two members, the church now has a membership of forty. All these churches have good opportunities and are slowly growing. The Eastwood church has erected its own building on a new housing estate. The church at Ince has recently purchased a building site. The

Aylesbury and Tunbridge Wells churches are ready to build their own meeting places when suitable sites are available.

PROBLEMS

The church in Britain faces problems from both within and without, as is common to all fields of labor.

Outwardly, the greatest problem is the widespread materialism and spiritual indifference among the British people. It is estimated that at the most, not more than six per cent of the people attend a place of worship with any regularity, as against the sixty-one per cent in the United States. This condition particularly prevails in the southern half of England. The traditional outlook of the British, especially in regard to their religious views, is also a problem. However, there are signs that the tide of religious awakening which has been sweeping the United States in recent years may be reaching these shores before long.

Within the church, there are a number of problems. Of the two most urgent the first is the need of development of properly qualified elders. Although some improvement has been seen in the position in late years, there are still churches which have been established for many years and are yet without elders.

The second is the need for settling the question of the support of evangelists, and for putting more men into the field.

FUTURE PROSPECTS

As to future prospects, there are on the other hand encouraging signs. There is a new spirit of evangelism arising among the brethren. In the past, the churches in Britain have had to look inward, and spend their strength fighting the digression in their midst. But now this phase is passing, and the real work of the church, that of saving souls, can go forward. One indication of this is the increasing emphasis by the churches on the need for holding regular meetings.

ATTITUDE TOWARD AMERICAN BRETHREN

In the past the attitude of the British brethren toward their brethren in America has not always been as it should be. There has been much misunderstanding and suspicion on the part of the British. This can be understood, though not excused, when we remember that the main source of Modernism that made such havoc of the British churches came from the Disciples of the United States. Al-

though still retained by a very few, for the most part this attitude of distrust has been largely broken down. Visits of preachers from the States have helped a great deal. Since the war, such brethren as John Allen Hudson, C. E. McGaughey, Glenn Wallace, Otis Gatewood and many others have made tours of Britain, holding meetings in which good work has been accomplished. Almost everywhere, they have been cordially received. Then too, a close association between the brethren in Britain and those on the Continent has been growing up. There have been many interchanges of visits. One British brother, Frank Worgan, is working with the American brethren in Holland. Again, a step towards better understanding was taken when Brother Clyde Findlay arrived in Britain recently, to begin work in Edinburgh, Scotland. He is the first American brother to come to Britain with the object of taking up permanent residence and establishing a church.

There are many United States air force bases in Britain and many of the American brethren attached to them are also doing good work in teaching the gospel. Some are regularly meeting together. There is a small group at Burtonwood, Cheshire, in the northwest of England. Another group of about thirty meet on an air base at Manston Kent, in the southeast of England. They have recently baptized two British people, a married couple, and are hoping to eventually erect a building of their own and establish a permanent church there. Another group meets on an air base in East Anglia. They have recently baptized an American airman and his wife.

Although there are a few churches in Britain who because of their teachings on the war question are not eager to have servicemen worshiping with them, the great majority receive them cordially. American servicemen and their families are regular members of the churches in Aylesbury, Buckinghamshire, and Kentish Town, London. The Aylesbury church has sponsored a work at the Headquarters Air Base at Ruislip Middlesex, west of London. This takes the form of a weekly Bible study held at the base chapel. Attendance varies between twenty and thirty, and often includes both visiting American servicemen and English people who are not members of the church.

OPPORTUNITY IN BRITAIN

Most people outside of Britain think of it as a very small country, and compared to the size of some countries it certainly is. But

it is still very much larger than many imagine (especially Americans), for it covers a total area of over 100,000 square miles. There is therefore no lack of opportunity in the British Isles, for there are still great areas where the gospel in all its purity has never been preached. Our earnest prayer is that the church of the Lord in Britain may not only remain faithful, but grasping this opportunity may become as numerically strong and as powerful in witness as it is in other parts of the world and carry that witnessing into all the world.

The Church in Scandinavia

Heber Taylor

In the spring and summer of 1957 a number of workers entered the Scandinavian field. By early fall—the time of this writing—they could report that the church was making good progress.

To Denmark went Fred Davis, Hollis Prine, Earl Danley, Clinton Davis, Dow Evans, Marcella Johnson, Cline Paden and Ben Williams; to Sweden, Mitchell Greer, Payne Hattox and Dan Billingsley; and to Norway, Carrel Anderson, E. P. Lake, Claud Parrish and Heber Taylor.

Others scheduled to go this fall include Connie Adams and Magnar Knutson, who are going to Norway.

Churches were started first in the capital cities: Copenhagen, Oslo and Stockholm. In the summer workers moved into Odense and Aarhus, Denmark; and in the early fall others were on their way to Bergen, Norway.

A young Dane was baptized in Copenhagen in the spring. A Norwegian businessman, converted in the United States earlier, joined himself to the Oslo church in the summer. Concensus among the Scandinavian workers was that conversions would not be quick, particularly in the first months, but lasting whenever they occurred.

No serious difficulties were met in entering the countries, finding meeting places and starting congregations. Attendance at services and interest in the church have grown steadily in each congregation.

Freedom of religion, interest in America, Scandinavian hospitality—these and other factors have made the Scandinavian countries excellent places for American brethren to work. It is not hard to discuss religion with Scandinavians. It is hard to get them out to services in large numbers, partly because they have become indifferent to attending the state church.

The Lutheran Church supplanted the Catholic Church as the state church in Scandinavia shortly after the Lutheran Reformation began. It claims more than 90% of the population as members, but

few attend its services. A government-controlled church leaves its members without enough responsibility to hold their interest in congregational activities.

Members of dissenting churches — there are perhaps 20 such denominations in each country — work much harder. Many of them and some state church members are attending services of Christ. A limited, but consecrated number are looking for undenominational Christianity.

Several congregations of Kristi Menighet (Church of Christ) have been located in Denmark and Norway. These congregations differ from churches of Christ in America in a number of ways. Most practice tongues and healing, some have women elders, all use instruments in worship, none observe the Lord's Supper each Lord's Day, most believe in premillennialism, etc. Leaders of Kristi Menighet in Fredrikstad, Norway, have agreed to study with brethren in Oslo in a search for the truth.

Interested brethren at home should know that there are a number of cities in Scandinavia in which the church should be established now.

Latest report: ten baptized in Denmark, six in Sweden.

Opportunities in Scandinavia

Carrel Anderson

In recent months a great deal of interest has been generated in the Scandinavian countries as a mission field. Brethren Don Morris, M. Norvel Young and Cline Paden have visited in these countries and each was favorably impressed with the opportunities there. Several others have become interested in going into these countries and an effort has been made to gather facts and present them to those going to Scandinavia to establish the church.

The Sunset Church of Christ in Lubbock, Texas, made the decision to send Carrel Anderson to Oslo, Norway. They further decided to obtain first-hand answers to the many questions that were pressing. Brethren Joe Phillips and Billy Meeks, members of the Sunset church, were sent with Carrel Anderson to investigate intensively the Scandinavian field. On this trip they learned that mission workers will not be faced with opposition from the governments. The attitude of the government in religious matters is one of indifference even though there is a state church in each of these countries, the Lutheran. They also found out that missionaries would experience no difficulties in obtaining visas in order to enter these countries.

In discussion with religious leaders and people on the street this group learned that the people of Scandinavia are generally materialistic in their outlook on life, but they are by no means antagonistic toward spiritual things. There has been such a gulf created between the people and the state church that indifference to church attendance is widespread. There are no true churches of Christ in any of these countries. The unanimous attitude of these men who made the visit is that Scandinavia presents a challenge to the church that must not be overlooked in this generation.

An editor of a "free-church" religious paper in Stockholm stated that Sweden quickly accepted everything from America and

that he could visualize the people turning to this "new religion from the U. S. A." A denominational preacher in Oslo stated that "in the ten years that I have preached here there has never been a door closed in my face." In Copenhagen, a rector in the state church told us of the apathy of the people of his parish concerning church attendance. Only one per cent of the people of Copenhagen attend church on Sundays.

The Work in Germany

Weldon B. Bennett

The church of our Lord is now a reality in Germany! Eleven years ago missionary work in Germany by churches of Christ was only a dream—and a hope!

In 1939 Adolf Hitler, having reigned for six years as the Nazi dictator of Germany, expelled all foreign missionaries and required all free Protestant groups to amalgamate into one organization (Bund). At that time we had no churches of Christ there; consequently, none of our evangelists were expelled.

Then came the years of World War II (Sept., 1939-May, 1945). The first American operation against the German troops landed on Normandy June 6, 1944—D Day. Eleven months later, on May 8, 1945, Germany capitulated, having suffered almost 5,500,000 dead and 1,500,000 crippled. (Readers Digest Sept., 1957, p. 69.) not to mention the 6,000,000 Jews murdered by the Nazis. (World Book 1948 ed., p. 4031). Hardly a city escaped heavy bombing and shelling.

It was into such a Germany that the first two evangelists, Roy V. Palmer and Otis Gatewood, entered on June 6, 1947 (three years to the day after D Day)—a humiliated, hungry, sick and despondent Germany.

It is perhaps to Brother G. C. Brewer more than to any one man that we owe the gratitude of generating the original interest for missionary work in Germany. As early as 1943 Brother Brewer began to write articles urging brethren to make plans for post-war evangelistic work in that country. In his appeal he said, "We are sending American boys to fight the Germans. Why not send our Christian boys to preach the gospel of Christ?"

A special fund for the German work was begun by the Broadway church in Lubbock, Texas, in 1943. By the time the first workers were sent in 1947, \$7,000 had been contributed to this fund by local members. In June, 1945, Otis Gatewood and Paul Sherrod, the latter an elder at the Broadway church, left, with the approval

of the other elders, to visit Germany and survey the prospects. Brother Sherrod traveled at his own expense. On their return they recommended a beginning in Frankfurt am Main, at that time headquarters for the American army.

In this section on missionary activities in Germany we shall list the various cities where congregations have been established and introduce the workers in connection with these places.

MUNICH (Population: 906,500)

Strictly speaking, the work of brethren Palmer and Gatewood was not the actual beginning of evangelistic work of churches of Christ in Germany. In the early months of 1947, Sergeant Carl W. McDaniel, stationed at Munich, began worship services in his home. Other Christians in the U. S. military service at Munich met with McDaniel. After some weeks they rented the small Baptist Church auditorium and invited German people to attend. The services were conducted in English and an interpreter was employed to give the lessons in German. A few Germans were baptized before the first regular evangelists arrived. During 1948 and early 1949 Frankfurt brethren—Gatewood, Palmer and Bunn—took turns in driving to Munich to preach for the small congregation and the several visitors present. Jack Nadeau and family arrived in July, 1949, after spending several months in Zurich awaiting visas. In 1950 Richard Walker and family joined the Nadeaus and the Munich work. The same year other workers arrived in Munich: Richard and Nell Smith, Max and Dorothy (Baker) Watson, and Helmut Prochnow and wife. The Bob Hares also arrived in Munich in November, 1950.

A second congregation began in Munich in February, 1951, in the Laim district. At present Gottfried Reichel and Theo Kohler work with the Laim brethren, and Jack Nadeau and Ludwig Hoepfl preach for the downtown congregation. Both churches have new buildings which they own. Rudi Rischer, a young German Christian, was converted in Munich and is now studying for the ministry in David Lipscomb College at Nashville.

FRANKFURT (Population: 601,700)

Soon after Gatewood and Palmer arrived in Frankfurt (June, 1947) they made an appeal to American Christians to send food and clothing packages to be distributed among the needy. The capitulation had left the country prostrate, and the majority of the Germans

did not have sufficient food. The mayor of Frankfurt granted the use of a large three-story villa as a distribution center for these supplies. Within the next four years more than 30,000 German people were helped by these packages sent by Christians. Many valuable contacts were made and several of the faithful Christians in Germany today are among those who first learned of the churches of Christ through this benevolence.

Brethren Gatewood and Palmer conducted the first service in Frankfurt in English on June 15, 1947, with 22 people present. The first service in German was held on November 2, 1947, with 185 present.

On Dec. 24, permission was granted to other workers to enter the field. All of these had been waiting in Switzerland to secure visas for Germany. These were: the wives and children of Otis Gatewood and Roy Palmer, Loyd and Sarah Collier, Delmar Bunn, Kathryn Patton and Hermann Ziegert. They all went to Frankfurt to take part in the growing program there. Ulrich Steinger, German national converted by missionaries in Africa and forced to return to Germany in 1947, with his wife and children, joined brethren Gatewood and Palmer soon after their arrival. The Steinigers were of great assistance in establishing the church in Frankfurt. Brother Steiniger spoke English and was a valuable interpreter while the men were learning German.

Robert and Marybel Helsten arrived in Frankfurt in November, 1948, and in January and February, 1949, those who received German visas were: Keith Coleman, J. C. Moore, Jr., and wife Dorothy, Irene Johnson, Elizabeth Burton, Helen Baker and Dorothy Baker. Weldon and Edith Bennett and children left Zurich for Frankfurt in June, 1948. Russell and Kathy Artist and daughter remained in Switzerland several months longer. They did much to encourage two young Christians, Heinrich and Kurt Blum, who later studied in Frankfurt and America and have now returned to their native Switzerland as gospel preachers. The Artists later went to Frankfurt where Brother Artist worked in the training school and preached for the Bornheim congregation, returning to America in the summer of 1953.

From 1948 to 1955 an organized Bible training program was conducted by the Frankfurt brethren. Several of our German preachers now preaching full time received up to three years of instruction in this work. Since 1955 other young preachers have studied with brethren in various cities.

Margaret Dunn arrived in Frankfurt in July, 1950, and worked more than two years teaching children and in personal visitation in Niederrad. In 1952 she married Dieter Goebel.

Other workers who have helped the cause in Frankfurt are: Marjorie Rogers (now Mrs. Fred Casmir), who served as nurse from 1951 to 1953; Betty Roemer (arrived May 28, 1952); Hugh and Joy Mingle (July, 1952); Howard L. Schug (July 1952-1954); Don and Martha Finto (Oct., 1952-June, 1953); R. J. and Sue Smith (1954-56); Georgia Carver (since 1953); Harvie Pruitt (1954-1957); and Jack and Joan McKinney (1955-1956).

There are four congregations in Frankfurt. Three of these meet in their own buildings. Three German evangelists are now preaching regularly for the Frankfurt churches: Klaus Goebbels at Senckenberg Anlage 17, Dieter Fritsche at Arnsteinstr. 12, and Rene Cheneaux-Repond at Schifferstr. 53. Keith Coleman works for the Niederrad group at Schwarzwaldstr. 94.

The work of Irene Johnson in overseeing the children's classes at Senckenberg Anlage 17 and later at Arnstr. 12 and her training women and girls to teach have contributed greatly to the growth of the Lord's work. Georgia Carver has also done a good work in directing the Kinderhort (Kindergarten under the supervision of the Senckenberg Anlage congregation). These and other women have truly "labored in the gospel."

Most of the congregations near Frankfurt were begun by the evangelists while living in Frankfurt. This is true of the work in Heidelberg, Heppenheim, Mannheim, Hanau, Wiesbaden and Kassel.

HEPPENHEIM

The work in this small town about 45 miles south of Frankfurt began through the relief program in 1948. In the early stages Otis Gatewood and J. C. Moore, Jr., preached often in Heppenheim. In 1950 Fred Casmir, a young German preacher, returned from David Lipscomb and preached in this German town until 1954. Until recently Edgar Knoebl, a graduate of Harding, worked with this little congregation which has an attractive new building with a modern preacher's-apartment upstairs. The address is Laudenbachertor 12. Brother Griessner, converted by Fred Casmir, is the present evangelist.

HEIDELBERG (Population: 272,300)

In early 1949 the Frankfurt preachers began a monthly evangelistic service in Heidelberg. After some months a few German people were baptized, and then the brethren began taking turns in driving to Heidelberg each Lord's Day. A very attractive building which will seat 150, with a basement for classrooms, was constructed at Steubenstr. 17 in 1952. A preacher's apartment was built adjoining. Richard Walker, Klaus Goebels, Rainer Kallus, Delmar Bunn and Paul Ziegert have all lived and preached there.

HANAU (Population: 38,000)

Bob Helsten began a weekly class at Hanau, a few miles east of Frankfurt, in 1949. After several had obeyed the gospel it was thought expedient to purchase property and construct a small auditorium. Thus the church in Hanau owns its own place of worship at Herrenstr. 2. Others who have preached regularly in Hanau are Dieter Goebel, Lucian Boettcher, R. J. Smith and Albert Kniest.

MANNHEIM (Population: 272,300)

Loyd Collier preached the first gospel sermon in Mannheim in January, 1947. Meetings were held for several months on Monday evenings in the small Baptist Church building. In the summer of 1950 Dieter Alten, having returned from two years' study at David Lipscomb College, began regular work in Mannheim where he remained until January, 1957. Hans Grimm is now the local evangelist. The church owns its new building with an auditorium which will seat about 150 people and a full basement with classrooms.

It is noteworthy that Brother Grimm, who had been a professor in a university in Germany, had already come to a complete understanding of the New Testament church before any of our missionaries reached Germany and was delighted to find fellowship with them as soon as he learned of their presence in Germany.

WIESBADEN (Population: 240,000)

Loyd Collier arranged for a meeting in a high school auditorium in Wiesbaden in April, 1951. Many contacts were immediately formed and shortly afterwards a church was begun. For several months the Colliers were assisted by Heinrich Blum and Guenther Rockstroh. Hugh and Joy Mingle joined the Colliers in December.

1955, after 3½ years in Frankfurt. In 1955 the brethren purchased a large villa at Mainzerstr. 10, in the heart of the city. The ground floor was converted into a large, commodious auditorium, while the two upper floors contain apartments for the two families.

STUTTGART (Population: 566,000)

Brethren in the armed forces met in Stuttgart for the first time in February, 1952. Bill Dudley worked with them for a short time, succeeded in June of 1952 by John Paul Hadley and family. Hans Novak, a young German preacher who studied from 1950 to 1952 in David Lipscomb College where he met and married an American girl, went to Stuttgart in October, 1952. The next spring Rudi Walzebuck and family joined the Stuttgart workers. The Novaks moved to Kaiserslautern in October of 1953, and because of Sister Hadley's ill health the Hadleys returned to the States early in 1954. From that time Rudi Walzebuck has been the only resident evangelist in Stuttgart. However, one of the converts in this city of more than one-half million souls, a high school science teacher named Alfred Rau, has assisted Rudi greatly. Brother Rau did the preaching while the Walzebucks were in America in 1956 raising funds for a building.

The Stuttgart brethren have been meeting since 1952 in rented rooms at Lehenstr. 21.

AUGSBURG (Population: 196,600)

In September, 1952, Jack Nadeau and others from Munich conducted a tent meeting in the heart of this Catholic stronghold. After the meeting some 40 Germans continued to attend weekly services conducted in a rented hall. Ted Nadeau, brother of Jack, moved with his family to Augsburg in 1953 where they remained two years. Heinz Mueller, from Frankfurt, has been the Augsburg evangelist since the fall of 1955. The church meets in leased rooms at Ludwigstr. 6.

KAISERSLAUTERN AND PIRMASENS

(Population: 79,900 and 48,800 respectively)

In 1952 Sergeant Jim Capps called together some members of the church in the armed forces at Kaiserslautern for worship. Shortly thereafter German friends began to attend. Hans and Peggy Novak moved to Kaiserslautern in October, 1953. They rented rooms for the church at Beethovenpl. 21, in which the brethren still meet.

Brother Novak also helped the American brethren meeting in Pirmasens during this time.

HAMBURG

In April, 1953, Dieter Goebel, Don Finto and Weldon Bennett held a seven day's meeting in the Eppendorfer High School in Hamburg. This marked the beginning of the work in West Germany's second largest city with a population of 1,722,800. Since June, 1953, the church has met in rented rooms at Klosterstern 8.

During the first three years twenty-four meetings were conducted in this city and some fifty German persons were converted to Christ.

Dieter and Margaret Goebel came to America in August, 1955, and Brother Goebel has been studying in Detroit's Wayne University. The Bennetts returned to the States in July, 1956, after seven year's work in Germany. Don Finto and Dieter Alten are the present evangelists living in Hamburg.

BERLIN (Population of West Berlin: 2,198,000)



Group of children in Berlin, taught by Ruth Ransohoff, celebrate four years of Bible study.

Of Berlin's three and one-half million inhabitants 63% live in the western sector. The so-called "Wooden Curtain" separates it from Communist-controlled Berlin.

Richard Walker and family began the work in Berlin in August, 1954. One month later they were joined by Betty Roemer, who had worked since May, 1952, in Frankfurt and Heppenheim. Ruth Ransohoff arrived as another worker in 1954. Ruth, a native German whose father was Jewish, lived from 1939 until 1951 in the Dominican Republic. They were expelled from Germany by the anti-Semitic Nazis. When Ruth returned to Germany in 1951, she became acquainted with the Christians in Frankfurt and soon obeyed the gospel. Ruth studied one year in the Bible school at Frankfurt and in Abilene Christian College from Sept., 1953, until August, 1954. She and Betty Roemer are doing a wonderful work with the ladies' and children's classes and personal work in Berlin. Their labors have resulted in many souls being converted to Christ.

There are two congregations now in Berlin: in Berlin—Friedenau, Wielandstr. 25A and Berlin-Halensee, Georg Wilhelmstr. 4.

KARLSRUHE (Population: 211,900)

Dick and Nell Smith, together with Max and Dorthy Watson, established the church in Karlsruhe in the summer of 1951. They returned to America two years later, since which time Rainer Kallus, German evangelist, has been in Karlsruhe.

KASSEL (Population: 181,500)

In October, 1955, Albert Kniest began a class among relatives and friends in Kassel. After several weeks a few were baptized and since then regular services have been conducted. In Kassel Brother Kniest contacted Hans Grimm, a very humble and devout man and a very learned scholar in the many religions of the world. Brother Grimm, who labors with the church in Mannheim, is a forceful gospel preacher.

The church in Kassel meets at Motzstr. 4.

Our hearts rejoice over the twenty congregations and more than 700 native Christians in Germany. Many of these brethren fought against our boys in World War II, but they now see the folly of Naziism and of carnal warfare. They are no longer enemies. In Christ our hearts have been welded with theirs into a bond of brotherly love.

We are especially thankful to our Lord for the fine sixteen German evangelists who are diligently proclaiming the gospel of Christ to their people; thirteen of these are giving full time and three part time. Four other German men are in America preparing themselves for the German work.

Gospel literature has been an important factor in the initial work in Germany. The German brethren work together on a monthly paper called "*Christ und Gemeinde*" (the Christian and the church), now edited by Rainer Kallus. The churches take and distribute several copies in their respective communities each month. "*Der Christ im 20ten Jahrhundert*," another publication, is much like "*The Twentieth Century Christian*," although it is printed only quarterly. Thousands of tracts have been distributed and continue to be. Since 1950 the various evangelists have worked together in printing and distributing a "*Bibelfernlehrgang*" (Bible correspondence course). The brethren call attention to this free 26-lesson course during evangelistic services when non-Christians are present. Many souls have been helped to understand the gospel through this method of instruction.

It is only through the generosity of the churches in America and many individual Christians that the German work has been carried on. Since nearly all of the present twenty German churches are small and the members, for the most part, are people of limited means, they are still dependent on the American brethren for financial aid. Some of them are able to pay their current expenses, except for the preacher's salary.

The greatest need in Germany is more workers. Jack Nadeau of Munich writes that they plan a tent campaign this summer in Nuernberg (which name in America is synonymous with the war crimes trials held 1945-49). But who will work with the new church when souls there obey the gospel of Christ? Truly "the harvest is great and the laborers are few." Some twenty large cities in the Ruhr Valley with a population of 7,000,000 remain untouched. Fifty preachers could well begin there tomorrow. How long must these millions wait until the first evangelist arrives?

Sister Editha Tulke asked me soon after her baptism in Hamburg about three years ago: "Why did the churches of Christ wait so long to bring us the truth?" Brethren, I find it difficult to give an appropriate answer to this question. What I am particularly con-

cerned about is: How long will it be until the many unevangelized nations will no longer ask us this question?

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NOTE

See pages 309, 310 for additional pictures and information from Germany.

Looking at Holland

Frank Worgan

What does that name mean to you — Holland? Perhaps you visualize a friendly little country on the shore of the North Sea, whose fields blaze with tulips; where there are canals and dikes, where the people wear quaint old-fashioned costumes and wooden shoes. But, of course, although these things are the symbols of Holland, she is very different. There are places you may still find people wearing, we might say tenaciously clinging to their old-fashioned folk-dress. And still, if you imagine Holland to be an old-fashioned country you make a big mistake, for she is both modern and progressive. In fact, she has made a quicker post-war recovery than any other European country.

These are a friendly people. I suppose that in one sense they have to be in order to be able to get on well together, as there are more than 10 million of them living in an area of less than 13 thousand square miles. Let's put it like this: Pennsylvania has about the same population but has three and one-half more space. Or let's say that in the U. S. A. there are 11 people to the square mile but in Holland there are 190 to the square mile. As to the landscape, there is not so much as a steep hill to be found anywhere in this country, much less a real mountain! Indeed, much of the land is below the sea level. This accounts for the canals and dikes of which you have heard.

It was in 1946 that brethren Vandervis and Phillips arrived in Holland. They came just in time to experience the rigors of one of the bitterest winters in Dutch history. Too, the land still bore the scars of wartime occupation. Food and fuel were still relatively scarce, and the people were cold and hungry. These two brethren endured many hardships and suffered numerous disappointments during those first few months. But they gained a foothold with the gospel, and although even today there are only three congregations of the Lord's people in Holland, there is at least a solid foundation on which to build. In fact, this present year promises to be one of the best, if not *the* best, years in the history of the work here. So

far almost 30 have obeyed the gospel, and several have been restored to fellowship.

Brother Vandervis passed to his reward in 1952, and Brother Phillips is at present back in the States. Also in the States, after five useful years in the work here, are the Paynes. There have thus been many changes since 1946. But the passing of the years has seen the work settle down and we say with confidence that with the Lord's blessing there are great things in store for his people here.

At present there are only five full-time workers in Holland. These are Henk Quint and Bob Bakvis, who are Dutchmen, Gary Adams and Bill Richardson, who are from the States, and Frank Worgan, an Englishman.

Brother Bakvis lives and works in Amsterdam and is supported by the church at Temple, Texas. Brother Gary Adams works in Utrecht and is supported by the Victoria, Texas, church. Bill Richardson, in Haarlem, is supported by the churches in Northside, Abilene, Texas, and East Point, Georgia. Frank Worgan is also in Haarlem and is supported by the Northside church in Odessa.

Henk Quint lives in Haarlem, and because no congregation in the States has yet been found willing to support him he is supported from the working funds of the church in Haarlem.

Let us repeat: five workers in this whole country. Cities such as Rotterdam, The Hague, Groningen, Leiden are all without a church of Christ.

Thus you see how the work suffers for lack of workers and support. Here are more than ten million people who need Christ. And we who have the truth try to reach them through five preachers! Just a few miles away in Belgium are another five million souls who speak Flemish which is a language closely related to Dutch and which we can understand. Nothing is being done for these people. It would be fine if we in Holland had workers enough to be able to send someone to preach the gospel in the Flemish speaking sections of Belgium. But that cannot be. More workers are needed in Holland.

CONSIDER THE SITUATION IN AMSTERDAM

Brother Bakvis has been working there for seven years now. He is without co-workers. His own expression is "One for a Million." That is because there are a million people living in that great city. He does what he can. But what is one among so many?

And yet these brethren in Amsterdam have been able to make contact with people living in Baarn, a city between Amsterdam and Utrecht. For about 12 months now several brethren have been conducting cottage meetings there each Friday evening. The original contacts were made by one of the Amsterdam members and these people, a man and his wife, have recently been baptized.

So successful have these cottage meetings been that it was deemed good to begin a worship service in Baarn on Lord's days. At the first of these services there were 17 present. So it seems that, given the necessary support, it would not be too difficult to establish a strong church in Baarn.

HAARLEM

In Haarlem there have been 12 baptisms so far this year. The work gives us every reason for optimism. We believe that several new methods of approach are paying dividends. One thing is becoming more and more obvious to the workers in Holland, namely that if we depend on the usual type of gospel meeting, where the gospel is preached on five or six successive nights, we shall not achieve much. We believe, of course, that the gospel meeting has its place in our work. But that place is chiefly to bring the people into contact with the church, that is, to make new contacts, which must be followed up later in a personal way.

One of the successful methods of approach that has been used in Haarlem is the *English Bible Study*. In September, 1955, we began a series of Bible lessons in the English language. These were designed to attract the attention of the many Dutch people who have an interest in English. It may be that the tremendous interest that is to be found here is due to the fact that many of these people have relatives and friends who have emigrated to English-speaking countries, and many others entertain themselves with the hope of emigration. In any case, from the start the response to our advertisements was encouraging. We made it plain that our interest was not in teaching them English but primarily in bringing them to know the word of God. You see, we were perfectly honest about the matter. We said, "You wish to improve your English: we wish to teach you the Bible." And with this understanding we went through with Bible lessons. Of course, several of those who turned in with us had no interest in the Bible. They came for the English part of the class. But we believe that the word of God is capable of accom-

plishing things even with such people, and so long as they give us the opportunity of teaching them the truth it does not matter to us how great or small their interest is.

It is interesting — and also amusing — to see what a “mixed bag” came to the first few classes! Among others, we had Mormons, Pentecostals, Catholics, members of the Reformed Church, an Atheist, a Fatalist, students of Oriental religions, a Jew and several who were “nothing”! They had just about one thing in common: They were so eager to improve their English that they were prepared to listen to what we had to say.

As to our method: we chose to conduct a series of lessons on God’s Plan of Salvation. This began in a general sort of way, with studies on the Bible and History: the Bible and Prophecy; and the Bible and Science, which led us to a lesson called: “The Story of Man Begins!”

From there we continued through Bible history, up to the Atonement and later to the church.

These lessons were mimeographed so that each student took the lesson home with him. The classes began with a song, which the class leader read aloud, giving attention to difficult words, or words with difficult pronunciation. Then, after a prayer, the subject was dealt with. Students were asked to volunteer to read various passages of scripture that occurred in the course of the lesson, and also to ask questions. At the close of the lesson a cup of tea was provided by Sisters Worgan and Richardson, and we believe that this little gesture proved of great value, for instead of rushing off home at the end of the class, the students remained behind and gave us the opportunity of getting to know them more intimately. They expressed views and problems in private which they would never have expressed in public. In fact, we were able to discuss many important matters with them, and invitations were extended, and accepted, for a visit to their homes. Some of them were persuaded to attend the usual services in Dutch. So we believe that the interest which these people have in the English language can be used as a means of opening their eyes to more important, more precious spiritual realities.

A READING ROOM

Another new venture is also proving successful in Haarlem. Last year we took the plunge and hired a room in the center of the

town. We have equipped it as a library and reading room where various gospel papers are available and where books may be borrowed free of charge. Also we have a good supply of tracts in French, German, Italian, Dutch and English. Out in front, on one of the most central streets in the city we have a display window, with a show of tracts and books. And it is interesting and encouraging to see the number of people who stop and examine that window. We believe that the church has become better known in Haarlem because of the silent witness of that display window. After all, various sects use this method with success. Why not the Lord's people? The reading room is open several days each week and the brethren take it in turn to sit there and deal with visitors and inquiries. Not a week goes by without some new contact being made by this method.

ADVERTISING BY PONY CART

Special services are advertised not only by the usual methods of newspaper advertisement and handbills, but also in a way which we think is rather unique. The picture will let you see what we



Besides the usual methods of advertising we decided to publicise the English meeting in Haarlem by a method that we have only seen in Holland. The pony-cart.

mean. The board is about 15 feet long and eight feet high. For small advertisements it can be divided into six or eight sections, but it is also possible to hire the whole of the space.

This is what we have done. When Brother Winstanley came from England to preach in an English meeting, we used one side of the board to make the announcement in Dutch and the other side in English. Since the cart travels through the main streets of the city as well as through the surrounding residential areas, it is seen by many thousands of people. Our sign-writer did an excellent job, using a striking combination of colors, and so we got an effective advertisement. The cost? Less than a good size newspaper ad.

COTTAGE MEETINGS

As we have already said we are convinced that the best methods of reaching these people are those which bring us into a more personal contact with them. Thus we have tried cottage meetings—and found them successful. Each week a cottage meeting is held in the home of Brother Quint, and we have succeeded in bringing people in who for various reasons had no interest in regular church services. Not the least important of the advantages of this method is that it gives opportunity for free discussion, and visitors are able to raise their own particular problems in a way that would be quite impossible in a regular service. Several members of the church in Haarlem came into contact with the truth through these cottage meetings.

In a word, we are convinced that to win souls in Holland we must go out after them one by one. We have become firm believers in methods which bring us into personal contact with the people. We believe that if the gospel ever wins the world to Christ it will not be because it sweeps through the world like a prairie fire, but it will be one-by-one; it will be as Christ deals with men and women one by one and treats them for their own particular problems.

UTRECHT, THE HEART OF THE NETHERLANDS

Now let us look for a few moments at Utrecht, where Brother Gary Adams is hard at work. Brother Adams says: "The city of Utrecht has 300,000 people. It is located in the heart of the eleven provinces making up the Netherlands. Surrounding Utrecht are more than 20 smaller cities of from 10,000 to 100,000 people each.

These cities can be reached from Utrecht by auto in 15 to 20 minutes."

Utrecht is 40 miles from Haarlem (where the church is established), 30 miles from Amsterdam (where there is also a church), and 40 miles from The Hague (no church). Again, it is 35 miles to Rotterdam (no church).

These facts are stated to emphasize the strategic position of Utrecht for the preaching of the gospel in this country.

The history of the church here is brief. Contacts were made through Brother Bakvis in the summer of 1951. In the following months Bible classes were held in the homes of Brethren Bakvis and Payne. In January, 1952, the first members of the church in Utrecht were baptized, and in November, 1952, Brother Adams moved to Utrecht to take up the work. By 1953 eight people had obeyed the gospel, but unfortunately through the influence of one who had been baptized but who had to do with Spiritism seven of the eight fell away. The one sister who remained is still a faithful member of the church.

The struggle for existence continued and this year (1956) has been the best in the history of the church. During the first nine months 12 persons have obeyed the gospel, and a more reliable class of people is now being reached. There are more contacts than at any previous time. In the gospel meetings this year with Brethren Richardson and Worgan new records have been made in every category of attendance. The attendance of non-members during these meetings has been specially encouraging, indicating the great need of pushing ahead with the work with all the power we possess.

Another goal that seems desirable is the "linking-up" of the Lord's work in Holland with that in other countries. From Haarlem and Amsterdam, Utrecht is the logical stepping stone in the direction of such a link-up. Belgium is but 85 miles away. To Cologne, Germany, it is but 110 miles. There is no church in Cologne, but that simply serves as a stepping stone from another direction—from Frankfurt, Germany. Cologne is midway between Utrecht and Frankfurt. What a wonderful thing it would be if we had sufficient gospel preachers in this part of Europe to establish contact between Holland, Germany and Belgium; Many of us now working in Europe hope and pray that we may live to see the day when true brethren in Christ will be shaking hands across the borders of these countries.

Truly, the city of Utrecht, located so strategically in the heart of this land, presents a field that is ripe for the preaching of the gospel. Utrecht is calling YOU! Will you come and help?

There is another interesting fact that makes the preaching of the gospel in the Netherlands so important. Because of the overcrowded conditions in this little country she must attempt to send as many people as possible to other lands which welcome immigrants—America, Australia, South Africa, New Zealand, etc. The Dutch school system takes this fact into consideration and so the Dutch children begin at an early age to study English, German and French. When Dutch people emigrate, they go speaking the language of the country to which they travel—(hence the interest in English Bible lessons). Should the church of the Lord become strong in Holland, it would mean that messengers of the cross would soon be traveling to many different countries in the world. (Acts 8:4). Already one member of the church in Haarlem has gone to make his home in Australia.

“The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”

Bringing Christ to Belgium

S. F. Timmerman, Jr.

The Kingdom of the Belgians is a small country lying in the lowlands of Northwestern Europe. About the size of Maryland, it has a population of 8,500,000, being thus one of the most thickly settled countries of the world. Its long and colorful history, its strategic geographical location, its commercial and industrial importance all combine to make it one of the most interesting nations of the continent.

The inhabitants of Belgium are of two different races and tongues. Those living in the northern and western part of the country are of Germanic origin and speak Flemish, while those in the southern and eastern sections are of Latin origin and speak French, as well as a "patois" called Walloon. The general temperament and mentality of these two peoples are quite different, but they rally around the royal family to form a compact and liberty-loving nation.



The S. F. Timmerman Jr. family. Belgian missionaries since 1947.

HISTORY OF BELGIUM

Known Belgian history goes back to the time of Julius Caesar and his wars with Ambiorix and the Belgae. Traces of the capital of this ancient tribe may still be seen at Tongres, where a large statue of this barbarian chieftain stands on the public square. Belgium has since been a part of the Roman, Frankish, Holy Roman, Austrian and Spanish Empires. It has more recently been under French and Dutch rule. The country won its independence from Holland in 1830 and set up its present monarchical form of government under Leopold I. During the reign of Leopold II this king acquired the Congo, in Central Africa, and gave it as a present to his country. In this way, Belgium came into possession of this fabulously rich territory, which is eighty-seven times the size of the mother country. King Albert is noted for his heroic defense of Belgian neutrality against the Germans in 1914-1918. The present king is Baudoin I, who rules the country through a parliamentary cabinet.

RELIGIONS IN BELGIUM

As might be expected, by far the large majority of the Belgian people are Roman Catholics. It is estimated that fully 90% of the population is of this faith. The political and commercial strength of the Catholic Church is formidable, but the constitution guarantees complete religious freedom. For this reason, other religious groups—Protestant, Baptist, Mormon, Adventist, Pentecostal, Aurorist and inter-denominational—are found scattered over the country, especially in the larger cities. Anti-Catholic literature may be freely distributed, door-to-door visiting is allowed, and permission may be obtained to preach on the streets.

The granting of such freedom, however, does not minimize the task of converting to Christ those who have been schooled in the traditions and superstitions of Catholicism. The customs of this religion are interwoven into the fabric of the social and economic life. Even when one's understanding has been somewhat penetrated by gospel truth, it is no small sacrifice to turn away from one's entire religious background, often giving up loved ones, friends and even one's job as well.

THE CHURCH IN BELGIUM

Before World War II, no effort had been made by churches of Christ to establish the cause in Belgium in modern times. The first

converts were made in 1947 as a result of correspondence between a young Christian, Dennis Piety, of Denver, Colorado, who had been stationed in Pepinster, Belgium, during the war, and a family who had befriended him. Brethren J. C. Vandervis, from Holland, and Otis Gatewood, from Germany, were present when the first baptism took place. Brother Vandervis continued to work with the small group of Christians in Pepinster until the summer of 1948, visiting them about once a month.

From the very beginning, the Sherman Street church in Denver became interested in sending someone to work full-time in Belgium. They arranged to support Brother S. F. Timmerman, Jr., who entered the country with his family in September of that year. The Timmermans have continued to labor in Belgium until the present time, their support having been transferred by Sherman Street to the Preston Road congregation in Dallas in 1952. They have been followed, successively, by Brother Donald Earwood and family, Brother Hilton Terry and family, and Brother J. L. Roberts and family, all of whom are still in Belgium at this writing.



For a new minutes of respite youths of Belgium and France mingle at Brother Timmerman's home in Belgium.

From the time of his arrival in Belgium, Bro. Timmerman

worked with two small groups in Pepinster and Liege. The first public meeting place was rented in Liege, a city of half a million, early in 1950 and the first protracted meeting was held there in May of that year. This church was augmented by the identification with it of a small group of Polish Christians who were found meeting independently and generally after the New Testament pattern, in Liege in the summer of 1950.

THE CHURCH IN LIEGE

Brother Earwood arrived in Belgium in June, 1951, supported by the church at Sparta, Tennessee. He spent three years in Liege before being replaced there by Bro. Roberts, in 1954. The Liege congregation has grown steadily in the past two years and now has a membership of near 30. It is a zealous, working group of disciples. Brother Roberts, who is supported by the Highland Avenue brethren in Memphis, is a faithful, conscientious worker and his wife is no less so. She has consecrated much of her time to the teaching of classes for children. They are in a large population center, noted for its coal, steel and chemical industries, and a great challenge is before them.

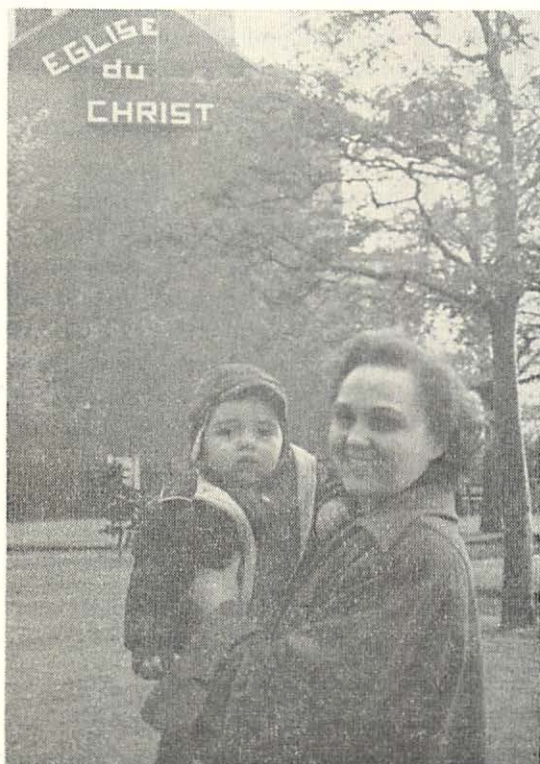
THE CHURCH IN BRUSSELS

Brussels, Belgium's capital city of a million souls, is also its geographical and commercial center. Brother Earwood and Brother Hilton Terry (sent out by the Polytechnic church in Fort Worth in 1952), went there in the summer of 1953 to begin a long-needed work. They finally succeeded in renting a meeting place on Rue du Trone in January, 1954. This little group has now grown to number around 15, and has progressed spiritually under the tutelage of Brother Terry. Brother Earwood started another work on Rue de la Filature in July, 1954, and there are now five or six members there. In view of its size and importance, Brussels needs more evangelists and more financial backing than it has had until the present time.

THE WORK IN VERVIERS

A protracted meeting was held in Verviers in July, 1950, as a result of which a small group began meeting in that textile center of 50,000 inhabitants. Brother Timmerman moved to Verviers early in 1952 and has since concentrated his efforts in that area. The

church has grown until it now numbers around 30 in membership. At the beginning of 1955, the church at Pepinster was merged with the congregation in Verviers. This combined group has a number of men who are capable teachers and leaders, and they have assumed a good share of the responsibility in the work. They have their own bank account and handle all their own expenses except for a part of the rent.



Before the church building in Verviers, Belgium. Sister Hall of Paris poses with adopted French son, Ronnie.

LITERATURE AND PUBLICATIONS

To facilitate the spread of the gospel in Belgium, a number of tracts and brochures have been printed (in French) on different subjects. All of the above-mentioned churches are also participating in the distribution each month of hundreds of copies of the monthly

publication "*Vie et Verite*" (Life and Truth) which is edited and printed by the brethren in France. Recently, brethren Roberts and Timmerman collaborated in the writing and publishing of a book of sermons, charts and helps designed to strengthen and instruct the members of the church. Most of the members are willing to help in the distribution of gospel literature.

METHODS OF REACHING THE LOST

In addition to the distribution of literature, various other means are used to reach those who may be interested in their soul's salvation. Gospel meetings, lasting usually from four to eight days, are held frequently by all the churches in Belgium. In this work the brethren in Belgium and France can assist each other because of the common language. Such meetings are highly advertised in newspapers, on wall-bills, through the mail, through printed circulars, etc., and often attract a number of visitors. A Bible correspondence course has also been prepared and offered free to all those interested and a good number of people from all over the country have enrolled. The most effective means of reaching and converting sinners, however, has been through personal contact and visitation. A certain amount of this has been necessary in almost every case of conversion.

WHAT REMAINS TO BE DONE

As can be seen by adding up the number of members who are now faithful in Belgium, only one person out of every 100,000 is a member of the New Testament church. Much remains to be done in the cities where churches are already established. Although the objective is to build up strong, self-supporting congregations, it will require many more years to attain this goal in most instances. Brethren in America who are supporting the workers in Belgium need to recognize this fact and exercise patience.

Besides, there are large areas in the French-speaking section of the country that have been untouched. An experimental meeting was held in Charleroi, a large mining and manufacturing center in southern Belgium, in October, 1955. The interest was fairly indicative of the opportunities there. In that one province there are some sixty non-Catholic groups already established, but no simple

New Testament church. The fields are also white in many other cities in that section, to say nothing of the entire Flemish-speaking area, where nothing has been done to plant the pure gospel of Christ. This area numbers four and a half million people and offers such cities as Antwerp (600,000), Ghent (400,000) and many cities of smaller size as ripe opportunities for gospel work.

To this should be added the 10,000,000 inhabitants of the Belgian Congo, where no evangelist from the churches of Christ is working. It is possible for those interested to secure the permission and help of the Belgian government to work in that colony.

The Lord's Work in France

Maurice C. Hall

The history of the Lord's work in France as he works through earthen vessels must begin near the close of the 19th century. Without doubt the Almighty has not been without witness in this land during these hundreds of years, but the first known work done among the French people to restore New Testament Christianity was done by a little-known converted Roman Catholic priest of royal parentage. This man, Jules de Launay, was born in Normandy in France about 1814. After he finished his early education he was sent to Rome to complete his studies. While there he became thoroughly disgusted with the errors of Romanism and decided to go to America. As best can be determined, he made contact with some brethren in the area of Detroit and was converted. Some time later he married a young Canadian woman, Ann de St. George Armstrong.

Jules de Launay was known to Brother J. W. McGarvey, who writes of him in *Lands of the Bible*, page 400, in these words: "We reached Paris at half past four o'clock on a pleasant afternoon, and drove at once to the residence of our friend and brother, Jules DeLaunay, whom we had requested by telegraph to procure rooms for us near his own."

According to a document procured by Brother Owen Aiken, an excerpt from one of our early British publications, Brother de Launay was sought after as lecturer and spoke frequently in England on Rome and Europe and America to encourage financially the work in France. This same document refers to his having been offered a professorship at Harvard University, which he turned down to come to Paris to establish the church.

Considerable insight into de Launay's work may be had by reading a monthly paper which he published in 1885 and 1886 under the name "*La Verite*." Copies of this periodical are to be found in the National Library of Paris. This paper was completely written by de Launay and it was printed near his home at 4 rue Beuret (15e). It is further worthy of note that the Christian Standard of

the same years noted baptisms reported by this preacher. "*La Verite*" is of a very scholarly nature, and one cannot fail to be impressed by the mental powers and learning of its author.

Research in the Mayor's office of the 15th postal region of Paris brought to light the fact that de Launay departed from this life the 24th of March, 1892, at 11 o'clock in the morning. At the time of his death he lived at 69 Ave. de Segur, Paris. The act of death states that he was a widower of a first marriage to Anna Elizabeth Goodale, then married to Anna Augusta de St. George Armstrong.

Wills filed with the French Government and kept in the Archives of St. Sulpice, Paris, show that at the time of his death at the age of 78 de Launay left two minor sons, named Paul and Gaston, and a 32 year old wife (widow) to mourn his death. Attempts to find trace of these two sons, or of the resultant work of Jules de Launay have been fruitless, nevertheless it is believed that some of his family still reside in France and that further research will uncover more information on this pioneer.

Word has come that the British brethren tried to establish a work in Paris near the turn of the century, but no information is available on this effort.

One must jump over a half-century to 1945 to get another lead on an effort to establish the church in Paris, and in France. Brethren of the United States Military Forces preached in at least two localities. Among these men were Max Watson of Austin, Texas, (stationed in Paris area), and Leroy Epps of Waxahatchie, Texas, (stationed at Marseilles). The latter brother, with others, taught a former Catholic priest named Daniel Dreyer-Dufer. He was baptized and later brought to America to teach language laboratories at Abilene Christian College. The purpose of this move was that this brother might gain a good knowledge of the Bible, and might later return to France as missionary teacher. This effort proved fruitless when Dufer departed from the faith.

Through this ex-priest and others word was received of a group meeting in Strasbourg, France that was very close to the truth in most points of doctrine and life. They called themselves "Christians" and their only desire was to "restore the church of Christ." They met in the "Salle de la Bonne Nouvelle" (Hall of the Good News). Visits with these brethren have not as yet produced harmony on such

matters as the Lord's Supper and music in the worship. To this writer's knowledge there were no long-term results of the work done by the servicemen in France during and after the war.

From 1946 to 1948, in Germany, serving in the Occupation Forces of the Army was a 28 year old captain, Maurice C. Hall, who paid a visit to France with his family. He had traveled in the Philippine Islands and in most of Europe; the devastation of war had left its mark. He had felt deeply the influence of Otis Gatewood and Roy Palmer and had been among the first to worship in the newly organized meetings in Frankfurt, Germany. He had toured Italy with Brethren Gatewood, Paden and Hatcher as they looked out that field. By 1948 Hall was prepared to leave the army career and to dedicate his life to preaching the gospel. After completing the B. A. degree at Abilene Christian College, where he was greatly inspired by his association with Professors Schug, Treat and Miller, he and his fellow-student Melvin Anderson decided to go to Europe, to France to work for the Lord. The Northside church in Abilene, where the Halls worshiped, permitted these two brethren the use of their building one Sunday afternoon in the spring of 1949. Speeches and exhortations were made by several interested individuals, including Olan Hicks, then editor of the *Christian Chronicle*, and J. W. Treat of Abilene Christian College. After Maurice Hall and Melvin Anderson had spoken a contribution was taken toward the travel fund of these brethren and the effort to bring Christ to France had begun.

From July to November of 1949 these two brethren preached all over the Southwest, Midwest and the South to gain support for their families and the work. The North Park church in Abilene determined to underwrite and partially furnish the support of the Melvin Andersons, and the church meeting on Cleveland Avenue, Wichita, Kansas, determined to send the Halls, being helped by numerous other churches.

In November, 1949, these two families arrived at Le Havre on the S. S. America. They were greeted by five American Christians: J. Lee Roberts, an art student from Fort Worth, Texas, William Green, professor of classics, University of California, doing research in Paris and in other parts of Europe, and the A. E. Clampitt family (Brother and Sister Clampitt and their daughter Margaret, who later married J. Lee Roberts—they are now missionaries in Liege, Belgium).

The next Sunday a group of Americans, about 12 in number, met in the home shared by the Halls, Andersons and later Brother Roberts at 22 Rue Louis Blanc, Pre St. Gervais, Seine. This was the meeting place of the church for several weeks. By the time that the group was numbering 15 a rented room was found at 84 Rue de Grenelle. This space could be rented on an hourly basis. It was here that the church held its first revival with French-speaking American evangelist S. F. Timmerman of Pepinster, Belgium, doing the preaching. This meeting resulted in five baptisms. It was well supported by the American Christians. From this moment forward French services were held. Contact was made also with other prospects from the north of France. Several meetings were held by Brethren Hall and Anderson. At last a few were converted, and Brother Anderson continued going back and forth on the train each Lord's Day to preach for them. Services were begun at Sceaux, near Paris, and meetings were held in Sevres and Brunoy. Some were interested and some converted, but never enough to form a small church. They came into Paris for worship.



Brother and Sister Hal Frazier, preacher of Orleans, Brother L. E. Cranford of Nashville, Tennessee, Brother and Sister Maurice Hall of Paris on terrace of Hall home in Paris suburb.

In the fall of 1950 the brethren decided that a permanent meeting place which could be advertised and which would be available at all times was most necessary to the growth of the work. A lease was bought on a third floor of an old building in the 9th postal section of Paris. This is the red light district of Paris. (Insufficient funds forced the mission workers—against their better judgment — to put up with this location.) This property has served the church for the past six years as both office and meeting place. It is located at 11 Rue des Martyrs, Paris, 9e.

By the time that Brother J. Lee Roberts had seen the workers through the early stages of learning the language he felt the need of further training, so he returned to America to study. Soon afterwards Brother Owen Aikin came to work in Paris. The Aikin family was well qualified for this work. They had previously worked in Oregon, Idaho and Washington. They have done an outstanding work and continue to do it. This family came supported by funds given and received by the brethren at Cleveland Avenue, Wichita, Kansas. In 1952 the Halls returned to America due to Mrs. Hall's health, leaving Brother Aikin and a young convert, Epi Bilak, to carry on in Paris, Brother Anderson to work in the North of France.

A few months later additional workers came to swell the ranks. In January of 1953 Donald Daugherty, supported by the Danville, Illinois church, and Floyd Davis, supported by the Westside church of Cleburne, arrived in Paris. While there they learned French and helped out greatly in the American church and worked to start a group of Americans in Orleans to meet. This accomplished, Donald Daugherty moved to Orleans, and Floyd Davis moved to help Brother Anderson in the North of France. It should be said here that much time and effort has been expended by the missionaries to help the military congregations either by teaching or by preaching. This has been especially true in Paris, Laon, Chaumont and Orleans. These groups have in turn helped others to start meeting on other military bases. Military churches are now meeting, besides the places mentioned above, at Etain, Nancy, Chateauroux, Royan, Rochefort, Camp Bussac and Chinon.

During Brother Hall's forced absence from the work he traveled considerably in America to encourage support of the work and to raise some funds toward a permanent meeting place. In 1953 Sister Hall's health had improved sufficiently to permit their return. This

was effected in September of 1953. They brought with them another worker, C. E. Wilson and family, supported by the Lamar Ave. Church of Christ in Paris, Texas. The Wilson family worked principally with the American group in Paris and in Chaumont. In 1955 they returned to the States due to a chronic illness of their son.



This seven-room home and surrounding land will be the center of a camp for children to be begun this year by the Paris congregation. The building, owned by a French brother, will be furnished to us on a non-rent basis.

The Aikin family was brought home in 1953 to report on the work and to enjoy a period of rest. During this several-months period the Aikins traveled over the United States raising funds for printing tracts and gaining help to erect a building in Paris. These funds were not forthcoming in sufficient sums to permit the building, but a building fund was started in both the States and in France to buy or erect a building.

Many articles and letters were written during 1956 to encourage help to this building project. Finally, with the return of the Hall family for a rest and report, a fund was completed which permitted the purchase of a nice piece of property, formerly an automobile

showroom, which is at this moment being investigated by the architect prior to beginning the work of remodeling. This property, which included a nice apartment on the second floor, will have space for an auditorium seating 200 persons, three classrooms, restrooms, baptistry on the ground floor and space for the American brethren on the second floor, with room there for two classrooms. It will be ready for occupancy by the end of 1957. These new quarters are located at 4 rue Deodat de Severac, Paris 17e.

The brethren in Orleans are very fortunate to have an excellent meeting place at 7 rue Eugene Vignat. Those in Lille occupy quarters at 32 Rue Thiers. The church in Chaumont is meeting in a rented storeroom at 6 Rue de Trufusse. The church meets in Ecaillon (Nord) in the home of Brother Andrejewski, and in Nancy at the Hotel Excelsior.

Workers who have come to take the place of some who have gone home or to begin new work are Brethren Robert Grigg, supported by the Broadway church of Houston, Texas, who is working in Lille; Farrell Till, supported by churches in southern Missouri, who is laboring in Nancy; and Hall Frazier, supported by the church in Danville, Illinois, now at Orleans.

There are two native French workers doing full-time evangelistic work now. Brother Richard Andrejewski, recently returned from two years study at Harding College, is working at Bruxelles during the leave to the States of the Hilton Terry family. Brother Le Cardinal, the father-in-law of Donald Daugherty, is preaching in Paris, and promises to become an outstanding servant of God.

As the preachers become more accustomed to the mentality of the people with whom they labor and with the language in which they preach, as new workers are recruited from among the French converts, the religious liberty permitted by the nation of France can but lend itself to the establishment of many fine and strong churches in France.

Though the work in France has not had the immediate mushroom growth experienced in some of the other fields, it has enjoyed an ever widening circle of influence that is encouraging. Among such converts is Julian Enguidanos, formerly a Jesuit seminarist, who heard the truth in Paris and now serves as Professor of Languages at George Pepperdine College, Los Angeles, Calif. Michael Arcy, a native Hungarian, returned to his country after having been con-

verted in the northern part of France. He writes that he has already had the opportunity of preaching to his people in his native tongue. Epi Bilak, a Russian-, Polish-, German-, French- and English-speaking Ukrainian, will soon complete his work as David Lipscomb College. He plans to return to France where he heard and obeyed the truth, to take that truth to the many refugees of the Iron Curtain countries living in France, then later if God permits beyond the Iron Curtain.

Another example of the influence of the French work was in the conversion of a Beirut, Lebanon, doctor, head of the Municipal Health of Beirut, Dr. Majdalani returned to his native land to perform a double mission—cure the body while he cures the soul. Great hopes are held for the final results of the Correspondence Course in French which is being studied by several hundreds of students in many nations of the world. Only God knows the eventual results of your efforts in sending the gospel to the nation of France.

REPORT ON TOURS

The meeting at Tours, a city of about 80,000 some 150 miles



Building in which meeting was held in Tours, France, in September, 1957. City granted use of ground floor on no charge basis. Though no contacts in city, average of sixty-seven French visitors per service.

southwest of Paris, was held from Tuesday, Sept. 3, to Friday, Sept. 6. With the aid of slides which Brother Hall made in the Holy Land a series of four lessons covering the entire life of Christ was presented. These slides are a sure means of drawing a crowd and many spiritual truths are presented during the series. The attendance at Tours was as follows: Tuesday 44 visitors, 47 present; Wednesday 75 present, 72 visitors; Thursday 86 present, 83 visitors; and Friday 61 present, 58 visitors.

As a result of this meeting a former denominational preacher and family were converted. We believe that soon he will be ready to serve the Lord in the more perfect understanding of his will. He speaks French, Dutch and English. There were several others who signed up for the correspondence course and to receive our monthly paper—*vie et Verite*.

A meeting (during the next 60 days) to follow up these contacts is being planned with Brother S. F. Timmerman preaching, and we believe that such a meeting will consolidate the work and result in a New Testament church being started at Tours. Brother Richard Andrejewski and Brother Le Cardinal are planning on going to Tours once each week to help out with a Bible study. This meeting was held in the Hotel de Ville (= City Hall).

REPORT ON CHATEAUXROUX

Nestling in the plains of France, about 150 miles directly to the south, is a town of some 35,000 people called Chateauroux. Having already a military group of considerable strength meeting, our believing brethren among the GIs, like ourselves, were interested in seeing work begun among these French people. Brother Le Cardinal and wife gave out invitation cards announcing the meeting. Fifty large billboard signs were put up to encourage this meeting. A newspaper ad and article appeared in the daily newspaper. The military personnel brought in goodly numbers of friends. There were 54 present Tuesday, 69 on Wednesday, 61 Thursday, 67 on Friday. Fifteen signed up for both the correspondence course and the *Vie et Verite* monthly.

As a result of the interest manifested in the meeting Brother Richard Andrejewski has been invited to move to Chateauroux to work toward the establishment of a church in that area. Brother Le Cardinal has been asked to come there to remain with him for a time

to help him in this work. Here is one area where the American military personnel are greatly respected and loved in general and especially the Christians, and where much good will surely come from their friendships with French people.

PLANS FOR THE FUTURE

God being our help and our strength, we will hold two such meetings per month as long as the funds are available. The next one will be in Reims, in "La Salle des Fetes," 17 Boulevard de la Paix, Oct. 21-25. Reims, a city of over 100,000, was the place of the baptism of Clovis in 496 and became the authorized place for consecration of the kings of France. In 1429 Joan of Arc was in Reims when she had Charles VII consecrated for the throne of France.

The meeting will be held in the shadow of the ornate Gothic Cathedral of Reims, world famous for its rose window and rich ornamental style. The Lord willing, we shall be in Le Mans at the "Salles des Concerts" five nights likewise, then at Rouen, and at Amiens, each for five nights of meetings.

Brethren, look at the map of France. What has been done in Tours and Chateauroux can be duplicated in 25 French cities such as Bordeaux, 250,000; Nice with 235,000; Nantes, 210,000; Toulouse, 285,000; Lyon, 470,000; Marseille, 700,000, not to mention two dozen other cities of France with about 100,000 population.

They of Italy . . (Heb 11:24)

Cline R. Paden

It takes a heart that has been touched and tendered by the teachings of Christ to walk across the carnage and pillage of war and yet see only the spiritual needs of a nation. Flying shrapnel and falling debris are not the only things that inflict their ugly wounds on the battlefield. Wounds of far deeper consequence are often opened in the heart and conscience of those who know of a better way. One can stand and look upon cities that have been turned into Bomber targets and houses that have become pillboxes and pass it off by saying, "This is war"; he can trample across devastated farm lands and burned out forests and factories and explain it all by remembering "all is fair in war." But no one who has the spirit of Christ can see teeming millions of priest ridden, image-worshiping peoples groping about as in Stygian darkness and remain impassive. Several of our brethren found themselves in the bitterest fighting of the Italian campaign and they were wounded in body and in spirit. Some of them vowed that if in his providence he would guide them safely through the war they would return to Italy after the cessation of hostilities to take up the spiritual "arms of our warfare" and wage war against the spiritual ignorance that prevailed there. Since these were not the soon-to-be-forgotten prayers of scared soldiers, the Lord heard those prayers and did providentially see them through the conflict. And these brethren kept their vows.

This, then, is a story that begins and ends with God's providence.

From 1946, when plans began to be formulated for this work, there were many doubtful opinions expressed about the advisability of such an undertaking. More answers than were then available were thought necessary for the making of workable plans, and a fact-finding trip to Italy was made in the latter part of 1947 by Brother Bill Hatcher and the writer. We were joined in Switzerland by Brother Otis Gatewood and Brother Maurice Hall both of whom accompanied us on our survey tour. The facts that were learned on this tour did much to stimulate interest in the project; but even

among brethren who were actively interested in the undertaking there was the feeling that the Italian government, influenced as it is by the Catholic Church, would never permit the church of Christ to send a group of missionaries to Italy for the purpose of establishing the church on Italian soil. Many felt, and many said openly, that they should "not invest in the experiment."

By the end of 1948 all that could *humanly* be done to get this work under way had been done. Thirteen Americans and one Italian war-bride were packed and ready to go. Applications had been made out for each one and presented to the Italian government's Consul General in New Orleans, La. He had told us by letter that visas would be required for our going to Italy, and when applications for visas were finally presented to him, all we could do was wait and pray. Requests were sent to several "church papers" for special prayers for the group, that somehow a way would be opened up for our entry into Italy.

When all human resources had been spent God in his providence provided the opening. In 1947 the Italian government required of us that we obtain a tourist permit for the survey tour. In 1948 in an effort to attract more tourists, Italy did away with the need for the tourist permit. In fact that new regulation figured rather prominently in our entry into Italy, for the Italian consul made the mistake of saying to our travel agent, "Tell your clients to proceed to Italy, a new ruling has obviated the necessity of obtaining visas for Americans going there."

The Italian consul made a mistake here. Only tourist visas were no longer required. But we, believing that he knew whereof he spoke, sailed from New York harbor on January 4, 1949. We had been in Italy a month before the Italian government discovered their mistake. And we are ashamed to say that we had been there several years before it dawned on us that it was the Lord who had made it possible for us to get into the country. We could not have gone to Italy any other way. That is why we have come to consider the mistake made by the consul as the working of God's providence.

Landing in Italy before the program of post-war reconstruction had restored the buildings destroyed by war and seeing the care-free smile on the face of the people was a shocking experience to most of us—especially to the wives. Unloading our belongings at the port of Naples and finding our way to a hotel through long lines of beg-

gars left many of the wives in tears. They thought that the prospects for reaching these people with the gospel was a hopeless one. Nor did they relish the thought of living in such an environment. We can look back upon that first night now and smile. We would welcome the opportunity of working again, even among the "Napolitani."

First efforts to establish the church in the city of Frascati were successful. But success brought trouble. Our work completely took the opposition by surprise and the energetic methods employed by the missionaries completely stripped the slower moving priests of the advantage that numerical strength gave them. The Capuccini monks were our chief adversaries in the Frascati area, and from two to a dozen of them attended many of the Bible classes nightly.

Saturday afternoons would see all the workers come together for a business meeting. The number of Bibles distributed, the number of classes conducted, the number of baptisms administered, the number of miles registered on the jeep were all reported. It was thrilling to hear of the many efforts being crowned with success under the most violent opposition at times. Perhaps you think it strange to see us list the number of miles registered on the jeeps in the same category with baptisms and classes conducted. But there is a reason. With the two jeeps our only means of travel and with seven gospel preachers depending on them for transportation it almost required the wisdom of Solomon to know how to tabulate the expense of operating these two vehicles. Each preacher using the jeeps was charged so much per mile. This he paid out of his own pocket since funds for such were not available from any other source. Gasoline was 90 cents per gallon, and it depended on how much work a man had done during the past week as to how well he ate during the next. With each of the workers conducting from eight to 10 classes and with some of them driving great distances one can well imagine the tremendous cost to the worker the one item of transportation was.

Workers and their supporting congregations were: William C. Hatcher, supported by the Hayes Avenue church in Detroit, Michigan, with aid from other Detroit churches; Jack McPherson, supported by the church in Nocona, Texas, with aid from other congregations; Dayl Pittman, supported by the North Beach church in Corpus Christi, Texas, with other congregations aiding; Harold Paden, supported by the Eastside congregation in Lubbock, Texas, with aid from other churches; Wyndal Hudson, supported by the Sea-

graves, Texas, church, with help from other churches; Gordon Lin-scott, who went to Italy to study under the G. I. Bill, and was later supported by the Skillman Avenue church in Dallas, Texas; and the writer, supported by the Crescent Hill church in Brownfield, Texas.

Major difficulties in every phase of our work were experienced during the first year of operation. Violence flared in practically every locality where the church sought to establish itself. Rioting, flying stones, pandemonium, barricaded buildings and even bombings and police raids kept the workers in an almost continuous state of shock, but it also advertised the meetings and increased the attendance after the violence was curbed by the always late-arriving police.

In December of 1949 four major problems faced us: (1) On December 9th the government informed us that we would now be required to obtain an unobtainable license to continue our relief program that had created so much good will among the people of a wide area. Before we were able to stop the sending of packages by telegraphing the Gospel Advocate, the Firm Foundation, and the Christian Chronicle of the new ruling, more than 1,000 packages had stacked up in customs and in intervening months they began to rot in the humid climate of Rome.

(2) Four days later a mob of 4,000 men armed with sticks and stones sent Brethren McPherson, Hudson, Hatcher and Pittman scurrying for cover, as they attempted to reach a regularly scheduled class in Castelgondolfo.

(3) A week later police succeeded in closing the Orphans' home which had been under threat of closure for more than three months. All the boys were sent away.

(4) A week and a half later our visas expired and the Minister of the Interior, Mario Scelba, declared that the church of Christ was a Communist front and that its American missionaries would not be given extension of their visas.

Fears that our work would be completely stopped were shared on both sides of the Atlantic. These fears touched off a virtual avalanche of letters and telegrams of protest which descended upon Washington, D. C. Senator Tom Connally told us that he had received as many as "ten thousand letters and telegrams a day for a while." This show of sympathy and strength brought the right kind of pressure on the Italian government and caused them to back down on the harsh stand they had taken against us. Later in January our

visas were renewed and still later the Orphanage was allowed to be reopened. A temporary respite had been won.

News of our difficulties began to flood the magazines and newspapers of Italy, bringing a deluge of appeals for information about the church from every quarter. When 40 letters had been received from Milan, Brethren Harold Paden and Sandro Corazzo went to answer them in person. Some of the people were baptized and they decided to remain in Milan. A man wrote from Cosenza to tell of the local priests' having taken their golden Madonna from around the altar and replacing it with a brass one, and extending an invitation at the same time to "come establish a church based upon the New Testament." Brother Salvatore Puliga went and has since established three churches in that area. By invitation the church spread from one end of Italy to the other. One man, perhaps inspired by the 1950 Catholic "holy year," wrote that he wanted to walk from his city—to Frascati—a distance of over 400 miles—as a sort of pilgrimage which would end in his baptism.

Aside from the hundreds of letters that came from Italy and from many other nations of Europe (correspondence with a priest in Portugal resulted in his coming to Rome to be baptized) there were many who came in person to talk with us. Some of them came representing a group of interested parties. One such man came to us from Genoa asking for someone to begin work in that city. We were sorry to disappoint him; but we did furnish him with the address of the nearest congregation to him, Milan, about 100 miles away. Some time later this man was in Milan and on a streetcar he struck up conversation with a distinguished looking gentleman who sat beside him. At length the conversation turned to religion, and finally to the church of Christ about which both had read in the newspapers. The man from Genoa told of his visit with us in Frascati, and told the man sitting near him that there was a congregation of the church of Christ in Milan. "I have the address of the church of Christ here in Milan, if you want it," the Genovese said. "I'd like to have it," the other replied. The man from Genoa produced the address and gave it to Fausto Salvoni, who was destined to be one of the greatest preachers of the church of Christ in all Europe. It was a happy day for the cause of our Lord when these two total strangers providentially met.

The difficulties we encountered in trying to remain on the field

made obvious the need for a training program for native workers. Little time was lost in getting this program under way. Before we had been on the field three months we began looking for material for this effort. Brother Sandro Corazzo, supported by the Grand Avenue church in Sherman, Texas, for over seven years, present preacher for the church in Rome and editor for the past three years of *Il Seme Del Regno*, our monthly publication, was among the first to enter our training program. Others who have studied with us and who have for some time been acquitting themselves admirably in the work are: Aurelio Nori, ex-friar, supported by the church in Winters, Texas; Salvatore Puliga, supported by the church in Jackson, Mississippi; Franco Coco, one of our interpreters, supported by the church in Sweetwater, Texas; Rodolfo Berdini, who was fired from the Ministry of the Interior for becoming a "Protestant," supported by the Hayes Ave. church in Detroit, Michigan; Vincenzo Ruggiero, ex-Baptist preacher in Rome, supported by the church in Compton, California; Dario Maffei, ex-Baptist preacher and great personal worker, supported by the Fort Worth and Jax Street church in Midland, Texas; Gian Luigi Guidici, cousin of Aniceto Sparagna, whose conversion led to Sparagna's conversion, supported by the church in Colorado Springs, Colorado; Ernesto Sala, supported by the church in Roswell, New Mexico; Antonio Buta, holder of a doctor's degree in philosophy, now preaching in Messina, supported by the church in Baytown, Texas; Francesco Scarfi, ex-Adventist preacher, presently preaching for the church in Catania, Sicily, supported by the Highland church in San Antonio, Texas; Ugo Monaco, ex-Baptist preacher, preaching for the church in Genoa, supported by the church in Bellflower, California; Raffaele Paone, ex-priest, ex-Methodist preacher, preaching now for the church in Padova, supported by the church in South Gate, California; Italo Minestroni, ex-priest, preaching for the church in Bologna, supported by the church in Lamesa, Texas; Gilberto DeLuca, great personal worker, supported by the Southside church in Midland, Texas; Leo Luca Bonano, ex-Pentecostal, supported by the church in Burbank, California, now preaching for the church in Alessandria; Lido Petrini, recipient of much persecution, ex-priest, supported by the Preston Road church in Dallas, Texas; Luigi Lisi, ex-First Christian, preaching for the church in Trieste, supported by the church in Cross Plains, Texas. Others are studying now on a sort of Paul-Timothy

basis with an American evangelist. Most of the credit for a successful work can be attributed to the wonderful way in which these men have worked in the Lord's vineyard.

In 1950 the Italian government relaxed its restrictions long enough to permit Brethren Carl Mitchell, Howard Bybee and Melvin Pownall and family to enter the country. New workers meant new strength, and possibilities to go into new areas previously unworked. Soon a string of congregations stretching from Como up near the Swiss border all the way down the Italian boot, more than a thousand miles by winding mountain roads, were meeting for work and worship. Even on the island of Sicily churches were springing up. Brother Melvin Pownall moved into the industrial city of Turin (Torino) and established a good work. It became a radiating center for operations in the smaller cities around. Brother Carl Mitchell moved to Florence, the cultural center of Italy and with Lido Petrini began the task of evangelizing that area. Shortly after the beginning of that work Brother Wyndal Hudson started the work in the Leghorn-Pisa area. Howard Bybee had a good beginning in the university city of Padova (Padua) by this time. Brother Carl Hecker and wife came to Frascati in 1952 to take over the operation of the Home.

But the period of relative quiet during which the church was growing rapidly was brought to an abrupt end in September, 1952. The church was closed in Alessandria one week and in Rome the next. The order was reported to have been sent to all the "commissariati" in Italy where the church was located to close down the meeting places and to post guards before the entrances to prevent worshipers from entering. Again the future of the church was in doubt. And again, by the grace of God and the active part played by the American brethren the difficulties were temporarily cleared up. Additional doors of opportunity were opened up through this controversy, and as many as we had facilities to take advantage of were entered.

In 1951 the Italian government permitted five more workers and their families to enter Italy, at the same time denying visas to Dayl Pittman (who had been in Italy with the original group but who had been home for a while) and David Lavender. Pittman returned to the States, and Lavender went into Trieste, which was then occupied by the Allies. There he obtained a visa without difficulty. Paul Rogers of Texas City, Texas, later joined him in Trieste and

obtained a visa just before the territory of Trieste was returned to Italy.

The five men who obtained visas from the Italian government in 1953 were Gerald Paden, supported by the 10th and Broad Street church in Wichita Falls, Texas; John Butts, supported by the church in Nashville, Tennessee; L. V. Pfeiffer, supported by the Preston Road church in Dallas, Texas; Wyndal Hudson, supported by Glenwood church of Tyler, Texas, (Hudson had returned home for a brief stay and was permitted to return with a visa); and Bernard Howell, supported by a church in California.

Brother John Butts with Aurelio Nori went to Palermo, Sicily, and has succeeded in establishing a strong congregation in Sicily's largest city. Brother L. V. Pfeiffer moved with his family and with Brother Italo Minestroni into Bologna, Communism's capital city in Italy. Bernard Howell with Franco Coco at his side went into Genoa to at last answer the calls that had come from so many in that city. Gerald Paden stayed in Rome to assist with the gigantic task of attempting to establish the cause in Catholicism's capital city, publishing *Il Seme Del Regno* on our own printing press (which formerly belonged to the Vatican) and of learning some of the technicalities of dealing with both the Italian and the American governments. The handwriting was already on the wall for the writer, and plans to oust us from Italy, later successful, were already well under way. About this time Hilliard Story, whom the Italian government chose to be our replacement, made his application to go to Italy.

A two year running legal battle over the right of the church in Rome to post a sign was the next major problem. Though without doubt the controversy over the sign removed us from the scene of action we believe the good that was done far offsets any loss that may have been incurred. Sweeping reforms concerning rights to advertise, to post signs and to put up posters advertising church services were gained by these struggles. The right to assemble and the right to preach without recognition from the government are some of the by-products of those costly court battles.

Today the church stands on the brink of a great period of growth. The infant church has begun to walk, to flex its own muscles and to make its imprint felt upon the history of present-day religions in Italy. The Protestant groups in Italy, which at first joined the Catholics in opposing us and who, when they later saw

that we were gaining freedoms for themselves as well as for us, swung their sympathies behind us, have once again begun to warn their people of the church because we have converted so many of their members and preachers to the truth. Catholics, who have used a dozen different tactics against us, have recently lost another of their weapons — their legal arm which made use of Fascist laws—and may now turn again to employ the violence and bloodshed that characterized their opposition in the beginning. They are not expected to take continued reversals for their cause and continued growth of the cause of the Lord while lying down.

In the first six months of 1956, one hundred and forty persons were baptized and 12 new congregations were established. The church is now able to count on more than 800 faithful members as we go into the eighth year of operations in Italy. The Lord has truly blessed us.

With this faithful number already in the fold and with 25 native preachers able to forcefully proclaim the gospel, with a congregation already in practically all the major cities, with over a thousand enrolled in Bible correspondence courses, with a printing press of our own to aid us in getting the gospel to many through the printed page, with an orphanage in which 35 boys live in hope through which we can demonstrate that we believe in practicing Christianity as well as preaching it, with a half dozen noble gospel preachers from this country on the field, with the love for the lost in their hearts, with the truth of the Lord by their side, and with his guidance to lead them we face the future with confidence and glance backward only long enough to be sorry for our mistakes and to be humbly grateful for his wonderful providence.

Opportunities in Austria

Bob Skelton

Amidst the mountains and rivers of south central Europe is the country known as Austria. It is located mainly between Germany and Italy. However it also borders on the countries of Switzerland, Czechoslovakia, Hungary and Yugoslavia. It is also one of the smaller countries of Europe, being about the size of the state of South Carolina. But within its borders live 7,500,000 people. They are mainly an agricultural people, and are very proficient at it, though many of their methods are of past times. As you travel through the country you may see a yoke of oxen pulling a wagon or plowing. When it is harvest time you will see the men and women in the fields with their sickles harvesting the wheat and other grains as did their ancestors of many years ago. Every now and then, though, you will see a modern tractor that is diesel-powered or a hay-baler or a threshing machine. Slowly but surely their farming methods are being brought up to date. In some ways they are ahead of us. Land erosion is unknown and they manage to produce good crops on the same fields year after year. Every available inch of land is used including hillsides that look unfarmable. They are a very industrious people.

Austria was not as much destroyed as her neighbors of Germany and Italy during the last war. The rail centers and bridges were the main targets of the British and American planes. The main evidence of damage now is the many new buildings that stand where old ones were destroyed. The people have worked hard and have made great gains in restoring their country since the war came to a close.

As well as can be told, civilization in Austria dates back to about the third century B. C. when the Celts moved in. In this part of Austria salt was the attraction and the holding power. Then about the first century A. D. the Romans moved this far north and maintained Salzburg as a Roman outpost. The oldest known meeting place of Christians in this section of Europe is here in Salzburg, dating from about 350 A. D. Some say the Roman soldiers brought Christianity to this section of the country, but this is debatable.

Salzburg became known as Salzburg in about the seventh century and for many centuries was under the control of Roman Catholic bishops. In about the sixteenth century the Austrian Empire was born and remained a monarchy till after World War I when it was separated from Hungary and became a republic. In 1938 it was overrun by Hitler, then occupied by the four powers till December of 1955 when it again became a republic. It is now an independent neutral nation.

As far as religion is concerned, the Catholics are by far the majority and the Catholic party is now the controlling party in power. To cite Salzburg as an example: there are 32 Catholic churches and one Lutheran. During the time of the Lutheran Reformation the Catholic Church was almost extinct. Then about 1000 Jesuit priests were imported into the country and the tide was turned to the opposite direction. Austria is a Catholic country. It is not dominated however by the Catholics as some countries are. There are many minor sects trying to get a foothold in Austria. The Baptists, Seventh Day Adventists, Mormons, Christian Scientists and Jehovah's Witnesses are all at work in the country. There is freedom of religion in Austria.

There are four major cities in the country. The capital is Vienna, lying almost on the Czechoslovakian border with a population of over 2,000,000 people. The next largest is Graz, situated close to the Yugoslavian border with about 300,000 population. Then in central Austria is Linz with about 200,000 population, and here on the German border is Salzburg with over 100,000 in population. Other important cities are Innsbruck and Klagenfurt each with close to 100,000 population.

THE BEGINNING OF THE WORK IN SALZBURG

In the latter part of 1952 several soldiers stationed in and about Salzburg were coming to Munich—some 100 miles—for worship with Brother Bob Hare and others. With Brother Hare's encouragement and aid they started meeting in one of the theaters controlled by the occupation forces during that same year. Hare preached for them once a month when possible, the GI's carried on the rest of the time. The next year they planned work among the Austrian people themselves. In March, 1953, Otto Miller, one of the early converts in Salzburg, and Hare held a meeting in Salzburg, baptizing three. Later seven other Austrians, six Yugoslavians, one Russian, one Czechoslovakian, one German were baptized. Some of these con-

verts, refugees, moved later from Salzburg, so when my wife and I arrived in Salzburg on the 24th of February, 1956, we found only some six people meeting. But we found the work in as good a shape as could be expected considering the fact that there had not been anyone to look after the work for some time.

With the generous help of GI soldiers and others a building has been purchased at Schumacher Street, No. 5, valued at \$8,000 and seating 85 people. Situated in a fine residential section of Salzburg, it has fine prospects for the future.

Most of those reached thus far have been refugees. Among those baptized are ten Austrians, six Yugoslavs, one Russian, one Czechoslovakian and one German. Some have later emigrated but as far as possible we have followed up with these to find churches for them where they have emigrated.

THE NEED IN THE REST OF AUSTRIA

Austria is insignificant as far as military value is concerned or the occupation would still be in progress. It is insignificant from a political viewpoint or the Russians would never have signed the peace treaty. But we are persuaded that from the viewpoint of the church it is most significant because of its location. Located between Germany and Italy it could form a bridge between the churches in these two countries and thus play an important role.



First let us talk about Austria itself and its needs. Look at a

map of Austria and notice how the four main cities are located on the map so that from a church in each the rest of the country could be covered effectively. Vienna is located on the eastern border, then Salzburg is located on the western border and about halfway between in the city of Linz. Then centrally located in the south is the city of Graz. The only section this would not cover is the southwestern part which extends underneath Germany to the border of Switzerland. A church in Innsbruck could cover this area. From five well established churches it would be possible to cover the entire country in time. Of course it could not be accomplished overnight, nor in a year or two, but it can be done, it must be done. Seven and a half million souls are involved.

Linz, located in central Austria on the Danube, is one of the most modern cities of Europe. If one did not hear the language being spoken he could almost believe he was in an American city. This city was in the American zone during the occupation, therefore many nice apartment houses were built. Living quarters would present no problem. Where is the man that will accept the opportunity to come and work in this city of 200,000 lost souls? The sacrifices would be few, the opportunities are unlimited. Where is the church that will underwrite the cost of a work in this city?

Vienna is also located on the Danube but in the extreme eastern part of the country. Here is a wonderful old city but now quite modern and very beautiful, preferred by many over Paris. It is a city composed of two and a half million lost souls. Words are not available to tell of the opportunities that await a worker in this city. There is enough room for a half dozen workers. Where are they? Who will send them? For too long preachers have considered it a sacrifice and burden to make their home in a foreign country. To take up semi-permanent residence in one of these cities is a privilege not extended to many. To learn a new culture and a new language, though for sure it is difficult, is nevertheless a wonderful opportunity and privilege.

It has not yet been my privilege to visit the city of Graz, but I am told the weather there is much better than in this part of Austria. Here the summers are very rainy but in southern Austria they are very fine and full of sunshine. This city also offers a great opportunity and privilege.

Salzburg is one of the oldest cities of this part of Europe, dating

back to before the time of Christ when it was known as Juvavum. Christians have been meeting here since the middle of the fourth century and then in about the seventh century the Catholic monastery was first built. For many years the Christians met in secret and many were beheaded when discovered. The present opportunities here are unlimited. We pray that God will give us the wisdom to use them to the best advantage.

*Because of Austria's proximity to the "Russian Satellites" and because of Austria's neutrality this land offers a fine opportunity for religious penetration into the Soviet dominated countries. For many years now the Communist ideology has been penetrating, by hook or crook, into the thinking and ideals of many peoples in many lands. Is it not proper that true Christianity should begin to penetrate with its far greater, divine power and word into the hearts and souls of the millions who sincerely desire to do God's will behind the "Iron Curtain"?

As much as some American Christians would like to enter those fields, yet all of them would have many handicaps, the greatest of all their *American citizenship*. But among those converted in Europe there are many who were born behind this very "Curtain." These would already know not only the languages of these peoples but also their folkways, their national and spiritual characteristics. The best investment, in our way of thinking, that some congregation could make would be to send several mature and highly capable men to Austria or other such neutral country to train just such men for religious infiltration into Communist-dominated countries. Who will volunteer to "go in and possess the land" (Deut. 1:8)?

*Last two paragraphs developed, with the author's permission, by the editors.

Switzerland for Christ

John T. McKinney

Switzerland is a small country a little less than one-sixteenth the size of Texas or almost one-third as large as the state of New York. Its population is 4.9 million, also approximating one-third that of New York State. Usually thought of as the land of Swiss cheese and Swiss watches, it is far from the peasant-country it is generally thought to be and, to the casual tourist, may appear to be. It has in recent years become a land of industry. Less than one-fourth of its working force is employed by agriculture; over half is engaged in industry. It is an important manufacturer of textiles, machinery, engines and electrical and chemical products. Many a mountain peasant has left his Alpine cottage for employment in the cities' industries, and the cities in turn are spreading out to swallow up whole villages, some almost as primitive in appearance as they were hundreds of years ago.

The result is a strange and picturesque mixture of old and new; a bearded old peasant standing bewildered in Zurich's maze of darting traffic; grazing cows staring at a gleaming municipal trolley-bus; scores of automobiles and heavy trucks creeping along behind an ox-drawn hay-wagon; two little girls on their way to school, one in long braids, apron and knee-stockings, the other in the latest American Miss outfit; a sprawling white mental hospital towering above an ancient water mill, or a narrow, steep cobble-stone alley opening into a modern, wide thoroughfare.

Every city is suffering tremendous growing pains. Picturesque old villas are being torn down to make way for spacious modern apartments and office buildings. Traffic problems seem insurmountable, and in Zurich a subway system is being considered as the only possible solution. Space is extremely limited in general and immigration to Switzerland is very limited. A constant battle is being waged in legislature between those who would preserve scenic old relics of the past at any cost, and those who insist that industrial and economic progress are more important than monuments of history.

Politics is of primary importance, at both local and international levels. Switzerland's policy of neutrality in international affairs interestingly has made sharp critics of both press and citizens. Leading Swiss newspapers are read in every country of both the eastern and western worlds for their detached, objective treatment of world affairs. Considerable importance is laid upon their views even in the world's capitals.

Switzerland is a wealthy country, its standard of living being second only to that of the United States. Its stock market ranks fifth among the world's. War has not come for over a hundred years, and Geneva, its fifth-largest city, has become a chief city of the world for its peace negotiations.

All these things, positive in nature as most of them are, are difficult factors in the establishment of the church here. For a man to accept Christ he must be humble. For a man to call upon God, he must feel a need. The presence of physical want has in other countries softened the soil, that the seed might be planted to grow. It is yet too early to evaluate present efforts, but the attitude of the Laodicean church, indeed its condition, is the primary danger facing the Swiss in answering the call to return to Christ and the purity of his gospel.

THE WORK AND PROSPECTS

The work of the churches of Christ in Switzerland is closely related to the work in Germany. When the first American evangelists and workers arrived in Europe en route to Germany, they found that they had to wait some time for their permission to enter the country. This time was generally spent in Switzerland, more specifically Zurich, where they undertook to prepare themselves in the German language. Of the first twenty missionaries to enter Germany in the past decade, at least fifteen spent from a few months to over a year in Zurich studying and waiting for their visas.

During this time Sunday assemblies usually numbered from twenty to thirty Americans and Swiss. Five or six were baptized in Zurich, and there seemed to be some promise of the establishment of the church in Switzerland. In 1949, however, when the last missionary had left for Germany, only a very few continued to come together for services, two of these, Heinrich and Kurt Blum, twin brothers contacted and baptized by Weldon Bennett and further

grounded in the faith by Brother Russell Artist. Only these two young men, through the years, remained faithful. The last assembly in Zurich was held in 1949, after which Brother Heinrich Blum left for Germany to study in the preachers' school in Frankfurt. His brother, Kurt, was shortly thereafter drafted for military service. From that time until the first of the year 1956 the light of the pure gospel has not to our knowledge shined upon the soil of Switzerland.

Meanwhile the seed began to grow in these two young men. Eventually both finished their work in Frankfurt and then came to America to further their knowledge of the scriptures and prepare themselves to preach. Their purpose was kept fully in mind in their years of study, and through them an interest was built up in the prospects for the gospel in their own country. The Trinity Heights church in Dallas was most enthusiastic about these prospects. Not only did they decide to support these brothers, but also to oversee their labors and contribute generously to expenses in the field. During the school-year 1954-1955, when both Heinrich and Kurt were studying in Abilene Christian College, my wife and I were also persuaded to have part in this work, and were overjoyed to have the Graham Street church in Abilene, where we had been worshiping for several years, offer their support and their oversight of our work.

Reversing then the previous order, we sailed for Germany in July of 1955, planning to work in Frankfurt until residence-permits might be obtained for Switzerland. In November Heinrich arrived from America and went to Zurich to "spy out the land" and reestablish former contacts. Meanwhile we applied for our visas and continued to work with the Westend church in Frankfurt with Brother Otis Gatewood and Brother Harvie Pruitt. At first our visas were denied, as were all previous applications by our brethren. With the aid of a good lawyer, however, after several months of negotiation, this decision was reversed. On April 4 of 1956, we moved to Zurich and began to assist in the work already started by Brother Blum. Two classes were in progress, an English Bible class, which was well attended and through which many good contacts have been made, and a Bible class in German, which had never been well attended and was soon after discontinued.

Principal difficulties in the beginning revolved about our meeting-place, a small chapel, ideally located in downtown Zurich, and especially well suited to our purpose, but which was in the rear of a

denominational church building. (This is also where the church was meeting in 1949 when I came to Europe for a year's study in Germany. It was here that I had first met Heinrich and Kurt Blum while visiting the Russell Artist and Richard Walker families.) We were severely restricted as to advertising and were not permitted to use the name of the church at all in the papers. Finally we were dispossessed of the hall at the only hour when the German Bible class might be held, and the work was virtually at a standstill. Our only public contact continued to be our English Bible class.

For over four months we had been searching for another meeting place, visiting agencies, answering ads in the papers, and running our own ads, but not until September 1 were we able to locate a suitable place, where we are also presently meeting under a six months contract. This hall itself is a cooking-school auditorium, very nicely furnished with hardwood benches and a large table at the front, which is easily transformed into a nearly ideal pulpit. Lighting is good, we have storage space for books, signs and other equipment. But the building itself is located in the industrial section of Zurich, not easily accessible to the entire city and seriously limiting the scope of our appeal.

On September 2 the first preaching service was begun in our new hall. Seven were present. The Lord's Supper continued to be taken as before in our apartment. On September 17 our first gospel meeting was begun with Brother Hans Grimm, then of Kaiserslautern, speaking. Handbills advertising this meeting were mailed out to 15,000 homes in the vicinity of our hall and three large ads were placed in the most widely read newspaper in Zurich. Our hall, which seats nearly a hundred, was about half full the first evening. The average attendance for the six evenings was about forty, with fifty-nine in attendance one night. Brother Grimm, a former professor of church history and comparative religion, long time prisoner in Nazi Germany's concentration camps and prisons, and probably the oldest full-time gospel preacher in Europe, did an excellent job of proclaiming the word. We feel that a better beginning could hardly have been made.

Since the meeting we have had an average attendance of nearly twelve at regular Sunday morning services. On October 29 we begin an evening Bible study class, in which a number of our more recent contacts have already expressed their interest. A program of regular

personal work has been underway for about two weeks now, and we feel that at least a substantial beginning has been made.

As yet there have been no baptisms. The Swiss are a very conservative people. In religious matters the people of Zurich are largely tied to the concept of the "Landeskirche," the official state church, the Swiss Evangelical Reformed Church resulting from the religious reformation led by Ulrich Zwingli in the early 1500's. There are many denominations active in Zurich at present, and their manifold diversity has resulted in a seemingly passive but very subtle and generally effective campaign against the further weakening of the monopolistic power of the state church. At the head of this religious organization is a council capable of exerting considerable influence in civil affairs. We have documents to prove that the decisive factor in the Swiss officials' refusing visas to our evangelists (specifically in our own case) was the ruling of this church council. It is likely that added legal pressure will have to be applied in the future before additional American evangelists will be able to enter the country. Switzerland of course claims to guarantee freedom of religion. Technically however, this freedom is guaranteed to natives only, and from both the Swiss Legation in Washington and from the authorities here we have noticed the "unwritten" policy with reference to our preachers.

In 1957 we are expecting the arrival of the second native Swiss gospel preacher, Brother Rene Chenaux-Repond, who is currently preaching for the Sachsenhausen congregation in Frankfurt, Germany. Brother Kurt Blum, also native Swiss, will finish his studies in ACC and return to preach, as well as Brother and Sister Earnhart, now in Abilene. Two other couples from the Midwestern States are studying the language and waiting on formalities to be taken care of.

We feel especially blessed in Switzerland to hear Brother Heinrich Blum, a native Swiss, preaching good sound gospel sermons every Sunday, and in two other cities also the work should be able to begin on a genuinely native basis. This is an advantage which few new fields have enjoyed in our age and a blessing for which we should be extremely grateful. There are considerable hindrances in the way of a large scale beginning, but through such well trained and capable native preachers we are convinced that one day Switzerland, as it is already a geographical center of Europe, may also

become a stable center for the radiation of the pure gospel of Christ on this continent.

ZURICH

There have been numerous developments in the work in Zurich since the writing of the above. In February of 1956 we rejoiced in the first fruits of our present efforts as three were baptized into Christ. Two of these were the parents of the brothers Blum, the other a Zurich housewife, Frau Knobel. All these have proved very faithful in attendance, and for the most part have exhibited evidence of spiritual growth. In March another was baptized, who, it became evident in a short time, had not cleansed her life, and in May it became our unhappy duty to deprive her of our fellowship. In April then another was born into the family of God, Herr Amrein, a railroad official of considerable responsibility, who not only has repeatedly proved to be sincere and willing to learn, but also has been helpful in advising us in the work.

Also, since the above article was written we have moved to a new location at Minervastr. 116 in Zurich. Some who have visited various meeting places of the church in Europe consider our new hall one of the most ideal on the continent. It is located in a building which houses the Austrian Consulate, is on the ground floor and has a separate entrance, which is of course of considerable advantage. Normally we use only half the hall for services, the other half for office space. For meetings however a different arrangement, with the office facilities removed, permits us to seat over a hundred people. Above all, we are now located in a nice, respectable residential section of the city and the move has contributed visibly to our attendance. Since the above article was written we have had four gospel meetings. Two were with Brother Fausto Salvoni of Milan, Italy. In one of these the attendance exceeded 100 and averaged eighty during the second. Another meeting was with Brother Dieter Alten of Hamburg, Germany, and the fourth was a brief three-night series with Brother Carl Spain of Abilene, Texas, preaching in English, with me translating into German.

Our English service was discontinued in May of 1956, but the same week a cottage Bible class was begun in the home of a Swiss family living in one of the suburbs of Zurich. This has continued

until recent weeks, but has temporarily been discontinued because of difficulties between the two families.

The regular services have continued to grow steadily in recent months. On Sunday we now have two preaching services in German. In the morning service there are usually from 15 to 20 present, and for over a month the evening attendance has exceeded twenty. Last Sunday evening we had a record crowd of 27 present, 14 of these being outsiders. In our Thursday evening class we may usually count on a dozen people being present. With some of these we have recently established personal contact and two or three have talked with us personally about obeying the gospel.

NEW WORKERS FOR SWITZERLAND

To date Brother Chenaux-Repond has not yet joined us in the work, though efforts are still being made in this behalf. There have been numerous complications. In July however we were joined by three additional workers, namely the Jerry Earnharts and Brother Kurt Blum. Having spent over a month with us here in Zurich, helping in the work while Heinrich was in America, they have just moved (Aug. 26) to begin their preaching of the word in Bern.

THE CITY OF BERN

Bern is the capital and one of the oldest, most picturesque cities in Switzerland. Though it has a population of around 200,000 people who in almost every way lead lives commensurate with the 20th century the cobblestone streets, the arcades and the countless sculptured fountains remain for the most part those of hundreds of years ago. In almost every city of Switzerland the peculiar contrast of old and new is a striking one, but here the ages predominate in a wonderful way. Enhancing this medieval beauty of the city on clear days are the towering crests of the Berner Oberland, the highest of the Alpine range, which are but an hour's drive away.

WELL-EQUIPPED WORKERS

To preach the gospel in this city, famous in Switzerland for its easy-going, comfortable way of life. Brother Kurt Blum appears to be particularly well-qualified, both by training and by temperament. Already contact has been made with some of his relatives in Bern, among whom he appears to be a favorite. Some of these have al-

ready promised to attend the first services, which will probably be an apartment Bible class. The Earnharts too promise to fit into the Swiss way of life every well and are showing a remarkable lack of hesitation in the use of the language, which both studied, one and two years respectively, while attending Abilene Christian College. The Earnharts have not yet obtained their residence permits and are exhibiting a wonderful measure of faith in moving in on a permanent basis anyway. We feel sure that the permits will ultimately be forthcoming; the only question, in view of our own difficulties in Zurich, is how much opposition and expense will be incurred in the process. Whatever the obstacles, we are convinced that the Lord's work must be done here in Switzerland and we rejoice to see additional forces arriving to share in the harvest of souls in this land.

The Church in Poland

Carl Spain

The first congregation of people identified by name as the "Church of Christ" was established in Poland in the year 1921, in the village of Siemiatycze about sixty miles from Warsaw, as a result of the preaching of Dr. K. Jarosiewicz, a Polish convert from America. In 1953 there were thirty-three congregations, with a total membership of about twelve hundred members. The movement also extended into the Ukraine of Russia.

Since about the year 1939 Poland has been a land of great suffering and martyrdom. Under the Nazi invaders there was a terrible destruction of property and people. During the years from 1939 to 1943 it is reported that about seven hundred thousand people perished in Warsaw alone, a city that was eighty-five per cent destroyed.

After their horrible experience under the Nazi war lords the people found themselves existing miserably under the Christless tyranny of the Communist. It was in the year 1951 that religion was dealt another discouraging blow by persecution. Two elders of the church of Christ in Warsaw, Brethren Jerzy Sacewicz and Bolestaw Winnik, were imprisoned for two and a half years, incarcerated in a cell six by six feet. Another elder, Brother Jerzy Bajenski, was released after six months in prison. Upon his release he and other leaders in the church of Christ found themselves and other Protestants compelled by the Communist government to join an alliance called the United Church of Evangelical Christians. Other religious groups that were forced into this alliance were: the Free Christian, Free Lutheran (Affirmative), Evangelical Christian, and Pentecostal. This alliance was formed without the knowledge or consent of Brethren Sacewicz and Winnik, who were still in jail at the time and were not consulted. When they came from their prison cells in the bombed out ruins of Warsaw, they, too, became identified with the United Church as representatives of the churches of Christ.

Just at this point let us consider the doctrinal identity of these churches of Christ who were forced into the Protestant alliance. In

worship they are very sober and spiritual and express great zeal and enthusiasm. In their assembly halls they have old-fashioned organs used to accompany their singing. It had not occurred to them that this was not scriptural. They do not insist that it is essential, and they often do sing without it. They observe the Lord's Supper once each month.

As to church organization, they believed in the local autonomy of each congregation, under the oversight of scripturally qualified and appointed elders, with the New Testament as their guide. Unfortunately, they have suffered from poor leadership, and many congregations were weak from a lack of well-informed and capable elders and evangelists. This, together with the persecutions and wars, kept them from growing numerically, and also hindered the full restoration of the Lord's church in that land. Thus impoverished, they entered the post-war years not as independent churches, but as a part of an alliance that was calculated to destroy what was uniquely theirs as a religious group.

As to the law of pardon and terms of membership, these churches believe and practice baptism by immersion for the remission of sins. In their determination to avoid the sacramental concepts of Catholicism (which is strong in Poland), they have insisted that baptism will not cleanse or wash away the sins of an unconverted person. But this resulted in a definition of conversion that did not include baptism. They insist that a man has to prove that he is a penitent believer before they will baptize him. In other words he must be "a converted man." If he is truly converted, then he may be baptized for the remission of sins. So, while teaching the necessity of baptism for the remission of sins, they define conversion and the new birth in such a way as to exclude it. Many of them are now engaged in a careful study of the Bible on this question, and are re-examining their thinking along this line. A number of them have discovered the unscriptural fault in their thinking.

Over the United Church of Evangelical Christians there is a ruling Presidium composed of six representatives from each of the five participating groups, making a total of thirty men. The original intention was that this governing body should represent the churches in all matters of concern to the government which involved the material facilities for worship and work. All facilities were taken over by the alliance and designated for use by the United Church, in-

cluding facilities of the churches of Christ. This Presidium has increased in power through the years and admittedly legislates in matters of faith and morals, even to the discipline of preachers who serve the congregations. On our recent visit in Warsaw we had several formal and informal sessions with the Presidium or with members of it, and reasoned with them in an effort to determine the nature of their organization and to help them to recognize it as the hierarchy that it is, and a threat to religious freedom.

In the complexity of such a situation there have been recent developments that are thrilling to all who are seeking to return to the original Christian faith and practice of the New Testament church. What is apparently the most significant of recent events is the enthusiastic move on the part of two former Methodist preachers to establish independent churches of Christ in Warsaw and other towns and villages of Poland. The following is a brief account of history in the making, current events which we pray will prove to be some of the most exciting pages in the history of the Lord's true church.

Behind this movement, and helping to explain its origin, is a close friendship between these two preachers and the elders of the churches of Christ. Along with this friendship there have been tensions of a doctrinal and moral nature between these preachers and the Methodist church. As a result, Jozef Naumiuk, one of the most outstanding religious leaders in Poland, powerful with the pen and in the pulpit, and his brother-in-law, Henryk Ciszek, have left Methodism. By their own testimony, and that of Brethren Winnik and Sacewicz, these men have been baptized by immersion for the remission of their sins. They have been urging the elders of the churches of Christ to withdraw from the United Church and to help them in the establishment of independent churches.

In July of 1956, Brother R. J. Smith, Jr., serving the Urbandale Church of Christ in Dallas, Texas, obtained permission from Polish and Russian authorities to enter for the purpose of determining the accuracy of numerous reports which our brethren in Germany had received through Polish refugees concerning groups behind the "Iron Curtain" that were so close in identity to the New Testament church. Brother Smith was the first known evangelist of the church to visit these people. He made important and effective contacts with church leaders in Poland, though handicapped at times because of political uprisings which resulted in his being confined to his hotel in Warsaw.

In August of 1956 Brother Otis Gatewood of Frankfurt, Germany, also visited in Poland and Russia and made a lasting impression on those with whom he visited. One of his most important contacts was Henryk Ciszek, one of the men figuring so significantly in recent developments in restoration efforts.

In August of 1957, four evangelists from America traveled together into Poland and Russia. They were R. J. Smith, Jr.; L. E. Cranford, of Nashville, Tennessee; Nyal Royse, of Norwalk, California; and Carl Spain, of Abilene, Texas. These men followed up on the work already begun by Brethren Smith and Gatewood on their previous trips.

On Friday, August 23, they had a meeting with elders Sacewicz, Winnik and Bajenski of the Warsaw Church of Christ, and discussed with them matters pertaining to the church organization. The following morning they met with these same men in the home of elder Bajenski at Pulaskaw 114, where the church meets and where the families of the three elders live. Present at this meeting was Henryk Ciszek. This meeting was given to discussion pertaining to the United Church and a clarification of the relation of the churches of Christ to this organization. The subject of baptism was also discussed at great length. In the afternoon a meeting was held at the home of Henryk Ciszek. Those present were elders Winnik and Sacewicz, Mr. and Mrs. Jozef Naumiuk, and Henryk Ciszek. The meeting was given to further discussion of problems pertaining to the full restoration of the New Testament church, and further clarification of their conviction and purposes.

The next day, Sunday, August 25th, the entire group of men traveled about sixty miles for services in Siemiarycze. Those making the trip were the elders of the church of Christ, the two former Methodist preachers, and two leaders of the Free Christian Church, Stanislaw Krakiewicz (President of the Presidium) and Gustaw Stephan, and the American evangelists.

With Naumiuk and Ciszek as interpreters, the four evangelists were given the opportunity of preaching. The sermons on this occasion emphasized the worship of the New Testament church, especially the question of music and the Lord's Supper. After a three-hour service (which included a marriage ceremony), the group enjoyed a Polish meal at the home of the bride's parents, then returned to Warsaw for evening services at the Jerusalem Avenue meeting place. The

sermon that evening was intended to exalt Christ as the one hope of man, and the need for respectful obedience to his will.

That evening, after services, the group approached the elders of the church of Christ concerning the fact that the Lord's Supper had not been observed at any of the services that day, and requesting that it be provided for them in the hotel. They quickly and gladly responded, and went to great effort to secure the necessary things. None of them had cars, and they had to travel by taxi and street car to secure the elements. At about 10:30 p.m. they came to our hotel and joined us in the communion of the body and the blood of the Lord. They were deeply impressed and confessed their negligence in this matter.

On Monday evening we had services at Pulawska 114, at which time all four American evangelists were invited to preach. And again the emphasis was on the various aspects of the restoration of the original Christian faith of the New Testament church. Following the services a wonderfully inspiring fellowship was enjoyed in the home of the Sacewicz family, with a delicious meal, singing and Christian conversation.

The group also had a conference with the Polish Minister of Cults which was profitable and gratifying.

The following day we left for Moscow. It was a tearful departure. The young ladies brought each of us a bouquet of flowers. Everyone was visibly touched, some expressing it in tears, as we said farewell.

Recent developments in the restoration movement in Poland can best be presented in the form of letters received from certain persons in Poland.

On September 23, 1957, a letter from Jozef Naumiuk and Henryk Ciszek was received by our brethren stating that they had organized an independent church of Christ in Warsaw, free from all entangling alliances. This church began meeting on September 15 at Mokotowska 12m. 10. They stated that they wanted to follow the pattern of the church of Christ in America, realizing that we had fought and won many battles in the last century. Feeling unsure of themselves, they asked that we help them in every way possible. They also stated that they were studying certain publications of the American brethren in an effort to be accurate and also to avoid offense.

Immediately they were advised to be cautious in their use of any documents of human origin, and to use them only as they were of value in a fuller understanding of the will of Christ as expressed in the New Testament. They were also assured that the American brethren would remember them in prayer and help them in their efforts.

We also asked them to tell us about the attitude of the other churches of Christ (affiliated with the United Church), and of the reactions of the elders in Warsaw. At the same time we wrote to these elders and asked them to give their own reaction to the efforts of Naumiuk and Ciszek.

Two letters on hand reveal the picture as completely as we are able to present it at the time of this writing. A letter dated October 7, 1957, arrived from Naumiuk and Ciszek. Another one dated October 8, 1957, arrived from Jerzy Sacewicz, an elder in the church of Christ who is at present on the Presidium of the United Church. Excerpts from a letter from Brethren Naumiuk and Ciszek follow:

"With a great deal of joy we welcomed your gracious letter of September 23rd which reached us a few days ago. It was good to hear from you and we want to express our heartiest thanks for writing us so promptly and assuring us of your interest in our efforts in the restoration of the Lord's church in Poland. We feel most grateful for your prayers and want to let you and your friends know that we also are praying here for the expansion of the church of Christ in your great country."

They then mention that on Sunday, September 29, they preached at Pulawska 114 and were invited to take an active part in the service by brethren Sacewicz and Winnik. They go on to say:

"Some of the elders of the church of Christ now belonging to the United Church of Evangelical Christians were present and also preached. As we were told by Brother Sacewicz their presence at this service was tied with the problem of restoration of the churches of Christ in Poland. However, we do not know what sort of plans were made and what practical steps were undertaken during their presence in Warsaw to restore the churches. However, they did rejoice in learning that we organized an independent church of Christ in this city."

The letter also mentions another service conducted at Mokołowska 12m. 10 on October 6th:

"We observed the Lord's Supper at the morning worship just like we do each Sunday. At the evening service Brethren Sacewicz and Winnik took active part at which we witnessed a blessing of the Holy Spirit when one member broke out into tears thanking God in an open prayer for a first time. There was great joy among the present."

It is well to explain here that these people believe in the indwelling of the Spirit as we do. They do not believe in miraculous demonstrations. But it appeared to us that with them the indwelling of the Spirit was a reality, not just a theory. In this respect they may prove a help to us as we endeavor to help them. The letter continues:

"Last week we accepted two grown-up persons into the fellowship by baptizing them by immersion for the remission of sins. We are extremely thankful to God for this evidence of his infinite love and care. Of course we are working towards the baptizing of all our group. However some of them have been baptized already."

They also stated that they are not using the mechanical instrument of music in their worship, and asked for additional instructions on the question of the music of the church. They also asked for printed materials dealing with the practical aspects of the observance of the Lord's Supper.

The letter contains a request for a statement to be used to identify the church of Christ to the Polish authorities to secure permission to exist as an independent church. In requesting this statement for official use they added, "we are very careful in accepting any creed." The letter from Brother Sacewicz will speak also to this point. But, let us continue with excerpts from the text of the letter from Naumiuk and Ciszek:

"Next Sunday, October 13, one of us will be away from Warsaw and will be preaching on this day at a Catholic village where we have a brother, a gardener who spent some years in America, who is in close contact with us and who invited us to come to his house to preach in it. He promised to gather as many Catholics as possible for this service."

The statement that immediately follows is an inspiration, coming from a church less than a month old:

"We shall let you know in our future letter about the

result of this first missionary work. Besides carrying on with our work in the city we shall do all we can to work in all near by towns and villages."

Let it be said here that these men are receiving no financial help from America at the present time. They are working at other jobs to take care of their physical needs. They are in this respect in the same position Paul found himself at Corinth. Many American brethren would regard them as insincere mercenaries rather than sincere saints if they were to make a plea for financial assistance. It is to be hoped that in all such instances our brethren will not discourage such people too much during the time of the proving of motives.

These brethren have already received a warning that they will be severely attacked from the side of the alliance of the United Church. To this they replied: "If God is with us who can be against us?"

The letter closes with a request for written copies of certain sermons preached in Warsaw to be translated and distributed among the members of the churches of Christ, and with "sincere best wishes and warmest greetings from your brethren in Christ."

The next day, a letter arrived from Brother Sacewicz:

"Let the grace and peace of our beloved Lord be with you and all the faithful. . .

"From the bottom of my heart and soul I thank my God for you Brethren. . . that the banner of the New Testament church of Christ was raised highly by you in our country thanks to your strong sermons in which you gave the irrefutable fundamental structure of the church of Christ of which the Lord Christ is the head. . .

"Shortly after you left Poland I wrote a report of your visit to us to Dr. K. Jerosiewicz of Pittsburgh, Penn.—the pioneer of the church of Christ in our country—and who recently wrote me a letter saying among other things that you and the rest of the brethren 'are God's angels whom He himself directed to our country.'

"Yes, indeed, an independent church of Christ was organized on September 15, 1957, at Mokotowska 12m. 10 in Warsaw under the leadership of my good and faithful friends and brethren Jozef Naumiuk and Henryk Ciscek . . . It is not a

big church in number but it is spiritually rich and it is worthy of all help you can give. In other places similar churches are being organized.

"In order to notify the authorities of the existence of the independent churches of Christ we are working on a proper Constitution based on the Bible given by you during your preaching at our chapel at Pulawska 114."

The closing words of the letter serve as a fitting close to the history of events to this point. But we rise to meet each new day in the hope of additional news from the front lines of the Lord's kingdom behind the "Iron Curtain." Brother Sacewicz concludes with:

"It is my prayer that all churches of Christ in our country would become free of man's wisdom and lean only on the irrefutable foundations of God's Word. I am working in this direction and ask you to pray for us and help us."

There are many brethren of good reputation as evangelists who are planning trips to Europe in the next year. They are being urged to arrange for a tourist visa into Poland to spend a few days with these brethren to encourage them. There is also at present a movement under way in an effort to secure the necessary financial funds to make it possible for these brethren to come to America for a visit among the churches of this country and to visit the lectureship programs conducted by the various Christian colleges.

Because so many individuals and so many churches have had a part in making it possible for brethren in Poland to learn the way of the Lord more perfectly, it is best not to attempt to give recognition of such in these pages. But we need not doubt that the Lord has a record which will have weight in the judgment of that Great Day.

The Church in Russia

Carl Spain

In July of 1956, R. J. Smith, Jr., of Dallas, Texas, was given a ten-day visa to visit in Russia. On this trip he made valuable contacts with brethren in Warsaw, Poland. In Russia he met with Mr. Polanski, the Russian Minister of Cults, who according to Brother Smith, "was very receptive and favorable" toward our plans for sending evangelists of the church into Russia. The Minister said that there was no reason why such permission could not be granted, and would give the matter his full support if it came before him for approval. While in Moscow Brother Smith preached to a large assembly of about 2,000 people identified with the Evangelical Christian Baptist Union. On his return he met with the Russian Ambassador to America in Washington and received further encouragement which resulted in plans to take a group into Russia for a more intensive survey of conditions and possibilities there.

Shortly after Brother Smith's trip, in August of 1956, Brother Otis Gatewood made a trip to Warsaw, Poland and into Russia. Brother Gatewood also made important contacts with religious leaders in Poland. He then continued on a trip which carried him to Stalingrad, Rostov, Kiev and Moscow to study religious conditions in these places. He left a good impression in the minds of the people he contacted.

On August 23, 1957, a group of American evangelists entered Poland and Russia for a three week tour. Traveling together on this trip were Brethren R. J. Smith, Jr., Nyal Royse, L. E. Cranford and Carl Spain, accompanied by Walter Schamschuler, an interpreter from Frankfurt, Germany.

In Moscow we met with the Minister of Cults for the purpose of gaining a better understanding of the religious and political facets of the problem of seeking entrance for workers on a permanent basis. The present Minister is successor to Mr. Polanski, now deceased, but his attitude was about the same as that manifested by his predecessor. He, too, said that he had no jurisdiction in the



PLANNING TRIP TO POLAND AND RUSSIA

Hugh Mingle, Carl Spain, L. E. Cranford, Sister Royce, Nyal Royce, R. J. Smith, Jr., and Otis Gatewood meet in Frankfurt. Four of these made the exploratory trip to Poland and Russia: Brethren Smith, Spain, Cranford and Royce.

matter of approval of visas, but promised that he would give it his full endorsement if it came to him for consideration. Since our visit with him, definite action has been taken in the processing of visa applications. Through the efforts of the Urbandale Church

of Christ in Dallas, Texas, and Brother Smith, the Soviet Embassy in Washington, D. C., has approved the applications, and they have been forwarded to the Foreign Department of the Russian government in Moscow.

In our conference with the Minister of Cults the following points were made very clear to us:

(1) All land is owned by the government. A recognized religious group may obtain or provide property on this land by special permission from the government, if they have as many as twenty regular members. But they cannot sell it if they find no further need of it. It must be turned back to the government. In other words they never possess a clear title to any property which they may secure or erect on Russian soil. When asked if churches from other lands could send financial help to a church in Russia to assist them in providing better facilities for worship, his answer was a cordial "yes."

(2) Such a congregation meeting by permission of the authorities must obey certain ordinances restricting it in its efforts to grow numerically. Among these restrictions are such things as the following: (a) The distribution of tracts and printed matter for the purpose of "proselyting" people from other churches is forbidden; (b) Public advertising and house-to-house campaigns are not permitted; (c) It is against the law for young people under eighteen years of age to "join" or become members of any church; (d) it is unlawful to organize children or young people into classes for the purpose of religious instruction.

However, we learn by observation that in spite of these restrictions an effective work may be done by an evangelist who is allowed to enter. We saw many large assemblies of people gathered for worship. It seems that the grapevine edition of the news spreads the word rather quickly and effectively with apparently good results. We observed worship services among Protestant groups that lasted for as long as two or three hours. In such a service there is ample opportunity for preaching and teaching. In Kiev, leaders of the alliance told us they did not use the class method of teaching. They did not say specifically why, except that they considered it best not to organize classes for Bible instruction. We knew why, but we also observed that they had long worship services and did much preaching. There were children and young people in these services. We

also noticed large groups of children gathered in the temples of the Russian Orthodox church and engaging in the acts of worship prescribed for them by the religious leaders and their parents.

On the basis of such observations we feel that in spite of certain restrictions much and lasting good can be accomplished. Through converted parents who teach the Lord's way to their children in their homes, plus longer worship services in which truth is taught and true worship is practiced, it is possible to restore the Lord's true church. An evangelist would be free to visit in the homes of the converted and through these converted people he will increase his opportunities and speak to an increasing number of people.

Our visit to Stalingrad was exciting and informative. At 8:30 a. m. on Sunday we visited services at the Russian Orthodox church and observed their worship for about an hour. Here we saw all ages, including small children, participating in the rituals of Greek Catholic tradition. Later that morning we visited the assembly of the Evangelical Christian Baptist alliance. Over two hundred people were crowded inside and outside of a small unpainted frame building that would comfortably accommodate about a hundred people. They observed the Lord's Supper, using two cups and two large loaves. The congregation sang with deep spirituality without the use of instrumental accompaniment. They had an old fashioned organ, but used it that day only for the purpose of pitch. As they took Lord's Supper the congregation sang beautifully during the entire observance. These people are very close to the truth and present a real opportunity and challenge to any evangelists who may be permitted to enter Russia. Even though they do not always use the instrument, neither are they conscientiously opposed to its use. This particular group, like the others in Russia, observe the Supper on a monthly rather than a weekly basis.

Our entire party is unanimous in the conviction that these people were among the best, most spiritually inclined, most warm-hearted and hospitable people we have ever seen on earth. In Stalingrad they greeted us publicly with genuine emotion expressed by tears, kisses and vigorous handshakes. Many of the men embraced us and kissed us on the cheek (usually three times), and the older women often kissed our hands with tears in their eyes, tears that were often left clinging to our hands. They expressed their love and

good will sincerely. They sang special songs of greeting, in a sort of standing ovation. They waved handkerchiefs in the air in farewell, with smiles and tears that seemed to be very sincere. They gave us bouquets of flowers which had been used in the building that morning. Over and over again they spoke of peace on earth and good will toward men. Unfortunately, many of them had been frightened by the Party propaganda which pictured the United States as a nation of war-mongers. Throughout Russia we saw in large print and colorful posters the kind of propaganda that made them believe in Lenin as a "Prince of Peace" and in Krushchev as the world's noblest ambassador of good will among the nations.

For example in the celebration of the 250th anniversary of Leningrad this year about 700,000 Leningradites took part in a mass demonstration. As part of this celebration thousands gathered in a large stadium and watched the statue of Lenin beneath the flag of the Soviet Republic pass by as thousands of people sitting in one huge section flashed red cards against a white background forming the Russian word for "Peace." (*Soviet Union*, No 8, p. 4, 1957).

On another occasion in Moscow we were privileged to see circus performers release "doves of peace" from their clothing, where they had been concealed. The birds flew out over the audience as colorful lights played over the arena. When the lights suddenly went out, leaving only the word "Peace" shining in bright lights, they flew to this light and lit there in a grand finale of an exciting evening of entertainment which thousands of Russians and foreign visitors witness each night during the circus season.

In contrast, we also saw posters in parks, such as the one at Rostov, which pictured an American soldier as a drunken, immoral brute "occupying" a home where he was feared and despised and unwanted. The United States was pictured as a nation whose scientists were dedicated to devising instruments of war, and the Russian scientists were pictured as saints dedicated to developing instruments of peace.

While in Stalingrad, Rostov and Kiev, we were permitted to distribute about three hundred Bibles and New Testaments. Some of these we presented to religious leaders for distribution. In a few instances we delivered or mailed copies to individuals. The tracts which we carried, printed in the Russian language and dealing with the identity of the church of Christ, were taken from us when we

entered Russia and given back to us as we left Moscow. We were forbidden to distribute these and instructed not to open the package (sealed with a lead seal) while in Russian territory. Just before we caught the plane after our last stop in Russia the package was examined to see if we had broken the seal.

In Rostov we were cordially entertained at tea and at meal time in the home of the leader of the Protestant alliance. We discussed religious differences and similarities with a small group gathered in the back yard. At times the discussion warmed into disagreement on certain doctrinal matters. But an atmosphere of friendly good will was maintained. We gave them Bibles, at which time they paused for prayer. In the evening we went with them to services in a building that accommodated three to four hundred people. Even though it was an "off" night, and our coming had not been announced, the building was filled. These people, like those at Stalingrad, were very demonstrative in their expressions of appreciation for our presence. They sang to us and for us. They kissed us and prayed for us. Mr. Galaev, in whose humble home we were so royally entertained, preached a sermon in which he made a plea for peace in the name of his sons who had died in battle with the Germans. It was a tearful exhortation. His co-worker, Mr. Semchenko, delivered an excellent sermon on "Love." We were privileged to reply in a brief message and in prayer assuring them that as Christians from America, we, too, were on a mission of peace.

While in Rostov we met with the local hierarchy of the Greek Catholic Church. It was a pleasant conference, but little was learned or gained which was of real value to us. We also met several times with the leaders of the Evangelical Christian Baptist alliance. They were cordial toward us and took us to their services on Saturdays and Sundays. We were not allowed to preach, but were given opportunity to bring greetings and even to lead them in congregational singing since many of our songs have the same tune. Bibles were also presented to these people. However, they made it very clear that they were printing their own Bible which was soon to be ready. We examined a copy of it and found that the new Protestant Bible for Russia contains the Apocrypha of the Catholic Bible.

We had the Lord's Supper in our hotel while in Kiev. Our Russian guide asked to join us. She arranged for the bread and

fruit of the vine to be delivered to us. Earlier we had presented her with a New Testament in which each of us inscribed words of appreciation and of desire for her eternal salvation and happiness. In less than a week she had read the life of Christ. She observed our observance of the Supper, understanding that as an unbeliever she was not entitled to its blessing. Later she said something to this effect:

"I think that I could believe what you believe. But it is not possible."

WHAT IS THE PRESENT SITUATION?

According to reports to us from religious leaders in Warsaw, Poland, and in the city of Kiev, Ukraine, there are some churches known as the "Church of Christ" in the western part of the Ukraine near Poland. These churches are originally a part of the movement that spread through Poland and their situation in recent years compares almost identically with that of the Churches of Christ in Poland. They have almost lost their identity as the result of an official decree of the Russian government which forced them to join the alliance of Protestant groups known as The Evangelical Christian Baptist Union. Included in the alliance were the Baptists, Methodists, Evangelical Christians, Churches of Christ, Adventists and Pentecostals. All property was confiscated by the government and designated for use by the United Church. This has worked a severe hardship on religious groups with conflicting beliefs who have found it impossible to continue in the alliance and at the same time practice what they believe. Some groups have seceded and lost their privilege of public assembly. Others remained and have lost much of their original identity. This alliance is governed by a ruling body of men who love to have it so, and who resist, or at least are "cool" toward any who would sue for freedom and urge others to withdraw from the alliance.

Many people among the churches in Stalingrad, Rostov and Kiev were personally acquainted with or had heard of Brother Sacewicz and Brother Bajenski of Warsaw, Poland. We carried a brief tape recording of a message to them from Brother Sacewicz to which they listened with interest and expressions of appreciation for him. Brother Bajenski also sent Bibles by us to some of these people.

On our return to Moscow, we visited with the United States Ambassador to Russia, Mr. Lewellyn Thompson. He registered real

surprise when he learned of the favorable attitude and the cordial encouragement of the Minister of Cults and of the freedom which we enjoyed while traveling in Russia. However, he expressed doubt that we have any solid basis for optimism concerning approval of visas and permission for evangelists to enter Russia on a permanent basis. At the time of this writing no final word has been received from the Foreign Department in Moscow as to their disposition of the applications for visas. The names of those making application for visas are being withheld at this time for expedient reasons, and it is not certain just who will enter if the visas are granted.

A BRIEF HISTORY

The following observations concerning the history of the religious life of the Russian people are based on historical data gleaned from conversations with the brethren of Poland together with material found in the 1947 edition of *The Harvest Field*. Our recent visit behind the Iron Curtain enabled us to determine the accuracy of many of the details found in previously written histories, and to find them to be in harmony with other sources regarded by the Polish people as true and accurate reports.

Until the Russian revolution of 1917, the Russian Greek Orthodox Church was the state church, with a membership of over one hundred million. With the separation of church and state other religious movements began to prosper and grow in numerical strength. Among these were the Evangelical Christians in northern Russia, and another group in southern Russia which originated through a group of colonists who were of German Baptist origin.

In addition to these larger movements there was a small but significant movement in the Ukraine which was known as the "Church of Christ" which was a part of the same movement that spread through Poland.

Some historians take the history of the Evangelical Christians back as far as 1850-60 to the efforts of an Ambassador to Russia from England, by the name of Radstoc, who worked among the high ranking officials in Petersburg. In 1876, according to the Russian Encyclopedia, a Col. W. A. Pashkoof started a Society for the Encouragement of Spiritual Reading. With permission from the Russian authorities this Society had as its major aim the circulation of copies of the Bible among the Russian people. The Society was

active in the encouragement of Bible reading until an imperial order issued in May of 1884 placed a ban on such activities. But even though the movement was thus frustrated and humiliated, the effects of it were lasting, leaving several valuable books in circulation, among which was a hymnbook titled "Pilgrim's Progress."

But the fire of this movement was not totally extinguished. The dying embers were fanned into a flame again. In 1906 a decree was issued by Czar Nicholas II, reversing the former decree and granting forgiveness of all who had been exiled for religious reasons. A limited measure of religious freedom was granted and continued, in spite of the hindrance caused in 1914 by World War I, until the Russian revolution of 1917. At this point in history a greater measure of religious freedom came and a new group of dynamic leaders gave strong impetus to the efforts to spread and establish the evangelical Christian faith in the hearts of the Russian people.

According to Brother Jerzy Sacewicz, of Warsaw, Poland, one of the most outstanding leaders in this movement was Nicola Prokhanoff (Prokanov), who edited a religious journal called *The Christian Baptist*. Mr. Prokhanoff worked zealously among the aristocrats of the north and also among the peasants of the south, especially in the Volga and Ukraine regions. Prokhanoff, in addition to his editorial efforts, also displayed poetic talent in writing and publishing about 1200 hymns. He came to America in an effort to raise money to circulate Bibles and song books in Russia.

In 1920, Jerzy Sacewicz met Mr. Prokhanoff and felt the impact of his dynamic personality. As late as 1928 there was a rather full measure of religious freedom, during which time men like Sacewicz preached freely and extensively in Russia. Brother Sacewicz was identified with the "Church of Christ" movement which began in 1921 in Poland. He is at present a very valuable man in many respects. He is acquainted personally with much of the history of religion in Poland and Russia since 1900. He is actively engaged in teaching his people the way of the Lord more perfectly in an effort to bring to pass the full restoration of the Lord's true church in his own native land. For a fuller account of this movement turn to the chapter on Poland.

The years from 1917 to 1928 have been called the "great revival period." But we must remember that then, even as in 1957, their freedom of religion was granted by an atheistic power which

was bitterly opposed to all religion. Then, as at the present, the authorities were anti-Christ.

In 1929 Stalin published his severe five-year plan designed to take away religious freedom. Heartbreaking persecutions followed, the kind of persecution the people of Poland tasted under the Communists who "liberated" them from the godless fury of the Nazis.

During the years from 1928 to 1941, there was a serious decline in the "gospel movement" in Russia. According to John Johnson, as related by J. D. Phillips (*The Harvest Field*, p. 191, 1947 ed.) "Thousands of church buildings were closed and confiscated. Thousands of Christian workers were arrested and thrown into prison, exiled to the most remote parts of Russia and Siberia. Many were murdered. My own brother disappeared from a concentration camp in 1933. In all parts of Russia Christian assemblies were impossible." Our knowledge of religious persecution under the Communists in Poland (since World War II) convinces us that their earlier stories which seemed unbelievable to us are true stories.

According to Brother Phillips a new era dawned in 1941 when Germany made war on Russia. The "Christians" of Russia were in the service of their country in the fight against the Nazi. Following the war, it is reported that "religious freedom" continued, but it was a freedom which was carefully defined and definitely restricted by the Russian authorities.

The Church in Japan

Logan J. Fox

So radically has the world changed in recent years that the "ancient east" is now the "young east." Reborn from the crucible of war, for the past decade this young East has experienced the most violent of growing pains. The aftermath of war, the accumulated hatred of generations of colonialism, and the scourge of natural disasters have been exploited by those who want drastic change. The result has been wars and revolutions, strife and confusion in which there have been very few islands of calm.



Logan J. Fox

Jesus' message of life must be taken to all men, and particularly to those in distress, irrespective of such human considerations as social stability. But it is none the less true that in history there are

"open doors" and "closed doors"; and there is a "fullness of time" and a time of "not yet." The battle against Satan must be fought all over the earth, but there are strategic considerations, and God himself uses men and nations as they are suited for his purposes.

The three "great nations" of the East are China, India and Japan. These are the old nations, with cultures thousands of years old, which are now young and changing. Of these three, the door to China is closed and the door to India is practically closed. But Japan offers the most unusual opportunity for mission work that the church has known. Today Japan is the door to Asia, and very likely the way Japan goes will determine the way all of Asia will go for the rest of this century.

In God's providence the dreadful Pacific War became the occasion for Japan's changing from one of the most difficult and unfruitful of mission fields to the present "white harvest" and "open door." At the war's climax all the gods of the Japanese had failed them and the spokesman for the gods, the Emperor, spoke over the radio and confessed to the people that he himself was no god. The very authoritarian system which had ruined Japan was now, however, used to hold the nation together even in abject surrender; and the stoicism of the Japanese combined with the chivalry of the Americans to assure orderly change.

The work of the church in Japan since the war falls into three periods: I. Summer of 1945 until spring of 1948.

The war ended on August 14th and soon after that the American soldiers landed in Japan. This meant the end of imprisonment for Sister Sarah Andrews, who had remained in Japan throughout the war. Because of her health she was not jailed but put under house arrest. Though extremely weak from lack of adequate food, she had not suffered mistreatment and most of the Christians in Shizuoka did what they could for her. Sister Andrews was immediately repatriated to the United States.

Then in November and December, Harry R. Fox, Sr., another of the pre-war missionaries, was able to enter Japan as a member of the Bomb Research Team sent to Japan by the War Department to evaluate the effects of the atom bombs. On this trip Brother Fox was able to visit the three areas where mission work had been done by our brethren: Ibaraki, Tokyo and Shizuoka. Contacts were renewed, the brethren encouraged and a first-hand report on the

Japanese situation was brought back to the church in America.

During 1946 important things were happening in Ibaraki. Brother R. Shigekuni, who was converted by Brother Ishiguro in Los Angeles and had gone back to Japan to preach the gospel to his own people in 1929, began the big job of trying to gather the Christians together again so that the church might rise to the unusual opportunities afforded by the collapse of Japanese militarism. Brother Shigekuni along with a handful of other Christians had remained faithful to Christ all through the war, and he and his family had paid for their faith by receiving abuse and persecution both from the government police and from the people. As he openly renewed his evangelistic efforts, he made contact with a group of Christians in the town of Taga, about ten miles from where Brother Shigekuni lived in Ota. This group called themselves the Taga Christ Church, and had refused affiliation with the United Church of Japan, although most of the members had been Presbyterians. When Brother Shigekuni contacted them they were simply trying to be Christians. About the time he was making these contacts Brother O. D. Bixler, another pre-war missionary, went to Japan to see what could be done toward getting mission work started again. He went to Ibaraki and, together with Brother Shigekuni, taught this group in Taga "the way of the Lord more perfectly." They were all immersed and became the Taga Church of Christ. There were about forty in the congregation and out of this group have come some of our best workers in the church today, including Brother S. Oka, the business manager of Ibaraki Christian College.

By the fall of 1947 the door for mission work was opened and our first three post-war workers entered the field: Brother O. D. Bixler, and Harry Robert Fox, Jr., with his wife Gerrie. In November they were joined in Japan by Brother Harry R. Fox, Sr., who had helped to take a boatload of goats to the Japanese people, and Brother E. W. McMillan, who had been sent over by the Union Avenue Church of Christ in Memphis, to survey the field with a view toward starting a Christian school. The Japanese people welcomed them enthusiastically and said, "There are many things we badly need, including food and clothes, but we ask you not for these but for a good Christian school." Brother McMillan was so stirred by his visit that he dedicated his life to the Japanese work, and hearing his report the Union Avenue Church took upon itself the urgent work

of promoting this work among the brethren. As a result of all this interest, more and more young workers entered the field. By the spring of 1948 five more families entered Japan: Virgil and Lou Lawyer, Charles and Norma Doyle, Joe and Rosabelle Cannon, R. C. and Nona Cannon, and Logan and Madeline Fox. Also during this period Brother and Sister E. A. Rhodes, another pre-war missionary family, returned to Japan as dependents of their son who was in the army and established a home in Yokohama to which they welcomed every new worker who entered the field.

II. Spring of 1948 until spring of 1952.

By the spring of 1948 the period of preparation and renewing contacts is over and a period characterized by great activity and rapid results is entered. This was the period of amazing popularity for Americans and things American. Even the young missionaries were looked upon as authorities in fields as varied as Political Science and Engineering. The Japanese people were eager to learn and attended the evangelistic meetings with an interest never seen before in Japan. The new missionaries immediately went to work and, though they had to speak at first through an interpreter, preached and preached and preached. As a result, during this four year period there were around 1,000 people per year baptized. A new congregation was started nearly every month, and by the spring of 1952, when Japan was given her independence, there were about fifty congregations, with about thirty of them in the Ibaraki area.

During this second period two other pre-war workers returned to Japan: Sister Sarah Andrews and Sister Hettie Lee Ewing. Both had done their work in Shizuoka, a little over 100 miles south of Tokyo, and both returned to this area, where they found loyal co-workers still faithful and soon revived the work of some half a dozen congregations. New workers also continued to arrive: Colin and Delores Campbell, Frances Campbell, Ed and Edna Brown, Dr. and Mrs. Fred Scherman, Harold and Jerrie Holland, George and Irene Gurganus, Joe and Burnis Bryant, Richard and Mary Baggett, Bill and Norma Carrell, Forrest and Edna Pendergrass.

In April, 1948, Ibaraki Christian College was begun, and it began by offering only the first year of a three-year senior high school curriculum. Virgil Lawyer was principal, and the name was called "Shion Gakuen." The following year, 1949, the name was changed

to Ibaraki Christian College, and a two-year junior college was added, as well as the second year of the high school. In 1950 with the addition of the third year of high school, the entire five year course was offered, and it was fully accredited by the Japanese government accrediting agency. The enrollment jumped from sixty the first year to 300 the third year. In 1956 over 600 were enrolled.

There has been much discussion of, and a great deal of misunderstanding about the role of Brother O. D. Bixler in all this. Since we are here dealing with history, the facts should be clearly stated and admitted. When missionary work was again allowed in Japan after the war, the United States Government required that all groups wishing to enter Japan appoint a "Representative Missionary" who should be responsible to the Military Government and who would see to it that adequate housing was available without becoming a burden either on the devastated Japanese economy or on the United States Army. Since Brother Bixler was the first of our brethren to enter Japan, he was appointed by the Army to serve as "Representative Missionary for Churches of Christ." Brother Bixler served in this capacity until May, 1948, when he asked Brother R. C. Cannon to succeed him in this job. During the time that Brother Bixler served in this capacity he was a tireless servant of all the new missionaries. Brother Bixler had wide contacts in Japan, especially in Ibaraki, and he used these contacts for the good of the work. Because of his contacts, because of his language ability, and because of his great energy, Brother Bixler was in some way connected with practically everything done in the earliest years of our post-war work. He was chairman of the Board of Trustees of Ibaraki Christian College from January through May of 1948, and resigned at that time from the Board in accordance with his previous agreement with Brother McMillan to the effect that he would help get things started and then step out. Brother Bixler was responsible for no money that has been used in building or operating the school. The land for the campus, thirty-five lovely acres, and the first buildings were purchased with money sent by the Union Ave. church in Memphis. All missionaries in Japan are grateful for Brother Bixler's untiring help in the early days, although since 1949 almost all of the workers have found it impossible to continue to work with him. The reasons are complex, but all of them would fit into one of three categories: (1) Inability to get along with Brother Bixler personally, (2) Drastic differences of

opinion regarding the right approach to mission work, (3) Difference in judgment on how the premillennial issues should be handled.

Brother E. W. McMillan was president of Ibaraki Christian College from 1948 through 1952, with Logan J. Fox the executive dean, R. C. Cannon was appointed vice-president in 1949 and continued in this office until his return to the States in 1951.

During this second period of mission work there were four general areas of activity:

(1) The Tokyo-Yokohama area. Tokyo is the scene for our oldest and our strongest work, and is the location for our strongest congregation. The oldest work is the Zoshigaya congregation, started by Brother J. M. McCaleb in 1907. During the war it joined the United Church but after the war it broke its affiliations with this group. Today Brother S. M. Saito carries on this work. One of our youngest congregations, but our strongest, is the Yoyogi Hachiman Church in Tokyo, where Brother George Gurganus has worked. Today there are seven congregations in the Tokyo-Yokohama area, counting the two churches Brother Bixler started and the church Brother Rhodes started in Yokohama.

(2) The Shizuoka area. Shizuoka is the "Southern California" of Japan, and it is the place where Sisters Sarah Andrews and Hettie Lee Ewing have given their lives. The work in Shizuoka has not been spectacular but it has been steady and thorough, and these good women have been blessed with some excellent Japanese co-workers, and several of our strongest Japanese preachers are in this area. If a team of several missionary families were to go to Shizuoka a thrilling work could be done. The foundation has been laid, the contacts and co-workers are there. Within ten years fifty congregations could be established in the Shizuoka area. Who will get together such a team and go over? Who will back this team?

(3) The Yamanashi area. The state of Yamanashi is located just west of Tokyo, and it is strictly a post-war work. Chiefly instrumental in opening up this field was Brother R. C. Cannon, and the first family to go there and live was Brother and Sister Ed Brown. Later Brother and Sister Bill Carrell joined them and an active program of evangelism was carried on. At the peak of this program meetings were held weekly in as many as eight different places. Since Brother Brown has returned to the States for the sake of his health, and Brother Carrell has moved to Tokyo, there are less meetings being

conducted in Yamanashi. However, at least three churches meet each Lord's Day, and some classes are being held in other places.



Leaders, mostly preachers, from over twenty congregations in Ibaraki meet for study of common problems.

(4) The Ibaraki area. The state of Ibaraki is located north of Tokyo on the east coast of Japan. The city of Hitachi, where Ibaraki Christian College is located, is 95 miles from Tokyo. This is the area in which the most intensive pre-war work was done, and it is where the greatest concentration of work has been done since the war. During 1955 over fifty evangelistic meetings were held, and in a year's time countless Bible classes are conducted in the churches, in homes, and at Ibaraki Christian College. Several of the Ibaraki churches have become self-supporting, and others are on the way. Twenty full-time Japanese preachers work with seven American missionaries, and nearly fifty part-time preachers fill pulpits from time to time. It is our dream and fervent hope that by "saturating" this area with the gospel a real Christian community can come into being in a heathen land.

III. Spring of 1952 until fall of 1956.

In the previous discussion of the four areas of work it was not thought wise to stop at 1952, and so the story has been pretty well brought up to date. But two or three matters call for notice.

Two more families joined the Ibaraki workers: Max and Mildred Mowrer, and Joe and Ruth Betts. Also the Barclay Rileys and Tommy Marsh were in Japan for a while working with Brother Bixler.

The reason, however, for suggesting a break in the spring of

1952 is that at this time the Japanese people were given their independence. The Occupation ended and the Japanese people were once more on their own. This produced a marked change in the psychological climate. It was the end of the period of deferring to Americans. National pride returned, and generally there has been a "return to normalcy." For a while there was a slight slump in our work. Not as many people attended our meetings, there were fewer responses, and there was more opposition. This slump, however, was only temporary and today the response is as good as it ever was. And today it is not curiosity or blind admiration that draws the people, but real interest and deep need. Never has the door been so open, never has the church been confronted with a greater opportunity.

Today there are about sixty congregations located in ten states throughout Japan. About thirty-five of these congregations are within a radius of thirty-five miles of Ibaraki Christian College. On an average Sunday morning a visit to all the congregations in Japan would reveal between eleven and twelve hundred Christians in attendance. There are several times that number of baptized believers in the land, but mainly due to having moved into areas where there is no church these weak babes in Christ are temporarily lost to the church.

Korea — High and Clear

L. Haskell Chesshir

Korea, a beautiful concentration of mountains and valleys, is called by the Chinese "High and Clear." Its former name, Chosen, means, "The land of the morning calm." In past ages the sages of Korea often trudged slowly to a secluded place of prayer guarded by jagged hills on every side. These silent meditations have created in the Korean heart a respect for age and learning. Jesus "went up into a mountain" to teach his disciples.

At the close of World War II the same temperament and hopes were found in the Korean people that Christ found among the Jews in Palestine. They were looking for a "deliverer" from Japanese bondage, just as the Jews from Rome. They had developed a strong nationalism with a frenzied hate for the Japanese and the Communists. Among these people, as among the Jews, there are many who expect to be led by a great leader to victory, freedom and peace. But history has recorded and the New Testament teaches that peace and freedom are found only in Christ, and victory in war never wins what we hope for. Koreans have suffered from all the evils that befall man and from all the needs of both the physical and the spiritual man. They need peace and freedom in Christ.

KOREA'S RESPONSE TO PREACHING AND TEACHING

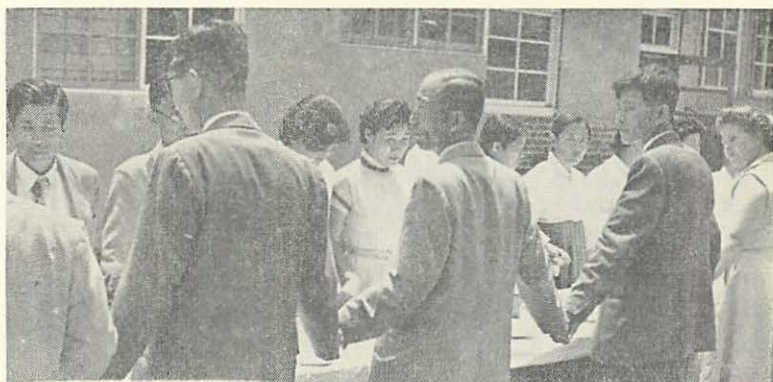
In the early spring of 1955 I traveled the length and breadth of South Korea to become acquainted with the seven churches outside of Seoul. Seven responses for baptism indicated the Korean's great interest in the preaching of the scriptures. But it is difficult to determine the interest of a nation by pulpit preaching alone. Therefore we organized in four ROK Army camps four Bible classes that ran through the summer of 1955. By the close of the summer we had baptized more than 150 ROK soldiers. We were then called on to organize a Bible class at the Korean Military Academy.

A new congregation was established in the summer of 1955 in a new housing area where refugees were building small homes. A

gospel meeting was held in a small building constructed for \$20 of mud walls, scrap wood and a tent we obtained from the Army. Nineteen were baptized at the close of the meeting. This little church has grown and at this writing they are completing remodeling work on an almost entirely new building.

ENGLISH BIBLE CLASSES

An English Bible class has been conducted for several years by United States soldier-Christians at the Nai Su Dong Church of Christ in Seoul. English is the popular foreign language taught in the Korean school system. Junior high school students begin a study of English and continue through high school and college. By the time



Scenes of the dinner we served the first day of the "Preacher Training School." We had forty-two plates. Couldn't get them all at one time.

these students have completed their high school they read well in English, and those who have an opportunity to hear spoken English can carry on conversations. English Bible classes help Koreans learn the Bible and employ soldiers in the Lord's work. Many servicemen who never taught a Bible class find teaching the Bible such a pleasure that they have sacrificed their opportunity to be transferred to another country just in order to remain in Korea and teach during the full length of their foreign tour.

Brother Dale Richeson and I taught an English Bible class in a local university for about eight weeks. The president of the university said we could teach anything as long as we taught in English. He was primarily concerned with giving his students an opportunity to engage in English conversation. At our first meeting we had 50 students. Twenty of these said they did not believe in God and his Son Jesus Christ, 17 that they did not have sufficient information to make a decision. At the close of this semester only two or three of the group stood by their first decision that there was no God. The greater part of the class came to believe in God and a few said that it was reasonable to believe that there was a mind back of the creation, but they did not have sufficient information to make a definite decision.

Brother Richeson and I lectured one afternoon in another university that enrolls some fifteen hundred students. About 115 students attended our lecture. This university could not offer us permission to teach regularly because of the opposition of one anti-Christian board member. That board member has since resigned, and the dean of the university wrote suggesting the organization of English-speaking classes for his school. There are many such opportunities in the school systems of Korea. When we have increased our number of workers in Korea it will be to our advantage to conduct English Bible classes in a university.

TEACHING THE WORD OF GOD THROUGH LITERATURE

As we have no literature ready in the Korean language, and also as it will need to be adapted to people of a different life and differing points of view, we need to prepare and adapt such Bible helps and tracts just as rapidly as possible. This we are striving to

do so that they may have such needed helps in their homes and in the homes of those not yet converted.

PREPARING MORE AND BETTER TEACHERS

High school and college students are much used as teachers of Bible classes in Korea. The first time I attended Bible classes in a Korean church I thought I had never seen such confusion. Ten or twelve classes were crowded into an 18 by 30 foot church building. Each high school teacher had some ten or twelve students gathered about him and was shouting his message to them above the roar of voices in the room. The unfamiliar language meant nothing to me, which added still more to the confusion in my mind, until I began to observe what was going on. Each student was looking directly at his teacher and responding to the lesson. I noticed one boy whacking at his ear and knew that he was talking about Peter cutting off the ear of the servant of the high priest. I saw another boy fall to the ground as though drinking from a brook and I knew that boy was telling the story of Gideon's army. The teachers were very dramatic in presenting their lessons.

Greater results can of course be achieved by older, more mature teachers. We are doing the best we can to prepare our middle-aged members to prepare themselves for such teaching and get the best prepared and adapted literature possible. And with reason. Nearly every church is filled with children every Sunday morning. I have seen a Korean church without heat packed to no sitting room (Koreans sit on the floor) in sub-zero weather. It was a small building constructed of scrap lumber and cardboard boxes with air-holes around the glassless solid screened windows. If a building like this can be filled with children by using inexperienced high school teachers we should do even better with better trained teachers and better buildings. We are planning teacher training classes.

TEACHING THE WORD OF GOD IN SONG

Koreans like to sing. I was impressed with their singing from the moment I arrived here. Churches do not furnish song books and Christians with sufficient money buy their own hymnbooks. For those not having a book preachers usually print songs on large sheets of paper which are hung like maps on a stand in front of the church. Most small children know many songs by heart. It is very inspiring

to see upturned faces of children following the song leader and to hear them loudly sing old familiar hymns.

Nothing the quality of singing of a youth group at a denominational church, I decided that we must have a well trained group. One of our G. I. Christians agreed to meet on Sunday afternoons with the young people at one of the churches. This group will be developed to sing for a radio program. But our main interest is to keep young people growing. Most of these young people are also in the English Bible class and the church Bible school. This program can reach down to children groups when we develop the leadership for such work.

PRIVILEGES AND PROBLEMS OF THE ORIENT*

It is truly a privilege to be sent as a missionary to the Orient. Here is a rich spiritual heritage. The Saviour was born in the Orient of an Oriental mother and lived his whole life in an Oriental atmosphere. There is a deep spirituality to be found among these souls of the East, a more confident trust in prayer and an eager desire to do the Lord's will — "My meat is to do the will of him who sent me."

We Americans, who are often too arrogant and boastful, believing ourselves better versed in the Scriptures, more orthodox, more capable in the Lord's work, the ones who "really get the work done," — we need to realize that we too can and should learn much from our Oriental brethren.

On the other hand, work among Oriental peoples has its problems. If we stop to consider that most any American expects to earn one dollar per hour, whereas the Oriental feels fortunate to get one-tenth as much; that those people have had practically no experience in leadership, in religious responsibility for themselves and others, we can understand how hard it is for Oriental peoples to develop a congregation to read the Bible without a priest being called in to interpret. Therefore these "babes in Christ" will need the help and counsel of the elders of supporting churches in America and the counsels of seasoned missionaries in the Orient until they are sufficiently grounded in truth and experience.

And your missionaries need your counsels and prayers also.

(*With the permission of Brother Chesshir, the editors have re-arranged this sub-division, with an additional thought or so.)

CHURCHES OF CHRIST IN KOREA

The churches of Christ are distributed conveniently over South Korea to serve as pivot points from which the kingdom may spread. Boys are studying with us in Seoul from the congregations in Pusan, Ulsan, Puyo and Kwanju. When these young men and others complete their training they will be of great value to the church in these cities and the surrounding countryside. They will also be better prepared than American workers as far as language and home customs are concerned.

The church owes a great debt of gratitude to Brother S. K. Dong and his son Choong Mo Dong for the establishment and guidance of these congregations. From these faithful brethren we have picked a group of intelligent young men and women who are becoming efficient workers and who through the years will be capable co-workers with visiting American evangelists and teachers. In the end it will be these native workers who will have to form the nucleus for the stable work here.

It was the intention of the elders of the Sixteenth Street church in Washington, D. C., to organize training classes for elders, deacons, preachers and teachers in Korea. We are now conducting such classes in our training school. Preachers from other cities have come to Seoul on several occasions for discussions (studies). Our training program has not been as thorough as we would have liked it to be, due to difficulties from differing language, customs, and to the short time in which to adjust ourselves to a new land. But after 23 months of work we can see that there are being trained those who will be the church of tomorrow.

LOOKING AHEAD

It is not often that the elders send to the front lines such capable workers as the A. R. Holtons and Melba Carlon. How much all foreign work would profit from like capable and experienced leaders! With a backlog of well prepared literature and teacher training classes we look forward to a greater work in the Seoul area.

China

George S. Benson

The population of China is now approximately a half-billion. The old traditional religions have for many generations been Buddhism, Taoism and Confucianism with probably more than half of the people belonging to all three of those religions and probably 90% belonging to the latter.

Christianity was making a great inroad on these old religions up until the beginning of World War II. Chiang Kai-Shek was a great friend of the missionaries. He did everything he could to promote Christian missionary work. He ordered his soldiers to destroy many small idol temples and many large ones were converted into public school buildings, museums, library buildings or other public services.

When the Communists in North China succeeded in getting nearly all of the armaments that the Japanese had stored in Manchuria, which they were able to do through the cooperation of the Russians, they then were able to defeat Chiang Kai-Shek and to take control of the whole of China. Now, the Communists control that nation. It is under the iron heel of that godless movement.

How long will the Communists dominate China? No one knows. What opportunity will be given for the expansion of the Christian movement in China in the meantime? No one knows.

The writer does hear from Chinese Christians indirectly. None of them dare write directly. None of them want to get any letters from brethren in this country lest the very fact they were receiving letters from abroad might cause them to be accused of being foreign agents and might cost their lives. The indirect reports indicate that groups of Chinese Christians, however, are meeting. Such meetings are discouraged to the extent, however, that almost no young people attend.

Should Communist control be defeated, the groups of Chinese Christians would no doubt quickly become active. Unless that hap-

pens, they must remain very quiet and carry on no aggressive evangelism.

Evidence filters through that small groups of Christians are still meeting to worship the Lord.

The writer has not been able to learn, however, of any foreign missionaries remaining free in China. The Catholics were the most numerous group there. I have talked to some Catholics recently who affirm that none of their missionaries are still in China except the ones who are in prison. That is thought to describe the situation with regard to all Protestant missionaries in China at this time.

Consequently, there is little that can be done except that we can continue to pray for our Chinese brethren in China. We can continue to pray that this godless domination may somehow come to an end in China.

India

Glenn L. Wallace

The story of New Testament evangelism in India, especially in the hills of Assam, reads almost like a page taken from the records of the Restoration movement here in America. It is the age old story of sincere hearts seeking the truth that makes all men free and then having to fight against the forces of digression, innovations and ridicule to survive as Christians after the New Testament order. This survival has been dependent wholly upon the faith, courage and determination of the native Christians. Some help has been sent but very little has been given when one considers the possibilities and the eagerness with which the people have searched for the truth.

A letter dated, Shillong, 8th March, 1948, was received at the office of the church of Christ, on the Campus of Abilene Christian College, in March, 1948, and was signed by Prenshon Kharlukhi, for the church of Christ, K and J Hills, Mawlai, Shillong, Assam, India. This letter brought the first news to the Western world that people were worshiping after the New Testament order in India. Efforts to plant the church in this land have been made in the past and some of them have succeeded with different degrees of success, but it remained for the natives of India to find their way, unaided except by the providence of God, into the light of the New Testament church.

This letter from Prenshon Kharlukhi read in part: "There is a small band of Christians in this part of India whose objectives are to follow Biblical doctrines in its entirety. It is called the 'Church of Christ.' Some of its elderly members are ardent Christians who formerly belonged to the Presbyterian Church of Wales. Owing to differences in Biblical doctrines on very vital points, these few followers of Christ had no alternative but to follow their Lord after His own footsteps. They naturally organized a church, named the 'Church of Christ.' Rom. 16:16."

This letter stated that the people believed that the church must be purely spiritual in organization and the chief aim was to save souls. The Bible, they said, was their only book to settle all issues and they

had no intention to settle their problems by the laws and rules of the denominational movements of India. Preachers were to be humble men and no one was to be refused the right to preach merely because his education was not of the highest possible degree. They held to baptism of a penitent believer and rejected sprinkling and were opposed to infant baptism in any way. They believed that divorce was wrong and preached that remarriage was only possible after the death of a companion.

The letter closed with these words: "We chanced to spot the name 'The Church of Christ' from papers and it wonders us if this church, as its name implies, follows the teaching of Christ as we here, in spite of our shortcomings, are determined to follow him."

Here is a modern example of the seed, which is the word of God, producing after its kind, and is a powerful argument that if we give men the Bible untouched by human theology, honest souls will find the way. Here also is an honest question from people seeking to do the will of God, asking if the church in America is really a New Testament church.

March 26, 1948, an answer was given to Bro. Kharlukhi's letter and a correspondence has continued to this day between Glenn L. Wallace and Prenshon Kharlukhi that has resulted in blessings both to the people of India and America. A detailed explanation of the practice and preaching of brethren in America was given to Bro. Kharlukhi with abundant scripture quotation. The question of the Lord's Supper on each first day of the week was one of the first questions that was settled. The Indian brethren began setting the Lord's Table on each first day of the week.

The brethren in Assam are a poor people and their income is very limited. Groups were meeting in villages and towns in the hills about the city of Shillong. Bro. Kharlukhi, a leading member of the group in Shillong with others, often walked from ten to twenty miles on the Lord's Day, walking through rain, swollen streams and trails where they often encountered dangers such as wild beasts. Services were conducted in these villages and after several such services on the Lord's Day, these workers made their way back to their homes in Shillong.

In 1948, it was reported that there were perhaps six or seven hundred members meeting in the hills about Shillong. The largest group, and the only one that owned a meeting house of any impor-

tance, was the church in Shillong. This group was the first to become interested in a complet return to the New Testament pattern and they were the first to encounter difficulties from without. A missionary from America, sent out by the Christian Church, the conservative group, heard of the Shillong work and visited them. They were delighted to have a guest from so far away and they gave him the freedom of the pulpit. The churches at that time were worshipping without an instrument, first because of their poverty and second because some felt that such would be an innovation. This question had been discussed with Bro. Kharlukhi and he was able to salvage much of the work from the hand of this Christian Church missionary. The people were told that the instrument was not a matter of contention and that many in America used it and many did not. Bro. Kharlukhi and others opposed it on scriptural ground and a division in the work took place. The house in Shillong was lost to the liberal and instrument people.

The College Church in Abilene, Texas, which has given support to this work since 1949, arranged for E. W. McMillan to visit Assam as he returned from Japan. He spent six weeks there and came home with a report on the loyalty and faith of the people. In 1950, Charles Tinius, who had been supported by the College church for three years in Australia, was asked to come by way of India on his return home. After a three months visit, he too reported that these people were sound in the New Testament church and that they had stood up well against the threats of digression and were able to meet and defeat all the challenges of the denominations.

College church has sent money for books, tracts and other supplies for this work from the beginning. In recent years the church in Whittier, California, has been helping. Special help has been given to this work by the church in Manor, Texas, and liberal gifts have been made by some of the members of that congregation in addition to the gifts of the congregation.

In 1952, Prenshon Kharlukhi was brought to America by the College church and other interested Christians and his reports to the people at the lectureship at Abilene Christian College that year gave further evidence of the firm foundation of this work. A new house of worship has now been constructed in Shillong and the work is making progress.

The needs of India are many and the task is one that challenges

the church in America. At present, there is not too much that can be done other than to continue to send help to the brethren in Assam and pray to our Father that other doors will be opened in that land. India has closed the doors for the present to missionaries. A visa was denied Rodney Wald to enter Assam and others have had the same experience. One can go as a visitor but permanent workers are not wanted by the government.

Our contact in India is: Prenshon Kharlukhi, church of Christ, Mawlai, Phudmawri, Shillong, Assam, India. Pray for this man who has a good education, holds a responsible job and has the burden of the work of the Lord heavy upon his heart.

EDITORS' NOTE

Since the above was written, some heart-breaking things have developed among these faithful Christians. A missionary from the Christian Church, doing work in another part of India, on learning of these Khasi brethren, went among them and insisted that instrumental music was scriptural in worship. He divided this once united movement and led approximately a half of them into a separate body of believers. But Brother Kharlukhi and a few others opposed his teachings and they are still standing for their beliefs. Those who pulled off, however, claimed the substantial house of worship owned by the brethren, which left them homeless in that respect. It is located in Mawlai.

Brother E. W. McMillan is scheduled for two months of preaching among these people in the spring and summer of 1958. He plans his preaching to be directly against all forms of sectarian beliefs and the innovation of instrumental music in worship. Brother Kharlukhi and those with him believe that many can be restored who went into digression and that some Presbyterians can be won who attended his services when he visited India in 1949.

Within recent months an effort has been made to raise money for an adequate house of worship for these faithful brethren in Mawlai. The building also will serve as a school for training in Christian faith. There is good reason to believe that adequate funds will soon be on hand for this great need.

The Church in the Philippines

Ralph F. Brashears

This report on the work of the church of Christ in the Republic of the Philippines must be brief, accurate and informative. We hope the readers will get a realistic picture of the present conditions here. Those interested in the kingdom of Christ in the uttermost parts of the earth may, therefore, wisely plan and execute their religious work in this thirsty land. Minor details must obviously be left out and all major, pertinent things possible included. Please excuse the laconic, blunt style. May God bless the writing to its intended use.

About 9,000 miles southwest of California across the Pacific Ocean lies the Philippine Archipelago, consisting of some 200 inhabited islands. The land area is 114,400 square miles, about the size of the state of Arizona with a population of 22,000,000, almost as much as New York and Texas combined. It is completely within the torrid zone, with temperature averaging 87 degrees. There are two seasons: five months wet and seven months dry. The central part of the islands are mountainous and cool while the coastal plains are low and hot.

Twelve American missionaries have spent time trying to promote the true church of God in the Philippines. All but Orvil T. Rodman are still living and may be helpful to anyone seeking further information about the church of Christ here. Their names and time of service are as follows:

George S. Benson, 1928; H. G. Cassell, 1928-45; Orvil T. Rodman, 1936-38; Frank Traylor, 1945; Leland O'Neal, 1946-50, 1953-55; Floyd T. Hamilton, 1948-51; Ralph F. Brashears, 1948-58; Harold O'Neal, 1953-56; Victor N. Broaddus, 1950-58; Donald E. Bone, 1954-57; Dennis L. Allen, 1954-58; Bert M. Perry, 1955-58.

It may be proper to state further that Brethren Broaddus and Allen, working mostly with Chinese in Manila, are positive Pre-millennialists.

The church of Christ is now established in twenty provinces and nine independent cities. The different provinces, membership (as near as we know) and one Filipino preacher in each are:

PROVINCE	MEMBERSHIP	PREACHER
Abra	25	Belmonte Balagso
Cotabato	1100	L. N. Belo
Davao	150	David Lachica
Ilocos Sur	20	Lazaro Deompoc
Iloilo	80	W. A. Parreno
La Union	24	Casimiro Annague
Leyte	75	Pacifico Igsolo
Benguet, Mt. Province	10	James Doguis
Bontoc, Mt. Province	27	Silverio Biteng
Kalinga, Mt. Province	8	Roman S. Oltuvers
Nueva Ecija	37	Erasto Fuentes
Nueva Vizeaya	55	Pedro Dayao
Occidental Mindoro	105	I. C. de la Serna
Oriental Mindoro	560	Diosdado Menor
Occidental Negros	75	Santiago Sameon
Oriental Negros	360	Pedro V. Garces
Pangasinan	300	Fedelino Caganizas
Quezon	25	Eusebio Balliae
Zambales	110	Castorio Gamit
Zamboanga del Norte	20	Candido Melchor
Zamboanga del Sur	270	A. S. Catalan
Bacolod City	130	W. A. Parreno
Baguio City	50	Edilberto Tenefrancia
Basilan City	40	Patricio Sabado
Cebu City	12	W. A. Parreno
Cotabato City	15	Aurelio C. Ebita
Davao City	15	Carmelo Tobias
Iloilo City	80	Juan Niangar
Manila	115	Paulino R. Garlitos
Zamboanga City	210	Timoteo Almonte
Total	4,103	

There are 87 dialects spoken by Filipinos. Tagalog, Ilocano and Viscayan are the three major ones. Tagalog is the national language but is not well known yet except in Tagalog areas. Eng-



Bert M. Perry and family.

lish is still the language of education; over half of the people can understand it when it is spoken. Few foreign countries have this great advantage. It seems best for American missionaries to spend their time teaching those who can understand English and let Filipinos who speak the different dialects preach and teach the gospel to their own people. However, a knowledge of the local dialect is also helpful. How long it will be until the national language will be generally understood seems many decades in the future. English may continue to be the language of culture for many years.

The language problems is the number one difficulty in church work now. Preachers trained and experienced in preaching the gospel are limited to a small area because of their dialect. For instance, an Ilocano preacher is not effective when he speaks in a Tagalog section, and so on. This is true regardless of how much he is needed in another place, or how much he wants to preach in an area that has a different dialect from his own. Also, college training in English or some other language is not as effective as it would be in the language he is going to use. Even teaching in a learned language is not as good, but it is impossible to build good schools in each dialect. Another difficulty is producing of Christian literature, even in small amounts for different groups. Good writers and good translators are hard to find, even then they are very busy and the cost is prohibitive, especially in a poor country. Filipinos

are attached sentimentally to their own dialect and have little desire to sacrifice their own for a common language. It is better perhaps for Americans to leave the common language problem for the Filipinos to solve. At least Americans should not try to promote English lest they be suspected of trying to impose their own tongue upon others. This is a natural condition. English is loved by many but nationalism and sentimentalism are against it. After all, we are only interested in promoting the gospel of salvation.

Education and culture as we think of them are not as general as they are in the States. This makes it necessary for missionaries to begin their work at a lower level. This must not be construed to mean that Filipinos have less ability or intelligence; indeed they are capable of doing anything and everything other peoples can do when they have the same training. Education in the Philippines is commercialized and handled as a business. So educators are often more interested in the tuition and fees than they are in the cultural progress of the students. Nevertheless, young Filipinos are a school-going people because it is necessary to climb from servitude to independence and respect.

The government requirements, which Filipinos know how to evade, are too difficult for Americans to comply with easily. And since academic schools are a business, it is not appropriate for missionaries, I think, to get involved. Bible schools without academic classes are under the supervision of the church and are free from government school regulations. Furthermore, colleges in the Philippines are departmentalized and each division is looked upon as a complete college, hence a Bible school, if operated on a college level, becomes a respected College of Theology.

A Bible school for training Filipino workers in the church is greatly needed. Catholicism and Protestantism have failed to give the people a genuine knowledge of the word of God. And what Scriptures are learned are often misinterpreted and misapplied and twisted until extensive study is necessary to establish a solid foundation for the truth. Also one who proposes to follow the Bible in all things must first know what is written. Then there is the need of training in church work such as preaching, teaching, singing, personal work, writing and character building. The cost is small as compared to state-wide costs. Also, the local problems must



Chorus group of Philippine Bible College, Baguio City, Philippines.

be dealt with to fit the students for the environment where they are going to work. Sending unprepared leaders out into the field without training in a new field is unwise. Finally, there is need for a time and means for maturing or seasoning for the rigorous, difficult, trying task of building New Testament Christianity on the mountains of sin and false doctrines. Denominational missionaries are too cunning for unprepared workers of the church of Christ. Young men realize they are not fully prepared for preaching work and if the true church of God does not offer them training they will seek for it among the denominations. Even many denominational members come and study in our school if it is good and there is room. The time should soon come when Filipinos can and will train their own workers. About all that is needed is a church building with auditorium and classrooms and a trained preacher to begin. There are three small Bible schools in the Philippines.

Philippine Bible College began in 1948 in Tayug, Pangasinan, and moved to Baguio City in 1952. It is located near the center of Luzon, the largest island, in the mountains where the climate



Group of our students planning to be preachers. Some are preaching already. Philippine Bible College.

is cool all the year. Four good highways connect it with all points. The rented building near the center of town is too small to accommodate the 60 students, or the church, and progress is retarded. This semester dormitory space was rented which is already filled. Our living room is being used for a library and classroom. Many student preachers go out on Sunday work in congregations. We have students from eleven provinces and more are planning to come. This school is under the direction of the writer, sponsored by the Southwest Church of Christ, 64th and Normandie, Los Angeles, California. A very capable and zealous native worker, Brother Edilberto Tene-francia, is working with me here.

Zamboanga Bible School at Baliwasan, in Zamboanga City, on a peninsula in Southwest Mindinao, the second largest island, began in 1949 with Floyd T. Hamilton and Leland O'Neal. It has one and one-half hectares of land (four acres), church building for 200, minister's home and dormitory for 32 boys. There are 14 enrolled now. This is the largest land and best church building of the church of Christ in the Philippines. The work there is now under the direction of Brother Bert M. Perry, sponsored by churches of Christ in Wilson, Oklahoma. (Replacement for Brother Bone is being sought.)



Eighty-six present for services at Zamboanga City

The church of Christ (not Premillennialist) was started at Piy Margall and Dos Castillas Streets in Sampaloc, Manila, the nation's capital, in 1956. Manila is the hub of the country, with a population of over two million. Brother Paulino R. Garlitos, a faithful, capable young Filipino preacher, and I are working together here. (I spend half time in Baguio and Manila). The church of Christ in Campbell, California are the initial helpers in this work. It has great possibilities. A Bible school is started at this place also, with 15 students. More are planning to enroll next semester.

Catholics here have over three hundred years advantage over other denominations and over the church of Christ. They own much land with schools, hospitals and churches in convenient places. They claim about 90 percent of the population as members. They have molded the culture and customs of the nation and are scheming for greater control. However, they have a bad record, especially in Spanish times and the masses of the people are not loyal to the Catholic Church: they are open to Bible study and willing to change their belief if convinced of some other doctrine.

Protestant religious groups are also ahead of the church of Christ in coming to the Philippines. They have church buildings,

hospitals and schools to promote their religious beliefs. They seem to be especially interested in getting members to join their groups and then indoctrinating them with their peculiar teaching. They have many American missionaries and paid Filipino helpers. They are more friendly toward our work than the Catholics but stop when we advocate a complete return to New Testament Christianity. Our position is more popular with the masses when it is publicized. Our weakness is lack of capable leaders and lack of facilities for convenient places of worship. We have less than 20 buildings and the average cost is about \$250 (or 500 pesos). We have only four Filipino preachers who are college graduates, most of them have not finished high school. There are less than one hundred all together. They are doing a good work and we are grateful for their zeal and the sacrifice of each one.

Pagans, of course, are somewhat strange to people of the United States. Their religion and members are strongly controlled by the elders (old men of the town). They are the religious, political and social leaders of the people and receive economic favors from them. Breaking away into another religion is strongly opposed and one doing so becomes an outcast and enemy of his neighbors. Physical injury is common. However paganism is burdensome and many enlightened students would break away if they could escape the opposition of the pagan leaders.

A surge of nationalism is strong in the Philippines now. Missionaries need to have an understanding of this condition and a healthy attitude toward the people and their problems. Arrogance and will to rule over people in their own country may be met with disrespect and opposition. It is difficult for some Americans to look upon others as their equals. It is wise, I am sure, for American missionaries to stay out of the Philippine politics altogether. The Filipinos are learning to handle their own government and prefer to be left alone. Americans are generally respected highly by Filipinos and one does well who humbly and wisely maintains that respect by attending to his own business and seeing the good in the people more than the bad. It is more the politician, I think, who speaks bad things about foreigners and this should be met with silence.

The best method of promoting the church of Christ in the Philippines is still open to study. However, we have observed a

few things which we wish to pass on to others who are interested. The giving of clothing, food or money is seldom wise. Some people will accept outwardly what is taught if there is material gain involved. But such members, though hard to detect at first, will soon prove more than useless to the church. Gifts should be given to the poor in such a way as to give no incentive to come into the church for that purpose. Care must be taken in such cases. Help



Two of our young lady students teaching children at Esperanza, Pangasinan, in new congregation.

for students desiring to go to Bible school should be cautiously given, and then only when they are willing to work for it and prove their worthiness by struggling on when work is hard and the income small. Otherwise the school may be filled with young people who have no other work and will feign interest in the Bible until a better job appears. Then they will give the most appealing excuse and go to the better paying job. Thus the donating brethren's money has been wasted and more suitable students have been deprived of Christian education and training. It is usually best to let the new student start paying much of his expenses without work from the start and when he has proved his sincerity, interest in Bible study and willingness to sacrifice and study and work hard, greater effort

may be made to help him through by giving him more work, never easy money.

Preachers working out in the field must also be selected carefully. If they have been converted from a denomination, they should be tried a while before they are recommended for economic support. No one should be promised pay before he is baptized. Six months to one year is short enough for observation. Then if he appears to be good, his support should be small until time proves his ability and earnestness, and conditions prove that he needs more. Hasty, liberal support may cause others to try for a job. He may be envied by his relatives or friends and they may try to "put him down" or accuse him of wrong conduct or mercenary purposes. He may slack up on his work but resent being lowered in his income. He may show signs of unworthiness of ministerial work and it is harder to quit supporting him than it was to begin. He may even show the hypocrisy of his profession by becoming a minister in some denomination that will give him more money. While the training school is not always best or possible, it does furnish a good opportunity for the minister to learn what to do, how to do it and to give evidence of his worthiness before difficulties become too great. Even when the preacher has proved his sincerity and ability, large salaries are not good, for he will be envied by Filipinos and he will live far above his members or he will give away much and cause people to come into the church for economic, material help. Furthermore Filipinos cannot support preachers on large salaries for a long time and they may hesitate to try to support a preacher. Finally, he will be receiving more than other ministers and that will cause trouble. Sometimes a high paid minister gathers poor relatives around him — he supports them and they wait on his every need. Fifty to two hundred pesos a month according to their ability, experience and needs is more in keeping with Philippine economic and church conditions. Wider spread help is more desirable than limiting it to very few. Unobserved work may be over-reported. Americans find it hard to evaluate the reports of Filipino preachers. It pays to have someone else drop in once in a while and report.

The church of Christ is growing in size in the Philippines, for which we are very thankful, but as in other countries it is faced with the problem of quality. There is a constant danger of lowering the requirements beneath the New Testament pattern. Human doc-

trine is always creeping into the church. The scriptural forms designed to bring man close to God are sometimes neglected and new forms taken from denominations along with the social life of the world is finding its way into the practice of the church. Nothing can take the place of righteousness in the strength and growth of the church. The church of Christ will live, be respected and progress if a high Christian quality is cultivated and maintained. This must be emphasized in every congregation. The church of Christ cannot be identified by the name and a few doctrinal teachings alone. The whole counsel of God needs to be promoted in this country as well as in others.

False doctrines seem to be especially prolific and dangerous in the Philippines due to a general lack of Bible knowledge. The public are apt either to take a preacher as a mere babbler or they may, if he is a good promoter, think that a false teacher is a great power of God. Religious debating is especially popular and every preacher must be able to defend his doctrine before the public if he is to be respected.

Our plan for the growth of the church of Christ in the Philippines is to convert as many people to the truth as we can, train as many young men and ladies for work in the church as we can, because leadership especially is lacking and greatly needed. Then we want to start as many congregations, especially in the larger towns, as we can and bring them up to maturity and self-supporting, self-sustaining churches as soon as possible. Churches are much easier started in small towns and barrios but they are far slower in becoming permanently established and able to continue on their own. After the churches are strong in the larger towns they can spread out into the smaller places. This strategy we learned from the book of Acts. However this requires a piece of land conveniently located and a church building suitable to reach the earning class of people. Catholics and Protestants have good church buildings and we are at a great disadvantage if we try to convert them to a church without good leaders and a reasonable place of worship. The land will usually cost about \$3,000 and the building about \$5,000. The well qualified preacher will need about \$100 per month. The cost of the land and building will vary with the size of the town. It seems almost useless to go out and convert many people and then leave them without means of permanent worship.

The economic condition in the Philippines now is hard and we who seek to build the church here must expect to support ourselves and pay for the expenses of getting started. The average income of Filipinos for one year is about \$250. This is only enough



Mangilalo Church of Christ, Baluan, Cotabato, Philippines

to keep body and soul together. Ten percent of that would be only \$25 per year for the church. Not all new members are strong enough to give to God what is due. So those whom God has blessed with abundance, I think, should give to help save those who are in want, until they can support themselves.

This generosity however must not be handled in such a way, I am sure, as to develop a dependent attitude in the ones being helped. From the beginning they must be taught to give and support themselves. At first, they may be able to pay for their own song books, lights, seats, tracts or Bibles, and the like. Then little by little they should be on their own. Strength and love comes from exercise in God's service. Filipinos, if untaught and untrained, will remain weak and die as soon as they are placed on their own. But they need to be on their own as soon as they can be if properly guided.

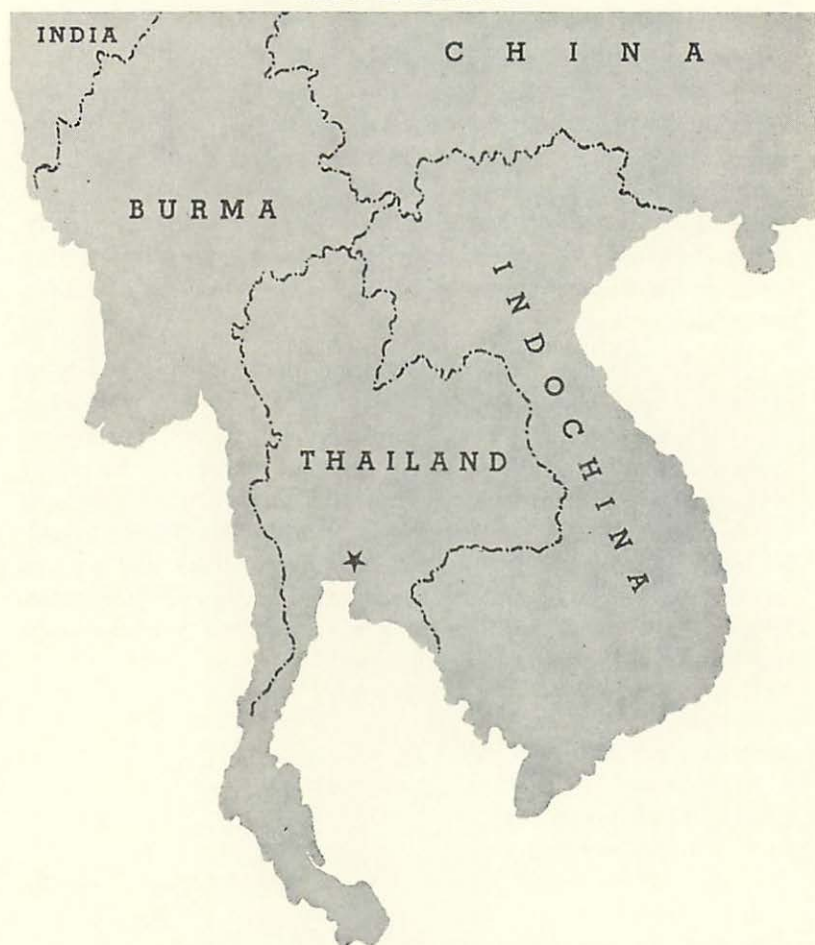
Where the church of Christ is already established in an area we offer sometimes to help them buy a piece of land in a good location if they are willing and ready to build themselves a building. Native material, such as bamboo, will not cost much and will not last over five years.

Literature for the churches is a great problem. English is used more generally, but Bible school materials, song books and tracts in the dialects are also needed. The latter requires money, writers and workers. Little by little we hope to supply this need. False religions work upon the ignorance of the people; if we do not reach those not able to read English, we will be neglecting a very fertile field, and not preaching the gospel to every creature. Our literature fund seems always to be lacking, because it is constantly expendable.

Finally, churches of Christ in every country should and must maintain a good relationship with each other. Because the churches are older and stronger in the States we must not try to dominate those in new areas. Neither should churches in newer areas expect stronger churches to solve their economic and doctrinal problems for them always. The churches of Christ in the Philippines, though not perfect, are generally in good growing condition and we are thankful to God for their faith, loyalty and sacrifice for a common salvation, God, and Saviour. May we always be a mutual help and joy to each other all over the earth.

Thailand — A New Field in Asia

Parker L. Henderson



NOW
A New Opportunity in Asia
THAILAND

East of India and Burma, west of French Indochina and south of the mainland of China lies the country of Thailand. Known by its people as "a land of the free," this kingdom of southeastern Asia was formerly called Siam by others. Until recently many of us knew of this country only as the land from which Siamese cats and the "Siamese Twins" came. Now our eyes are opened to the fact that there is something more than cats and twins in Siam—there are twenty million lost souls, souls without much opportunity of hearing the good news that brings salvation.

Development of present action towards evangelizing Thailand began in two areas. Brother Wayne Long, an elder of the University Avenue church in Austin, Texas, along with Sister Long, was in Bangkok, Thailand, for a few months as an instructor with the University of Bangkok. Having seen the need for workers, Brother and Sister Long returned to America with great interest and enthusiastically aroused others to see the need also. When another opportunity presented itself to return to Thailand for eighteen months, the Longs and the University Avenue church were anxious to get additional workers on the field. The elders of the church then resolved to send a gospel preacher to Thailand and began actively looking for a man who would go.

The other area of interest was in Gainesville, Florida, where a young army sergeant, Harry Hobbs, and his wife Katrina, had just returned from Thailand. Their interest in evangelizing this country was soon passed on to the local preacher, Parker Henderson. Brother Henderson was already interested in the Far East, having spent considerable time in India and China with the Medical Department of the U. S. Army. At the annual lectureship at Abilene Christian College in 1957, through the efforts of Mr. Bob Hunter, the Hendersons and the Longs met and discussed their mutual interest in Thailand. The elders of the Austin church invited the Hendersons to go work in that field for a period of four years. So, after about four months work with the University Avenue church during January of 1958 the Hendersons plan to leave for Bangkok, Thailand, where the Longs are already at work.

On August 4, 1957 the Wayne Longs began regular services in their home in Bangkok. In November the first convert, a Chinese woman, was baptized. Two other couples have been found who are Christians. They are Brother and Sister James Cole and Brother

and Sister Charles Orlee. These couples are from the United States and are now in Bangkok on duty for the Government. Both couples had been worshipping in their own homes not knowing that other Christians were in the city until Brother Long advertised the services being conducted in his home. A young native man by the name of Manu has left denominationalism and is attending services regularly. He is manifesting great interest and it is hoped that he will soon be converted and trained to take the gospel to his own people. Plans are already under way to bring him to a Christian college in the United States.

Brother and Sister Kenneth Rideout are planning to join the Hendersons in Thailand shortly after the first of the year (1958). Brother Rideout has been preaching for the church in Opalooka, Florida, where he has done an outstanding work. That congregation continued his support during the last three months of 1957 so that Brother Rideout could tell other congregations of the opportunities in Thailand. As soon as his support and travel fund have been raised Brother Rideout and his family will leave for Bangkok. The Hendersons have three children, the Rideouts have four, so the attendance at services will nearly double when these families first arrive.

The University Avenue church in Austin, Texas is completely supporting the Hendersons while in Thailand, and many other congregations are having a part in helping to provide travel funds, erect a building and supply tools for work such as: Bibles, literature, tracts, song books, advertising. Along with the University Avenue church stands the 14th Street church in Gainesville, Florida. This church responded to the challenge of Thailand by sending its preacher and contributing regularly to the support of the work. Others likewise are making sacrifices to open up this new field in Asia, but by far the greatest financial load, the longest hours in planning and the tremendous job of leading in this effort has been shouldered by the Austin congregation.

In giving honor to whom honor is due (Rom. 13:7) for the opening up of an entirely new field in Asia, first honors among men go to the elders of the University Avenue church in Austin. Brethren Wayne Long, A. B. Cox, Leslie Huff, R. B. Sweet, O. P. Schoolfield, Clayson Fuller, Melvin Courtney, Worth Cottingham, Luke Robinson, Alvis Vandygriff and J. B. Rhodes as elders, Brother

Harrison Mathews, local evangelist, Brethren Frank Wortham and H. I. North, special representatives, have all worked together as one to make this new effort in Asia possible.

Buddhism is the state religion of Thailand. They have about 20,000 temples and nearly 200,000 priests. It is said that there are 50,000 Buddhist priests in the city of Bangkok alone! In addition to this major religion, there are many denominations from America represented. The Roman Catholic Church has been present since the 17th century and has a larger following than any of the sects of "Christendom." Religious freedom is granted by the Thai government and the people seem quite willing to listen to the story of the gospel. After just a short time at work among the people, Brother Long writes, "The opportunities are greater and the response much better than my fondest dreams."

IS THAILAND REALLY A LAND OF THE FREE?

MUANG THAI, or Thailand actually means "a Land of the Free." But is this really true? In John 8:32 Jesus said, ". . . the truth shall make you free." As 1957 comes to a close, the truth has not been taken to the people of Thailand. "A Land of the Free" remains in the bondage and slavery of sin. This conclusion is inevitable because as yet not one full-time worker is in the field to teach the only gospel which will deliver men from the power of sin. Yet, at the close of this year there is a faint light flickering on the horizon. There is a faint cry of freedom as a little band of seven souls stand fast in the liberty wherein Christ made them free. Two preachers and their families are rapidly getting things in order to come to the aid of those now pressing the fight. Other preachers are preparing themselves with plans to come at a future date. Many saints are praying and sacrificing to send the message. The banner of Jesus Christ is slowly but surely being unfurled to save in its true beauty in South East Asia. Thus with different people in different places doing their part, the long overdue truth is at last coming to the people of Thailand that some day it may really be "A LAND OF THE FREE."

Australia and New Zealand

T. H. Tarbet, Jr.

THE LAND

Australia is slightly smaller in area than the United States; but if we did not count the territory covered by the Great Lakes, Australia would be slightly larger. There is a great difference in the population, however. Australia has ten million people. But with a special immigration program the population is increasing very rapidly, and the potential is great. This is a new country in development, and immigrating to this land is very much like immigrating to America fifty years ago. Australia, as well as New Zealand, has a great future, indeed. Australia has an excellent climate, and the living standard is rated as one of the highest (however the wages here are only about one-half what they are in America).

New Zealand, made up of two large islands and several small ones, has a population of about two million, and in other respects is very similar to Australia. The climate is excellent.

THE PEOPLE

Outside of a few natives who are still to be found in these countries, the population is principally of British descent, and the language is English. A special immigration program in operation in Australia is increasing the population rapidly, and over one-tenth of the people are now immigrants. They come from Europe and the British Isles, and are referred to as "New Australians." They constitute a separate and additional challenge to the church. Both New Zealand and Australia are democratic countries, and are on the best of terms with the United States. We find that the people of Australia are looking more and more to America for leadership. The same is true of New Zealand. Their respect for America and Americans gives us an unusual opportunity and excellent advantage when we come from the States to plant the church in this part of the world. This is a factor that should be considered. It is important that we take advantage of it and send more workers.

RELIGION

It may be hard to realize that religious indifference is much worse in Australia than in America, but it is true. However, those who are religious seem unusually zealous. The Church of England is the largest religious body here, but there are other religions, Catholics, Protestant and Heathen. Still, there are fewer different kinds of Protestants here than in America. The religious awakening that recently came to America has not yet reached here. The Roman Catholic Church is about the only group which is making real progress, unless it be some very, very small groups whose activities are almost unnoticed. The "Restoration Movement" enjoyed a great deal of success in Australia and New Zealand several years back; but the tidal wave of digression almost completely wiped away true New Testament Christianity. The digressive churches still wear the name Churches of Christ, and are to be found in all parts of both these countries. Because of the name many American brethren are deceived into thinking that the New Testament church is well established here. The digressive churches, generally speaking, have not yet advanced in digression as far as the Disciples of Christ, or Christian Church in America. But they are traveling in that direction very rapidly, and have already gone a long way. Many of the older brethren among them are dissatisfied and do not hesitate to tell you that they are. A number of preachers are included in that number. Our workers here have been able to reclaim some of the digressives and many others have expressed an interest in our work. This is a promising field. But what we do here must be done quickly, for the young generation among them have almost no conception of New Testament Christianity as contrasted with denominationalism.

STATE OF THE CHURCH

There are probably not more than one hundred faithful Christians in all of Australia. Seven small churches seem to be well established, and in two or three other instances some brethren are meeting in their homes for worship. Five of those seven churches are in the state of New South Wales, one in Victoria and one in Tasmania. We have no work in Queensland, South Australia, West Australia or Northern Territory, except for a brother and his wife in Perth, W. A., who worship in their home and have a Bible class of neighbor children. He is an American. In the continent there

are only two American evangelists, Rodney Wald, 5 Belford St., Broadmeadow, N. S. W., and T. H. Tarbet, Jr., Care of Post Office, West Footscray, Vic. One Australian is also devoting full time to the



Congregation of West Footscray in front of regular meeting place.

Master's work. He is Colin B. Smith, "Blair Athol," Henry Lawson Drive, East Hills, N. S. W., who is supported by the College church in Abilene, Texas. Tarbet is supported by the 11th and Birdwell church in Big Spring, Texas. Wald is supported by the 41st Street church in Tulsa, Oklahoma, and a number of other congregations. A number of churches and individuals in America also help supply Tarbet with operational funds. Rex Bullimore, 192 Collins St., Hobart, Tas., works for a living and preaches. Some contribution from American brethren is sent to finance his program of work. There are a few other brethren who preach as the occasion arises and as they are needed, in various congregations. Allen E. Flaxman, 1 Albert Road, Auburn, N. S. W., would be glad to get back into full preaching work, if only he had support.

In New Zealand there is only one American evangelist, E. Paul Matthews, P. O. Box 218, Nelson, N. Z. He is supported by the church in Bell Gardens, California, and other congregations. W. J.

Cole of Aylesbury, England, has recently gone to New Zealand, but supports himself by secular work. Some other brethren in the churches there are able to preach, and assist in that way. There are three churches in the islands, and probably not more than 27 faithful members.

PROGRAM OF WORK

Brother Matthews and the churches in New Zealand are very active, preaching the word publicly and privately as well as making good use of the printed page. A Bible correspondence course which he advertises through the newspapers is being well received. He has only been in the Dominion since the first part of 1956.

Some of the churches of Australia are very active, and the activity has been greatly accelerated during 1956-1957. Protracted meetings have been conducted at Warner's Bay and Straithfield in New South Wales, and at West Footscray in Victoria. Others are planned. Newspaper articles and advertisements are appearing, and gospel literature is being mailed out to interested parties. Special services are being conducted with a great deal of success. Two church buildings are in the process of being constructed.

A monthly publication, edited by Brother Matthews, is *The Bible Advocate*.

GROWTH

The church is definitely growing in both nations. However there are no large harvests being reaped. This seems to be primarily a time of sowing of the seed of the kingdom. Even so, baptisms are being reported regularly from various places.

PROBLEMS

The work is greatly scattered over many miles of territory. This is especially true in Australia. And the workers are so few that we are not able to enter into all the open doors, nor follow up all the leads. A shortage of money is another problem. While living conditions are not bad here, the low wage scale prevents the bread earner of the family from having anything left over after he pays his bills each week. This means that the small churches in Australia (and the situation is about the same in N. Z.) are not able to finance a very aggressive program of work.

NEEDS

First of all New Zealand and Australia need to be given some recognition and consideration by brethren in America. They have not received their proportionate share.

The churches in the States need to take full advantage of the good relations which exist between America and these two countries, and especially the fact that the people in this part of the world are looking to America for leadership as never before.

We need to take advantage, also, of the opportunities which are ours to reclaim many of the brethren who have gone into digression.

More preachers from the United States, supported by American dollars, is indeed a crying need. At least fifty are needed immediately, and could be well placed. Brother and Sister Kenneth Henderson, 3 Epsom Ave., East Belmont, West Australia, are in desperate need of a preacher to help them establish the cause in Perth.

Operational funds from the States are needed for the preachers who are here, and for all who are sent. Very little is provided in that respect, except for the work in Melbourne, Austr., and Nelson, N. Z.; and even these places need more. But what they are receiving is making a great difference. One preacher with both his salary and a workable operational fund can do more than three preachers with nothing but their salary.

Also, we could make good use of brethren who are sent to us for a few months—from three to six. Preachers who do not feel they are ready to move to a foreign country should consider making extended visits into such countries as Australia and New Zealand. Some church could send one of the most able preachers in America for a period of six months, and it would mean much to the work here.

Brethren who do not have talent for preaching could do a wonderful work in one of these English-speaking countries, by moving here for a year or a few years. Many American business concerns are opening up plants in these countries and are sending a few Americans to help get the businesses started off. This is worth looking into. It would give some an opportunity to contribute a few months of their lives to the work of evangelizing another country.

Last, but not least, we need your prayers. Pray for us daily. It will be appreciated. And it will do good.

The Union of South Africa

John T. Hardin

From the crocodile infested waters of the Limpopo River, which is the northern boundary of this land; down through the high and low velds of the Transvaal with its wonderful farming lands and mines which pour a golden flow into the coffers of the world; then south, either through the broad, flat plains of the Orange Free State, or the rolling sugarcane-coated and banana covered hills of Natal, home of the Zulus; down to the great Cape Province, bigger than Texas and as varied in topography and vegetation as that state; even to the Cape of Good Hope where the Atlantic and Indian Oceans merge in the vastness of great distances — this is the home of as varied a people as you will ever hope to find — the Union of South Africa.

Scenes that can be indelibly impressed upon the interested traveler can be found: the lovely Garden Route between Cape Town and Port Elizabeth; the majesty and grandeur of mountain ranges with picturesque names like Winterberg, Outeniquas, Drakenberg and Tzitzikama and whose sight you can never escape the 1,200 miles from Cape Town to Durban; the clusters of Native huts spotting the rounded hills of the Transkei; the planted as well as indigenous forests trying to stem the appetites of the saw mill; the ugly and yet romantic mine dumps dotting the seventy miles of the Gold Reef; the enormous game reserves where all the animals you read about roam in primeval freedom. All combine to make the Union a traveler's paradise.

One becomes so interested in these beautiful evidences of God's glory that he might be tempted to forget the millions of human beings that occupy this great land. From the huts of the Black man scattered on a thousand hills, the isolated farms and dorps of the hinterland to the large, modern cities in every province comes the cry of lost humanity. Johannesburg, the "Golden City," of one million souls and the crowded string of cities that compose the Rand — the larger

of which are Springs, Germiston and Boksburg; Cape Town, "The Mother City" and home of the Union's Parliament, 500,000 people; Durban, gateway to Zululand and Swaziland, perhaps the most romantic city of them all, 450,000; Pretoria, Executive Capital of the country with its beautiful government buildings and grounds, 250,000; Port Elizabeth, the "Friendly City," and third port, 265,000 souls; East London, Bloemfontein, Pietermaritzburg and scores of others — these are the cities of this land of opportunity.

The people of the Union of South Africa make one of the most interesting, and certainly the most complex, features of the country. With fierce national pride the Afrikaans people (of Dutch descent) try their best to separate themselves from the rest of the white community, and all the white community from the darker races. Those of English descent are fighting a losing battle to keep things on an even keel. The Colored people (mulattoes), Indians and Chinese comprise a minority between the two "European" sections and the Africans, those indigenous black-skinned races that outnumber the whites by three or four times. Friction between White and Black; friction between Asiatic and Black; friction between Colored and Black; and finally, friction between the different tribes among the Blacks, themselves, all make the situation in the Union of South Africa a seething, foaming picture of unrest.

From the religious angle, the many "orthodox" churches, as well as the "sects," have been in the Union for as long as the white man has been on the continent. In their own way they have tried to help the situation without too much success. Orthodoxy, indifference, traditionalism and inherited religions are all a part of the picture. An acting religion, not just a talking religion is needed. The church of Jesus Christ, the church with the true answer to the many problems existing today, has been too late with too little—again!

Too late with too little! How often have we heard the cry! And how too often true it is. Perhaps the greatest sin the church of Jesus Christ in America will have to face in that day when account will have to be given for our actions here in this life will be that of "Parochialism." This is a term chosen to picture that attitude of selfishness which prompts us to keep to ourselves in "enlightened" America the saving Gospel of Jesus; that short-sighted doctrine of

"converting America first" before going overseas; that plain, sinful attitude resulting in an almost complete nullification of Christ's injunction "go ye into all the world."

The story in the Union of South Africa is the same faced by preachers of the gospel in other parts of the world in this day; denominationalism is found to have preceded us by generations and is firmly ensconced. "If this is the true church of Christ, where has it been all the time?" is the question most feared by missionaries as the most difficult to answer. Even those groups not nearly so strong as ourselves, numerically, are putting men and money into this field in amounts that put us to shame. Yes, it is an old story and perhaps you are weary of hearing it; but until the "men on the field" can see some concrete evidence of conditions changing for the better you probably will, and should, be hearing it from every corner of the world.

At this present writing (November 1956) the Union government is prohibiting the entry of American missionaries of all religious faiths. Six months ago this was not true. Missionaries in unlimited number could have entered with no trouble. At that time we had men in number who wanted to come to the Union to engage in harvesting the fields ripe unto whiteness. We lost our opportunities by not supporting them then. Now the gates are shut and the too few who are left on the field are left to see the many open doors gradually shutting because of scarcity of laborers. We pray God that he may give us yet another chance, that government restrictions may be lifted, that the church in America may come to her senses and in her abundance she may share more and more with less fortunate neighbors. God help us if we do not.

The church in the Union of South Africa had its beginning at the turn of the century when, during the Boer War, H. W. Machan arrived in Cape Town from England and began open-air meetings. "Stopping the mouths of the gainsayers" both Jewish and atheist, he saw the church grow to a membership of about 200. After moving about several times it located finally at 32 Church Street, Woodstock. Through the years, for various reasons, the membership did not increase and that work was confined almost entirely to the environs of Cape Town. Today there are five small congregations worshipping there, composed mostly of Colored people. American brethren, going

to and from their stations in the Rhodesias, had fellowship with these Christians and in 1943 George M. Scott moved to Cape Town to begin a work in Grassy Park.

In 1948 Eldred Echols, upon return from his work in the Rhodesias, surveyed the Union of South Africa and interested the Central congregation in Cleburne, Texas, in organizing a force of workers to evangelize the country, the greater portion of which had never heard a gospel sermon. A radio broadcast was arranged over the Lourenco Marques (Mozambique) station and for five years each Saturday night at 10 p.m. the "Back to the Bible" broadcast was heard, Reuel Lemmons doing all the speaking. By July 1949 the first men left America for this new field: Guy Caskey, Waymon Miller and John Hardin and their families, and Eldred Echols. Visa complications forced them to spend some months in the Rhodesias but May 1950 saw them enter Johannesburg, believing the largest city to be the logical place to begin their efforts.

Towards the end of 1950 Don Gardner arrived and, with Martelle Petty, who came a few months later, began work in Pretoria, 40 miles north of Johannesburg. In 1952 the work began to spread. Don Gardner moved to East London and Eldred Echols and John Hardin to Port Elizabeth. A year later the Leonard Gray family came to Port Elizabeth in time to replace the Hardins, who had to return to America temporarily. In 1954 Alex Claassen, of Rhodesia, arrived from schooling in America and first began the work in Natal. In the meantime Caskey, Echols and Miller had all returned to America and Joe McKissick moved to Johannesburg to replace them. Don Gardner of East London had also returned and Ray Votaw and family replaced him there. The same year the Hardins returned to the Union. In December 1954 Martelle Petty was tragically killed in a traffic accident, and Carl McCullough was chosen to take his place, his arrival delayed until September 1955. February 1956 saw the arrival of the John Maples family to begin work in the city of Durban. At the present writing there are six full-time American workers in the Union as well as various local men, both white and black, most of whom are spending their full time in the work. Six young men, citizens of the Union, are in various Bible schools in America for the purpose of preparing themselves for a return to their homeland to preach the gospel.

From the very inception of the work the same obstacles were encountered that are met all over the world — traditionalism and indifference coupled with “parent” religion on the one hand, and fanaticism on the other hand. Since the Apostle Paul, himself, could not overcome all these in his preaching perhaps the accomplishments in this country are all the more praiseworthy. Many converts have fallen away but we can point to eleven “European” congregations with 204 faithful members; two “mixed” congregations with 105 faithful members; nine “Colored” congregations with 136 faithful members; and 25 “African” congregations with 615 faithful members — a total of 47 churches and 1,060 Christians. Twenty-five men are spending their full time in God’s service. The assemblies in Woodstock, Grassy Park, Port Elizabeth, East London, Pretoria and Johannesburg own their own meeting places while the church in Harrismith, Orange Free State has land on which they hope to build.

To be able to understand the value of such progress, or to understand the lack of further progress, depending on which attitude the reader chooses to take, one must understand conditions in the Union: racial, social, political and religious. In reality these four facets of life in the country are integrally bound together and are inseparable. The present political leaders feel they have a God-given injunction to apply their racial policy of “Apartheid” (apartness) to the social, as well as business sphere. The integration of races is not only frowned upon, but legislated against. For that reason, as well as for language and other reasons, for the most part separate services for the various races have been held. Although any religious group can work among the Colored and European sections of the population without interference, a church must have the official recognition of the government before it can successfully preach among the Native people. The church of Christ does not have that recognition without which the Reserves, where the vast majority of Native people live, are forbidden territories; and in the cities the “locations,” which are the official living areas for these Black people, are not open to us except on an un-official basis. Efforts have been made to obtain such recognition, but so far, without success.

The radio is government owned and controlled and offers no avenue for preaching the gospel. There are absolutely no religious broadcasts permitted over the commercial “Springbok” system; and over the non-advertising S.A.B.C. only the more orthodox churches

are allowed time on the special devotional programs. Even then no propagating of peculiar doctrine is allowed. Newspaper advertising is rather expensive and too much of it, as far as religion is concerned, is frowned upon among these traditionally conservative-minded people. In addition, many times the funds have not been available for such advertising.

Since the usual public methods of reaching the people are virtually closed to the missionaries in this country, they have had to rely more upon faith in God to lead them to the people with the most receptive hearts. They live close to, and depend on God more than ever before, believing that He can do more than new ways devised by men. Though many times without sufficient tracts for distribution, personal work has been a major factor in their labors from the beginning. The original force of workers had lists of those who had written in concerning the five year long radio broadcasts to be contacted. A 26-lesson Bible correspondence course on the whole Bible was offered and many contacts in all parts of the Union were made. Later a course on the Book of Acts was published and has proved quite popular. In 1951 Waymon Miller became the first editor of a publication "The Christian Advocate," an eight-page paper designed to deal with the peculiar problems of the Union, whose articles are written, for the most part, by men in the field. This paper, which now has a circulation of 4,300 each month, is mailed to some 24 countries throughout the world free of charge to anyone who desires it, thanks to help from the Northside congregation in Forth Worth, Texas. Other means of reaching the people have been circular letters placed in post boxes, billboards advertising gospel meetings and, of course, tracts and other religious literature translated into the Native languages such as Xosa, Zulu and Sesuto. The idea of vacation Bible schools is new to this country and is now being exploited by some of the churches of the Lord, along with Bible encampments. Several singing schools have been held in the past two or three years since congregations have been large enough to warrant them.

Plans for a preacher-training school are near enough fruition that they may be included in this report. The site of a former agricultural school is obtainable on long lease from the town of Harismith, O.F.S., and the buildings can be purchased at a reasonable figure. Negotiations should be complete by early 1957 and as soon

as schooling can be begun the cause of the church in the Union will have taken a big step forward. Instead of sending young men the thousands of miles to America to study the expense can be saved by their attending this school and they can be of service to the cause of Christ even while studying. Such a school is especially needful in view of the Government's present policy of refusing admission to American missionaries. As much as possible of the money for this scheme is being found in the Union and apart from church treasuries. From the very beginning it was desired that congregations in this country be self-supporting as quickly as possible. Though this position has not been attained the men on the field are trying to put into practice the teaching whenever the opportunity is given.

In reality, the man on the field in the Union of South Africa, though he may work primarily with white people, finds himself with his time divided three ways. Since the death of George Scott in 1955 there has been only one full-time worker among the Colored people in the Union, and that in Cape Town. Wherever there is work among those people in other centers it becomes the burden of the missionary. There are fifteen African brethren doing the work of evangelists but in most cases they welcome all the help they can get from the missionary, though several of them are themselves quite capable. Most have come out of denominationalism and most of the training in the truth they have had has come in what spare time the missionary had available. A preacher training school for them would materially assist the work as a whole.

South Africa is grateful for the help America has given. The Turffontein congregation in Johannesburg was practically given a beautiful church building seating 250 people through the generosity of brethren in the States. The Church Street assembly in Pretoria has just sold property they originally bought and has obtained better property for their needs in a better location. A great portion of that money came from America. In East London an old concrete stable was marvelously transformed into a nice meeting place seating approximately 150, a good portion of the finances coming from across the water. Both East London and Johannesburg churches own homes for the evangelists. In Port Elizabeth, with the help of only a few hundred dollars from America, a residence has been purchased as a temporary meeting place. As this report is being written the section

of the house used for meeting purposes was being enlarged to accommodate some 60 to 80 persons. The Woodstock and Grassy Park congregations in Cape Town have buildings to accommodate approximately 200 each. Information concerning buildings among the Native brethren is lacking, though due to Government restrictions it is doubtful if more than one or two such exist.

The Union of South Africa, besides being the most "white" of all African countries, is also the bastion of so-called Christianity. In the country itself one finds the "Protestant" outlook predominant, while Roman Catholicism, though growing as everywhere, at the present time has no more than 5 percent of the European church members. Nearly all Asiatic religions can be found and Mohammedanism seems to be sweeping through the non-European sections of the population of the Union, as in nearly all countries on the Continent—due, probably, to its doctrine of equality among all races. From the Union could emanate missionaries to all points north, if strong churches can first be formed in this land. Many foreign Natives have already been contacted in the Union and some few of them have returned to their homes in Nyasaland and Northern Rhodesia as preachers of the gospel. The work of the Lord in the Union of South Africa has tremendous possibilities and prospects if it continues to receive the wholehearted support of churches in America to see the job finished that has been begun. God grant that it may be so.

LIST OF PREACHERS IN THE UNION OF SOUTH AFRICA CAPE TOWN AREA

Tommy W. Hartle, 13 Portland Rd., Salt River, Cape. Self supporting.

Brother Lotter, Simsonstown, Cape. Self supporting. (Colored).

Conrad Steyn. Scheduled to arrive in next few months from schooling in America. Supported by Skillman Ave., Dallas, Texas.

DURBAN AREA

John L. Maples, 1 Brettonwood Ave., Umbilo, Durban, Natal. Supported by Preston Road, Dallas, Texas.

Christopher Magabane, care of 1 Brettonwood Ave., Umbilo, Durban. Supported by local African Christians.

Archibald Pato, care of Luphilisweni School, P. O. Magnusheni, East Pondoland, Cape Province. Support—unknown.

EAST LONDON AREA

Ray W. Votaw, Box 958, East London. Supported by So. Houston, Texas.

Wilson Nomatye, Box 958, East London. Supported by Clinton, Okla.

Gilbert Nyathi, care of A. T. Smith Store, P. O. Islington, Umzimkulu, Cape Province. Supported by Juneau, Alaska.

HARRISMITH AREA

Andy deKlerk, P. O. Box 186, Harrismith. Just arrived from schooling in America. Support—unknown.

JOHANNESBURG AREA

Joe H. McKissick, Box 9250, Johannesburg. Supported by Levelland, Tex.

Alex Claassen, Box 9250, Johannesburg. Supported by Stillwater, Okla.

Arthur Lovett, Box 9250, Johannesburg. Supported by Turffontein, Johannesburg and America.

Stephen Mokoko, 1270-A Mofolo Village, Johannesburg. Supported by Broken Arrow, Okla.

Jackson Sogoni, Box 9250, Johannesburg. Support—unknown.

Brother Mani, 1270-A Mofolo Village, Johannesburg. Support—unknown.

PORT ELIZABETH AREA

John T. Hardin, Box 1323, Port Elizabeth. Supported by 6th and Izard Street, Little Rock, Arkansas.

Leonard M. Gray, Box 1323, Port Elizabeth. Supported by Lamar Avenue, Sweetwater, Texas.

Bentley Nofemala, Box 1323, Port Elizabeth. Supported—various.

PRETORIA AREA

Carl McCullough, Box 1861, Pretoria. Supported by Peak and Eastside, Dallas, Texas.

John Manape, 42 Maluka Street, Atteridgeville, Pretoria. Supported by Lamar Avenue, Sweetwater, Texas.

Gilbert Dimpe, Box 1861, Pretoria. Supported by Church Street, Pretoria.

Daniel Malatje, Box 1861, Pretoria. Support—unknown.

Joseph Montoedi, Box 1861, Pretoria. Support—unknown.

SEKUKUNILAND AREA

Robert Moraba, (Motlolo), P. O. Driekop, via Lydenburg. Support—unknown.

Jack Seibi, (Steel Port), P. O. Steel Port, via Lydenburg. Support—unknown.

SIBASA AREA

Simon Phidza—address and support unknown.

Samuel Ramagwede—address and support unknown.

ADDRESSES OF MEETING PLACES

Turffontein church, corner of Bertha and High Streets, Turffontein, Johannesburg.

Church Street church, corner of Church Street and East Avenue, Pretoria.

Church of Christ, 59 St. George's Road, East London.

Church of Christ, 9 Pickering Street, Port Elizabeth.

Church of Christ, Scottish Rite Hall, 25 Hunt Road, Berea, Durban.

Church of Christ, Caretaker's Flat, Southern Life Building, Springs.

Church of Christ, 32 Church Street, Woodstock, Cape Town. (Mixed).

Church of Christ, 6th Ave. and Victoria, Grassy Park, Cape Town (Colored).

SUMMARY OF THE WORK IN THE
UNION OF SOUTH AFRICA

PLACE	FAITHFUL MEMBERSHIP				Property	Preacher
	Euro- pean	Mixed	Col- ored	Afri- can		
CAPE TOWN AREA			46		Building	
Grassy Park				5		
Langa		25	6			
Lansdowne						
Simonstown		80	12		Building	Lotter Hartle
Woodstock						
Wynberg						
DURBAN AREA						Maples
Hunt Street	18		9			
Overport				45		Magabane
Lamontville				44		
Chievely						
UMTIMWENTI (Natal)	2					
COLENZO (Natal)	2					
EAST LONDON AREA					(Building	Votaw
St George's Road	45				(Pr. Home	Nomatye
East London Location			12	30		
Gonubie				15		
Stutterheim				8		
Libodi				18		
Nqeleni				20		
Umzimkulu						
HARRISMITH, (O.F.S.)	13				Site	Nyathi deKlerk
JOHANNESBURG AREA					(Building	McKissick
Turffontein	46				(Pr. Home	
Noordgoesig			25			
Newlands			15			
Jabavu				70		Claassen (Mokoko (Mani (Sogoni
Alexandra				26		
Sophiatown				5		
Ferndale			4	6		
Grasmere				5		Paul
Boksburg				50		
Apex						
PORT ELIZABETH AREA					(Residence	Gray)
Newton Park	14				(Hall	Hardin)
Schauderville			7			
New Brighton				14		Nofemele
PRETORIA AREA					(Residence	McCullough
Church Street	44				(Hall	
Atteridgeville				63		Manape
Roberts Height				14		Dimpe
Vlakfontein				27		Malatjie
Rosslyn				20		Montoedi
SEKUKUNILAND AREA						
Motlolo				27		Moraba
Steel Port				36		Seibi
Nkwana				5		
Sibasa				22		(Phidza (Ramagwede
SPRINGS AREA (Tvl)						
Springs	12					Lovett
Kwa Thema				35		
WELKOM (O.F.S.)	2					
ORKNEY (Tvl.)	2					
DAGGA KRAAL				5		
Memberships	204	105	136	615	TOTAL	1060
Churches	(11)	(2)	(9)	(25)	TOTAL	47

The Federation of Rhodesia and Nyasaland

W. N. Short

What at one time was Southern Rhodesia, Northern Rhodesia and Nyasaland is now called the Federation of Rhodesia and Nyasaland. These three territories have a native population of something over six million and a European (white) population of a little over two hundred and forty-seven thousand. By far the larger percentage of the European population is in Southern Rhodesia, yet a vast number are in the north, and the population is growing fast.

WORK AMONG THE EUROPEANS

The growing population gives a wonderful opportunity to work among the white people. All the time the missionaries have been in Africa they have tried to preach to all those whom they met, at the same time spending most of their time with the native people. But of recent years there has been a great effort to work among the white people. And that effort is bearing fruit.

The *evangelistic* work is being carried on at many points. In Bulawayo there is now a congregation of between fifty and sixty members. From this congregation one family has already started full-time work in the evangelistic field, and by the time you read this another family (the Lord willing) will have come to Namwianga Mission for full time work. And come on faith, having no promise of support except the promise of the Lord, "Lo, I am with you always, even unto the end of the world." The church in Bulawayo is active, and will soon have other members out in other points preaching the gospel. Even at present different members go to near by places to tell the wonderful message of the Lord.

In Livingstone individual efforts have been made for years, but recently a special effort was made to get the gospel before the people, and with results. Brother Leonard Gray from Port Elizabeth, South Africa, did the preaching. Two were baptized and one restored, and a little band started meeting regularly in private homes. It seems that things are now ripe for a good work to be done in Livingstone.

Yet, at this writing, we have no worker for the place. Is it not a shame?

Salisbury is the largest city in the Federation, some sixty-two thousand white people, yet there is no work established among them. Umtali, Nkana, Gwelo, and others all need someone to work among their people. There are numbers of individuals, baptized at various times and places, scattered around among the people of the land, who need leadership. They are like sheep without a shepherd. Three of these are carrying on the services each week in Broken Hill. Maybe there are others doing the same. Is it not time that we awake out of sleep and help these people?

Lusaka is the capital of Northern Rhodesia. There is where our own children go to school, after they have finished Standard V, which is about grade 8. There is a crying need of someone to help in the work at this place among the white people.

Radio work has done a great deal of good among the people of this territory. During the years when Brother Lemmons was broadcasting from Lourenco Marques people became very interested in the gospel. How many were baptized as a result I do not know, but I baptized one near this mission. There exists an urgent need for more of this kind of work. More and more people are listening, and the simple story of the cross told in a simple way will lead many to the Lord. In spite of the indifference and the don't-care spirit that is so prevalent there are many individuals who are earnestly seeking to know the truth. It is our business to find them, and how better can it be done than with the radio talking right in their own home?

The printed page is a power in spreading the gospel. Much more should and could be done, with more funds to work with. Even so we are printing the *Rays of Light*, a twenty page monthly paper, which is now in its fifteenth year. Many encouraging letters have been received concerning this publication. Tracts have been printed and, with many obtained elsewhere, have been distributed. Actually, there should be sufficient funds and helpers to send tracts to every individual in the country.

But one of the greatest avenues of teaching the gospel is through *Christian education*. And such a school we have here at Namwianga Mission, the only school we have in the Federation for white children where we are free to teach the gospel. This school started not too long ago in a very small way. Some years before it was going

with Sister Scott teaching, but then it had to close down. Another effort was made and that had to close for a time. Then in 1951 we started again, with 16 students. Now we have fifty pupils and applications for numbers more. We also have a farm purchased for the purpose of this school, with some buildings on it. These buildings were simple and small but they have been made to serve. Now we are in the process of building a four room schoolhouse; the walls are almost completed, and we have the money for completing this building. This money was supplied mainly by the teachers who were paid by the government, but who were willing to sign their checks and turn them into the fund for building this schoolhouse. Dormitories are next on the list, and some three thousand dollars have been donated for this purpose from individuals in the States. The students in this school are boarders and thus get the benefit of every morning and night Bible reading and prayers, besides a Bible class and a chapel at school each day, besides the regular services on the first day of the week, besides the continual training in Christian home and surroundings. We are striving to teach and train these children in the way of the Lord, so that when they are old they will not depart from it.

Our purpose is to continue to build up this school as the Lord permits until we have at least one hundred children. There have been eleven of the older children baptized, besides thirteen of the different missionaries' own children, twenty-four in all. We want these children to come to the Lord as fast as they become old enough to know what they are doing. It is by these children and others that we will expect to see the church carried on in the next generation, not only among the white people but as supervisors among the native people also. And it is our obligation to train and mould these souls to serve the living God.

As time passes and people multiply the opportunities before us are tremendously increasing. As individuals turn to the Lord the work calls for more workers. Who will answer, Here am I, Lord, send me? The harvest indeed is plenteous but the laborers are few. Pray the Lord of the harvest to send laborers into the harvest. Moments are fleeting by and souls are departing into eternity without God and without hope. The call comes ringing over the sea, Come and help us, ere we die!

WORK AMONG THE AFRICAN PEOPLE

A great deal of preaching work has been done among the native African people during all the years past, and is still being done. A great number have turned to the Lord, many of whom are still faithful, but many of whom are not, as it is with other people. Not only is the preaching of the gospel carried on every Lord's Day at many places, but there is a goodly amount of village work being done, wherein the worker is going about from village to village preaching the gospel. Not long ago two of our young African preachers were out for a month, with the result that 23 were baptized. Another evangelist who is self-supporting, and who spends months on end out preaching the gospel, reported 135 baptisms in one month of his preaching. There are perhaps five of these evangelists spending their time, or part of it, evangelizing, and supporting themselves, or being supported by congregations in this land. Some others are getting support from America—a questionable practice for native workers.

Then there are the native teachers who teach in the schools, and make their living, being paid by the Government for teaching school, but who are (presumably) preachers of the gospel. That is what they are supposed to do, but we know a few who have no interest other than teaching to get their pay; but even so they are teaching the Bible every day for this is part of their school schedule.

The greater part of these men are preachers of the gospel and *do* carry on the preaching of the gospel every Sunday, if not oftener, in the villages where their schools are located. There are more than 90 of these young fellows helping to preach the gospel in many places. Besides the above there are some who are quietly carrying on the church work in their own locality, as we receive letters now and again to testify. How many more of these workers there are we do not know. But many have heard the word and are going out to their different homes from year to year.

The daily teaching of the Bible to a crowd of students is one of the most profitable ways of teaching. In this school work the students are in daily contact with Bible teaching, teachers, Christian living, and with the associations of other Christians. Schools on the missions and village schools all are getting Bible teaching to every student. In these schools we have a total of a few less than four thousand African students all getting Bible teaching every day. Still there are hundreds of students turned away every year because we do not have

a place to accommodate them. Out of this great number of students there are some of the older boys who are preparing themselves for leaders among their own people. This has been going on for many years, which accounts for the number of evangelists, teachers and workers who are helping in the work today.

For the African, as for the European, the printed page is a powerful avenue of preaching the gospel. So we have done what we could in printing the gospel in tract form, as well as periodicals and a Bible correspondence course. These printings were done in both the English and the vernacular. Song books in the language have been printed from time to time to help in presenting the gospel to the people, and in their worship service.

Do they remain faithful? Some do not, any more than any other people in any other climate. But some do remain faithful unto the end. And to these, though they be poor, ignorant and of low estate, the promise of the Lord is just as precious and just as sure as it is to any man.

Prospects for the future have never been lacking since I came to Africa in 1921. But it does seem to me that open doors and great opportunities are before us as never in the past. There are more calls coming to us for preachers, workers and teachers to go out among the people than ever before. More students are being rejected every year than ever before, students who should be receiving the Bible teaching every day and who might be some of those who would be leaders among their own people. True the old "spirit" belief is still among many of the natives. Especially among the old women, but the old life is fast breaking up, and the younger generation, both boys and girls, are seeing that there is something besides the darkness and superstition of witchcraft. These young people are the ones who are coming to us in hundreds to be taught in our schools. These are the ones who are prospects for the gospel, and for leaders among their own people.

And so a school is being built in Livingstone by the Government for training African teachers for work among their own people. We have been offered the place for one, maybe two, of these (white) instructors for these teachers in training. (We were training our own teachers here on the mission, and they were getting the Government Certificate for teaching until the Government stopped it.) This means that this instructor would not only have opportunity to teach

his subjects in the light of the Bible, but would also have his time after school hours free for teaching and preaching in the large population of native people in Livingstone, as well as to the white population and would also be paid for his teaching in the school—a qualified man to make his living while doing the work of the Lord in Livingstone. Also here on the mission we are increasing the school enrollment by doubling the classes which we have had heretofore, also adding higher work as soon as possible.

SOME MEETING PLACES OF THE CHURCH

Northern Rhodesia— There are three mission stations where there are white workers: *Kabanga Mission* with Brother and Sister J. D. Merritt and their children, and Brother and Sister K. E. Elder; their post office address is Kalomo, N. Rhodesia. Kalomo is about 50 miles from Kabanga Mission. On this mission and in villages around there are about six different congregations of Christians conducting services each Lord's day. *Namwianga Mission* is about four miles out from Kalomo, which is also the post office address for the workers on the mission. These workers include Brother and Sister J. F. Chrissop, Brother Jess Brown, Sister Myrtle Rowe, Brother and Sister J. Allen Bell and children, Brother and Sister Alvin Hobby and children, Brother and Sister J. C. Shewmaker and children, W. N. Short, wife and son, and Brother Leonard Bailey. Brother and Sister Chrissop and Brother Bailey are British citizens working with us on this mission.

There are two congregations on the mission, one in Kalomo itself. In the villages including those around Sinde and Livingstone are about twenty more congregations of native people. These different places need constant care. If the Apostle Paul were living today the care of all the churches would weigh heavily upon his mind. Do you have any concern?

Sinde Mission is about eighteen miles from the town of Livingstone, which is the post office address, P. O. Box 132, of the workers living at that place. These workers are Brother and Sister J. A. Brittell with Elaine and Gladys, Brother and Sister Lester Brittell with their children, and Brother and Sister O. D. Brittell and their children. A congregation meets in Sinde and in the villages around are some of the congregations mentioned in connection with Namwianga Mission.

Livingstone is a town of some 3,500 white people and perhaps

ten times that many native people. For a long time one or more congregations of native people have been meeting in Livingstone, and two assemblies are there now. Then recently a small band of white people started services in private homes, but there is no special worker to help them as yet.

Lusaka: Here live and labor Brother and Sister Pierce and their children, and Brother and Sister Lyons and their children live and labor. Their address is P. O. Box 1016, Lusaka, N. Rhodesia. In addition Brother and Sister Frank Murphy from Britain are working in the same town. Brother Murphy is a nurse tutor training native orderlies in the medical work. He is making his own living and at the same time giving leadership to a number of congregations in and around Lusaka. There are, I believe, eight assemblies where the Pierces, Lyons and Murphys are working. No work among the white people is going on in Lusaka.

Broken Hill is some miles farther north, and here are three souls trying to keep the gospel light shining—these are white people. How many native Christians are there no one knows. I am informed there are also congregations of native Christians meeting at Mazabuka, Ndola and Barotseland; and in how many other localities no one knows. May the Lord bless them all in keeping close to his word.

SOUTHERN RHODESIA

A number of workers are now living in *Bulawayo*. Two families of these are due to move soon to other fields of labor, thus getting the gospel to other fields. The workers in Bulawayo at present are Brother and Sister C. H. Bankston and son, our daughter and son-in-law, the H. P. Ewings and their children, our son and daughter-in-law, the H. F. Shorts and their children; then of the Rhodesians, Brother and Sister Allen Hadfield and their children, and Brother and Sister Melvil Sheasby and child. These last are expecting to come to Namwianga Mission in a few weeks. All these workers in Bulawayo can be contacted through the post by addressing mail to P. O. Box 1831, Bulawayo, S. Rhodesia. There are congregations in Bulawayo itself and in the outlying districts. Including far away Wankie, or Gwanda on the other side, there are at least 23 different congregations. Some of these congregations are meeting and have been meeting for many years, having been started by Brother John Sherriff. Brother Sherriff lived for many years at Forest Vale

Mission near Bulawayo, where Sister Thompson lives still, and where another congregation meets yet.

Umvuma is rather a new field of work, but at least one congregation is meeting there. The workers are Brother and Sister Charles Grover whose address is P. O. Umvuma, S. Rhodesia.

Salisbury is the capital and the largest city in the Federation with one congregation in the city and five in the surrounding country. The workers are Brother and Sister S. D. Garrett and children, whose address is 12 Kew Drive, Highlands, Salisbury, S. Rhodesia.

Nhowe Mission is about 95 miles from Salisbury. On the mission is the home and work of Brother and Sister George Hook and children, Brother Boyd Reese, Sister M. Sewell, and Sister Ann Burns. Their address is Private Bag 4, Macheke, S. Rhodesia. There is a large congregation on the mission and perhaps four others in the surrounding districts, including one in Chipenga.

NYASALAND

There are no white workers in Nyasaland now. Years ago several brethren lived there for a time, but when they left the native brethren had to carry on alone. There have been well over one thousand native Christians in this territory for many years. Just how many congregations are there now is not known. New zeal and spirit has been put into the Nyasaland work by new native workers going there, but one of the crying needs is for some white person who will give his life to the cause in Africa, going there for real and lasting service for the Lord.

The workers and the work in the Federation call for your interest and your prayers. Help must be had, but the greatest need of all is workers, consecrated, faithful and devoted workers who are willing to give themselves to the Lord in this work. The field has long since been white unto harvest, and much increase is being lost because of lack of laborers. "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; he that disbelieveth shall be damned."

Publishers' Note: The Grover and Garrett families mentioned above are premillennialists. The Foy Short family moved to Gwelo to begin a work there in January, 1958. The Roy Palmers and Dick Clarks are the present workers at Nhowe. The James Judd, Doyle Gilliam and Andrew Connally families are on the field to work in Nyasaland.

Bible Training School in Tanganyika

Al J. Horne

In 1870 Henry M. Stanley wrote of East Africa: "I looked at this land and people with desiring eyes. I saw in it a field worth some effort to reclaim." If we had had this same vision some thirty years ago, today this part of Africa would have been a bastion of Christianity from which a gospel campaign could have been launched against pagan and denominational influences.

If we ever save Africa, we must train the African in Bible schools to teach his own people. Deep reflection on the vast problem of reaching Africa's millions with the truth, has led three self-sacrificing missionaries to conclude that this is the only way to ever accomplish the work of evangelization in this territory. The role of the white gospel preacher in Africa is to make this goal live in the hearts of a few hundred natives, who, in turn, can reach a few thousand, and so on until salvation's ringing message has resounded in the last dark corner.

We know it would be impossible for a few white men to reach the two hundred million (200,000,000) people whose customs and ways of life are so different from our own. In addition to this, there are two other motivating factors for the establishment of this Bible training school in Tanganyika:

Language Barrier: There are literally hundreds of languages and dialects spoken in Africa. Swahili, which is an international language among the African natives, is spoken in Tanganyika. Brother Eldred Echols, who is a fourteen year veteran of the work in Africa, reports that it is a relatively simple language and that a working knowledge of it can be acquired in six months, although it takes at least two years to be fluent in it. It is hoped that by means of this training program directed at Swahili-speaking natives, the surrounding countries may eventually be evangelized by their efforts.

Non-Recognition of the church: Up until a few years ago the British government permitted various religious groups to enter and evangelize this territory freely. This privilege was soon abused and

as a result the government was forced to make a new ruling. Only those churches which have long been established there are now permitted to remain. Needless to say, the church of our Lord was not represented there at that time. Because of this, today we have to "stand on the outside looking in." To meet this ruling of the British government, Brother Eldred Echols, Guy V. Caskey, and Martelle Petty (deceased) discovered that they could go into Tanganyika as land-owners. This they did with the help of congregations here in the United States. Their sole function and purpose was to preach the gospel and prepare others that they, too, might assist the missionaries.

In the Southern Highlands of Tanganyika, two free-hold properties (land which can be owned by white people) were found, and knowing this to be the only chance to plant the church of the Lord there, the above mentioned brethren negotiated the purchase. One of the farms is situated at a healthful altitude of six thousand and five hundred feet, consists of three hundred acres of fertile soil, several of which are under gravity irrigation, stands of valuable timber and established orchards, and four large, brick buildings, under tile roofs. This property cost them \$11,500. Near this farm, but just off the plateau at an altitude of four thousand feet, is the other farm — four hundred acres of very fertile soil and subject to irrigation. This property cost \$14,000—or \$35.00 an acre.

It was not proposed to establish a school in the academic sense on this property. Secular subjects are not taught, but farming, carpentry, bricklaying, etc. *are* taught in addition to the Bible so that the school will soon be largely self-supporting. When this is accomplished, the brethren in America will be relieved financially of this obligation and money can be released to other fields to further God's purpose. When the church is recognized, the land is to be deeded to the church.

Young African men from various native tribes can come to study the Bible at this school for two or three years and then return to their people in that area with the gospel of Christ, designed and destined to enlighten their hearts and free them from bondage. Eventually we hope to have sufficient building accomodation and facilities for 100 young African men and their families, but at the present time there is enough classroom space and living quarters for only ten young men and their families.

In a recent letter dated September 20th, 1957, Brother Eldred Echols wrote "The work is very enjoyable. We have had a few bap-

tisms—about eighty or ninety so far! There are Bible classes every morning until 12:15 P. M. The afternoons we spend in other work on the farms.” Also mentioned was the fact that every month a preachers’ training program is conducted.

The visible results tell the story of what has been accomplished so far by this Bible school. By two students of the school, eighteen congregations have been established and hundreds have been baptized. It is estimated that 3,000 people have heard the gospel message. Among those baptized are men of great ability and wide influence: one man had been an elder in the Presbyterian Church for twenty years, two were teachers in the Dutch and Scottish mission schools, one was a village headman, another was a chief postal clerk: and several had been preachers in various denominations.

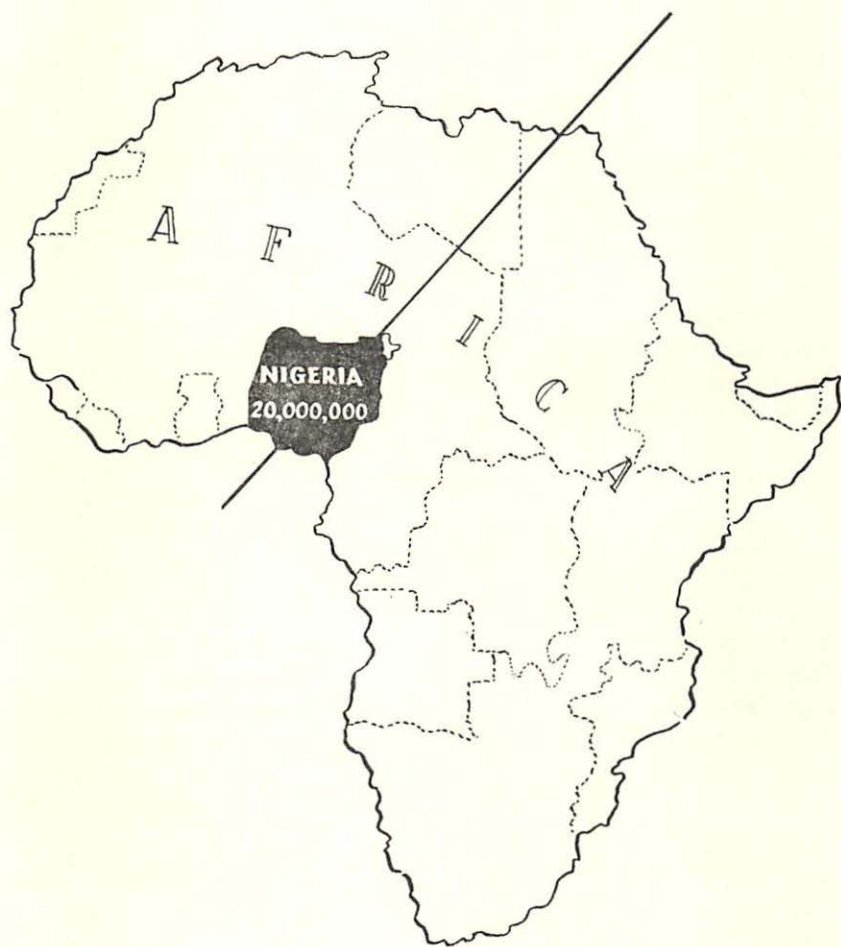
From out in the field come many reports from ex-students of the Bible school such as this one from Brother Apollo: “I entered Zanyata (a village), preached and baptized twelve people. Later I went back and spent considerable time there — this resulted in sixty-six baptisms. Nearly the whole area has been won to Christ!”

The school in actuality serves a two-fold purpose: The young men are converted to Christ and the first part of the great commission “Go. . . teach” is fulfilled. The second part is fulfilled with the young men complete their studies at the school and return with the gospel message to their own people, “. . . teaching them to observe all things.”

The hatreds and distrusts are too ancient for the wounds of Africa to be healed by new political and economic systems. There have been too many slave caravans that have trodden down the road to Zanzibar. The golden skein of the brotherhood of man has been drowned in a thousand years of blood. But the Voice that stilled the tempest can still touch the most savage breast, and when the gospel is preached, barriers of centuries “melt like snow in the glance of the Lord.” We are confident that although there are many barriers to overcome with regard to the Bible school, God will fulfill his part. May we fulfill ours!

The Church in Nigeria

Lucien Palmer



Map of Africa, pinpointing Nigeria.

“—unto the uttermost part of the earth” . . . Acts 1:8

It would seem to all of us who have gone that possibly the land of Nigeria is “*the uttermost part.*” However, there are many parts of the earth still where the saving influence of the gospel and His kingdom have not gone. May the day hasten when this cannot be said.

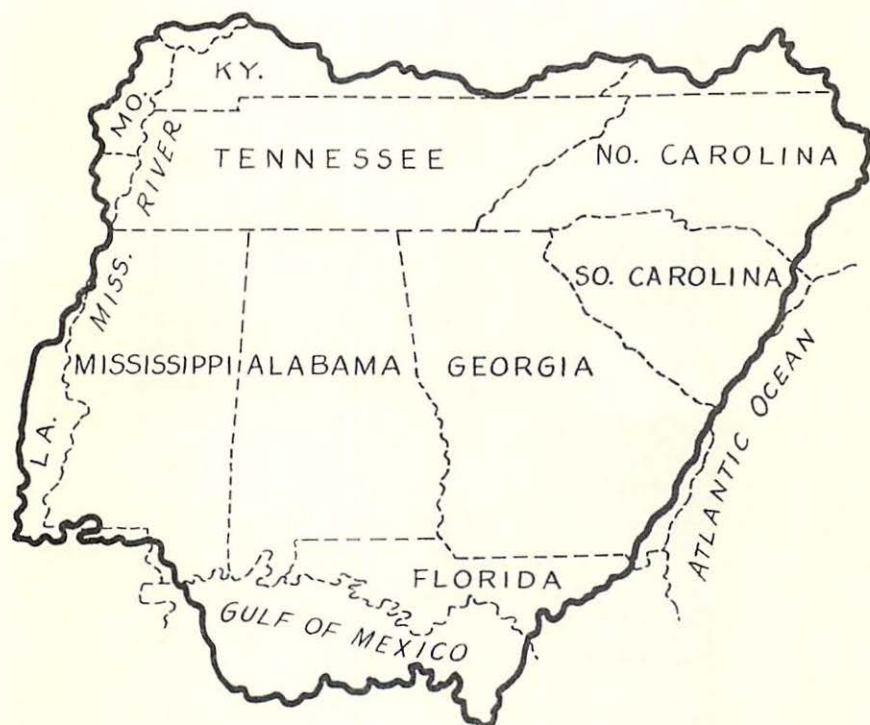
Entering Nigeria with the gospel has been an unusually thrilling episode in the advancement of the kingdom upon the earth. It has called forth the best in several congregations, particularly the Lawrence Avenue congregation in Nashville, and in the families who have gone. Of course, the story is unfinished and will continue to demand the best in many, especially from those who have dedicated themselves to the task of seeing the church become stable in this land. God surely has given the work an astoundingly great increase, but unendingly the prayers of faithful brethren are needed.

Nigeria is located in central Africa and a little to the west. In the southern part the climate is hot and humid and the annual rainfall ranges from 100 to 150 inches. The country is divided into three regions: Eastern, Western and Northern. Each region, comprised of several provinces, has a separate government, but there is a Federal government at Lagos with a greater degree of independence than ever before. All of our work is being done in the Eastern Region, mainly in the Calabar and Owerri Provinces. The reception of the gospel in Nigeria surpasses most countries into which the Word has gone. There are 33,000,000 people in the country, 99 per cent black. About 30,000 have been baptized into Christ. More than 300 congregations have been established. Truly, *the door is open* and through the “foolishness of preaching” many are being saved.

THE BEGINNING OF THE WORK IN NIGERIA

During World War II, the Lawrence Avenue Church of Christ in Nashville, Tennessee, made available to those in the armed services of our country a correspondence Bible course. Later, without charge, it was sent to people of every race throughout the world, making the gospel available as a world-wide study course which has verily proved to be an investment in souls. In this course, prepared by Brother Gordon H. Turner, the theme of Salvation was stressed and inestimable good was accomplished.

About this time in Nigeria a native named C. A. O. Essien, one of the most remarkable men of our time, began to read the Bible. He



Map of Nigeria superimposed on Southeastern States to show size of the country.

associated himself with various religious groups, but found none exactly patterned after the New Testament. Seeking more light, he wrote a Miss Eva Braun of Germany and inquired for Bible courses he could take by mail. She knew about the Lawrence Avenue course and referred him to Brother Turner. Essien took the course and made excellent grades. By means of this course, further Bible study and prolific correspondence with Christians in America he was led to accept the truth and immediately began to preach the glad tidings.

This marked the beginning of one of the most phenomenal growths the church of our day has known. Approximately ten thousand natives heard, believed and obeyed the gospel of Jesus Christ. These members represented at least sixty congregations. All of this occurred without the help of white missionaries. Other na-



C. A. O. Essien and his wife. He is a pioneer preacher in Nigeria, and Sister Essien has translated children's songs into Efik, the native Calabar dialect.

tives studied the Bible and began to preach. Such men as Brethren Alfred, Fearless Akpan, J. U. Akpan and Ekanem helped Essien spread the gospel. Brother Essien wrote that 1642 persons had been baptized in a period of five months. It was not unusual for a native preacher to baptize an entire denominational congregation after one gospel sermon.

THE ADVENT OF WHITE MISSIONARIES TO NIGERIA

C. A. O. Essien sent a constant stream of letters pleading for

white brethren to come to stabilize the native congregations. After many months of thought and prayer, Brethren Boyd Reese and Eldred Echols were sent to Nigeria in the summer of 1950, to make a survey and report to the elders of the Lawrence Avenue church. This report, published in August, 1950, is a detailed account of their findings. Following is a quotation from their report:

"It is just as if some unseen Hand has opened wide a door into the hearts of the people. In Nigeria a remarkable chain of events has, without the conscious direction of any human agency, produced an opportunity for the spread of New Testament Christianity which has no parallel in the history of Africa. The actual presence of experienced white preachers to further instruct, train and strengthen the native Christians is now essential to the growth of the church in Nigeria. The development of a strong, active and independent church in Nigeria is contingent upon this factor. The American churches cannot afford to ignore this challenge. Nigeria and West Africa lie within our grasp; we have only to reach out and take hold. Seldom has the chance been offered to accomplish so much for so little. May God grant that the people of Nigeria receive the help for which they have so eloquently pleaded."

The Lawrence Avenue church made the decision to send two families to the Itu district of Nigeria. It was calculated that the sum of \$23,000 would be needed to begin this program, of which the Lawrence Avenue church locally would assume responsibility for \$16,000, the balance to be raised through contributions of mission-minded congregations and individuals. Brethren Howard Horton and Jimmy Johnson, with their families, arrived December 6, 1952, in the village of Ikot Usen, Itu district, where they lived in mud huts as they began to work.

To cover some of the happenings in those early days, I quote from the writings of Howard Horton:

"Brother Johnson and I found opportunities looming before us on every hand. We set about to visit the sixty churches established by the Nigerian preachers, preaching from three to six times a day, driving narrow roads and walking bush paths. During those early weeks we gained an acquaintance with the churches and the people that enabled us to see many opportunities and needs in the work. Almost immediately certain basic activities stood out as requirements for stabilizing that new work. Brother Johnson and I con-

centrated mainly upon two: evangelism and native preacher training.

"In school buildings, in market places, in village squares, under giant trees, in road intersections we preached to large audiences and small ones, to pagan audiences and sectarian ones, to chiefs and their people. After thirty or forty minute sermons, question periods often lasted nearly two hours. The scriptures without creed or catechism was strange to all . . . they were convinced that we ought to 'speak where the Bible speaks and remain silent where the Bible is silent.'

"The native preachers were also busy preaching and interpreting for the white men. They established new churches and helped nurture the older ones. During the two years I was in Nigeria more than three hundred persons were baptized each month. The amazing developments continue. A recent letter tells of 561 baptisms during February of this year (1955). Seldom is there a place where the door is more widely opened to the gospel of Christ than in Nigeria today."

In order to train the native preachers Horton and Johnson started a series of short courses, in which the men studied the foundations of faith in God and Christ, faith in the truth of the scriptures, the gospel of salvation, the nature, organization, worship and work of the New Testament church. Fifteen of the native preachers were selected for special classes in preparation for full-time preaching. They were a great aid in holding the infant churches together. They have also reached into new areas. In August, 1954, Brother C. A. O. Essien went into the only district of the province where there was no congregation and preached for three weeks. When he left he had baptized more than thirteen hundred and established seventeen congregations. An entirely new area had been opened to the gospel.

Convinced that future strength of the church in Nigeria lies in trained native preachers, Johnson and Horton began to lay plans for a two-year Bible training school, which opened in February, 1954. Beautiful property was leased at Ukpom, 14 miles from Ikot Usen and a classroom building started with funds from the Vultee Boulevard church in Nashville. Only Bible subjects are taught. The students travel out from the school in all directions to preach on Sundays, and during school vacations each student spends from one to three weeks three times a year holding meetings in various churches. Wherever those young men go the people commend their

ability and zeal. Thus the training of native preachers is well begun. All who have had a part in the work feel that this is the heart and hope of the church in Nigeria.



Classroom building for Bible training school under construction. First group of students, 1954. White families: Pedens, Palmers, Hortons and Huffards.

At the end of their two years of work in Nigeria the Johnsons and Hortons returned home in 1954. Three areas of emphasis emerged as of primary importance: (1) native preacher training, (2) evangelism and congregational development, (3) native village schools. A fourth disturbingly urgent need loomed on the horizon: Iboland, the vast crescent of country lying north and west of the first work.

In October, 1953, Eugene Peden and his family arrived in Nigeria, supported by the Sixth St. church, Port Arthur, Tex. Immediately, he began to give major emphasis to evangelism and congregational development, traveling daily to communities in all corners of the province. In his first year he led more than 1,500 souls to Christ and established more than twenty congregations. In congregations already established he taught training classes, and throughout the province he worked closely with the native preachers. In

addition to these activities, he taught classes two days a week in the Bible training school and was overseer for the construction of the new classroom building.

The arrival of Elvis Huffard in December, 1953, supported by the Brainerd congregation in Chattanooga, Tennessee, made it possible to undertake work in the native village schools. This is one of the most unique situations in the world. These are public schools, tax supported, being offered to a gospel preacher to control completely. He has the responsibility of visiting the schools once a month, or so, and seeing that the teachers maintain the required curriculum. He also, then, has the privilege of having the Bible taught to every pupil every day. This means that eight years from now there will be boys who have studied the Bible for eight years ready for special training in the Bible training school. It will also mean that eight years from now the native preachers can find wives who have also studied the Bible daily. It will mean better preachers. And all of that in public schools where teachers' salaries, buildings, etc., are provided by public taxes!

In record time Brother Huffard solved the technicalities and opened three schools. By the spring of 1954 he could write:

"I am managing five village schools with over 800 students. These schools are staffed with native Christian teachers. Many students are old enough to be Christians. Several Bibles have been placed in each school. All students have Bible workbooks. The Bible is taught to every student every day following a Scripture study scheme worked out by me. Two weeks of Bible instruction is given all teachers in school vacation. Three concrete school buildings have been completed at the expense of the villages. Twenty-five teachers are employed with salaries paid wholly by tuition, village contributions and county tax."

Before he returned to America Huffard had increased the number of village schools to six. He also taught regularly in the Bible training school.

In October, 1954, I arrived with my family in Nigeria. We were supported by the Lawrence Avenue church and went specifically to assume direction of the Bible training school when Horton returned to America. At first I visited many villages and churches with the workers already there. The first year of the Bible school was nearing the end and we selected students for the new class. On Janu-



Bible School building in Nigeria, with teachers' home in background.

ary 18, 1955, the second year opened in the new classroom building. The first class were now seniors. About seventy young men were now in full training for the Lord's work. It was a delight to watch the young men grow and to go with them to villages for preaching appointments.

When Huffard left for America in April, 1955, I fell heir also to the Village School work. Soon I could see that through the medium of these schools we had open to us one of the finest opportunities of all to get the gospel firmly rooted in Nigeria. If we really could get these students, aged from six to fifteen, to understand the gospel through daily Bible study, we were well on our way to making more sure the church of tomorrow in the land. Through this *open door* in the schools, we also could look for a better informed group of young men to attend the Bible training school from whom we could look for a better quality of preachers in the future. During the sixteen months that I had oversight of the village schools, we added five more to the list. This brought the total to eleven with approximately 2,000 students. Personally, I know of no other place in the world where our brethren are having a greater opportunity to teach 2,000 young people between the ages of six to fifteen than in Nigeria.

Meanwhile, in December, 1954, Burney E. Bawcom and family, also supported by Lawrence Avenue, arrived to aid the work in Nigeria. He set to work in evangelism, village preaching, classes for

congregations, short courses for native preachers already in full-time work. He strove diligently to discover and remove all polygamy that slipped into the congregations. When Peden returned to America in August, 1955, Brother Bawcom maintained the evangelistic work. He also taught a full schedule of classes in the Bible training school.

For a short time after Peden left, my family and the Bawcoms were alone in Nigeria—they in Ikot Usen and we in Ukpom—but soon Wendell Broom and family arrived, supported by the Tenth and Francis church in Oklahoma City. Like all of the other men he taught regularly in the Bible school. In addition he carried on a full schedule of evangelism. His influence was strongly felt in the work of all the native preachers. When the first class graduated from the Bible school, Broom took the lead in directing their work as preachers and teachers of the Word. He has given much thought to the future stability of the church in Nigeria. Aided by the graduates of the Bible school he conducted 20 short courses in which 400 students studied in classes designed to develop church leaders. His steadying leadership gives stability to the whole evangelistic endeavor.

Traveling to Nigeria with the Brooms was Miss June Hobbs of Swarthmore, Pa. Miss Hobbs was supported by the church in Wilmington, Delaware, and while in Nigeria lived with the Brooms and worked under their guidance. Her contributions to the work were many and especially did she assist in the work in the teaching of classes for women and in the handling of the book work necessary in the Bible Correspondence Course in which a very large number of Nigerians were enrolled.

Billy Nicks and his family, who are supported by the Proctor St. church, Port Arthur, Tex., arrived in October, 1955, and started a major emphasis upon Iboland. Although there was no white family living there, almost twenty congregations had been established among that vast clan. These people are natural leaders and have settlements in every township of Nigeria. A strong church among the Ibo people could well furnish the vehicle for carrying the gospel to every corner of the entire nation. John Gunther says of them, "There are four million Ibos . . . This is one of the most distinctive and important of all African tribes . . . They are mobile and vividly industrious . . . They can do anything on this good earth." (*Inside Africa*, p. 760).



This was taken on opening day at the new Bible Training School at Inicha Ngwa, in Iboland. February, 1957.

Brother Nicks began visiting the Iboland churches and villages where there were no churches. Nearly a dozen Ibo preachers have been trained in the Ukpom Bible school, and these men have worked closely with Brother Nicks as interpreters, teachers and evangelists. Many new churches have been established and more than 1,000 baptisms have been reported by Brother Nicks in one area alone. Toward the end of his first year in Nigeria Brother Nicks began planning definitely to move to Iboland and exert every possible effort to plant the church soundly among this strategic clan.

The arrival of James Finney in July, 1956, hastened these plans. At the present the Nicks and Finneys are in the process of moving into the British government rest house in Iboland, where they will proceed to build permanent houses on land being leased for that purpose. A Bible training school is already scheduled to open there in the immediate future. Classrooms, a dormitory and cafeteria will be constructed as soon as funds are available. In Iboland a plan of evangelism, preacher training and church development similar to the work in the Calabar province is rapidly being inaugurated. Iboland

is one of the key spots in the future of the kingdom in Africa. It will need help and encouragement.

July, 1956, brought the arrival of Leonard Johnson and family, supported by the Sunset Ridge church of San Antonio, Texas, to give special attention to the opportunities in the village schools. During the time he has been there, he has striven diligently in the direction of better organization and more personal oversight of the schools. Even though the government has recently launched upon a program which calls for new schools being under its oversight, still through these eleven schools already established there is an unusually great opportunity. Possibly a better man could not be had at this present time than Brother Johnson to give full attention to the work done in these schools, especially in the developing of a program of Bible study.

August, 1956, marked the coming of Sewell Hall and family to supervise the Bible training school. At this time the school was in its third year of operation and was beginning more and more to need the full-time oversight of one of the American brethren. Brother Hall is well qualified to give this oversight. He is supported by the Lawrence Avenue congregation and since this congregation is giving particular attention to the Bible training school, the elders requested that he give full-time supervision to it. The men in the school have four Bible lessons and a chapel period each day, Monday through Friday.

In the summer of 1957, the church in Odessa, Texas, where Brother Tommy Kelton was working, sent him to Nigeria.

The Lord willing, I plan to return with my family to Nigeria at the end of 1957. Lawrence Avenue will provide my salary. We look to our faithful brethren for travel funds, as each family must. We pray that the time will soon come when congregations will more willingly respond with the attitude: "If brethren are willing to go, we are willing to send."

All of us who have gone recognize the great truth of a statement contained in one booklet distributed by the Lawrence Avenue church: "A TRIBUTE: To those faithful and patient souls who are the wives of the missionaries. This volume could not be complete without recognition of the devotion of these Christian women. They willingly took up their children and accompanied their husbands to a land almost unbearable to women reared under the American standard of

living. One brought forth her first born there. Homesickness has surely afflicted them, but it has been overcome in the loyalty to the cause of Christ. These wives have sustained in the 'homes' their oft tired, sick and discouraged preacher husbands and gone forth to assist in spreading the kingdom by teaching native women and children and by nursing the sick and wounded."

Our thanks is first of all to God for we know it is through his providence that the work was begun and through these few short years he has given such an overwhelming increase. Secondly, though, all of us who have gone want to express deeply and sincerely our gratitude to our supporting congregations and to all those faithful Christians contributing prayers and money to the work.

It Pays To Do Mission Work

M. Norvel Young

Needless to say, it always pays to do God's will. Certainly every Christian realizes that God has commanded us to go into all the world and preach the gospel. "Mission" work is simply work that we do on this "mission" of carrying out the great "commission." It is preaching the gospel to others whether across the street or across the ocean.

This issue of the "Harvest Field" will demonstrate the tremendous progress which has been made by Christians in our generation in taking the gospel to others. The purpose of this chapter is to show from the experience of churches which you know that it actually benefits the local church as well as each individual member for a church to launch out into the deep in mission evangelism.

Over and over again have we seen churches grow stale, stagnant and wordly when the bishops did not challenge them to do for others. A church cannot be true to Christ unless it is burdened for the lost. A church cannot be a true church of Christ unless it is seeking to carry out his command to preach to every creature. The church which worships at Broadway and Avenue T in Lubbock has found that God has blessed us many times more than we deserve and we believe that one reason he has blessed this church is because the elders have had a desire to challenge the brethren to send the gospel abroad. When Otis Gatewood first went out from this congregation to Las Vegas, New Mexico, he received only \$100 per month. But even then some brethren doubted if the church could afford to support a full-time preacher in addition to its local work. That has been twenty years ago and Otis Gatewood has been supported (much better today than when he began) through all these years and others have been added, and the budget has been multiplied ten times. The elders firmly believe that the church could not have done nearly as much at home if it had not decided to preach the gospel to others. Yet, the brethren here know they have only begun to do their duty in this regard. This church could do much more if we only had the

faith, the hope and the love to do it. So can every church of Christ in the land. May we urge elders to have the faith to plan to add more mission work each year to the budget of the church! We hope the time will come when every church of Christ in the land can say that they are doing *more for others than for self. The field is ripe.* The testimony of those who have begun to reap is enough to cause us to redouble our efforts. The following statements have been prepared to back up this thesis: That God will bless any church which has the faith to do his command to preach the gospel to those who have not had the opportunity to hear it. Let us continue to pray that the Lord of the harvest will send forth more workers into the field and stir up more faithful churches to support them more adequately!

HILLSBORO, TENNESSEE, CHURCH OF CHRIST MISSION PROGRAM

The Hillsboro Church of Christ came into being on the first Sunday of October, 1927. The first meetings were held in a dwelling, from which the congregation graduated into a basement auditorium and then into its present structure in 1929. Although the depression came shortly after the congregation entered its new building and although there were some dark days in which the financial burden rested heavily upon the relatively small number of families, the building has long since been completely free of debt. This means that for something like a score of years the Hillsboro church has been channeling a major part of its regular contribution into the doing of mission work.

An almost countless number of congregations have received significant contributions from this church over that period of years. In many instances it was a lump sum that enabled them to buy a piece of property, or to get started in the erection of a building, or to enable them to secure a full-time preacher. The congregations which have been helped are in all parts of the United States, though east Tennessee, the Carolinas and New England have received larger amounts than other areas of the country.

The Hillsboro church has also played a part in the preaching of the gospel in foreign fields. At the present time Brother Leonard Channing is being supported as an evangelist in England. Workers have been and are being supported in Germany, Italy, Japan and

Canada. Like many other congregations the Hillsboro church has assisted other congregations in various phases of mission work, in many cases adding the additional amount that made possible the sending of a missionary or the erection of a building or some other good work.

The elders of this church spend many hours in the course of a year reading requests from mission fields and supplying as many of them as is within their financial power. During the life of the congregation the contributions have risen steadily until today the annual budget is \$124,000. Even during a recent building program in which almost \$60,000 per year has been put into home building, the mission program has not been reduced, but increased each year. It is our belief that an interest in those who are beyond our own borders is one of the reasons that the congregation remains vigorous and aggressive and continues to grow. The regular reports that are made to the congregation of mission work done in various needy fields is a constant encouragement for the members to give as generously as possible.

Batsell Barrett Baxter

SKILLMAN AVENUE CHURCH OF CHRIST,
DALLAS, TEXAS

'Tis a somewhat paradoxical statement but if you would increase the home activity of a congregation then do mission work. It *does* pay to do mission work.

When a church undertakes the support of some work or workers outside its own local field the congregation usually responds with increased giving, more work and greater interest and zeal. The realization that they are responsible for others hearing the message, that they are carrying it to new regions, that they are bearing up as "the pillar and ground of the truth" stimulates them to additional devotion and action. This in turn very frequently causes such activity that they are able to take an additional work and so the mission work grows in a sort of chain reaction.

There is this reaction in many congregations and because of this response and devotion there is more work done at home, more active enlistment in the functions of the church. The elders frequently spend more time, thought and planning, for they now must not only oversee the congregation but must provide support for this

new work, look after the men in it and plan for the future and for its expansion and progress. The deacons are frequently made to realize more fully their work; all members are made glad to be able to spread the gospel. It is talked about and a challenge is presented to support it and to increase it, and it is done.

I firmly believe that when a reasonable and good challenge to go forward and do good for the Lord is presented and the work planned out and the plan worked out, that the congregation will usually accept the challenge and carry through. "Where there is no vision the people perish." It behooves the elders to provide that vision and plan.

At Skillman Avenue Church of Christ we have seen this work. From a budget of \$8,000 a year with only spasmodic mission effort it has grown to a budget of \$150,000, with this year \$45,000 allocated for mission work. One important point that is sometimes not emphasized; while a new building was being constructed for the home congregation the mission work was *not* curtailed but increased. While we were doing for the Lord at home we also increased our doing beyond our local borders. This has been demonstrated many times in many places. This congregation is supporting wholly or in part the missionary work in twelve localities away from our home congregation.

"It pays to do mission work."

John G. Young, Elder.

THE BROOKLINE CHURCH IN GREATER BOSTON

During the closing months of 1955 a number of members of the Brookline church in Greater Boston expressed the desire to undertake a new work in Bedford, Mass.

An earnest study was made of the proposed project by the entire leadership at Brookline. That a work needed to be done in Bedford everyone could see and it was also realized by all that those Christians living near could accomplish more than they could by making the long drive to Brookline. The question was one of finance. Brookline was requiring substantial assistance in carrying on its own program and the men who proposed to go to Bedford were among the most liberal contributors. It was thought by some that Brookline would lose more than half of its local contribution to the new work.

But the merits of the proposed work won out and those who

wished to go to Bedford were encouraged to go by those who would remain.

The first meeting of the Bedford church was held on January 15, 1956. The contribution of this newly formed group was \$115 (about three-fourths of the regular Brookline contribution in preceding months). But the contribution of those who remained in Brookline was \$180 or about one-fifth more than the regular amount before the new effort. — *And the average even through the summer months has been as high as before the new work began.* It pays to do mission work!

J. Harold Thomas

SENDING A LITTLE HELPS

It was an upstairs auditorium in the courthouse. The normal appointments that made an assembly hall at least "cooperative" with the desire to worship God were totally absent. America was at war, and in a government building you somewhat expected the posters to say so.

About six stout-hearted women and two courageous men with their families comprised the church of the Lord. Nothing big, nothing of value of a material nature was there. In fact it would be well within the facts to say "nothing" could describe everything material the church owned.

The preacher there got a letter from Jack Nadeau in Utah—"Help us preach the gospel!" "But Sheridan, Arkansas, can't meet her own needs—her contribution won't average twelve dollars per Sunday."

But maybe the good Lord has a special way of assisting those who have the courage to sacrifice. "It's our first request—we haven't ten dollars in the bank . . . we don't own one foot of land, one plank of property, not even a sign. But can we refuse to use this initial opportunity?"

Those brethren said: "Let's send our little — it will set a precedent for those who follow us."

They sent their little. —God sent his lot! They now own their house, their lots, they are ready to enlarge, there's a grand church in Sheridan. Personally, I think there's "some connection" of events in this story.

Jim Bill McInteer.

"INTO ALL THE WORLD"

It is most heartening to behold the increased interest in the Lord's church today in sounding out the word of the Lord throughout the world. Congregations that were hardly able to carry on very much of a local work a few years ago are now assisting to establish the cause of New Testament Christianity in new fields.

For example, and for the encouragement of others, a report is here given of the mission work of the Preston Road Church of Christ in Dallas, Texas. With a membership of about 460 it has allocated \$55,501 of its 1956 budget for preaching the gospel outside its own city. This represents about 52% of its total budget for this year.

Financial support is being sent to gospel preachers now laboring in Belgium, Ireland, Union of South Africa, Honolulu and Canada; in seven states in this country; and in several places in Texas.

The Preston Road church established a new congregation in the city of Dallas this year, in the fast growing section known as Walnut Hill addition. The congregation started on February 5, 1956, with about 100 members, most of whom went from the Preston Road congregation. It now has 196 members.

Melvin J. Wise

From the time when the church here started doing mission work our progress began to point upward. Most brethren realize this work should be done and long for the day when the congregation of which they are members can engage in more mission work. When reports come in from fields both near and far where buildings are being erected and the gospel is being preached, it does something for the congregation nothing else can do. For a number of years we have increased our mission budget and each year we have not only been able to do the mission work we had planned, but have also found that the enthusiasm from this work pours over into other work we are doing. God will bless the church that is mission-minded.

Cleon Lyles.

Being "All Things to All Men"—(1 Cor. 9:22)

Edited by J. P. Gibson

AROUSING INTEREST IN MISSION WORK

What techniques can be used to energize Christians into awareness of mission needs throughout the world? Basic to this problem, of course, are the complacency, the indifference and the local-mindedness of many of us. The field is the world! We are our brother's brother as well as his keeper! The best way for any congregation to succeed in its local problem is to arouse in people a growing sense of responsibility for our fellow-men.

The proper emphasis of these things in the church bulletin and the skillful use of the bulletin-board can do much to augment interest. A tack-board can be used in the foyer to post pictures and information regarding families serving Christ overseas or in needy areas of this nation. Correspond with them! We expect these workers to report to us but do we share their problems at the infringement of *our* time? One of the greatest possible thrills for any assembly of Christians is to hear personal reports from these workers from the far-flung frontiers of the world. Do not allow formalism to prevent our asking our people to help. Do not be afraid to assume a *measure* of responsibility. Do what you can now and God will help you to do more tomorrow.

SOME AIDS TO EVANGELISM IN BRITAIN

Advertising. General:

Handbills.

Postal invitation cards. These can be in the form of an invitation, bearing the person's name in handwriting, "follow-up" cards, expressing appreciation for having attended services; display cards in advertisement boxes in shops. Used here in Aylesbury with success.

Church bulletins.

Press:

Large display ads.

Regular use of small ads column.

Weekly article in the local paper. Display ad can be used to get this in, where otherwise not allowed. This can also be used for a question series: "What is the true form of baptism?" etc. Giving the answer at the foot of the column when asking another question the following week.

Use of the correspondence column. Answer any letters that might be turned into a religious discussion. I always watch the local paper for this, and have used the method with some success.

Reporters present at meetings, especially such as the first and last night, with interview of the preacher. Always used at Aylesbury, and get good write-ups in local papers.

Other general advertising.

Posters. Contact owners of poster sites throughout the town. In the last meeting at Aylesbury we had 120 posters displayed in the town and surrounding villages.

Posters, permanent, on railway platform and bus stations. We have contemplated displaying them in the buses and trains themselves. Small display panels are allowed in the vehicles in Britain for this purpose.

Stickers on cars.

Street banners, hung across a street.

Magazines, (with the owner's permission) left in libraries, doctor's and dentist's waiting rooms. One of the brethren leaves 20th Century Christian regularly in the staff rooms of a multiple store in town. They are appreciated.

Literature table and visitors' book at the service.

Bible Correspondence Courses

Open Air Meetings.

After an opening hymn in order to attract attention, a very few remarks, and then invite questions. The questions attract the crowds. Properly arranged, such meetings are very successful in Britain. The use of a public address system in a car, to tour the town and announce the services. Used with success for announcing special meetings.

Cottage Meetings.

Take the form of a Bible study discussion group in the home.

We devote three evenings a week to this type of study at Aylesbury, and find it more successful than any other form of evangelism. It not only attracts those who would not otherwise visit a church building to come under the sound of the gospel, but also in the discussion group one is able to get down to the personal problems and objections of the individual.

Door to Door Work.

Not too successful in the south of England. The Jehovah's Witnesses by their discourtesy at the doors have hampered the success of this method.

Hospital Visitation.

Personal Work Amongst Friends.

Note: the medium of the radio and television is not open to us in Britain. Even independent television on the religious side is controlled by the same authority as the State network, the B.B.C.

METHODS THAT HAVE PROVED SUCCESSFUL IN FRANCE

Experience has shown that there is no substitute for personal contact over a long period with prospective students. To make this contact one of the best ways known is to visit religious services. Paul, hearing that a group of women met to pray by the riverside, met with them and converted some to Christ; he taught in the synagogues on Mars' hill. By attending religious services one makes friends of religious-minded people. Of course repercussions come. You are branded as "sheep thief" by the Protestants, and as "wolf" by the Catholics, but as long as we bear the mark of Christ the brands of the world will do us no harm.

A second method that has proven very effective in France is the use of the billboard sign. There are many thousands of panels in Paris where such signs printed in colors may be put up free of charge by Christians, or by paying a small fee to a professional "afficheur." Such signs carry the subject of the lessons to be taught, the time, place, etc. At other times the correspondence course has been publicized in this way. On another occasion a sign carried the Bible teaching on the subject of worship, as compared with the Catholic teaching.

Daily newspaper advertising would certainly prove very useful, but the cost of it is too great. The use of small newspaper ads will surely prove successful in some localities.

Another means of attracting attention has been the use of a speaker of considerable drawing power, such as ex-priest Salvoni, who drew the largest audience ever assembled in Paris. About 250 persons came to hear him. Contradictory themes will always draw a crowd, but oftentimes of the wrong sort, bringing trouble into the meetings rather than the serious-minded consideration that is desired.

It is planned to open a reading room in the new building and invite the Parisians to come in and to read for an hour or so each afternoon. Due to the hard winters and the high cost of fuel many people will welcome a warm room in which to read and study religious literature. It is planned to have some taped sermons of short duration on various subjects in a tape library so that those who desire to hear a sermon may do so while waiting or relaxing.

A children's kindergarten would be welcome in Paris; camps for children would afford other opportunities for teaching, and training schools for young people, this in English and French, would be welcome. Only funds and workers and time prohibit putting these into practice at this time. Your prayers and your support are solicited that God's word may not be hindered by lack of workers and funds to carry the gospel to every soul in France. The church in France salutes you with its traditional but meaningful kiss on both cheeks.

SUGGESTIONS FROM SWITZERLAND

Closer Contact.

Besides mimeographed reports monthly and the occasional exchange of tape recordings, we have used a synchronized tape-and-slide report to our home congregations. This has been very well received and is not hard to make up. Color slides are made of the work, the city, the country and other items of interest, and then, going through the slides which are numbered in order of their appearance, a commentary is recorded on tape. A "bell-tone" is used to signal slide changes. This "bell-tone" is easily produced by lightly tapping the rim of a drinking glass with a hard object, near the microphone. At the very first of the tape, instructions are given as to how to proceed, using the signal, and when to show the first slide. After this the projection man has only to change slides on the given signal. These reports may be shown and heard repeatedly and then returned for the tape to be used for the next report.

Reaching the People.

One of the greatest "instruments" which we have used for contacting people in Zurich is a club to which Heinrich used to belong, the "Blaukreuzverein," a youth organization whose primary purpose is to oppose the consumption of alcoholic beverages. Heinrich and I have gone to meetings (and both acted as speakers on occasions) and on one mountain-climbing hike. This has given us excellent contact with a number of young people and there have been few services of the church in which there were not one or more of the "Blaukreuzverein" present.

*A FEW METHODS THAT HAVE BEEN HELPFUL IN ITALY**Correspondence Course of Bible Study.*

Because of Catholic opposition, many have been reluctant to come to our services who do not mind taking a course of Bible study by correspondence. We have used the regular methods in presenting the course; but our methods in enrolling students might be helpful elsewhere. We have obtained rolls of the preachers of the various churches and have placed them on our mailing lists. Several denominational churches are using our course materials for their Bible study. We also have a large working list of priests who receive our publications and Bible courses.

To catch the interest of the people we placed ads in many of the leading papers urging the people to improve their culture by reading the Bible. (Many newspapers would not accept an ad that had the words "church of Christ" in it, so we had to limit this information to "Corso Biblico".) Often a single ad would bring in 75 to 100 names of people wanting to study with us. Congregations have been established through this work.

Phone Book Advertisements.

On the page listing all the churches in Rome, the church of Christ bought an ad that would cover the entire bottom part of the page. In the ad we listed the address of the church, a free Bible course by correspondence, free copies of *Il seme Del Regno*, a monthly publication, and an invitation to meet with us. It has proven very effective.

Native Workers.

We believe that our native workers have been the difference between success and failure for the work in Italy. We very early got

the feeling that, unless extreme care should be used, the people would be drawn to the church by the personality of the American, and that any growth on this basis would not be permanent. We therefore pushed the Italian preachers to the forefront, let them do most of the preaching, and eliminated the danger of "preacheritis" which even affects people in this country. We would very heartily recommend that any new work start off with a definite effort to enlist and train native workers to carry on as soon as they are able.

Visits to the Fields By Overseeing Elders.

One of the greatest blessings to the work in Italy was the visits paid the worker on the field by an elder from the supporting congregation. The church in Brownfield sent Brother Joe Chisholm to Italy several times. Brother R. S. Bell from the Preston Road church in Dallas was able to visit with L. V. Pfeifer whom they supported in Bologna. Brother Philips, an elder from the Baytown, Texas, church was able to visit and counsel with Brother Antonio Buta, whom they support in Messina, Sicily. These men, returning to the supporting congregations, were able to offer invaluable assistance to the eldership in planning work and in interpreting the needs of the man on the field. More and more of this should be done. There is nothing like it to build up confidence for the man on the field in the local congregation, and there is nothing like it to boost the lagging morale of the man on the field.

Responsibilities of the Converts.

To make the convert feel the importance of taking the gospel to others, we have attempted to make him feel that it is a part of the plan of salvation — an obligation as binding as baptism — that he go and tell others. It's too late to teach them this after they have completed their obedience, many times. So we attempt to make it a part of their preparation for baptism to understand that they are assuming the responsibility of sharing in the thrilling task of taking the gospel to others.

A Good Song Leader Is Almost Indispensable in a New Field.

People converted in a new field for the most part are accustomed to singing with the instrument, or worse, they are not accustomed to singing at all. Many of them got all their religious music by listening to a chorus sing. Teaching them to enjoy and to participate in good congregational singing can be a difficult task if the missionary is a monotone or unskilled in training unskilled people to sing together.

We would urge anyone going to a new field to take a song leader along with him, if at all possible. To anyone accustomed to mechanical instruments of music in worship, a makeshift song leader is not a very convincing argument for giving it up.

A Printing Press Is a Must.

Usually an old printing press can be purchased for very little. Commercial linotype machines can be used to set up type very reasonably, reducing the cost of printing tracts and handbills to a little more than the cost of paper and ink. This makes printed material dollars go a long way.

(There is an obvious advantage in printing tracts and other literature on the foreign field. "Printed in America" might often have a bad psychological effect.)

METHODS USED TO SPREAD THE GOSPEL IN JAPAN

In Japan we have found it good not to "put all our eggs in one basket." And so we have used many different approaches and are continually looking for new ones. Teaching English is one of the oldest methods, and one of the most problematical. Kindergartens have done great good where they have been boldly used for the church. In other instances "the tail has wagged the dog." Tracts have been used from the beginning, and need to be used much more. The Japanese are avid readers, and tracts, booklets and books are an excellent way of reaching them. Radio evangelism has been recently begun, and by itself was not so effective, but coupled with a Bible correspondence course has proved to be one of the most fruitful things ever tried. Christian summer camps have gone over big in Japan, and the Motosu Christian Camp, operated by the Tokyo brethren, has been a great power for good. The Christian school has proved the most effective tool yet discovered. By itself it is worthless, but combined with ceaseless intense evangelism in the area it has proved to be fruitful beyond our fondest hopes. In a heathen land we are finding it wise not to spread ourselves too thin. Rather, the principle of "saturation" seems most effective. When up against a solid wall of paganism it is most helpful to have many churches in one area. Mutual encouragement becomes a large factor in producing courageous action, and a church with deep roots will come into being faster than any other way. When efforts are too scattered weak

churches are built that may not achieve self-support for a hundred years. Also with concentration of Christians in one area a Christian community begins to emerge. Christian homes are formed, Christians do things together, and in time they even come to influence community activities. In one community in Japan there was a Christian mayor, a Christian superintendent of education, a Christian president of the Women's club, a Christian leader of the young people's association, and many Christians in the area. When festival time came around they voted not to have the heathen festival.

In our evangelistic efforts, the one week meeting has proved very effective, and so has the cottage meeting.

Contacts with home. This would still seem to be a very weak spot. Distance and the cost of effective communication are the hindrances. I have seen very little informed sponsoring of mission work. When Brother McMillan was going back and forth between Japan and America and was raising support for the work there, this was the closest we have had to effective liaison. There seems to be no substitute for this kind of personal contact. It costs some money, but more than pays its way in increased support and increased interest. When someone does this liaison job, then doing mission work is a much greater blessing to those who give of their means because they then are better informed and thus participate more fully.

METHODS BEING USED IN AUSTRALIA

At Warner's Bay, N. S. W., a Bible school for neighborhood children has been built up. Seventy children were enrolled by the end of the first year, even though there were only four members of the church.

At the same time Rodney Wald has gained permission to teach "religious instruction" classes each week in two of the grade schools.

Bible correspondence courses are being used at Warner's Bay, N. S. W., and Melbourne, Victoria, as well as at Nelson, N. Z. This is proving to be good as a means both of teaching the unsaved and of indoctrinating the new Christians.

Newspaper advertising and also newspaper articles are being used. In Melbourne we run a sixteen-inch article in a weekly newspaper which is distributed in the vicinity of the hall where we meet. Literally hundreds of people are reading the gospel articles each week, and some of the readers have found their way to our meetings.

We also have reprints in the form of leaflets, made from the articles, and send them to prospects. This helps supply needed literature.

We also run an advertisement each week in one of the largest city newspapers in Melbourne. This advertisement has brought many letters, and provided a reasonable attendance of visitors at our Sunday night services. The response was so good from the very beginning that it was thought good to include the advertisement here:

"WANTED to contact anyone, anywhere, interested in starting a local church of Christ without denominational machinery—a congregation of Christians only, who will teach and practice only what can be justified by the Bible. Contact Mr. Tarbet, 91 Roberts St., Yarraville."

"Sermon-lectures, followed by question periods, now being conducted every Sunday night, 7:30, West Footscray Progress Hall, Barkly and Buxton Sts. Russell Street tram passes door. American evangelist. Everyone welcome."

Making the Sunday night meeting a sermon-lecture and having questions from the audience proved to be profitable. We are continuing it indefinitely.

Some of the churches have a mailing list, and send out tracts once or twice per month. This is proving to be valuable too.

We are publishing an eight-page gospel journal each month. It carries gospel articles to fit the Australian-New Zealand situation, and also a page of news, which gives the locations of true churches of Christ.

About 3,000 copies of this paper are sent free each month. It is sent in bundles to the digressive churches in two states of Australia. Many of their church secretaries are distributing the papers, and we are receiving many letters of comment, some favorable and some unfavorable. Only a small number of the digressive churches have written to have the paper stopped, as yet, at the end of four months of publication. Our brethren in other cities, and even in New Zealand are taking bundles of the paper for distribution among their prospects. A great deal of interest is being stirred up by this means, and we consider it one of our most valuable methods of spreading the kingdom. This paper, *Truth In Love*, is the only gospel paper being published in this part of the world by the true church.

Television films of gospel progress from America have been screened with only some success in Australia, inasmuch as television has not become widespread here.

A lending library has been started by the church in West Footscray. Gospel books from America are loaned to interested persons both in and out of the church for a two-week period. We think this is a very important part of our edifying of new members. We find that the people of Australia and New Zealand will read almost any kind of literature given them. At least this is true of those who have religious inclination. It would be helpful if brethren in the U. S. A. would purchase a book a month for a worker in one of the fields such as Australia or New Zealand.

In West Footscray we have also made good use of a tape recorder. By playing recordings of gospel songs which come from the States, before time for the Sunday night service to begin, we have enabled the people to see that the singing can really be good without instrumental accompaniment. We were not able to demonstrate that by our own singing at first, for we were too few in number. We are also using the tape recorder in our men's training class to good advantage, and find many other uses for it.

We also find that cottage classes are valuable here.

HELPFUL HINT FROM MEXICO

From the Bulletin of the Monterrey, N. L., Mexico, Church of Christ (Colonia Las Mitras congregation): (Nov., 1956):

"Our Bible Study: Every lesson presented by the light of the scriptures stays not only in the minds of those present, but every Sunday and Wednesday every one also receives a written summary of what is studied that day. Private meditation and a good use of the Bible will result in better edification."

A MOST PRACTICAL OBSERVATION FROM CANADA

May I make this suggestion? While we are constantly on the lookout for new ideas and many of them are good, the person who would do "missionary work" must learn not to be wed to old ways. However, it is my personal opinion that with the use of every modern means at our disposal there is nothing that takes the place of sitting down with the interested persons, handing them the Bible and

getting them to read as you suggest. Without this all other means are not nearly so effective.

EFFECTIVE METHODS USED IN THE NORTHWESTERN UNITED STATES

The teachers in this area who have obtained a definite appointment to study the Bible with one or more families are the ones who have brought more souls to the Lord. We need to teach every person in the church to have an interest in souls about him. By equipping personal workers the church can double and triple and do it again in a few short years. Our home studies have tied us closer together than any other effort.

There are wonderful results when the elders, preachers or other members of a sponsoring congregation visit the work they support. The visit also reveals to the supporters some of the experiences and opportunities we have in the field that is white unto harvest.

TEACHING BY MAIL

About twelve years ago through a curious turn of events a native of Nigeria began taking a Bible correspondence course offered by the Lawrence Avenue church in Nashville. To this small beginning the great restoration effort in that country may be traced.

Religious correspondence courses have been offered for a number of years by denominations, particularly by the Seventh Day Adventists who have entered this field on a major scale. The first course offered by our brethren of any consequence was that put out by the Lawrence Avenue congregation during World War II. It was designed for use by boys in the military service, but many others also took it. As brethren have come to realize that this is one of the most profitable avenues of teaching, within the last five years hundreds of congregations have begun to teach the Bible by mail. Possibly eight or ten Bible courses are available in printed form. One of these is being used by about 250 churches in 46 states and nine foreign countries. Over a million and a half lessons of this course have been printed.

Opportunities for this type of teaching are almost limitless. It has been used effectively in sanitariums, prisons and hospitals. Sometimes denominational churches or Bible classes welcome this type of literature. One preacher writes, "We have whole Baptist and Methodist Churches enrolled, whole classes in Holiness and Baptist

Churches." Another letter from the same congregation states that 10,000 students are enrolled, a majority of them Baptists. A correspondence course will often gain access to homes that would otherwise be closed to the gospel.

Generally, teaching by mail is most effective when coupled with personal work. It may be used as the initial contact and followed by personal teaching. Or it may be used as an auxiliary means of teaching previous contacts or babes in Christ. Although some are converted by correspondence courses alone, such Bible courses are far more effective if there is personal follow-up. Even if a student is converted directly through the correspondence course, it is most desirable to use other kinds of teaching to ground that individual and prevent a falling away.

A church desiring to offer a correspondence course to the general public would be wise to examine sample sets of several courses. Some are better than others and since the cost of most courses is about the same, it is desirable to secure the best available. The number of lessons in these courses varies from six to thirty. When ordering material it may be wise to order more of the early lessons than of the latter since some who enroll will not continue. It is not unusual for the mortality to run to 40%, but since most will drop out at the beginning there is little lost in mailing the first couple of lessons to those who do not continue.

The course may be advertised in several ways. One of the best is the newspaper. While sometimes this brings little response, more often the results are very great. Single ads have brought in over a hundred responses. The kind of ad makes considerable difference in the number of requests. It is best to provide a form at the bottom of the ad for the student to fill out. It should be clearly stated that the Bible course is free and that there is no obligation since many will look for a "gimmick!" An illustrated ad with a picture of the Bible is very effective. Ads that omit the name of the church seem to get the best response.

Radio advertising is often good, but does not have the effectiveness of the newspaper. Some have reported great success from television advertising. Members of the church will often find that their friends would take the course if asked. Remember that this type of advertising costs nothing. The best advertising is through satisfied students who should be encouraged to submit names of others who

would like to take the course. An incentive, such as a hand-crocheted book-mark for several new names, will often bring in all the new students that can be handled.

When enrollments start coming in, it is best to mail each student the first two lessons, giving him the option of working either one or two at a time. An unstamped addressed return envelope will prevent the student from losing the address of the church sending out the lessons. Various members of the church can grade the lessons without difficulty if the questions are of the objective type, but special questions asked by the students should be answered by someone especially prepared to handle such problems. A record of the address and religious affiliation of each student should be kept together with the date on which each lesson is mailed. However, there is not a great deal of value in recording the grades of the students.

If a student fails to send in a lesson for a period of weeks, a reminder will often cause him to resume. Follow-up is very important. Tracts can be enclosed with the lessons. Each student may be visited while he is taking the course. A profitable suggestion is made by one preacher who writes, "Most of the conversions and attendance increases can be traced back to a beginning involving the correspondence course. Leading with a correspondence course and following up with a cottage meeting about approaches 100% effectiveness, I believe." A second correspondence course following the first may prove desirable. Most courses are elementary, but there is now one advanced course available.

A major problem in correspondence teaching is that students are soon scattered all over the country, making personal follow-up impossible. This problem has been met by nearly 200 churches using one course. They exchange the names of new students, thus localizing the students of each congregation. The distributor of the course issues a list of the cooperating churches every few months to make this possible.

And what about the cost? When everything is considered, this is one of the most economical types of teaching available. Most correspondence courses sell for $2\frac{1}{2}c$ per lesson, Postage costs $3c$ per lesson. To this may be added the cost of envelopes and advertising. There are few ways in which so great a tangible result can be obtained in souls won for so small an expenditure of money.

LIST OF CORRESPONDENCE COURSES AVAILABLE

(As complete a list as the editors have been able to make)

Studies in the Bible, 30 lessons—available from Monroe E. Hawley, author, 3413 S. Alabama Ave., Milwaukee 7, Wisconsin.

A Systematic Study of the Bible, 26 lessons—written by Charles R. Brewer, and available from World Vision Publishing Co., 4000 Granny White Road, Nashville, Tenn.

Foundation Facts for Salvation, 6 lessons—available from Ivan R. Stewart, author, care Netherwood Church of Christ, 5101 Indian Road, N. E., Albuquerque, New Mexico.

What Does the Bible Teach About . . ., 30 lessons—available from the author, Wendell Freeman, P. O. Box 1510, Clarksville, W. Va., or The C. E. I. Publ. Co., Box 858, Athens, Ala.

Home Bible Course, 30 lessons — available from the author, Edward White, 2581 First Ave., Huntington, W. Va.

Foundation of Faith, 30 lessons — available from Monroe E. Hawley, author, 3413 S. Alabama Ave., Milwaukee, Wis.

Curso Biblico Por Correspondencia (Spanish Course)—available from Mack Kercheville, author, P. O. Box 3487, El Paso, Texas.

How To Understand the Bible, 13 lessons—written by Bennie Lee Fudge, available from The C. E. I. Publ. Co., Box 858, Athens, Ala.

The New Testament Church, 13 lessons—written by Bennie Lee Fudge, available from The C. E. I. Publ. Co., Box 858, Athens, Ala.

“ . . . Bringeth forth out of his treasure things new and old” (Matthew 13:52). We have endeavored to bring forth as many methods used as space allows. The reader can supply many others, such as:

The Gospel Press. This Press buys full-page ads in some of the leading monthly magazines, presenting key teachings about the church which Christ built. Responses to these advertisements are forwarded to the congregations nearest to those writing in. These ads are not only adding to the membership of established churches but also at times aiding in establishing new ones. Perhaps more important yet, they are developing a better knowledge of the New Testament than existed before in the general public, and are reaching a wider circle of people who otherwise would never learn of Christ's church.

Contact. Mentioned also in the chapter ADDRESSES IN FOREIGN LANDS, this publication strives to keep young men and women in the armed forces in contact with each other and with the congregations back home. Only those who have been in service on foreign soil and those who have seen and known these can realize the importance of such contacts. The temptations to forget the faith, to become cold, to drift along with worldly elements and many other extremely trying influences are met as much as possible by the fellowship of GI groups overseas, and their mutual encouragement has kept many of our brethren true to the faith and saved them from the evils that military service can so easily bring in.

The radio and television. It is almost impossible for us today to measure the influence of this means of evangelization. Radio and TV enter unobtrusively into many, many homes where the "minister" or the personal worker cannot at first gain entrance. Through these avenues large numbers have been contacted. Of course no statistics can be kept of the many who have been saved or strengthened through this medium, nor how many congregations came into existence primarily through this means. Of the many programs, probably the one that reaches the largest audience is the "*Herald of Truth*" program, and the one heard in the broadest circle of foreign nations is the Spanish program in which Brethren L. D. Lawrence, Jr., of Nashville, Tenn., J. R. Jimenez of Havana, Cuba, and J. W. Treat of Abilene, Texas, have played such a leading role.

As in the case of Bible correspondence courses and cottage meetings, here also the follow-up is most important.

Compared with "home programs" in English, we should not expect such quick returns inasmuch as the Bible is not known or respected in pagan lands or among peoples under the influence of Roman Catholicism. But even in those lands success is being registered.

Use of the radio and of other methods—some of them delightfully novel and refreshing—will be noted in many of the other chapters of this book.

Finally, we mention a method used successfully by Dr. J. P. Gibson. Choosing out cities where he knew there was no church of Christ meeting, he has placed an ad in a prominent newspaper, asking for names and addresses of members of the church in those cities.

Frequently a resulting list of names thus obtained has sufficed to form a nucleus for a future church. Those thus contacted meet together; a preacher from a nearby town is called for a meeting, and a new congregation results—all this done while the doctor continues his practice in Abilene, Texas.

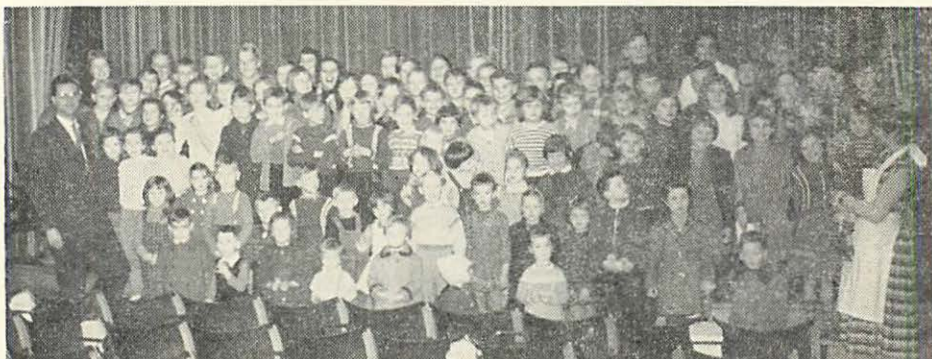
When we compare the extremely limited means of communications of the days of Peter, Paul, John, and know that even so at their time the gospel had come into all the world (Ephesians 1:6), what a challenge God sets before us of this enlightened Twentieth Century of such near-miraculous communications!

SUGGESTIONS FROM GERMANY

Tent meetings. Frequently Germans will attend "tent meetings" when they will not enter a "Protestant church." These meetings can be set at chosen times and most accessible places and furnish valuable contacts. The cut below shows such a meeting of the "Gemeinde Christi" (Church of Christ) in Berlin. Standing second from the right is Brother Richard Walker.



Naturally, in Germany the work among the children is most important. It is so much better to start with these children who have not been indoctrinated for years in Lutheran or Catholic traditions and theology, whereas among the oldsters we have so much "un-teaching" to do. In the cut below Brother Rudi Walzebuck (at left) is teaching a group of children God's Word.



Among the children present at Brother Walzebuck's classes were some from the "Kinderhort." The "Kinderhort" is a unique work. Under the direction of Sister Georgia Carver and her helpers something like 75 to 125 children stay at the West End church in Frankfurt during the day while their mothers work. But the mothers know distinctly that while they are away from home working their children will be carefully cared for and will be taught the Bible in addition. It is remarkable how much Bible can be taught them during these hours.

Up to the present there have been twenty-one conversions and baptisms among the children and their parents, children and parents who before the opening of the "Kinderhort" were not interested in the church.

Addresses in Foreign Lands*

Several considerations caused editors and publisher to add the cost of these supplemental pages of THE HARVEST FIELD. We mention two:

I. Tourists can know where to go for worship when abroad. God in his grace is granting each year more of his children to be abroad, either as tourists and armed forces personnel—now that travel costs are more modest and incomes are constantly increasing—or on business. Those in either of these classes should not neglect to visit just as many mission workers as they can. It will be very valuable to visitors and to the church back home, for it will give an insight into the needs, difficulties and future potentialities of all fields as no other way could give. The brethren out on an oasis of Christian life far from sheltered American homes need such encouragement too. Unless one has spent some time on the foreign field, he will never know the joy and encouragement one receives over there when a brother or sister from home comes along. The visit and encouragement will mean more for the cause of Christ than most would ever suspect.

II. These addresses can furnish Christian "pen-pals" to any who may wish to avail themselves of them. As indicated above, personal contact is highly appreciated and needed on the foreign field. At times some missionary workers may not get to answer at once, but they will as soon as they can, and the encouragement will mean much mutually. (Remember, however, that postal rates are higher and that "slow mail" takes much longer to reach your foreign "pen-pal." The "AIRLETTER" at only ten cents is an easy solution.)

The "senior editor" learned while on the foreign field that rarely did the very best mission workers receive more than one or two letters a year except the official letters containing the monthly check,

*We regret that this list is not complete. However, some additional addresses can be found in the articles of some of the different countries.

or letters from kinsfolk. The letters from others mean so much to the worker over there, among people of other speech, without the counsel and encouragement of elders or "home-brethren." May we urge many to write to those on the mission field. This will also afford valuable energy-outlets for young people from the teen-age on.

When possible, the address of the house of worship has been given rather than the evangelist's, since the former is less variable during the years. For the many lands where we are unable to furnish "key addresses" we suggest the following:

CANADA—Church of Christ, Carman, Manitoba, Canada.

or: *Gospel Herald*, Box 94, Beamsville, Ontario, Canada.

MEXICO—Iglesia de Cristo, 354 N. F. I. Madero St., Torreon, Coah., Mexico.

Monterrey—Salvatierra y Acambaro, Colonia "Las Mitras."

Mexico City—Ave. Insurgentes 1657, Dept. 201.

ITALY—Church of Christ, Via Achille Papa, 25, Rome, Italy.

HOLLAND—Gemeinte van Christus, Spruitenbosstraat 9, Haarlem, Holland.

FRANCE—Care Maurice C. Hall, Boite Postale 3, Ville d'Avray, S & O, France.

GERMANY—Gemeinde Christi, Senckenberger Anlage 17, Frankfurt M., Germany, OR

Gemeinde Christi, care Richard Walker, Winklerstrasse 4, Berlin-Gruenewald, Germany.

ENGLAND—care R. B. Scott, 96 Chetwynd Road, Tufnell Park, N. W. 5, London, England.

Some addresses will be found in the various articles of this volume. Frequently additional places of worship can be obtained from:

CONTACT, Senckenberg Anlage 17, Frankfurt/M., Germany, which is a directory of churches of Christ available to GI's in foreign countries. In case you contact "CONTACT" for an address, we suggest that you enclose a check as a contribution to that cause (it is published voluntarily as a means of keeping Christian service men in contact with one another while on duty on foreign soil. And ask them to send the last number of CONTACT by airmail—otherwise you might have to wait a whole month for "slow mail").

SOME OF THE CHURCHES IN BRITAIN

ENGLAND:

Aylesbury. The Guide Hall, Beaconsfield Rd.

Contact: L. H. Channing, 9. Ripon St., Aylesbury, Buckinghamshire, Tel. Aylesbury 2875.

Birmingham. Summer Lane.

Contact: F. C. Day, 69b. Stamford Rd., Handsworth, Birmingham 20.

Devenport. Oddfellows Hall, Ker St.

Contact: W. S. Lakeland, 69 Woodville Rd., Swilly, Plymouth.

Eastwood. New Meeting House.

Contact: R. Limb. 36. Percy St., Eastwood, Nottinghamshire.

Hindley. Argyle St.

Contact: L. Morgan, 396 Atherton Rd., Hindley Green Nr. Wigan. Tel. Wigan 5258.

Ilkeston. Burns St.

Contact: S. Jepson. 40. West End Drive, Ilkeston, Derbyshire.

London. Hope Chapel. Prince of Wales Rd., Kentish Town, N. W. 5.

Contact: R. B. Scott. 96. Chetwynd Rd., Tufnell Park, N. W. 5, Tel. Gulliver 1176.

Morley. Zoar St.

Contact: F. Sugden, 40. Wakefield Rd., Gildersome, Nr. Leeds, Yorkshire.

Tunbridge Wells.

Contact: A. E. Winstanley. 43a. Church Rd., Tunbridge Wells, Kent.

Wigan. Albert St.

Contact: W. Smith. 262. Scot Lane, Marsh Green, Wigan, Lancashire.

American Servicemen:

Manston R.A.F. Station. Kent. Base Chapel.

Contact: Capt. J. H. Fry. 92nd. Ftr. Bmr. Sq., A.P.O. 198. Tel. Ext. 257.

Warrington. Hq. Nama Site No. 3, Theatre.

Contact: A/1c. John E. Temple, Hy. Nama., A.P.O. 124.

Tel. Warrington 3000. Ext. 1721.

SCOTLAND:

Buckie. Town House, Room 5.

Contact: J. Geddes. 3 Crown St., Ianstown, Buckie, Banffshire.

Edinburgh. Protestant Hall, 17. George IV Bridge.

Contact: Clyde Findley. 102. Priestfield Rd., Edinburgh, 9.

Glasgow. 71. Hospital St., Glasgow C. 5.

Contact: A. B. Morton. 183. Pollock St., Glasgow C. 5.

Kirkcaldy. Rose St.

Contact: J. Moyes. 26. Donald Crescent, Thornton, Fife.

Peterhead. 34. Merchant St.

Contact: A. Strachan. 94. Balmoor Terrace, Peterhead, Aberdeenshire.

Tranet. Loch Rd.

Contact: D. Scott. 33. Ormiston Crescent, Tranent, East Lothian.

NORTHERN IRELAND:

Belfast.

Contact: H. Tinsley. 34. Sarajac Avenue, Cavehill Rd., Belfast.

ADDRESSES OF THE CHURCH'S MEETING PLACES IN SWITZERLAND:

Services in German:

Every Sunday, 9:15 a.m. Worship and preaching.

Every Sunday, 7:30 p.m. Bible Study.

Meeting Place: Tellstr. 31 (Ecke Militarstr.) Zurich.

Services in English:

Every Sunday, 5:15 p.m. English Bible Class.

Meeting place: Hirschengraben 52, Zurich.

All correspondence should be directed to either Heinrich Blum or to John T. McKinney at our address: Carl Spittelerstr. 14, Zurich 7/53, Switzerland. Telephone 34 87 46.

ADDRESSES OF THE CHURCHES OF CHRIST IN ITALY

Alessandria	Via Casale 14
Aprilia	Via dei Lauri
Bologna	Via S. Felice 5-2 Telephone 65616
*Catania	Via Vittorio Emanuele 3
Civitavecchia	Via Buonarroti 132
Firenze (Florence)	Via Carlo Botta 8, Tel. 60868
Frascati	Villa Speranza, Tel. 940147
Genova (Genoa)	Viale Mojon 4 rosso, Tel. 81156
Livorno (Leghorn)	Via Verdi 54
Magli	Borgo Catene -Casa Fortino
*Messina	Via Santa Marta 154
Milano (Milan)	Via del Bollo 5
Moncalieri	Via Alfieri 1
Napoli (Naples)	Via Chiatamone 7
Nizza Monferrato	Corso Acqui 8 A
Padova (Padua)	Via S. Breda 7 bis, Tel. 23383
*Palermo	Via P.pe di Villafranca 32
*Partinico	Piazza Modica, 12
Petilia Policastro	Via delle Grazie 28
Piombino	Via Renato Fucini 6
Pistoia	Via Privata Magni
Poggiomarino	Corso Ercolano 334-A
Resina	Corso V. Emanuele
Rimini	Vicolo Gatti 1
Serrapedace	Via S. Giovanni 17
Spezzano Piccolo	Via Roma 17
Torino (Turin)	Via Accademia Albertina 31
Trieste	Via S. Francesco d'Assisi 16, Tel. 31582
Velletri	Via Antonelli 9
Roma (Rome)	Via Achille Papa 25, Tel. 32488

*On the island of Sicily

JAPAN

Any missionary in Ibaraki, as well as Ibaraki Christian College, can receive mail at:

Omika, Hitachi-shi, Ibaraki-ken, Japan.

Visitors may reach this work by catching a train at the Ueno Station at Tokyo. Buy a ticket for Omika, and get on the Joban Line. It will take a little over three hours.

In Tokyo the address of the Yoyogi Hachiman Church is:

P. O. Box 1, Yoyogi Post Office, Tokyo, Japan. The phone there is 46-2061. The brethren there have complete and up-to-date information of all G. I. meetings in Japan.

In Shizuoka the address is:

2-7 Sakae-cho, Shizuoka-shi, Japan.

This is the congregation where Sister Ewing has been working.

THE PHILIPPINES

Write for information to:

Ralph F. Brashears, P. O. Box 114, Baguio City, Philippines

OR:

Bert M. Perry, P. O. Box 83, Zamboanga City, Philippines.

AUSTRALIA:

Strathfield Church, 26 Norwick St., Strathfield, Sydney, N. S. W., Australia. Preacher: Colin B. Smith, "Blair Athol," Harry Lawson Dr., East Hills, Sydney, N. S. W., Australia.

Merrylands Church, 118 Bemmalong St., Merrylands, Sydney, N. S. W., Australia. Postal Address: Care Sydney Bell, 8 Richard St., Guilford, N. S. W., Australia.

Windsor Church meets in hall, Windsor, N. S. W. Mailing address Dennis Simmons, Church St., South Windsor, N. S. W., Australia.

Kurrajong Church have their own building. Kurra-jong, N. S. W., Australia.

Werner's Bay Church, Lake St., Werner's Bay, N. S. W. Preacher: Rodney Wald, 5 Belford St., Broadmeadow, N. S. W. Other mailing address: Bob Jefferson, 5 Belford St., Broadmeadow, N. S. W., Australia.

Hobart Church, Home of Merve Richardson, Tilsbury Rd., Glenorchy, Tasmania. Preacher: Rex Bullimore, 192 Collins St., Hobart, Tasmania, Australia.

West Footscray Church: Progress Hall, Barkly and Buxton Sts., West Footscray, Melbourne, Victoria, Australia.

Auburn: Care Allan E. Flaxman, 1 Albert Rd., Auburn, N. S. W., Australia.

IN NEW ZEALAND:

Fire Brigade Hall, Richmond, Nelson, New Zealand (17 members), to move soon to a rented building in the business district of Nelson.

Sunday School, Union Hall, Auckland, New Zealand (eight members).

Church meeting in home of T. W. Coombe, 96 Toi Toi Road, Seaview, Wellington, New Zealand (two members).