

Abilene Christian University

Digital Commons @ ACU

Stone-Campbell Books

Stone-Campbell Resources

1942

The Harvest Field

Howard L. Schug

Don H. Morris

Follow this and additional works at: https://digitalcommons.acu.edu/crs_books



Part of the [African American Studies Commons](#), [African History Commons](#), [Appalachian Studies Commons](#), [Asian History Commons](#), [Australian Studies Commons](#), [Canadian History Commons](#), [Chinese Studies Commons](#), [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [Dutch Studies Commons](#), [Ethnic Studies Commons](#), [European History Commons](#), [Hawaiian Studies Commons](#), [Indigenous Studies Commons](#), [Islamic Studies Commons](#), [Japanese Studies Commons](#), [Jewish Studies Commons](#), [Korean Studies Commons](#), [Latin American History Commons](#), [Latina/o Studies Commons](#), [Melanesian Studies Commons](#), [Micronesian Studies Commons](#), [Missions and World Christianity Commons](#), [Polynesian Studies Commons](#), [Scandinavian Studies Commons](#), and the [United States History Commons](#)

Recommended Citation

Schug, Howard L. and Morris, Don H., "The Harvest Field" (1942). *Stone-Campbell Books*. 122.
https://digitalcommons.acu.edu/crs_books/122

This Book is brought to you for free and open access by the Stone-Campbell Resources at Digital Commons @ ACU. It has been accepted for inclusion in Stone-Campbell Books by an authorized administrator of Digital Commons @ ACU.



THE HARVEST FIELD

**EDITED BY
HOWARD L. SCHUG
and
DON H. MORRIS**

W. F. Lee
64 Jefferson Street
Eugene, Oregon

The Harvest Field

**An Account of Evangelistic Work of Churches of Christ
Throughout The World By A Group
of Students of
ABILENE CHRISTIAN COLLEGE**

**Edited By—
Howard L. Schug and
Don H. Morris**

Abilene, Texas, 1942

**Abilene Christian College Press
Homer Howk, Director**

Copyright, 1942, by
Abilene Christian College Press
Abilene, Texas

PRINTED IN THE UNITED STATES OF AMERICA

Table of Contents

"THE FIELD IS THE WORLD"	-	-	-	-	-	-	-	7
THE NORTHEASTERN STATES	-	-	-	-	-	-	-	10
THE NORTHWESTERN FIELD	-	-	-	-	-	-	-	15
THE SOUTHWESTERN UNITED STATES	-	-	-	-	-	-	-	19
THE SOUTHEAST	-	-	-	-	-	-	-	22
THE WORK AMONG THE NEGROES	-	-	-	-	-	-	-	26
TAKING THE GOSPEL TO THE AMERICAN INDIANS	-	-	-	-	-	-	-	29
WORK AMONG THE INDIANS OF NORTH AMERICA	-	-	-	-	-	-	-	31
CANADA	-	-	-	-	-	-	-	34
MEXICAN MISSION WORK	-	-	-	-	-	-	-	37
CUBA	-	-	-	-	-	-	-	40
SOUTH AMERICA	-	-	-	-	-	-	-	42
HAWAII	-	-	-	-	-	-	-	44
AUSTRALIA AND NEW ZEALAND	-	-	-	-	-	-	-	47
THE PHILIPPINES	-	-	-	-	-	-	-	49
ASIA	-	-	-	-	-	-	-	54
MISSIONARY ACTIVITIES IN JAPAN	-	-	-	-	-	-	-	56
CHINA	-	-	-	-	-	-	-	62
KOREA	-	-	-	-	-	-	-	66
INDIA	-	-	-	-	-	-	-	69
AFRICA	-	-	-	-	-	-	-	72
THE BRITISH ISLES	-	-	-	-	-	-	-	78
CONTINENTAL EUROPE	-	-	-	-	-	-	-	81
HOW CAN WE GET THE JOB DONE?	-	-	-	-	-	-	-	88
THE BIBLE AND MISSIONS (Bible References)	-	-	-	-	-	-	-	93

Table of Contents

1	THE FIELD IN THE WORLD
2	THE NORTH-AMERICAN STATES
3	THE NORTH-WESTERN FIELD
4	THE SOUTHWESTERN UNITED STATES
5	THE SOUTHEAST
6	THE WORK AMONG THE NEGROES
7	TAKING THE GOSPEL TO THE AMERICAN INDIANS
8	WORK AMONG THE INDIANS OF NORTH AMERICA
9	BARBADA
10	THE LEEWARD ISLANDS
11	CUBA
12	NORTH AMERICA
13	HAWAII
14	AUSTRALIA AND NEW ZEALAND
15	THE BRITISH ISLES
16	AFRICA
17	MISSIONARY ACTIVITIES IN JAPAN
18	CHINA
19	INDIA
20	CEYLON
21	AFRICA
22	THE BRITISH ISLES
23	CONTINENTAL EUROPE
24	HOW CAN WE GET THE GOSPEL?
25	THE BIBLE AND MISSIONS (REV. J. H. KELLOGG)

"The Field Is The World"

THE EDITORS

How far have churches of Christ evangelized the whole world? In how great a degree are they doing that now? How can they better do that in the future? With these questions in mind a group of students in Abilene Christian College have prepared the chapters that follow. The plan of the book was first suggested to them by our beloved Brother Harvey Scott and their work was approved by the elders and deacons of the College church. After the students had carefully investigated their fields they submitted their articles to missionaries and others who had personal knowledge of the fields. In fact two of the articles are by missionaries themselves. The purpose has been to present the whole world. These young writers as well as the editors realize that the picture will be imperfect. How could the picture be brought up to date especially in these troublous times? How could the geography of the articles take into consideration such rapid changes? We know too that many prominent names may have been omitted, some great fields at home or abroad missed or slighted. For instance, there is nothing said of Minnesota or Missouri; mere mention is made of Siberia or Thailand or Manchukuo.

We are sure that self sacrificing workers in hard fields will forgive us if their names have been omitted, for they are not working "to be seen of men." God will not forget them. In a few years we hope to supersede this edition by a larger and more complete one.

The vision of these young people is right: The Whole World. "The field is the world; the good seed are the children of the kingdom." They, and all of us, are to be "Witnesses—in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

That was and is our Savior's conception of His mission and ours, His battle campaign. As His followers we can accept none other. We cannot accept piecemeal His commands nor the Great Commission: "Go ye—teach all nations, baptizing them—teaching them to observe all things—and, lo I am with you alway"; These commands and these promises must be accepted in their entirety. True Christianity must always be a wholesome challenge and a blessed promise to sincere followers of our Redeemer.

Christianity is a challenge to activity: "Go"; "Ye are the salt of the earth—the light of the world." It is a challenge to universal mindedness: "God is no respecter of persons", "hath made of one blood all nations of men." All of us must get rid of race-prejudice, suspicions about "foreigners", false conceptions of "home-field" and "foreign-field" and our subconscious feeling, apparently, that the borders of the United States is

recognized by Holy Writ, that the messengers of Christ shall not pass beyond them.

It is a challenge to the integrity of each individual congregation and to every Christian. We believe that nobody should take from the words of the Bible; yet how easily we can subtract from our consciousness such words as: "Go ye"; "I am a debtor"; "went everywhere preaching the Word"; "Come over into Macedonia and help us."

But such a challenge is also a blessing. "The good seed is the sons of the kingdom"; "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things!"

Such promises are themselves a challenge. How can we claim them and the words "Lo, I am with you alway" or "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" -- how can we claim these blessed assurances unless we ourselves go, pray, send, communicate to those who are sent?

Christianity is a challenge to our unselfishness. Selfishness is as abhorrent to true Christianity as any other ugly form of sin. Selfishness in individuals, in nations, in congregations that have not done their utmost before the war to bring Christ and His church to a needy world must bear a great share of the responsibility for this worldwide conflict. "Whatsoever a man soweth, that shall he also reap". If the loyal churches of Christ had spent as much money outside their own congregations and congregational borders in proclaiming the gospel in Japan, Germany, Italy, France and Russia as they did for hiring preachers for themselves might well other similar and semi-selfish purposes, God's good providence might well have averted such a terrible scourge.

As Christians we should advocate the highest and noblest basis for internationalism, the only practicable one, the Biblical basis. The church of our Lord, the Prince of Peace, is the only institution that can "win the peace", the only lasting peace. Five hundred thousand dollars invested yearly by the churches of Christ in establishing missionary congregations **outside** the territorial limits of the United States (and that amount would not constitute a grievous sacrifice for anyone) could and would accomplish more for permanent peace than the five hundred billion dollars and more that World War II will cost.

Missionary activities are the best means of "winning the peace." Let us preachers and elders be frank and accept our responsibilities. We have been too prone to stay at home or in easy places. Let us rather like Paul strive to "preach the gospel, not where Christ was named." The recipe for a sick church: Start missionary work. The recipe for a war weary world: Put more into missions than into munitions.

Never have opportunities and responsibilities been so great for churches of Christ, never such an open door for the proclamation of the

gospel. The good will and kindly attitude of all the Americas toward citizens of the United States, the comradeship that citizens of the allied nations hold toward us make all these countries fields white unto the harvest. Even Germany, Italy and Japan will present favorable openings "after the duration", perhaps even sooner.

It will not suffice for us to say: "We are disorganized, have no central management or specialists to direct the funds or to select the best workers for each field." That would be the same as admitting that "Mission Boards" are justifiable. Besides being scripturally wrong, they are top-heavy and inefficient. See the story of the digressive elements in England and Australia for the answer. We have God's approved way of doing missions, all we need to do is to work in His way and to show our mistaken "Mission Board" friends and all the world that God's way is better, more efficient, more responsive, more genuine. But unless our missionary work exceeds the results of the "Missionary Boards" and "organizations" we shall in no wise enter into our inheritance, "the heathen for thine inheritance, and the uttermost parts of the world for thy possession."

May this book be an inspiration to every Christian reader. As you read these accounts of the work already done, the great battles ahead of the church of our Savior, the difficulties of each field, ask yourself what you and your brethren in your congregation can do to take up the challenge of the great field that is the world. See if the Lord of the harvest will not pour out upon you a blessing such as you have never known before.

* * * * *

Bible References in this article: 1. Matt. 13:38; 2. Acts 1:8; 3. Matt. 28:18-20; 4. Matt. 5:13, 14; 5. Acts 10:34; 17:26; 6. Matt. 28:19; Mk. 16:15; Rom. 1:14; Acts 8:4; 16:9; 7. Rom. 10:14,15; 8. Matt. 25:21; 9. Gal 6:7; 10. Jn. 14:27; 16:33; Phil. 4:7; Col. 3:15; 11. Rom. 15:20; 12. Ps. 2:8.

The Northeastern States

B. B. Harding

I. Description of the Field

This report covers the eleven North Atlantic and New England states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland and Delaware; the total population of these states is 38,000,000. Within this group are New York City, the largest city and metropolitan area in the United States if not the world; Philadelphia, the third largest in the United States; and Boston, another very populous center. All nationalities are found here and several hundreds of thousands of them, an open door for the gospel to all nations right here on our door-steps. About every denomination is found here and many of them had their birth in these Eastern States. Sectarianism and its prejudices prevail and much indifference resulting probably from the great amount of atheistic teaching in the large universities here. The Roman Catholic church is the strongest in number of members in all eleven states, in some cases being about double the largest Protestant denomination. In New York state they stand: Roman Catholic, first place; Jewish, second; Episcopal, third. In New Jersey they are: Catholic, first; Jewish, second and Methodist Episcopal, third; in Massachusetts: Catholic, Jewish and Congregational. Of the denominations, the Episcopal is strongest in these states; Methodist next and Congregational, Baptists, and Lutherans are about equal for third place, with Presbyterians and Reformed very strong.

II. Brief View of the Church of Christ

In all these states the scriptural church of Christ, as taught in the New Testament (not a denomination), is not well known and there are but few congregations, most of them very small. In 1932 there was a total of eleven churches in ten of these states (disregarding Pennsylvania with a few small ones widely scattered); they were as follows: Maine, four, 84 members; Massachusetts, one, thirty members; Connecticut, one, thirty members; New York State, three, (New York City had one church in all the city with 200 members); New Jersey, two, 100 members, but none in Vermont, New Hampshire, Rhode Island, Maryland nor Delaware. Since then twelve have been started: Massachusetts, one; New York State, five; New Jersey, four; Maryland, two; but some have discontinued to meet, one in Maine, two in New York and one in New Jersey, leaving a total that we know now (February 1941) of nineteen. Attempts have been made in some other places but they did not succeed. There are two churches that are over one hundred years old: Unity, Maine, and Kelton, Pennsylvania; there are also two about seventy years old. There are two that will number over one hundred members each; the rest are all smaller,

most of them being under twenty-five members. In 1932 there was no one giving his full time to church work in any of these states until Bro. A. W. Hastings arrived the latter part of the year in New Jersey. Several have labored for short periods since and at the present there are six: one in Cambridge, Massachusetts, two in New York City (one of these colored), one in Jersey City, one in Trenton, N. J., and one in Baltimore, Md. Several others devote part time to preaching. Leaving Pennsylvania out, there are probably not more than six hundred to six hundred and fifty members in the ten states.

III. Difficulties

The difficulties are many and are characteristic of any section where there is such a diversity of nationalities, religions, vocations and most everything else. For the most part the people are not as emotional as in some sections and are slower in accepting anything new, but if convinced will readily change. The main difficulty however is indifference. The old established religions naturally have their influence on them and the traditions and teachings of their forefathers are strong factors. Many Catholics are dissatisfied but are slow in accepting anything else; they are however usually strong Christians when converted. The many foreigners present a problem because of their clannishness. The older ones speak in their native tongue mainly but those reared here speak English well; they have adopted the American ways of living but most of them are strict Catholics. Many handicaps confront us because of this large number of foreigners, some of whom are not giving up the ideals of their fatherland. This has caused the civil authorities to be more strict on the privileges usually allowed such as the distribution of literature or outdoor speaking, which in many sections are not allowed at all and in others only by special permit. For example: for the first three years Bro. Hastings was in Jersey City, he and his workers could not distribute anything from house to house nor even hand such out on the street, then for a short time permits were given for the same, but now they are not allowed to pass out anything from house to house; they can however hand them to individuals on the street. This greatly hinders a personal contact with people of the neighborhood in whom they may be particularly interested, and has made it necessary to send out tracts, and other literature by mail. Weather also must be considered as a factor in our work, as in the summer so many leave the cities for the many resorts, while during the winter months it is too cold or stormy for those not vitally interested. In the most northern part of these states very little active work can be done except in the summer season as the winters are too cold and there is too much snow. Living expenses are also higher than in most parts of the United States, probably because of the density of the population and the many great industries, making it necessary to ship most of the food, and other necessities from other sections. Rents are about what they are in other large cities of the North.

IV. Present Activities

There are at present six preaching brethren engaged full time in these

fields, two in New York. The New England States have five congregations of 100 members. Those churches having regular preaching are being assisted by churches and individuals of other states, for they are too small and weak financially to carry on such work alone. Converts are few in comparison with some sections, but as a rule they are well convinced of the truth before they act and are prepared to continue stedfastly. In the metropolitan areas many of the members have come from other states because of work, education or the like. This has proved to be good as they form a nucleus for new congregations or strengthen others. One bad feature is that these visiting brethren who are there on business or like temporary reason soon complete their sojourn and return to their homes, often leaving the work very weak. Property owned includes ten buildings in all. All three churches in Maine own their own buildings: Hubbardsville, N. Y.; Tabernacle, N. J.; and Bridgeport, Conn. own theirs, and Jersey City, N. J. is buying theirs; Niagara Falls and Buffalo both have support, making seven buildings owned by the churches. The others meet in halls or other rented places.

There are only two small groups meeting in the state of Massachusetts after the New Testament order. The smaller group of ten or twelve meets in a home in Somerville and the larger group assembles in the Phillips Brooks House, Harvard University Yard, Cambridge. O. H. Tallman is minister of this congregation. His consecration, faithfulness, high scholarship and noble, humble Christian character is building a solid work in this university town which promises far-reaching influence in the future.

Found in a society where the church of Christ has never been known it recognizes both responsibility and difficulty. The metropolitan atmosphere, limited facilities, distribution of the membership over a wide area and the worldly and sophisticated environment all add to the church's problems.

Some of the smaller churches are doing no work and are barely holding together. Some of the newer ones though small are diligently working to build up and are making good progress. The Philadelphia church had no regular preacher until about a year ago and are now waking up to the task before them with new zeal and power.

The Manhattan church in New York City has for the past two or three years rapidly developed and is attaining greater vision and activities, having recently sponsored a mission among colored people of Harlem where with outside help they now have a colored preacher; they also have a class among Spanish people. The church in Jersey City, N. J., though small in numbers and weak in talents and finances, is looking to many opportunities outside of their own immediate congregation. Three years ago they opened a mission in Newark among the colored people and are helping them; they also have been preaching and holding classes with Slovaks and Russians who are near the truth. There is room for much more of this kind of work as time and finances permit. They are now teaching three classes of Chinese once per week. Bro. Hastings is publishing a twelve page paper, the **Primitive Gospel Herald**, which is devoted

primarily to the interest of the church in these states and which has been very effective in spreading the gospel and strengthening the churches. Many tracts also have been printed and used by the different congregations.

V. Present Needs

The needs are as great as the field, which we believe is the greatest missionary field in the United States. All these small churches need strengthening so the few scattered members may work together. There are a number of isolated disciples who long for the opportunity to worship with other brethren. Many members drive from thirty to forty-five miles, one way, in order to worship with brethren. There are many cities of twenty-five thousand and over with no church of Christ and very often some disciple who moves into such a town because of work writes us asking for the nearest church. Very often there is none near enough for him to attend. Efforts should be made to establish the church in all such places. Some of the churches are in need of financial backing so that they can enlarge their present activities. Preachers are needed in Toronto, Meadford, St. Catherine and Hamilton. The great need of the Jersey City church is help to complete the payment of their property and assistance so that attention can be given to the many opportunities such as holding meetings in nearby communities where our scattered members live, and furthering the work among the various nationalities there. We believe the outstanding need of the whole Northeast is for MORE preachers, and MORE churches to stand behind them holding up their hands. Calls have been made on several occasions for churches to send their preachers to the Northeast for evangelistic campaigns next summer, supporting them and song-leaders, and covering expenses for halls, advertising, etc. A number of such meetings could be planned for each preacher during the spring, summer and fall, if these matters could be considered early in the year. However it is not good to hold a short meeting in a new community, baptizing some, and then leaving the new-born babes to die of spiritual starvation; they need someone to keep in touch with them until they develop sufficiently to care for themselves. This means that some brother or brethren should be kept in the field, building up that which is started and opening up new fields. Thus nothing will be lost.

VI. Opportunities and Advantages

The church of Christ with its distinctive plea for a restoration of the New Testament church in name, doctrine, organization, work, worship, is foreign to the people of these states, so it is hard for them to grasp the truth. Our responsibility is to support the men on the field. We need to teach people. Much patience and perseverance is essential on the part of any who might consider devoting his time to these fields. Progress is much slower than in many states. It demands that the workers have that great love for the souls of mankind that will enable them to overcome the many disappointments that are bound to face them from time to time until they succeed in establishing permanent churches. The many great opportunities far surpass and outweigh the discouraging features. When

we stop to consider the masses in these most densely populated states in the union, of every race and nation, thus throwing open the doors for the conversion of all nationalities who can return to their homelands with a greater power and effectiveness than can be possible for an American; and when we understand that in the midst of these multitudes of sectarians there are many who are conscientiously seeking for the truth but need someone to guide them; and appreciate what it means to have to drive perhaps 80 or 100 miles in order to worship "as it is written", or perhaps to be too far away to assemble at all; or be a member of a small struggling group without efficient leaders or teachers and see yourself and children slowly dying of spiritual starvation; when at the same time we consider that in some sections of the United States there are churches which enjoy constant preaching but have failed to appreciate their great opportunities and responsibilities for the Northeast, then will the spirit of the suffering Savior spring to life and move the churches into action to follow in His steps who came "to seek and save that which was lost", and who commanded His apostles to "Go preach the gospel to every creature", even here in the northeastern field of the United States.

To take advantage of these opportunities in this field and others is our responsibility, brothers and sisters in the body of Christ. Let us obey the Master who said, "Go ye, therefore, and make disciples of all nations".

We are deeply grateful to Brothers A.J. Hastings of New Jersey, O. H. Tallman of Massachusetts, P. D. Wilmeth of Houston, Texas, and others. May this report serve to attract the attention of the brotherhood to this much neglected field.

The Northwestern Field

Mack Kercheville

The northwestern states, Colorado, Wyoming, Montana, Idaho, Utah, Oregon and Washington cover a huge area but are not thickly populated. The total population of all seven of these states is less than six million. Two of the states, Washington and Oregon, are on the Pacific coast. Three of them, Washington, Idaho and Montana, border Canada. All of these states are full of fertile valleys, beautiful timbered mountains and many other scenic attractions. Most of the population live in these valleys and are close enough together that they can form prosperous and modern communities and towns. There are a number of national parks in these states.

Nearly all the material regarding the past and present work of the church in these states was collected by Brother Claude Guild who preaches in Yakima, Washington. Following is a summary of the past and present work of the church in these states.

Idaho: Brother G. C. Williams began the work in Midvale, Idaho about fifty years ago. Brother Claude Fallwell and others began the work in Lewiston. Brother J. H. Altize established the cause in Caldwell; Brother Lyman Shira started the work in Pocatello. Brother Williams was the only one mentioned who was a preacher. The others were strong sincere brethren. In recent years Brother A. B. Tenney and Brother M. Loyd Smith have worked in this field. They and others fought the isms that had handicapped the church in Idaho. Since then the church in Idaho has grown rapidly.

At present there are ten congregations with a total of 400 members in the state. There are seven church buildings and seven full-time evangelists working in the state. Lewiston and Caldwell have the largest congregations with 125 members each. Midvale has 80 members. The other towns, Nampa, Pocatello, Twin Falls, Boise, Emmett and Fruitland have memberships of twenty to thirty. The youngest congregation in the state is at Boise. In March, 1940 Brother Claude Guild went there for a meeting. He knew of only two families of members when he went there. After 18 days he had found 24 members and baptised eight. Raymond Skelton is working with them at present.

Montana: Those who worked first in this field were Brother Jess Golphennee, Brother J. C. Bailey and Brother Don Hockaday. Others who have labored in the state are Roy Cogdill, Harry Johnson, M. Loyd Smith, J. C. Bunn and Claude Guild. Only Billings has a church building. There are only one or two evangelists in this field. There are only six congregations and no congregation has over 50 members. Brother Fritts' chart

submitted with this report shows that, with the exception of Utah, Montana has the smallest percent of members among the northwestern states.

Wyoming: Brother Matheny was one of the first to work in Wyoming. His field of activity was principally around Sheridan. Next Charles L. Johnson came to the field and worked in Sheridan and Cheyenne. While Brother Johnson was there they built a fine church building. Irvin Driskell and E. E. Rhodes have worked at Sheridan. Brother Arthur Francis is working now at Casper. There are six congregations in the state now, but none of them have a membership of more than forty. Wyoming is the third least evangelized state in the Northwest.

Oregon: Brothers G. W. Sommer, Glenn Handy, C. L. Fallwell were among those who pioneered the work in Oregon. At present the full-time evangelists working in the state are Raymond Gibbs, C. B. Shropshire, E. S. Smith, M. Loyd Smith, John F. Crews, C. L. Fallwell, Tom Clark and Wallace Thompson. There are fourteen congregations with a total membership in the state of over 1,000.

Washington: Early men in the state were L. F. Clipp, B. F. Martin and V. M. Gilbert. Brother Clipp started work in Wenatchee about 1905. Since 1930 Brother J. C. Bunn and a number of others have entered this rich field. At present the full-time evangelists in Washington are J. W. Bruce, G. H. Towell, Chas. Hardman, Leroy Wiley, Claude Guild, George Weston, Weldon Bennett, V. T. Smith, Urie T. Poisall, H. R. Thronhill, G. T. Oldham, Fred Talley, C. F. Cannon, Arley Moore, Clyde Hamilton, Harry Armstrong. There are twenty-one congregations with a total membership in the state of 1,200. All the congregations except four have their own church building. The church at Wenatchee has enlisted the support and cooperation of several of the other congregations in the Northwest in an evangelistic program. Brother J. C. Bunn is supported by these brethren to visit and strengthen brethren in destitute fields and to establish new congregations. The program has been a success and sets an example for others to follow.

Colorado: Colorado is the best evangelized of the northwestern states, having one member for each 931 non-members in the state. There are 38 congregations and about 25 full-time evangelists in Colorado. However there is still plenty of work yet to be done in the state. There are still fifteen cities of 2500 population or more that have no established church of Christ.

Utah: in 1939 the church of Christ in Lubbock, Texas sent Brother Otis Gatewood, a graduate of Abilene Christian College, to Salt Lake City to establish a church there. He found a few members in the city and started them to meeting. He distributed literature and preached whenever and wherever he had opportunity. He soon began broadcasting regularly over KSL at Salt Lake City, one of the most powerful stations in the west. Brother Gatewood still continues this radio work and receives thousands of letters from all over the western part of the United States. Some people in Vernal, Utah, heard the gospel for the first time as a result of this broadcast. They wrote Brother Gatewood to come over and preach

to them. He went there and spoke one time to a group of about fifteen people. At the conclusion of the one sermon the whole congregation accepted the invitation and were all baptized. Since then Brothers Bill Clinger, Woodie Holden, Raymond Skelton have worked with the small group there. Groups are now meeting also at Salina and Ogden. Brother Harvey Childress is now working with the church at Ogden which has about twenty-five members. They have just purchased a church building with the help of the church at Midland, Texas and a number of other congregations. In the meantime the church at Salt Lake City has grown until it now claims a membership of fifty. The group there completed the first church building for the church of Christ in Utah on March 16, 1941. Two years ago there was no established congregation in Utah. Now there are three congregations with a total of 70 members in the state.

At present there are 98 congregations in the Northwest. Most of them are small and barely able to care for their own needs. There are only about 65 full-time evangelists in these seven states with a total population of over 5½ million. There are 125 cities with a population of 2,500 or more that have no church of Christ. Most of the work being done now in these states is to strengthen the small congregations now meeting and make them self-sufficient.

The Northwest needs more full-time evangelists. The widely scattered population of these states just cannot be reached by the men who are in the field now. The men there now are putting up a valiant fight, but they are overwhelmed by the size of the task. This field needs not only men, but trained men. The men who intend to work successfully in this field must be real Christians in truth and in spirit. They must be prepared to fight worldliness, denominationalism on the outside and various isms on the inside of the church. Above all the Northwest needs strong sound congregations to support and supervise the preaching of the gospel in this section. Many of the men in the field now need better support and many more could be sent if the support were given.

Strange as it seems the greatest difficulty to overcome in the Northwest is the indifference of so many of the members. The following is a quotation from a letter written by Brother Claude Guild: "The most discouraging difficulty we have on this field is our own brethren. They will move out here and put their light under the bushel. They never find a church and if there isn't a church in the community where they move, they fail to build one. Too many go into the Christian Church and are lost. There are exceptions because some brethren have worked hard to get the work started in the Northwest. But if churches in the established communities would teach their members to remain faithful after they leave their home congregations, it would make the work easier out here." The only other difficulty that would not be common to any other section of the United States is the fact that the towns and communities are so widely separated that cooperation between congregations is rather difficult. However this handicap has been greatly diminished by the zeal and devotion of the widely separated congregations.

There are several advantages in the Northwest. The language problem presents no difficulty because there are no important foreign groups like those found in some other parts of the United States. The standard of living is relatively high. There are few problems like those presented by the slums of the eastern cities and the tenant farmers of the deep south. But the most important thing to remember is that five million people are needing the gospel of Christ. It is your job and mine to take it to them!

STATE	Population (1940 Census)	Number of Congregations	Number of Members	Number Yet To Be Converted	Ratio of Members To Unconverted	Open Cities* Above 2500 Population
COLORADO _____	1,118,820	38	1,200	1,117,620	1 to 931	15
WYOMING _____	250,742	6	110	250,632	1 to 2,278	8
MONTANA _____	554,136	6	115	554,021	1 to 4,817	5
IDAHO _____	525,873	10	395	524,478	1 to 1,327	20
UTAH _____	550,319	3	70	550,240	1 to 7,862	22
OREGON _____	1,089,684	14	1,050	1,088,634	1 to 1,036	26
WASHINGTON _____	1,736,191	21	1,200	1,734,991	1 to 1,442	29
TOTAL 7 STATES	5,824,756	98	4,140	5,820,616	1 to 1,406	125

The Church of Christ And Her Opportunities In The Northwest
(From chart by C. E. Fritts)

* Cities where there is no Church of Christ.

The Southwestern United States

(California, Nevada, New Mexico, Arizona)

Wayne Mickey

From the migration of the Mormons in 1847 and the Gold Rush of '49 to this present day thousands have gone west. Among this number have been many Christians. Many have gone chiefly for the sake of wealth and have left God behind.

The State of California ranks ¹⁶⁵ fifth in population with 6,907,387. Out of all this number there are but ~~150~~ churches with possibly less than ~~300~~ ^{12,000} members. These churches however dot the state from north to south. The larger cities, as Los Angeles, San Francisco, Fresno, Pasadena, Sacramento, Oakland, have more than fifty percent of these congregations. California is the world's most cosmopolitan state. The interests of the people are so varied and population so dense that intimate contacts are difficult. Industry is a monster—aircraft schools and plants, ship-yards, train-yards, movies, along with army camps and munition plants. Every race on the earth is in that great "melting pot" of the West and most of them have "gone wild" for pleasure and money. Along with this is the greatest mixture of religious creeds and sects the world knows. Most of these popular religious cults are depending largely upon sensationalism. Herein lies a real difficulty: (1) worldliness, (2) religious error in the rankest form and (3) indifference to the truth.

There have been a few long-established congregations in the entire state, but the last two decades have seen congregations spring up month by month. The growing missionary spirit among the churches of the South has caused several young ministers to move to the West, and the increasing interest in mission work among the people already in California has brought about the establishment of many new congregations..

The establishment of George Pepperdine College in Los Angeles has helped to concentrate efforts and has attracted many young workers to this field as well as help prepare them for work.

Because California has many seasonable industries and crops there is a large fluxion in population in various sections. These transient people are usually poor and needy. They are often easily reached and taught but, as the story usually goes, they soon move on. Hence it is difficult to have well established congregations.

To the north and east and in the bend of California is Nevada with its massive desert lands. It ranks sixth in size but forty-eighth in population 110,147. This state has but one church of Christ, that at infamous Reno. Brother John H. Beebe labors there. In the summer of 1941 Brother Forrest Waldrop preached the gospel in a series of meetings at Las Vegas, Nevada,

and a few disciples are likely still meeting there; however information is lacking here. The greatest need of this state is residential church members to lay a foundation by personal evangelism for later public proclaimers of the gospel. Occupations are largely mining and farming; hence people interested in doing personal work of this nature who could work in these occupations will find great opportunities awaiting them.

Arizona ranks forty-fourth in population with 400,261. Of this number only 1300 are Christians after the New Testament pattern. There are only eighteen congregations of the church of Christ in the entire state and at present only six located preachers. The largest congregation in the state is Phoenix, the capital city, where Brother J. D. Rothwell labors with 350 members. This church serves as a center for the mission work done in the state. It is not the oldest congregation but is now the largest.. A large percent of the population of Arizona is Mormon. Other strong religions are: Catholic, Methodist, Baptist, and Presbyterian among the Indians.

The state is naturally divided into three districts: the northern, or mountainous section, the central, desert and valley section, and the southern rolling hills and rich land section. The chief industries are mining, agriculture and livestock raising. Because of the famous desert lands with Saguaro Cacti, the Grand Canyon and other attractions the state likewise has many tourists. Because of the seasonable crops citrus, alfalfa, etc. and because it is the heart of the middle west, Arizona likewise has many transients. Because a large percent of the population was originally in Texas, Oklahoma, Arkansas and other southern states there are many members of the church there who have not been included in the 1300 because they are not faithful to the cause. That by no means infers that all of the 1300 are steadfast, for there is a sad lacking of teaching. It is difficult to stimulate local interest in these conditions

At present, a good work is being done by radio. J. D. Rothwell of Phoenix, Lloyd Connel of Douglas, as well as Connard Hays at nearby Lowell and Luther Blackmon at Jerome have regular radio broadcast programs. The great need in the state is first of all a thoroughly converted membership, then capable leadership and finally definitely zealous evangelists.

On the Great Divide, New Mexico with its 528,587 people has 4,498 church members distributed among fifty-eight churches. Very few of these churches date earlier than 1900 and all were the result of mission efforts. Although New Mexico has a large percentage of Christians it is still definitely a mission field because few of these congregations have more than fifty or seventy-five members. The need of New Mexico likewise is sufficient support for local ministers. Fifty percent of the population of the state is Spanish and very little effort has been made to preach the gospel to them. No work has been done among the seven percent Indian population who live there.

The congregations in New Mexico are conscious of the need of mission work themselves however and are supporting much, if not all, of the evangelism done there. Albuquerque, Portales, Roswell, Tucumcari, Silver

City, Las Cruces and large working congregations in the other large cities are fast evangelizing the entire state. There is a need for capable, qualified ministers for this work.

Serving these states mentioned and the northwestern states are two useful religious journals—**The West Coast Christian**, Editor, James Lovell, 729 South Gramercy Drive, Los Angeles, California, and **The Christian Crusader**, Editor, Wallace Layton, Silver City, New Mexico.

A great need of the little congregations scattered about over the western fields is leadership. They are lacking in qualified leaders and have very little prospects. There is very little being done to educate the children to the work of the church. The school laws prohibit the Bible being taught in the state of Arizona and California. It is even difficult for a religious leader to appear on school programs in Arizona. Hence there is much to be done by religious minded workers other than public preachers. There is a need for Christian school teachers, business men and housewives who are steadfast and who can pave the way for public evangelism. Very little has been done by the few congregations of the West (except in the larger cities like Phoenix, Los Angeles, etc.) to get the plea of New Testament Christianity before the public. Too many of the church members have been satisfied to "keep house for the Lord" in their own secluded way.

This one story will serve to illustrate what is needed and what can be done in these desolate fields. The congregation at Douglas, Arizona, is likely one of the oldest in the West. A few disciples have been meeting in private homes since the rush of '49. Along in 1910-20 two or three public meetings were held by eastern preachers; it was not until about 1938 that some progress was made. A young man from Texas was transferred there to work for the Gas Company. He and his wife are fine Christian characters and good teachers. Both had been graduated from Abilene Christian College. When they saw the need they called for help. Several young men acquaintances of the young couple, came out to work and help with the church. These young people with their jobs and influence and the nucleus of the old congregation began to work. A building was rented nearer to town. Another young man was sent for who could preach for them. He found a job to help support himself and now there is a live congregation in Douglas that is doing its bit to help establish other congregations in the community and spread the gospel of Christ in its own city. This could be the story of many of the western churches if young zealous workers would move into those communities as these did.

In conclusion, the greatest problem of the work in the southwestern field is to fan ablaze a zeal for spiritual life. This can be done through radio work, a channel open and ready to the gospel truths, or through tracts, but especially through personal evangelism. Because there are so few churches capable of supporting a local minister, the work depends largely upon men who can help support themselves. The need at present then is young Christian men and women for these fields who are not afraid of work, and who have a burning zeal for the cause of Christ.

The Southeast

Frank Driver and Bennie Lee Fudge

"But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

This was the divine plan for the great work which Jesus commanded to be done: begin in Jerusalem (where the disciples were) and radiate from this point to the surrounding territories, even to the most distant points abroad.

We also should fulfill the commission by first preaching the gospel in our own "Jerusalem" and from that point spread through other territories to the most distant regions. Without failing to preach in foreign countries, let us not overlook the promising possibilities that lie before us in our own country in the work of converting the world to Christ.

The Southeast is one of the sections in our country where the church has not been firmly established. This field has its peculiar difficulties and obstacles to the reception of the gospel. There are many well-known vacation resorts here, playgrounds of pleasure seekers who are more interested in worldly amusement than they are in the salvation of their souls. The preaching of the gospel finds strong opposition in the worldly disposition of this element of the southeastern population.

The gospel is rejected and made light of, and its ministers persecuted. Even those who profess some form of religion are indifferent.

However there are many people in these states who have never heard the gospel in its pure and simple form, and who would gladly accept it if given a chance. This class constitutes a ripe field with promising possibilities.

To the reader who has lived all his life in a section where churches are numerous and strong the small number of churches in this field will probably be startling. The accounts which follow should stir all Christians to an ardent desire to have the gospel preached to people in their neighboring states.

MISSISSIPPI

Population 2,009,821.

Over one hundred years ago the gospel was preached in this state and a number of congregations were established. Of these congregations, those at Utica, Columbus and Amory went digressive, as well as most others in Mississippi. Some of the "progressive" churches are yet conservative, but most of them have confessed themselves to be only another denomination.

Since 1900 the truth has been reintroduced into the towns of Mississippi, always opposed by the Christian Church. The church has had a steady, but not a rapid, growth. Speculative teaching has not bothered the churches of this state. There is no tendency toward softness or compromise with error, and very few "hobbyists".

About twenty years ago the family of J. J. Vaughn moved from Tennessee to Ridgeland, near Jackson. They had services in their home, with Matthew Cayce coming from Nashville to preach occasionally. Later the Vaughns moved to Jackson, and Brother Cayce came to live and work with them. Where there were six members at that time today there are about two hundred members in Jackson.

At the present time the largest congregation in the state is at Corinth. About five years ago Hattiesburgh (population 20,000) had no local congregation. A family moved there from Pensacola, Florida and began worshipping in their home. Meetings were held, support obtained from elsewhere for a church building and preacher, and the church there is now prepared for real work.

Three years ago Starkville, home of Mississippi State College, was without a loyal church. Crawford Allen and W. W. Littlejohn, teachers in the college, started a little group to meeting in the courthouse. The services of Andrew Morris and Leslie Self were secured, a church building constructed, and the work is growing. Within the last decade many congregations have grown so as to own and maintain their own buildings. Some of them send their preachers out to hold mission meetings and have capable elders and deacons to carry on the work at home.

The greatest need in this field is gospel preaching. It is a hard field because over one half the population is Negro and too poor to support adequately the expenses of preaching. A large portion of the white population is made up of tenant farmers who can do very little to support the church. On the other hand there are the families of the Civil War Aristocrats who are both influential and well-to-do. As always, there are a few good middle class families.

In some places the church is confused with the "Holy Rollers." This is partly due to the fact that some of "our" preachers have appealed to the ignorance of some and used the methods, manners and tricks of "quacks" to attract attention.

Strong churches need to send sound, and capable gospel preachers to this state to assist in the great work. There are still many large towns with only a few members, but the experiences of the places mentioned above show the possibilities of strong churches being established in these places if adequate support is given.

ALABAMA

Population 2,646,248.

The church is relatively strong in north Alabama. Walker county has over thirty congregations, Limestone has thirty, Landerdale and Madison have over twenty each, and there are churches scattered over most of north Alabama. Birmingham has fourteen white and eight colored

congregations. Some of these churches are doing some very effective missionary work, while many others are at a self-satisfied standstill. Each of the seven radio stations in north Alabama carries from one to fourteen gospel services weekly. Five of them have daily programs.

South Alabama has been neglected until recently. One of the oldest churches is Bay Minette. This church has its own building, with a membership numbering sixty. In the same county, at Robertsdale, is a congregation of forty members. Farther north Atmore, Brewton and Canoe have small churches. All these places use home forces to carry on their work.

Mobile has three buildings, one belonging to the colored church, and is building a fourth now. The Mobile church is supporting a preacher in Coffeetown, an old congregation. Mobile is also supporting two missionaries, uses the radio and does various types of mission work outside its own community. It has all its property paid for. Four men are working in and out of Mobile. The progress seen in the work here is encouraging and this field offers great opportunities for future success.

There are eight churches, seven white and one colored, in Montgomery. They have a daily radio program. The churches in Tuscaloosa and Selma are also using the radio to preach the gospel. Every radio station in Alabama carries at least one gospel sermon a week.

FLORIDA

Population 1,468,211.

One of the oldest congregations is in Lecanto. T. B. Larimore preached there and at Gainesville. The Riverside Park congregation started with three women meeting in their home. There are churches in most of the cities of the state now but only the hem of the garment has been touched.

There are certain difficulties that are quite a hindrance to the reception of the gospel. Religious prejudice is very bitter in some places. In St. Petersburg city ordinances make it almost impossible to hold a tent meeting. Florida is the chief pleasure resort state, with an accompanying degree of worldly mindedness. Many are so interested in worldly pleasures that they mock at the thought of religion. People are money mad, from the easy money of tourist trade.

This section needs evangelists to establish congregations where there are none. There is a great need for radio preaching and free distribution of literature. Well trained men and women are needed to strengthen the church and help support it.

Jacksonville and Trenton are doing quite a bit of mission work in the northern part of the state. Byron Conley and Irven Lee are giving most of their time to tent meetings in evangelizing northern Florida under the auspices of these congregations.

There are many advantages in working here. The climate is practically ideal and meetings can be held the year round. Though there are many discouragements to the preaching of the gospel, there are many who want the truth in its purest form. A great opportunity is offered in this section for gospel preachers, and with sufficient evangelization much good should be done.

GEORGIA

Population 2,908,506.

Some of the first gospel preaching in the Southeast was done in Georgia during the days of Christian Dasher, in Lowndes county. Today there are six or seven congregations in Lowndes county but very few in the surrounding counties. Valdosta and the rural church at Dasher are the strongest in southern Georgia. Valdosta has a daily radio program, while Dasher, site of Dasher Bible School, is doing a great work in evangelizing the surrounding communities as well as helping support foreign workers. The faculty members of Dasher Bible School hold mission meetings during the summer, while the students in the school are taught the importance of mission work, many of them preaching at mission points each Sunday while in school.

South Georgia as a whole is one big mission field. The need is for more workers. The weather is warm enough for tent meetings to be held nine months of the year.

Northern Georgia has more churches and more strong churches than the southern part of the state, but even here there are many whole counties and large towns without a New Testament church.

SOUTH CAROLINA

Population 1,738,765.

Preaching was done in South Carolina by Alexander Campbell, and churches established all over the state. The digression made a clean sweep here however and in 1920 there was not a loyal church of Christ in the state. About this time Thomas H. Burton was sent from Nashville, Tenn. and established the church at Moore. Shortly afterward Gilbert Gibbs of Lawrenceburg, Tenn. began the work at Greenville.

Greenville and Moore probably have the largest congregations in South Carolina. Columbia and Greenville have two congregations each. The total number of members in Columbia is about sixty-five. Other churches are located at Camden, West Columbia, Anderson, Charleston, Duncan, Spartanburg and Union. There are about five hundred members of the church in the state, with six meeting houses.

The greatest difficulties in this state are the traditions of the denominations and ignorance of the Scriptures. Able, and experienced preachers are needed to come into this field and establish new congregations.

Now that we know the great need prevailing among our neighbors in the Southeast, what are we willing to do to help them? Are we willing to enjoy the blessings of a large host of Christians about us with whom we have the most inspirational fellowship that could be desired, and let these eleven million souls continue to live without knowledge of the word of God?

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me.

The Work Among The Negroes In The United States

J. W. Roberts

THE FIELD.

There are in the United States about twelve million Negroes. Of this number about nine million are located in the area commonly known as the South, leaving about three million in the rest of the country. The population according to states is as follows: Georgia, 1,071,125; Mississippi, 1,009,718; Alabama, 944,834; North Carolina, 918,647; Texas, 854,964; South Carolina, 793,681; Louisiana, 776,326.

There has been in the last few decades a tendency among the Negro population of this country, as among the White, to collect in cities. In 1890 the urban population among the Negroes in the United States was 19.8 percent, while by 1920 it had grown to 32 percent. The six cities in the United States with the largest colored population are: New York, 327,706; Chicago, 233,903; Philadelphia, 219,599; Baltimore, 142,106; Washington, 132,068; New Orleans, 129,632. There is no city in the United States that has more than a 50 percent Negro population. (These figures are taken from the **Negro Year Book.**)

HISTORY.

Just how far back the history of the work of the church among the Negroes goes is difficult to learn. Instances of individual conversion and small efforts to establish the work in congregations go back almost to the start of the Restoration Movement. It remained for Bro. Marshall Keeble (2013 Jefferson Street, Nashville, Tennessee) to make the churches of Christ conscious of the possibilities and neglect of this field. Others have taken up the work, but he still remains the one man who has done more than any other person. Since he began preaching to his people many hundreds have been baptized and many congregations established. Today there are about three hundred colored preachers among the colored brethren, and they are for the most part well-taught, if mostly self-taught.

The number of congregations or members is not available, but is sufficient to form a nucleus to evangelize the Negro part of our nation.

DIFFICULTIES

Many of the customs and difficulties that confront the missionary in other fields and in other countries do not present themselves in this field. For this reason the money and time spent with them usually pays. There is no language difficulty; no climatic problem other than that which is general to the United States; no government restrictions; little racial

prejudice. Thus the usual difficulties are not present.

There are however some. Denominations and sectarianism have gotten hold of the colored race to a great extent and there is some religious prejudice such as is characteristic among the Whites also. Yet for the most part the Negro is more attentive and eager to hear something new, and this eagerness works to overcome this prejudice, although working to a disadvantage in another way: it sometimes makes him a less stable convert.

Another disadvantage is the usual meager wage earning of the race. Negroes do not as a rule earn as much as the other workers of the United States. Thus the work of preaching and supporting the work falls to the White churches.

"Another weakness of the Negro church lies in the fact that it gathers itself too largely around individuals. Hence, many Negro churches are family churches, and the churches of a community are not so organized or placed so as to meet the needs of the whole community." (W.D. Weatherford) While this was spoken in regard to the Sectarian condition, there is still that tendency of the Negro to lean on the individual.

Possibly the greatest disadvantage is a lack of well trained preachers and teachers among the Negroes; this due possibly to the lack of a school or place to educate them in the fundamentals of the Christian religion. This lack of an adequate number of trained preachers has resulted in the loss of much ground we have gained. Many times an evangelist has been called to a place and a large number have been converted. But since no one was available to follow the work up it soon died out. Churches that sponsor meetings and begin work among the colored people of a place should be prepared to see that it will be carried through to a time when a permanent church can be established.

PRESENT ACTIVITIES

A detailed account of what is being done would be too long. There are several able men among our colored brethren - just as able as any white man. One only has to view the work of such men as Keeble, Miller, Hogan, English and scores of others to see this. These men have converted many white people who came to hear them out of curiosity. They have been powers among their own people. Many white churches are awake to the possibilities and are supporting meetings and aiding in the establishing of congregations. There is no estimate, so far as I know, of the total number of members or property owned. A great deal is being done though and we pray and believe it will not decrease but will increase. Bro. Keeble of Nashville, Tennessee, publishes a paper especially for the colored people.

PRESENT NEEDS

The greatest need of the present perhaps is for more interest to be manifested by the churches of Christ, not simply in sympathy, but in direct and concrete aid to the work among the Negroes. Churches in towns

where there are good sized populations of Negroes need to call one of the good Negro evangelists and then follow that up with a **continued** interest in the work.

Bro. G. Bowser (2010 N. 14th Street) of Fort Smith Arkansas has been trying for some time to establish a college for the purpose of educating and training the Negro preachers and young Christians. Some progress has been made but it is far too slow and too little. The brethren should get behind him. He is able to do the work, willing, and should have the means to teach the young men of his race the gospel and train them to preach it. Then they can teach their own race. **That is the way it should be done.**

The great need is for interest and support from those able to give it.

ADVANTAGES

As we have said before, this field does not present the difficulties that many fields do. There is no new language to learn, no governmental obstacles to overcome. The deep religious nature of the Negro and the current unrest of the world and the dissatisfaction with sectarianism make this field ripe unto the harvest. We rejoice that it is being harvested and pray that more and more we can realize our advantages and responsibilities in this field and take the world for Christ!

Taking the Gospel to the American Indian

JAMES E. WHITE

"Pure democracy, is locked with antidemocratic forms in a world-wide struggle. America's Indians within the hemisphere, and within the United States, have waged a very comparable struggle for many life-times." So wrote John Collier, present Commissioner of Indian Affairs, in his annual report for the year 1940. In the same report he added: "the emerging 30,000,000 Indians (of the Western Hemisphere) may play a decisive role in the struggle for the maintenance of democratic institutions."

Authorities have estimated that when Columbus discovered America there were probably three million Indians in what is now continental United States. The present Indian population in the United States is 394,280 according to the Commissioner of Indian Affairs of 1940. "There are fifty-eight distinct linguistic family groups divided into two hundred and eighty separate tribes or bands. There are one hundred and sixty-one separate Indian reservations varying in size in these United States. Most of them are located west of the Mississippi River, but in every state of the Union, even where there are no reservations, Indians are to be found who have adopted the habits of civilized life.

More than four hundred years have passed since our forefathers first met the white man who gave us the name "Indian". The origin of this name is very simple. Columbus was seeking a shorter route to India by water. Upon his arrival on America's undeveloped shores he found himself among some strange looking people. Thinking he had discovered India, he called the inhabitants "Indians". This mistake of Columbus has been handed down to this present day. So to properly distinguish us from the people of British India we are better known as American Indians. Stirring events have crowded these centuries, events replete with significance for both the red man and the white. After all the years of contact between the Indian and the White it seems strange that there should be so much misinformation current, such gross mutual misunderstanding between two races of mankind. The Indian of the past harbored a false notion when he regarded Columbus and his followers as messengers from the spirit world. But he was quickly disillusioned. The average American as well as the European whenever he thinks of the Indian at all is apt to retain the fantastic image gleaned from the hair-raising scalp-dance tales devoured in his youth as well as from the usual massacre scenes depicted in the movies where the Indian's savagery is played up. These unauthentic scenes are responsible for much of the prevailing misconception.

Missionaries of all Protestant organizations represented in the field, as well as the better class among the Indians themselves, have regretted

the present-day trend toward drawing the Indians in a primitive picture. But notwithstanding all these unfavorable conditions the American Indian of today is generally making progress politically, socially and religiously.

The first Bible ever printed in America was in the Indian language. Among the pioneer missionaries who carried the Bible to the Indians were Catholics. The Protestants also invaded all Indian territories and received more sympathy from Congress of the United States who granting the Protestants free land on every Indian reservation. Human creeds is all the Indians have been able to learn for almost four hundred years. In many sections of our Indian population throughout the United States Indian tribal funds were used to support and advance the cause of denominationalism.

For twelve years churches of Christ have endeavored to do their part in this noble work of carrying the unadulterated gospel to our North American Indians. At an early date many scattered Indians have accepted the pure teaching of the gospel. These were converted by some of our pioneer gospel preachers. Today there are many Indians who are members of the church of Christ scattered in this country over widely separated places. There has been no definite established work among them until in recent years. Previous to 1930, Brother Scott E. Sherdee, a Sioux Indian from Montana, preached among the Indians of Oklahoma. In 1931 Brother Sherdee and I labored together carrying the gospel to the Sioux Indians of South Dakota. Our labors were not in vain; today there remain fruits of our labor in the gospel. However there are some Indian disciples of the Lord not as yet permanently established. Since the year 1938 we have been laboring among the Oneida Tribe of Wisconsin. Today we have a thriving mission and a well established congregation among them.

We have today only three native preachers of the gospel. We point with pride to Brother Scott E. Sherdee of Muskogee, Oklahoma and Brother Joseph Gilmore, Jr. of Allen, Oklahoma. Both of these men are sound in the faith, well qualified and worthy of being supported by a congregation. Both of the men are former students of A.C.C. If each one of these men can be properly sponsored as Highland Ave. Church of Christ in Abilene is sponsoring my work, we shall have three mission points, three tribes, three reservations and three Indian congregations. Today there exists only one Indian congregation of the church of Christ.

My heart's desire and prayer for my people is that they may be saved. This is possible. With as few Indians as there are in the United States there should be a New Testament Church in every Indian reservation here. The work among my people seems slow, but it is my heart's desire to see the gospel message go to all the tribes of North America. To this end we are faithfully and prayerfully laying the foundation by proclaiming the word of salvation, distributing Bible and sound gospel literature among the people we love. Shall we not take up the burden and labor until every Indian tribe and home in North America shall have had the opportunity to hear the everlasting gospel message?

Work Among The Indians of North America

Mary Belle Maner

Fifteen hundred years after Christ said, "Go ye into all the world and preach the gospel to the whole creation" God opened the way into remote portions of the world hitherto unknown to men of light. When Columbus discovered America he also discovered 1,000,000 Americans ignorant of the God who saves. This widened the opportunities of the Christians and greatly increased their responsibility.

The Europeans invaded the country and after many years of fierce struggle subdued the Indians to their rule. The United States has set aside reservations in 43 states for these Indians which have decreased in number to 394,280. The Navajo Indians are the largest tribe having a membership of 55,000. In the Chippewa tribe of Minnesota there are 52,000 and there are 50,000 in the Sioux tribe of North and South Dakota. In Oklahoma alone there are 29 Indian tribes.

God has endowed every human being with the desire to worship some higher power. The Indian in his isolation from knowledge of the Almighty God, the Great Creator, has worshiped the creature and creation.

In the belief of the Indians all things are inanimate and incarnate. Men, beasts, lands, waters, plants, rocks trees, stars, winds, clouds, and night—all possess volition and immortal life, yet many of these are held in perpetual bondage by weird spells of some mighty enchantment. So, although lakes and seas may writhe in billows, they cannot traverse the earth, while brooks and rivers may run and bound over the land, yet even they may be held by the potent magic power of the god of winter. Mountains and hills may throb and quake with pain and grief but they cannot travel over the earth because they are held in thralldom by some potent enchanter. Thus it is that rocks, trees, stocks and stones, bones, the limbs and parts of the body and the various parts of nature are verily the living tombs of diverse beings and spirits.

Deities among the Indians are sun, moon, stars, lakes and various animals. Before going on a buffalo hunt they gather for ceremonies in which they invoke protection for themselves against the spirit of the animal. Signs and visions of the shamans or priests foretell to them the success of the hunt.

The Indians have numerous dances such as Buffalo dance, Ghost dance, Snake dance, Scalp dance and Calumet dance. They have too dance ceremonies which are performed in the main as invocations, or prayers for rain, for bountiful harvests and for the creation of life. The shamans urge the people to participate in order to show gratitude for bountiful harvests,

preservation of their lives and appreciation of the blessings of the expiring year.

All Indians of the plains believe in the good and bad gods, in the eternal conflict between the two and in the division of the spirits of nature into good and evil forces. Since the belief in the existence of magic powers is very strong in the Indian mind, all his actions are regulated by the desire to retain the good will of those friendly to him and to control those that are hostile.

In general the Indians believe in souls of immortal spiritual nature. Some of them believe in many souls. Protection against disease is sought by super-human powers. Care of the disease is entrusted to one of the shamans or medicine men who obtains his powers by assistance of a guardian spirit.

After an Indian dies his friends bring him gifts that are to be buried with him. His own possessions of value are entombed. His horse is killed. The women of the tribe howl loudly all day and all night making a weird sound. Then the tribe has a ceremonial dance.

In pioneer America the government lent financial aid to denominational missionary work among the Indians but due in part to denominational strife this aid has been withdrawn. As a result many of the denominations have been forced to abandon their work for lack of support. Government employees are strictly forbidden to teach doctrine among the Indians.

Racial prejudice is a preeminent difficulty in the way of teaching the Indians. There has been and is still an antagonism of both races in mode of thought, social ideals and customs, together with persistent contention about land ownership, one race defending its birthright, the other race ignoring native claims and regarding the territory as vacant. Thus the red man is generally suspicious of the white man and has been since the advent of Europeans on American soil. It is hard for the white man to gain the confidence of the red man. A missionary must go into the work aware of the Indian's temperament and observant of his ethical requirements. He must realize that he cannot at once win the Indian's friendship but that once it is gained it is strong and enduring. The best results come from sending a converted Indian to his own people as a missionary.

The church of Christ began work among the Indians ten years ago. Some three or four years past Brother James E. White, a Sioux Indian graduate of Freed-Hardeman College, moved with his wife and family from his home among the Sioux tribe of the Dakotas to the Oneida reservation in Wisconsin and began an effort to establish the cause of primitive Christianity in those parts.

Brother Guy N. Wood recently held a meeting in the Oneida reservation and he gives the following report:

"Approximately fifty Indians have obeyed the gospel thus far and are worshipping God after the New Testament order. About that many more are in regular attendance, many of whom will surely obey the gospel soon."

A basement building formerly used by the Lutheran Church has been purchased and practically paid for, in a strategic location on the reservation.

The Highland Street church in Abilene, Texas took the sponsorship of Brother White's work in Oneida about February 1, 1941. Since Brother White began his work there, the lack of a burial ground for the Indians who have accepted the gospel has been a serious problem. Desperate before the onslaught of the gospel, denominational preachers among the Indians have forbidden any of those who have obeyed the gospel to be laid in their burial grounds. This obstacle has deterred quite a few who were already convinced of the truth from obeying the gospel. The Highland congregation has now bought the Onida congregation a five acre cemetery, paying \$50 per acre for it.

The Highland church is the central point for contributions to Brother White's work. Communications in respect to this work should be addressed to: Mr. G. G. Henry, 1018 Sayles Blvd., Abilene Texas.

Both Indians and white people give good attendance at the church in Oneida. Here as in most other tribes the Indians have been educated to speak the English language. Brother White preaches in the English language so that both races may understand him. The crowd is getting so large that an enlargement of the building in which they are meeting is becoming needful. The most immediate need in Oneida however is a building.

On the Oneida reservation are Catholic, Episcopalian, Adventist, Methodist and the Christian denominations. Denominationalism among the Indians is rapidly waning, as is evidenced by the fact that all denominational churches have been forced to suspend their Sunday evening services at which time Brother White usually has a packed house. They are especially susceptible to the simple gospel story.

Brother White is working toward the time when the Oneida congregation will be self-supporting and he is training Indian men for the ministry. Then he plans to leave the work with them and begin other congregations.

"It is my firm conviction that there is no greater work being done anywhere in the world today than that on the Oneida reservation."—Guy N. Woods. There are many more Indians in other parts of the United States not reached by the gospel story. Brother White cannot do it alone. There must be more Indians educated for the ministry.

There are five Christian colleges in the United States in which the Bible is taught and young men are educated for the ministry. There should be a large number of Indian youths enrolled in them.

"The white man owes a debt to the red man. The European invaded the Indian's country and, counting the land as vacant, took it for his own. This debt may be cleared by our taking to the Indian the gospel story for the salvation of his soul." —Homer Hailey.

Canada

O. H. Tallman

Canada with an area equal to the United States and Alaska combined has a population less than a tenth that of the United States. Its eleven million people include large numbers of all European races and some Asiatics, but British and French predominate. Almost the entire population of the province of Quebec is French with its own language, religion and customs. In all other provinces and territories the English speaking people predominate.

Canada's geography and topography is as varied as its people. The idyllic western coastal plain is backed by the rugged Rockies, and to the east again are the broad prairie wheat lands. The forests and farmlands of central Canada dotted into lacy patterns by lakes and streams reach to the eastern Maritimes. The Pacific lowlands and the most southern sections of Ontario are the most moderate and best suited to the raising of temperate zone fruits and produce. The extreme north is the almost barren tundra region.

Just when the first gospel sermons were preached in Canada it is hard to determine, but it must have been well over a hundred years ago. In 1940 the church of Christ in Jorday, Ontario, celebrated the hundredth anniversary of the erecting of its church building. The same building stands today and many venerable soldiers of the cross have passed its threshold among whom was Alexander Campbell who preached there in 1850. A few miles away on the shores of Lake Ontario is a farm dwelling that at one time was the meeting house of the church in that community. It too had its beginning before the middle of the 19th century. This congregation is still in existence and meets in its fine brick building in Beamsville, Ontario. More than a hundred miles to the north the church in Meaford, Ontario, recently celebrated the ninetieth anniversary of its founding. Probably these are the oldest congregations in the country. Slowly through the years other congregations have grown up in the province until there are today about twenty-five. Most of them are still quite small.

The first congregations begun in the provinces to the west were established by members from Ontario. Those in Nova Scotia in the eastern Maritimes were born of the thinking and study of their own people. The French province of Quebec has not been evangelized and only in the city of Montreal has a church of Christ ever met. The western prairie provinces have witnessed the fastest growth of any in the last few years. Saskatchewan now has more congregations than the province of Ontario

although the total membership probably is not as great. In Canada as in the United States the campaign westward is meeting with more immediate success than the march to the east. It might be significant to notice that a Canadian paper published by our brethren was first put out in Nova Scotia on the east coast; later it was published in Ontario, the central province; and now it has been discontinued and replaced by a paper published in Morris, Manitoba, still farther west.

Today there are about sixty small congregations within the borders of the Dominion of Canada. East of the central province there is only one congregation meeting. The two most westerly provinces of Alberta and British Columbia together would not have more than six.

Canada is very much like the United States. It too is a melting pot of European races, yet predominantly Anglo-Saxon. Only in the province of Quebec would knowledge of language other than English be necessary. And there the Church of Rome is so firmly entrenched that the church of Christ would have a colossal task to make any progress at all. Elsewhere the problem parallels that in the northern states of the United States with the exception that possibly there is a little more conservatism in Canada.

At present there are some very excellent preachers at work. Most of the full-time evangelists are working in Ontario. Among them are preachers from the southern states who seem to be as well qualified for work among the Canadian people as any of their own evangelists. Two of the Canadian preachers that have done and are continuing to do a wonderful work are C. G. McPhee of Beamsville, Ont., and J. C. Bailey of Meaford, Ont. Brother McPhee is one of the most industrious and capable men anywhere. During the winter of 1938-1939 he conducted a four-months Bible school with both day and evening classes and preached five times each Lord's day and drove many miles between preaching appointments. One of those sermons was a radio broadcast which he has continued weekly for some years. Brother Bailey likewise is renowned for great accomplishments in both the west and in Ontario. At present in addition to his work as evangelist for the Meaford congregation he is editor of Canada's **Gospel Herald** published in Morris, Manitoba.

Many others could be named whose efforts for the cause have been praiseworthy and they all illustrate that faith, zeal, good judgment, love of souls, industry and knowledge are basic needs for success in this field as in others.

Evangelists with vision and understanding who have come to Canada have been an invaluable aid to the cause. They have, by holding protracted meetings, wakened its people to their responsibilities and to a realization of their abilities by stimulating them to sacrifice, done more in the last five years to make the church aggressive and truly alive than had been done in the quarter century preceding. In addition they have put them in touch with preachers who could do an effective work in their respective communities. The result is that the church in Canada today is stronger and more active than it has been in many years. It is experiencing a true

revival

As yet the church is not strong numerically, but enough change has been wrought in the last few years to make them see that they need not wait for others to accomplish the task of evangelizing Canada for them. They realize it can be done by themselves if they unite in sacrifice, planning, work and prayer. Many congregations have their buildings free of debt and can turn all of their resources to preaching.

Canada and the United States alike offer freedom of religion. And in Canada there is still a greater inclination among the people to worship than is true in northern United States. Canadians are a simpler people not yet quite so flushed with the feeling of worldly wisdom and complacency. The small community atmosphere has not yet disappeared, hence "the light of the world" if it is truly shining in the Christian has a good opportunity to permeate the society. But this atmosphere is slowly disappearing and that makes the day of best opportunity **now**.

As always is true everywhere the need is more men, better equipped men, more sacrifice, endeavor and cooperation; but as these things come so will come an increasing, strong and valiant army of soldiers for Christ.

Mexican Mission Work

William E. McDaniel

South of the American Border lies the beautiful Republic of Mexico. It is very rich in resources and fertile soil; its territory is still one-fourth of that of the United States in spite of relinquishing to us nearly one-half of its former area in the southwestern states of Texas, New Mexico, Arizona and California.

There are nineteen and one-half million souls in Mexico proper, more than another million and one-half of Mexican origin live in the United States. For example, there are more Mexicans living in Los Angeles, California than in any city in Mexico except the capital, Mexico City.

The first church of Christ among the Mexicans that we can find out about was established in Abilene, Texas through the efforts of Brother Howard L. Schug who began working among them under the guidance of the College church of Christ in October of 1919. Brother Schug relates that at the time he knew precious little of Spanish and that only by dint of much prayer and work and perseverance was the first work begun among this deeply religious people.

This first congregation has been abundantly blessed both by the helpers who participated in it and by those who have gone forth from it encouraged or inspired by its example, and with whom it has been able to participate in turn by prayers and counsel and financial aid. Among the first of these was Arturo Amaro, who came from Progreso, Mexico, attended Abilene Christian College and held meetings during the summers among the Mexicans. While thus holding a meeting in 1925 he was stricken with fever and tuberculosis, and passed away shortly after. He was the first martyr among the Mexican workers.

Others who have participated in this work include Juan Amaro, Dabney Harvey, Jesse Gill, H. R. Zamorano, Russell A. Lewis, J. W. Treat, J. V. Dias, Epsa Wells, Annie Laurie Needham, Arden Lawrence, W. J. McDonald and many others. Bro. Gill has been a very effective pioneer in building up congregations in many places such as Fort Worth, San Antonio and Houston. Bro. John F. Wolfe of ~~San Antonio~~ has not only built up a very substantial congregation there but has cooperated with Mexico and through his leadership Bro. Pedro R. Rivas is directing a small and loyal group at Torreon, Mexico. The brethren at Torreon are only waiting for a permit from the Mexican government to build their meeting house, a gift of the American churches sponsored by the Midland church of Christ.

Brother Zamorano has established a fruitful church at Dallas and another at Los Angeles, California. Through his leadership and activities there are two other small congregations meeting in California. He is the logical man to send to Mexico City to begin a great work there. All that is needed is a congregation to sponsor his work there.

Bro. J. W. Treat has not only helped very ably in the Abilene congregation but also established small congregations at Austin and at Millersview. Bro. Dias has done excellent work in San Antonio and elsewhere. He should be used as a preacher to the Mexicans now. Other preachers and workers are Bro. Rosendo Cantu, Bro. Daniel I. Hiler of Dilley, Texas, and Bro. E. B. Rodriguez. There are church buildings in Abilene, Texas, Los Angeles and Ontario, California, San Antonio and El Paso, Texas. Rented buildings, home, also church buildings of the American brethren accommodate the other congregations.

At present, August of 1942, there are three workers in Mexico. Brother Rivas at Torreon and other places in northern Mexico; Brother Manuel M. Rodriguez at Bermejillo and out from there visiting Chihuahua, Nueva Rosita, Progreso and other places; Brother Luis R. Rios at Mapimi during his vacations. But Mexico is a vast and virgin field; there should be many more workers there. According to Mexican laws it is difficult for anyone not born in Mexico to do missionary work there. Therefore it is imperative that some congregation sponsor Bro. Zamorano there and that more Mexican youths be brought here to attend Christian colleges like Bro. Luis R. Rios, who is attending Abilene Christian College. We do not wish to imply that a Christian college is essential to missionary work. Not at all. But it is interesting to note that Bros. Amaro, Gill, Zamorano, Wolfe, Treat, Dias, T. R. Atkinson, Lawrence, McDonald and Rios have attended Abilene Christian College; Brother Rivas in a graduate of Freed-Hardeman College. Incidentally, Bro. Manuel M. Rodriguez is a very well educated man and has been employed by the Mexican government as supervisor of educational work, being thus exceptionally well fitted to form contacts in Mexico.

The opportunities for the primitive gospel of Christ have always been unusually good in Mexico, we just needed to grasp them. But now with the upswing of good feeling engendered by the "Good Neighbor Policy" they are greater than ever. It is America's special duty, and that of America's churches of Christ in particular, to assume our responsibility toward Mexico religiously. We cannot expect Germany nor Italy nor Japan to carry them the pure gospel message, neither Spain nor Portugal nor even England. It is **our** responsibility.

What are the difficulties and hindrances? Mexico is about 99 percent Roman Catholic, nominally. But many are only nominally so and are open to reason and conviction. Another is race prejudice. But that hindrance is within us only. When we really acknowledge that God is no respecter of persons that will vanish. There are not "our own" songbooks in Spanish, neither lesson helps, nor sufficient interest and aid to continue the

publication of "El Camino" ("The Way", a monthly, discontinued). But interest on the part of churches that are now depriving themselves of the joy of participation in missionary giving will easily supply all these to overflowing. But the great, apparently unsurmountable barrier is of our own making. We need to give, and give more, and pray more for this work. We need to be deeply concerned for it. It is hard for our Mexican brethren to understand how it is that we have done so little and so late when they can see the elaborate church buildings, school plants and hospitals that the "sects and denominations" have built.

Two things should be borne in mind in Mexican work. One is that the Mexicans themselves when converted can be better workers than we among their own people. They know better their language, customs, habits, way of thinking, previous religious experience. They know the Roman Catholic background of their faith; they know too that the Mexican Catholics themselves are dissatisfied with the corrupt Romanist priesthood, their meddling into politics, their barren faith.

The other is that we have much to learn from the Mexicans. We need only to live among them or worship with them to see what noble conceptions of home and family life they have, how deeply religious they become in Christ, how much they have to offer to us, what a power they can be to help us and to form a stepping stone or entrance for the pure teachings of Christ to all Spanish America. **DON'T FORGET MEXICO AND THE MEXICANS.**

Cuba

B. B. Harding and Foy Short

Cuba is not a large field, but is a field ripe unto the harvest. It has a population of 4,220,000 who are without the gospel.

Cuba is a republic, and is the largest and most popular of the West Indian Islands. The island itself divides the Gulf of Mexico into two equal parts, the Strait of Florida and the Yucatan Channel. On the northeast, east and southeast narrower channels separate it from the Bahamas, Haiti and Jamaica. It is 750 miles long and varies from 22 to 160 miles in width. It has an area of 41,634 square miles. The terrain is mountainous, some of the mountain peaks being from 1950 to 2,900 feet in height. Near the coast there are numerous rivers.

Cuba has a variety of resources, natural and otherwise. The chief mineral resources are iron, copper, bituminous products, manganese, chromium, gold, petroleum and salt. The Cuban forests supply a large export trade with cabinet woods (mahogany and cedar), dye-woods, fibres, gums and resins. The main agricultural product is sugar in the production of which 1,500,000 acres are cultivated. Tobacco is the next most important crop, coffee, pineapples, bananas, citrus fruit and cocoanuts ranking next. Stock raising and sponge growing are other very important industries.

An interesting feature of Cuba is the absence of poisonous snakes. The only harmful snake found there is the boa-constrictor, and it seldom if ever attacks people.

Being within the tropics, the island naturally has a tropical climate. There are two distinct seasons, the dry season lasting from November to April, and the wet season from April to November. The average temperature is about 75 degrees at Havana, while the average rainfall is about 40.6 inches. One climatic disadvantage found in Cuba is the danger of frequent tornadoes and hurricanes. Scarcely a decade passes without the occurrence of a devastating storm.

Means of communication are fairly good in Cuba. The island boasts more than 3,000 miles of railroads, while the long coastline and the numerous excellent natural harbors found on it make boating a splendid means of travel. During the dry season the country's highways make traveling by automobile or wagon possible. However during the rainy season the dirt roads become impassable except on horseback. A telephone and telegraph system has been erected by the Cuban government.

Religiously Cuba is Roman Catholic but under the constitution of the

new Republic the state and church are entirely separate. The government does not subsidize any religion.

Politically her government and constitution are like those of the United States.

Primary education is free and compulsory, facilities are provided for secondary and advanced education.

Missionary work in Cuba has really only just been begun. Bro. J. R. Jimenez began the work there in 1937. Bro. Estevez came to his support in 1939. (During October of that year he had a total attendance at his meetings of 2,420, he made 186 visits and baptized 25 people!) Other fine workers are Bros. Maza, Prieto, Alejandro Rodriguez, G. Dube, J. Nunez, S. Hernandez, N. Naranjo, and Misses Paula and Isidro Fraga.

One of the greatest needs of the brethren in Cuba is for tracts and other such literature in the Spanish language. Material of this nature though should be written or adjusted by our Cuban missionaries so that it will be suited to the peculiar needs of the field.

The three main difficulties faced by workers in Cuba are: (1) inadequate numbers of workers, (2) opposition by the Catholics and (3) the bad economic condition prevalent in the country. Brethren Estevez and Jimenez are the only two fully supported workers there. The Catholics though prevented by the government from offering physical opposition nevertheless are very active under cover in opposing the Church. And finally the majority of the Cubans are extremely poor. In fact, many families live in dire need of even the necessities of life.

Another field similar to Cuba in climate, population and need is Puerto Rico, Cuba's island neighbor. Up to the present no concerted attempt has been made to begin the harvesting of souls. The church in Cuba needs to be speedily strengthened and established so that it can send out workers from there to Puerto Rico and the smaller neighboring islands. Thus the church there could gradually grow into complete independence from the church in the United States and would gradually learn to assume responsibility for missionary efforts in its own and surrounding territory. In this way the New Testament plan for doing missionary work would be the one practiced.

Addresses of workers in Cuba:

J. R. Jimenez, 56 Cuba St., Mantanzas, Cuba.

E. R. Estevez, 11 Maceo St., Consolacion del Sur, Pinar del Rio Province, Cuba.

Central and South America

William McDaniel and Howard L. Schug

South and Central America are of utmost importance to the United States and the United States to this vast continent in turn. From man's point of view we say: "How important in peace time, then we can make infiltrations there and sell them our machinery and buy their fruit and raw materials. In war time we can help each other in our fight for democracy." But from God's point of view it is the country to which we can make infiltrations of the gospel of Christ by sending them missionaries of His Word.

South America by itself has a more extensive area than North America and presents far greater opportunities for development in raw materials such as ore, timber, live stock and agricultural products. Socially, culturally and economically this great continent offers a very promising future; nowhere else can such extensive developments be expected; it is the land of tomorrow. The total population of the republics of South America, over ninety-three millions, added to the eight millions and more of Central America and the population of the Dominican Republic, Haiti, Cuba and Mexico amounts to one hundred thirty millions according to 1939 and 1940 estimates, that is to say just about as much as the population of our United States.

Spanish is spoken in all the republics except Haiti (about as large as Vermont, population 3,195,000) where French is spoken, and Brazil (larger than the United States without its territories, population 44,116,000) where Portuguese is spoken. Cultural and racial conditions differ widely from uneducated Indians who live as they did in the days of the landing of Columbus to highly cultured societies and progressive metropolitan centers in no wise inferior to our best cities. In some of their governments there is more advanced social legislation, for example, than either our federal or state governments have adopted.

Those who plan—may there be many!—to enter into this field as missionaries should prepare themselves thoroughly in the Spanish language and Spanish-American literatures, history and customs, or if they go to Brazil the Portuguese. It would be preferable to prepare in both. The point is to plan to have excellent acquaintance of the culture of the country to which one is to go and to acquire fluency of speech. We "North-Americans" have to learn—to our great dismay—that these peoples generally have higher ideals and standards of culture than we do, especially in regard to formal education, speech, literature and art. The time should be forever past when we should think that inferior

preachers or uncultured and ignorant men are good enough to send to a foreign field while the best ones should be kept at home. No young man objects to spending from four to eight years above the high school level in order to enter business, medicine, teaching, military service or other like fields of temporary nature. Why should anyone hesitate to do as much or more when he chooses for his career the far more important profession of establishing the church of our Lord in a virgin field? It is hard for us "Anglo-Americans" to realize that all these countries represent older civilizations than ours, that there were stately churches and cathedrals in those countries even before our great wilderness was dotted by a few unimportant settlements, and that Mexico and Peru had each a university a century before the first one was established in our colonies. The conclusion is clear: Our missionaries should be cultured and capable young men, the best we can find.

Likewise the sponsoring churches should think great things and undertake great things for Central and South America. With true consecration and unselfishness such congregations should show that they are more concerned about the new church that is to be established, let us say, in Montevideo than in their own congregation ("in honour preferring one another"). We set aside our best bedroom—"spare bedroom"—for our guests and put on our best linen and silverware. Why shouldn't we do the same way in establishing congregations for our friends in South or Central America, our Good Will Neighbors"?

Outside of Cuba and Mexico there is not a single established church or missionary of churches of Christ in all Latin-America at the present time—nor has there ever been. Let us suggest to the first missionary or missionary couple preparing for this service and to the sponsoring congregation, that they choose for their field a capital city in one of the "ABC Republics" (Argentina, Brazil, Chile) or of Uruguay. Buenos Aires, Rio de Janeiro, Santiago or Montivideo are best suited as "port of entry." Ideals, living conditions and social standards and customs there would prove most nearly similar to those at home. The large centers of population should be chosen in conformity with Paul's wise choice of such centers out from which the gospel is to radiate. Consider Antioch, Ephesus, Corinth, Rome.

Hawaii

Cecil Hook

Breaking the 7,000 miles of loneliness between Los Angeles and Hong Kong is a cluster of eight small islands. From every part of the globe have migrated their 368,336 people, making them contain more people than the city of Dallas, Texas. Their 6,435 square miles equal seven West Texas counties. More than one-third of these people create the spacious and modern capital, Honolulu. Here is a land of comfort, rest and health. Here is the center of half the globe. This is the land of nations where they all dwell as neighbors. This is the land of sunshine and flowers, the paradise of the pleasure seeker and the reverie of the broken sailor. This is Hawaii, the land of charm.

There are no savage natives on these islands. Only for show and novelty do the "hula" dancers don their grass skirts. They have all been absorbed into civilization of learning and progressing men and women. American culture has filled their lives. There are about a dozen different races, ranking in this order: Hawaiian, Caucasian-Hawaiian, Asiatic-Hawaiian, American and Northern European, Portuguese, Spanish, Porto Rican, Filipino, Chinese, Japanese, Korean. Inter-marriage is common; offices are held by all races, and filling all the land is a spirit of democracy and equality. Binding the people very forcefully is the English language. All speak English and nearly everyone knows a foreign tongue, even though most of the inhabitants are native born. Clothing styles are the same as ours. Compared to American conditions Hawaii boasts of as high or higher wages, living standards as high, and illiteracy almost as low.

Christ in Hawaii

According to available information the gospel of Christ was introduced into Hawaii in about 1925 by a Brother Peniel. It seems that insufficient support forced him to leave. About five years later Max Langpaap went there and saw one congregation grow enough to own church property. His support was also insufficient and this work was also discontinued. In 1939 J. C. Reed of the U. S. Navy was stationed there. First he surveyed the field, finding it white and inviting. Finding two members, Bro. J. H. Bowman, an American banker, and Sister Weatherau, he conferred with them. Bro. Bowman gave little encouragement because there was no backing nor support. At this time Arnold Banks, also of the Navy, was stationed there. They rented a small hotel room to meet in and advertised in the newspaper for other members. Several answers came. Beginning with four members and two small girls in October 1939 the membership

grew until they had to use the Y.M.C.A. auditorium. These were all old members.

J. C. Reed and Arnold Banks were transferred and the other leader, Bill Pierce left, leaving the work with a newcomer, H. R. Jackson who proved himself invaluable. Bro. Davis preached there and baptized two or three, making the attendance about twenty-five.

In 1940 some more of the navy were stationed in Hawaii pushing the membership to about forty and the attendance to about fifty. Spot commercials on the radio station were used to advertise the meetings. Lloyd L. Smith, at Fresno, Calif., aroused an interest in the work and the church at Fresno sent Jesse Stephens who preached in a school house and on the radio; remaining until the present time. Bro. Stephens is still in Honolulu, preaching over the radio each Sunday morning at nine o'clock. They still meet in the famous Lincoln school building. Christ has scarcely been preached in Hawaii. None of the native or foreign element has as yet been touched.

Difficulties

There are none! There are no greater difficulties than are found in our own local fields. English is spoken by all. The climate is ideal, surpassed by no other place on the earth. Unnoticeable is any race prejudice, for they intermingle in every walk of life, attending the same schools. Waving, as it were, its blessings of freedom of the speech, press and religion, "Old Glory" assures you freedom to teach and preach the unadulterated Word of God.

There are no native religions, for the islands are completely Americanized. Here are the prevalent religions in order of power: Mormon, Episcopalian, Roman Catholic, Christian and Buddhism. These afford the main difficulties, even as some of them do in America. Being a pleasure resort and a naval base, much of the population is of transitory nature. Honolulu is said to be no more immoral than the average coastal city in America. Cost of living possibly exceeds that of California. Because of the climate, expenses can be cut on clothing and fuel. In all, the city of Honolulu and the others seem hospitable, friendly and present a good social atmosphere.

At Present

Bro. Stephens is the only person doing full-time work in Hawaii at present, being supported by the church in Fresno. Bro. Davis, being in the army, cannot do much work there. Up to the present few have been baptized and the mass of the native element have not heard the truth yet.

Needs

What Hawaii needs most is attention. If the attention of more people were called to this open field then interest would be certain. One need not be unprejudiced nor open-minded in order to see the overbalancing points in favor of Hawaii. Little support would be needed to put the work on a

self-supporting basis. At present the main immediate need is a church building.

Opportunities and Advantages

All points seem to be for advantages; the climate is ideal, and the government and language is the same as ours. Most of the foreign element is of the second generation, bilingual and dual cultured. This affords a real opportunity. Being reared in the customs and language of their fathers, they have been taught English and have been Americanized. Once taught the gospel, they would make ideal and willing missionaries to the land of their fathers. It seems that this is a more practical way of doing world evangelism. After the work is established there a training school would prove a stronghold for the truth. This is more evident when we consider the strategic location and metropolitan atmosphere of Hawaii.

Honolulu is the logical place to start, for it is the capital and center. Few people live outside the cities. Personal work and house to house work is still effective there because people are not crowded into apartments as they are in American cities. Openings can always be found for those with special training who want to work in some business and do church work also.

Hawaii—Eighteen Hours from Los Angeles by Clipper!

Don't forget Hawaii!

Australia and New Zealand

Jack Lewis and Brooks Terry

Since the cause in Australia and New Zealand has similar conditions, histories and problems this paper will be largely confined to Australia. Suffice it to say that there is at least one congregation in Auckland where fifteen converts meet in a hall for worship each Sunday.

Australia is the Island Continent with an area about the size of the United States—3,000,000 square miles. It has a population of less than 8,000,000 who live in the coastal areas and all speak English. It is the only continent united under one government.

The Restoration movement was begun in Australia almost a century ago by Stephen Cheek. The growth was exceedingly rapid until the advent of the digressive preachers from the United States. The movement is now wholly digressive with the exception of two loyal groups in New South Wales near Sydney and two groups in Tasmania. Recently since the return of Colin Smith, the Tunnel Bay congregation has restored the primitive order.

The difficulties often found do not confront the missionary to Australia. The climate is moderate. Australia and New Zealand claim to be the most healthful countries in the world. Sydney is very similar to California. Practically the whole of Australia is in the temperate zone.

The cost of living in Australia is comparable to that in the United States.

American preachers are well received by Australian audiences. Government restrictions would cause no inconveniences—on the other hand religious instruction would be welcomed in the public schools.

The greatest difficulty to be faced is the indifference of the average Australian to religion. Though some groups would assist, the majority would ignore one advocating the abolition of such unscriptural practices as missionary committees and instrumental music in worship.

At the present time the only worker in the field devoting full time to the work is Colin Smith, sponsored by the College church in Abilene, Texas, with assistance given by the Heights congregation of Houston and other groups. The congregation at Merrylands, Australia, owns a building site with a very small and inadequate hall seating about twenty. In Tasmania, Launceston has a fairly comfortable building on a well situated site on Wellington Road. Tunnel Bay has a building erected in 1940 and is adequate for a rural congregation. There are about thirty brethren near Sydney; forty at Launceston; and forty at Tunnel Bay. Colin Smith has had numerous invitations to speak in digressive churches. Some welcome

the appeal to return to the New Testament order. However such invitations are becoming harder to obtain. American literature is used in a limited way. Also classes are being addressed in the public schools.

The chief need in the field is men. Especially is this true in Tasmania. Using Tunnel Bay as a center, four or five congregations would quietly cooperate and would probably soon come clear of conferences and other innovations. A man with singing ability would be especially valuable.

A companion (best, one with singing ability) is needed for Colin Smith in Sydney. All men who work there must be sponsored by American congregations, as one would be seriously handicapped should he be forced to work for his support during the week.

There is an urgent need for tracts, periodicals, books and other material along this line. A duplicator would be of great service for the dissemination of notes regularly to every loyal family in the country.

The task will not be easy, nor can it be accomplished in a day, but by hard, tedious effort the church can be built up. The call is "Come over to Australia and help us."

Mission Work In
The Philippines
J. C. Reed

I. THE FIELD

The Philippine Islands are composed of about 8,000 islands of all sizes, ranging from mere rocks to Luzon and Mindanao, each of which would make a good-sized state of our Union. Perhaps 200 islands have enough people to be worth counting for this purpose. These islands stretch out over a region of the Western Pacific Ocean, roughly bound by latitudes 5 and 21 north of the equator and 117 and 126.5 east of Greenwich Observatory, London. The outlying islands are within sight of similar islets of Japanese Formosa to the northward and British Borneo to the southwest. Manila is 631 miles from Hong Kong, while Brother Orville T. Rodman's home in Misamis, island of Mindanao, is nearly 500 miles south of Manila.

The islands are full of volcanic mountains (only two or three of which are now active) with only narrow coastal plains, but the soil is generally fertile. Chief exports are sugar, hemp, copra (dried coconut meat), and tobacco; also some lumber and minerals are exported. Coffee and rubber would grow there, but few trees have been planted. Fishing and farming (especially rice and some corn) provide the main food of the people.

The population is 15,000,000 or more, chiefly Malaysians of eight or ten distinct tribal languages and many local dialects. The Japanese estimate that they could make room for at least 50,000,000 people in the 114,400 square miles. In religion the great bulk of the Filipinos are nominal Roman Catholics, very ignorant and corrupt as compared with American Catholics. There are about half a million of the Mohammedan Moros in the South and more than that number of "non-Christian" pagans scattered among the inaccessible mountains on all the larger islands. In 1902 Gregario Aglipay, General Auginaldo's chaplain, organized the Philippine Independent Church, Roman in ritual and materialistic in philosophy, which claims two million members, largely of the influential English-educated professional classes. As usual in all Romanized countries, the great majority of the "intellectuals" are agnostics at heart, having rejected Christianity as represented by the rotten Roman sample which Magellan introduced in 1521 and Legazpi made dominant after 1564.

Chinese have been trading in the islands since about 700 or 800 A.D., and have stores in every village. Since 1932 the Japanese have come in and captured about one-third of the retail trade, which was formerly around ninety-five percent under Chinese control.

The tropical heat is moderated by almost daily rains for many months of the year, with April and May usually the dry months. Health conditions generally are much worse than in America, with malaria, tuberculosis, dysentery and other diseases very common, and small pox, cholera and leprosy breaking out occasionally. There are constant plagues of mosquitoes, ants, lizards, rats, centipedes, bugs, etc.

II. HISTORY OF OUR WORK.

By the help of Brother George Pepperdine of Los Angeles, the first work of the church of Christ without human innovations was begun by Brother George S. Benson at Pinamalayan, Mindoro, early in 1928. Fifty-five were baptized during a tent meeting that lasted several weeks, with two young men from the Leslie Wolfe anti-United Christian Missionary Society Disciples' Tagalog churches as hired interpreters and helpers. Soon those young men sincerely believed the message they translated so often and one of them (Cordova) was a power for the pure gospel until his untimely death of typhoid fever. About 30 were baptized at Poglasan and a second congregation was started there.

By "fifth column" methods the Digressive Tagalog Missionary Society people have split and finally captured nearly all the members at Pinamalayan. This has been for lack of oversight and of aggressive work by local leaders. Late in 1928 Brother Benson had to return to his regular work in China and H. G. Cassell landed in the islands to continue the work. His wife and two young sons followed in the spring. Work was carried on and the cause was planted on the small island of Marinduque and at Calapan, Mindoro, and in the homestead village of Anoling, largely settled by Ilocanos, whereas all other members were Tagalogs. Then Brother Cordova died and Brother Cassell almost died of typhoid and the work ended. Sister Cassell's delicate health kept them from going to live with the main work at Mindoro and they undertook student center work at one of the high schools in Manila. Again misfortune broke up the work when without warning, due to depression conditions in America, the budget of support from Southwest Church, Los Angeles, was practically cut in half. The faithful spirit of the members in Mindoro generally is well illustrated by the case of Brother Pedro V. Azada, one of the best Tagalog preachers, whose sudden loss of support did not divert him from his main purpose; he went and lived on his tiny farm in such poverty that his family did not always have salt to eat with their rice or cooking bananas and their cat starved to death; but Brother Azada rejected a definite offer of a good salary in a business firm and went on "suffering for Christ."

During the year of 1933-34 Orville T. Rodman lived and worked with the Azadas, their chief work being the freeing of the Buhuan congregation from human innovations. Since then small churches have been established in two or three other small towns in that part of Mindoro.

No authentic list of members is available, but there can only be a few hundred converts in the whole Tagalog-Ilocano field. During 1940 the

churches in Mindoro were greatly disturbed by the inroads of an aggressive, very carnal sect that a renegade Digressive legally incorporated under the name of "Church of Christ" (in their language). Brother Azada was called back for two months from Mindanao, where he moved in December, 1937, and under his leadership the faithful members seem to have been stabilized after only a few of the least spiritual members were lost.

Brother Orville T. Rodman went to the great island of Mindanao in 1934, after a year in Mindoro, where there was one struggling group of about forty members, the fruits of the pioneer work of Brother Macario Pones in the preceding two years.

When the Rodmans left there in 1938, there were four places with regular communion services and several more occasional preaching points where one or more members had scattered in their hand-to-mouth struggle for daily food. In 1936 Brother Rodman did the first scriptural baptizing on the islands of Negros and Bohol. All the rest of our work is on Mindanao island. In two and one half years since the Rodmans came home to America the brethren have been faithful for the most part and have baptized one or two each month during that time. When the Rodmans left Misamis all active members soon left also, but one of them, Brother Gervacio Banes, was instrumental in starting work in his new home at Pagadion, Zamboanga. Some members moved from Kolambugan, our first group, and began to hold regular services in Iligan, a province of Lanao.

Brother Pedro V. Azada, who moved to Kolambugan from Mindoro Island six months before the departure of the Rodmans, has done a good work in teaching a group of baptized believers of the most conservative music-and-society people over in Cataboto province, nearly freeing them from their few remaining human innovations in church work and worship. Brother Rodman sends more funds occasionally to carry on such work, since the native brethren are not able to go on any such long trips by their own resources. If only "we" could support these two brethren, Pones and Azada, for full time work as general evangelists, it would multiply results several times over what is being accomplished now, for they are practically without funds. Twenty to twenty-five dollars a month would support this fruitful work for each man and have the field ready for an American worker to take hold most effectively.

III. DIFFICULTIES

1. Language and Education. Although English has been taught in this generation a third are totally illiterate, as first statistics from the Philippine Army Trainees showed, while another third of the Filipino children get only one to four years of primary schooling. The Visayan and other native languages are easy to learn for practical purposes, but their strange grammatical structures are hard for an American to master for fluent preaching and the vocabularies are inadequate for translation of

Bible literature. It was difficult to find any two Visayans who used their own language exactly alike due to different dialects from each little village of the past.

2. Climate. Sometimes it is too rainy and stormy for meetings. Swollen rivers have to be waded or forded in dugout boats. When it is not raining, tropical lethargy makes the people late for the services, and they are often sleepy and inattentive. However as a rule in their night services in private homes it is almost impossible to get them to dismiss studies of Scripture before midnight.

3. Poverty. Living from hand to mouth on a rice and fish diet, they are too poverty-stricken to obtain a peso or two for fares to go for training classes at central points, even when lodging there requires no fee.

4. Prejudices. The worst way in which racial prejudice hindered our work was due to the Filipinos' general conception of all Americans as being rich. The Moros are bitterly loyal to Islam and hostile, use intimidation and all kinds of plots and influences to make it hard for Christian proselytizers and proselytes. The Catholics are as intolerant there as anywhere (the really active ones), but the Protestant "Union Church" went farther in opposing our work and slandering us behind our backs. First they tried to tempt us into their "Union in Restraint of Gospel Preaching" by means of a one-sided compromise, then their early "sweetness" turned to bitterness and malice.

5. Native Customs. There are few peoples more grossly carnal than Filipinos, with all their lovable qualities. Love of gambling, drinking, smoking, gossiping, fine clothes, sexual indulgence, petty thieving, begging, feasting, general vulgarity and the like dominates the majority of the people. Illegitimacy is about thirty times as high in proportion in the islands as in the United States.

6. Government Restriction. The only restriction that affected our work in any way was the licencing of all ministers to perform marriage ceremonies. It is doubtful if we can qualify, since a central denominational organization is almost obligatory, after we get enough members to be recognized as a religious group.

IV. PRESENT ACTIVITIES

The Cassells, as usual, are handicapped by Sister Cassell's frail, nervous condition, so Brother Cassell does not make many trips. He is doing considerable tract work. Except for Pinamalayan, as far as we know, all the local churches in Mindoro are holding their own and sometimes baptizing new converts. We are not sufficiently informed to make any further statement, since the Tagalog-Ilocano work is not in any sense tied up with that work among the Visayans, or vice versa.

The chief leaders at Kolambugan, Lanao, are Macario Pones and Pedro V. Azada, while a few younger men are slowly developing. Brother Germacio Banea, the strongest member from Misamis, with his Christian wife, sometimes has the brethren come to help him hold services in his

new home at Pagadion, Zamboanga. In most cases the actual conversion of people is done by house to house teaching and their subsequent attendance at public services.

A bamboo and nipa house can be built for twenty-five dollars, small size, and not over twice as much for one of rough lumber. Church collections do well if they average five cents from a family that has a good income, and nothing from the rest.

(Acknowledgment to Bro. Orville T. Rodman who furnished much of the material.)

Asia

Foy Short

(India, China and Japan are not included in this report.)

With the exception of India, China and Japan the glad tidings about Christ have not been preached in Asia, the world's largest continent. Asia with its area of seventeen million square miles, its 950 million people, extensive mountains, numerous plateaus, valleys high above sea level, low flat plains as in Siberia and its wastes and garden spots is a land of immensity.

The main big plateau extends from Asia Minor to India. It has a moderate climate except for the desert portions in Iran, Persia and Baluchistan. To the east lies the high Tibetan plateau, which has an average height of fifteen thousand feet above sea level. In Tibet the climate is generally very cold and dry, with the result that vegetation is sparse, very little ground cultivated and the population is scanty. Siberia is the third great division of Asia and lies to the north of the plateau first mentioned. In Siberia the climate is usually moderate except for occasional extremes of cold and heat. Here again the population is scattered and very little agriculture is engaged in.

Owing to the scattered population and the geographical barriers presented by the country, transportation is a very difficult matter. There are only a few railway lines which traverse the country something like a backbone. The usual means of travel is by camel or horse caravan. In Afghanistan and Tibet there are no railways at all, and so camels and horses or porters are the only mode of travel.

All stages of civilization are to be found in Asia. In northern Siberia are the loose aggregations of Tchukchis, who have no rulers and no religion beyond worship of forces of nature. However they do maintain surprisingly high standards of morality in spite of not having any organized system of law or authority. Then in central and southern Siberia the primitive tribes are found. A despotic monarchy and powerful clergy hold all power and authority in Tibet and Afghanistan. In Asia Minor and the other eastern and southern portions of Asia the influence of western civilization is more marked. Nevertheless the religions of the people have remained mostly as they were in the past, varying from Mohammedanism to Judaism. Needless to say very little preaching has been done anywhere even by the denominations and NO attempt has been made as yet by the churches of Christ to enter this wide-open field with the life-giving Word.

The people in the northeast portions of Asia live mostly by hunting and fishing, using very primitive methods of killing their game, such as stone weapons. The people of the central parts do till the soil to a certain extent, but their chief means of existence is by simple forms of cattle raising. In other parts agriculture is the main occupation of the people, as for instance in Turkistan.

On the whole the natives have a very low standard of living, to which it would be impossible for a European to adapt himself. Thus living expenses would be high in all parts except perhaps along the coasts. And expenses would run higher the farther inland and the farther away from the railways that one went. Another difficulty would be the language. However that is a difficulty common to most fields and would not be any greater here than in China for example. The greatest difficulty of all would be the hostility of the Moslems in southwestern Asia, and of the priests of Tibet and Afghanistan in northeastern Asia, who are especially opposed to the Christian religion.

The great need in this continent is for men of courage, zeal and determination who are willing to sacrifice to the utmost in the Master's service.

Missionary Activities In Japan

Harry R. Fox

Realizing that our proper interest and participation in the divine enterprise of carrying the gospel into all the world depends to a large extent upon a knowledge of the world field, the needs and conditions of those people "in the regions beyond" without Christ, and also upon some understanding of the missionary endeavors which have been made over there together with the results of these efforts, I welcome this opportunity to contribute my mite toward a fuller understanding of that part of the world-field where I was happily privileged to serve for about fifteen years—JAPAN.

However as I have been back in America now for nearly six years, the Japan that I know is not in all respects the Japan of today. For events in that country, as elsewhere, have been moving with such rapidity that it is impossible for anyone living in another hemisphere to keep abreast with all the current developments there. As Upton Close once expressed it in one of his public lectures on Japan: "Yesterday's statistics are obsolete today". That is more than ever true in these days. Unfortunately some of the recent changes in the picture of Japan have not been for the better so far as the status of Christianity is concerned. The present military regime is apparently trying to choke out its growing influence just as Mr. Hitler has done in Germany. This is indeed a dark and critical hour for the Christian movement in Japan and no one can say for certain just what the future may hold. But more about that later. For the present let us go back and get a general view of Japan: its geographical and historical background, as a setting for the story of our missionary activities which is to follow.

DESCRIPTION OF JAPAN. The main islands of Japan—or of "Dai Nippon", as the Mikado's Empire is called in the vernacular—lie off the East coast of Asia (from 500 to 1,000 miles) and extend from Hokkaido in the north to Kyushu in the south. Stretching in length through more than 1500 miles and varying in width from 100 to 250 miles, the Japanese archipelago occupies just about the same latitude as our United States and thus has about the same variety of climate as our Atlantic seaboard from Maine to Florida, except that it is much damper both winter and summer. There has never been any serious drought in Japan nor any general crop failures. The area of Japan proper (excluding Korea, Formosa and other recently acquired territory) is about 150,000 square miles. This is about 10,000 square miles less than the area of California. Being a very mountainous country, less than one eighth of the land's surface is under

cultivation. This can hardly afford even a major supply of food for the 79,000,000 inhabitants. Hence a large quantity of rice and other products such as cotton has to be imported from other countries while most of their meat products must be procured from the ocean waters round about. The "struggle for existence" has ever been an acute problem for the Japanese nation and with her population increasing at the rate of nearly a million per year during the past decade, this fact has been largely responsible for her imperialistic expansion policies of the present era.

JAPAN'S RELIGIOUS BACKGROUND. Japan is no exception to the rule that "Man is universally and incurably religious", especially if we understand the word "religious" in the sense that the Apostle Paul used it in his speech on Mars Hill when he said, "I perceive that ye are very religious" or as the margin translates that term, "superstitious." Indeed the Japanese often boastingly speak and write of their country as the "Land of the Gods" and with pride point back to a prehistoric period which they call "the age of the gods", when certain deities are said to have ruled over their islands in person. Thus we find that a sort of religion had been coeval with the history of the Japanese race, as in the case of other aboriginal peoples.

The first religion of the Japanese was "Shinto" (literally: "Way of the gods"). Originally it consisted mainly in simple nature-worship, but gradually its pantheon of gods was increased to include the spirits of national heroes and other ancestors and finally the living emperors themselves. This is evidenced by the fact that the most common title applied to the present emperor is not as popularly supposed: "The Mikado" (which the Japanese never use) but rather "Tenno", which means "The Heavenly Ruler" or as sometimes regarded, "The Son of Heaven". Thus it can be seen why Shinto, which is more a patriotic cult than a true religion, has been such a distinct obstacle to the establishment of Christianity in Japan, as they are utterly irreconcilable. The whole Imperial Government set-up in Japan is in fact based upon the Shinto creed and "depends for its perpetuity upon the maintenance of that faith at all hazards". This explains the government's fear of Christianity's threat through the years and especially to their present program of militarism which has brought on the current crisis for Christianity in that land. "Shinto-ism, a form of patriotism, has made of the nation a temple, the people a church and the throne an altar". Shinto, as a religion, is unique in several respects. It has no founder, no moral code, no sacred book, no heaven or hell, no sin and no salvation. Pure Shinto also has no idols. But it does have its many priests who offer up prayers to the various spirits or "gods" supposed to be enshrined in its temples. Lafcadio Hearn, an eminent authority on things Japanese has said concerning Shinto that "it is a religion of perpetual fear". Yes, the people seem to be in constant dread of these spirits and apparently "worship" many of them in order to ward off their evil powers.

The second great religion of Japan the only other one which has wielded an almost universal influence over the Japanese people is Budd-

hism. And this was accomplished not by reason of its superiority over Shinto but by the simple strategy of compromise or syncretism. Entering Japan via Korea in 552 A.D. the first Buddhist priests found that their propaganda could not make any headway against the strongly entrenched beliefs of Shinto. And so after about 100 years of conflict they hit upon the happy idea of proposing to the Japanese that the Shinto deities were in reality the same as the Buddhist gods that the one was just a manifestation of the other, and that therefore the Buddhists were quite willing to include the Shinto "Kami" or gods in their temples and worship. This crafty method proved to be successful and resulted logically in the growth of what is called "Ryobu-Shinto" or two-fold Shinto" or two-fold Bukkyo", which means that finally became virtually universal, enjoying for a long time the status of state religion under the sponsorship of some of the Imperial Rulers. However in the current revival of ultra-nationalism there is a growing tendency to separate the two and restore Pure Shinto to its former dominance and glory in the minds of the people at the expense of Buddhism.

Coming now to Christianity, "the third great religion of Japan" as it has come to be called officially in governmental documents, it has had quite a difficult and eventful career from the first until now. The history of "Christianity" in Japan, as that term is used by general historians, is divided into two distinct stages, the Catholic and Protestant. As early as 1549 the first Catholic missionary, Francis Xavier of the Jesuits, left his post in India and entered Japan. Although he himself remained there less than three years, he managed through the aid of his interpreter to convert several thousand people and to secure permission for other priests from Portugal to enter Japan and carry on where he left off. During the next fifty years it has been estimated that some 2000 churches were established with a membership of around 200,000. By 1638 this number had increased to five or six hundred thousand including many of the "daimyo" or feudal lords, their generals and ladies of high rank of the leading clans. In the meantime however the motives of the Catholic leaders came to be suspected, due to their meddling in feudal politics and also to their connection with the importation of huge quantities of firearms from Europe. This growing suspicion gradually ripened into general persecution and the Catholic missionaries were placed under a ban by Prince Hideyoshi, their preaching activities being strictly prohibited for several years prior to their actual expulsion from the country in 1638. The immediate occasion which brought on this drastic action was an insurrection of the persecuted native Catholics, known in Japanese history as the "Shimabara Insurrection" of the "Christian Battalions", some 30,000 believers being massacred in short order by the government forces. This tragic event practically rooted out all traces outwardly at least of Catholicism for over two centuries. During the peak of persecution against the native believers it is said that several hundred thousand suffered martyrdom for their faith, many being crucified on bamboo crosses, thousands burned at the stake and others tortured in a horrible manner

because they would not recant their faith in the "foreign" religion. But despite all of this Catholicism was not entirely eradicated; as was proven by the remarkable fact that in 1865, when Japan was once more opened to foreign intercourse and a new group of European priests came in to revive the Roman Catholic church, it was discovered that there were some 20,000 or more persons who secretly had kept the faith transmitted to them by word of mouth by their forebears through successive generations for about 225 years.

The second stage of Christianity's history in Japan does not begin until about 1859, six years after Commodore Perry of the United States Navy had succeeded in reopening the doors of Japan to foreign intercourse and negotiated treaties providing for commercial as well as missionary business between the western nations and Japan. Protestants and Catholics alike eagerly sent their representatives to this a great and effectual open door, only to find that there were many adversaries. Not only were the missionaries themselves under suspicion but any Japanese who dared to risk association with these "hated foreigners" was likewise in grave danger. It was common in those days, when a missionary would speak to a native about becoming a Christian, for the latter to draw his fingers significantly across his neck, hinting at what would surely be his fate if he embraced "the evil sect". For on many of the highways there were still to be seen the "Edict Boards" proclaiming the prohibition against preaching or believing in this "evil Christian religion", which harked back to the days of persecution and inquisition we have already mentioned. In addition to a "List of Reward Offered to Informers" of the whereabouts of Catholic priests and other believers some of the edict boards carried the following bold inscription: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Nippon; and let all know that the King of Spain himself, or the Christian's God, if he violate this command shall pay for it with his head." Thus the name of "Yaso" (or Jese) was both hated and feared; the old edict boards were not removed until after 1872 so that until that time Christianity was still regarded as a prohibited abomination. About all that the little band of missionaries could hope was to gain a working knowledge of the language, though even this was exceedingly difficult without any dictionary or teacher. Besides it must be remembered that the missionaries were not allowed to move about but were forced to stay within the gates of some port city under the constant surveillance of the local police authorities. Not until after 1889, when the first Constitution was promulgated granting religious freedom to all Japanese subjects, were the first Protestant churches established.

We come now to the history of "our" missionary endeavors in the Island Empire. It was in 1892—some 25 or 30 years after most of the large Protestant denominations had begun their activities there—that our veteran Brother J. M. McCaleb and wife in company with several others entered Japan to be the first representatives of the churches of Christ from America to proclaim the simple New Testament message.

Of that group, he alone has remained these nearly fifty years, working single-handed a large part of that time. More than twenty others have gone from the United States during this half century and several for periods of varying duration, several for as little as one year, and a few for as long as twenty years, the average term of service being about six years for each individual. Their earnest, faithful, consecrated lives and teachings have produced good fruit in spite of this handicap, yet really we have never had more than a mere handful of workers over there for any length of time and consequently we have just barely scratched the surface, as it were, having contacted but a very small fraction of one percent of the entire population. As Brother McCaleb has well summarized the results of this half century's work in Japan: "Thousands have heard the gospel, hundreds have been baptized and some have been saved". Altogether there are—or were when I left Japan over five years ago—some twenty congregations with membership ranging from ten or fifteen to upwards of hundreds. Some of these are fairly well established with native elders and preachers, while some of the younger ones are still under the direct supervision of missionaries. A few are entirely self-supporting while the others have attained to various stages of development toward that ideal.

While the progress of the gospel and the development of undenominational churches has been perhaps somewhat slow in Japan as compared with the Christian movement in some of the other mission fields, this has been due no doubt to the fact that our work has been beset by more serious obstacles than has usually been the case elsewhere. First of all the vicissitudes of an excessively damp climate has forced a number of missionaries to leave the field prematurely. Then the handicap of learning one of the most difficult foreign languages has in some cases precluded effectual service and obliged early retirement from the field. Furthermore racial prejudice has been somewhat of a disturbing factor, increasingly so during the past few years of international stress following the First World War, particularly the American attitude towards Japanese immigration as finally expressed in the Exclusion Act of 1923.

The official attitude of the Japanese government during these fifty years has been quite a variable quantity. Usually tolerant but always cautious and suspicious, never openly hostile but at the same time never sincerely favorable, it has generally been willing enough to have its people receive the material and humanitarian benefits of the gospel while inwardly frowning upon its exclusive monotheistic worship.

The greatest opposition to Christian evangelism has however come from, or been stirred up by the rival religions of Japan: Buddhism and Shintoism. The Buddhist priests have employed a variety of weapons such as slander, reviling and misrepresentation and even resorting to imitation in their desperate efforts to counteract the growing competition offered by the "Jesus-ites". But it is from the priests of Shinto that Christianity has received its hardest blows—which may turn out to be fatal if the present wave of antagonism continues to be fostered by the ultranational militaristic regime now in power.

As to the future prospects for our workers in Japan the outlook seems dark indeed at this moment. On April the first of 1941 the newly promulgated Religious Control Bill went into effect and threatens to seriously hamper the progress of Christian work. Before the opening of hostilities marking the entry of Japan into the war many missionaries had left Japan. Many of them had left earlier feeling that there was no longer any place for effective service under the existing restrictions of the "New Order".

Under the proposed religious bill all professing Christians, all sects and denominations as well as independent or undenominational groups must consolidate themselves to form a single "National Christian Church" under supervision of a government-appointed Head or Bishop. Furthermore all who expect to secure governmental sanction to carry on their church work may be required to sign a statement recognizing the Shinto shrines (and the State gods) which means that they, the constituent members of the churches, are willing to go and bow before the shrines periodically as ordered by the civil authorities. Just to what extent this proposed regulation may be enforced remains to be seen, but there is little doubt that the Christians will be confronted by the greatest crisis in the history of modern missions in Japan. Unfortunately in the enforced absence of their missionary leaders to guide and fortify them, many will be likely to yield in compromise on these difficult matters. But let us, their brethren in Christ, be much in prayer for them that their faith may not fail under these crucial tests.

At present only two American male missionaries, besides three women helpers from this country remain in Japan, and recent communications from several of these indicate that they will likely be obliged to abandon their posts before long, perhaps before this year (1941) comes to its close.

But whatever may come, let us, I repeat, be earnestly praying, enlisting and training more recruits among our Christian forces, preparing for the dawn of a better day when in the providence of God, we may be permitted to enter the Land of the Rising Sun for a third stage of Christian work: the period of reaping and entering into the labors of all who have gone before. "For herein is the saying true, One soweth and another reapeth." May it be so. Amen.

China

Dorothy Urban

(revised by George S. Benson)

I. Brief Description of the Field

China has a total population of about 440,000,000 souls, more than one-fifth of the total population of the world. China lies in the Northern Hemisphere, its southern border at about the same latitude as Mexico City, then stretches north until its northern border approximates the latitude of the Great Lakes. Accordingly the climate varies much. In the north the winters are cold and long. In the south the winters are short and a freezing temperature is seldom reached. A temperature of 40 degrees however is very common in South China. The homes nevertheless are not heated, due to the poverty of the people.

II. Culture

China has an old aristocratic culture of which the people are extremely proud. Previous to 1900 China had the largest libraries in the world and probably had more books than any other one country.

China has had through the past 4000 years quite fixed social customs. Divorce has been unknown. The politeness of the Chinese is unsurpassed. Accordingly while they are a heathen people they should not be thought of as an uncultured people.

III. Religions

The Chinese have always been a very religious people. For nearly 2000 years Confucianism, Buddhism and Taoism have been the chief religions of the nation. Neither of these religions, however, is an exclusive religion. In fact about two-thirds of the total population has belonged to all three of these religions during the past 1500 years. Confucianism fundamentally regulates their social lives, Buddhism brings a little comfort in times of grief and Taoism regulates the ceremonies pertaining to the dead.

IV. History of the Church of Christ Missionary Efforts in China.

On August 18, 1925, Brother and Sister George S. Benson sailed as the first missionaries of the churches of Christ to China. After a short visit in Japan they arrived in Hong Kong on September 24, and after about two months at the coast proceeded to the interior of South China.

Miss Ethel Mattley joined them in South China in 1926. Brother and Sister Lewis T. Oldom joined them in the fall of 1927. The entire group then made their headquarters at Canton, a city of a million people.

As Brother Benson and Brother Oldham increased in a knowledge of the customs and manners of the people, their opportunities increased. The

Chinese people, were easily approached and ready with an interest to study the claims of the gospel. By 1930 more than two hundred people had been baptized.

Christian literature in the Chinese language then became essential in order that these people might be sufficiently grounded in a knowledge of the truth and in order that they might have material for effectively advancing the gospel among their own people. Accordingly a series of tracts were prepared in the Chinese language. Several booklets were also published and a monthly magazine was started. Larger publications were also undertaken. The first volume of "Sound Doctrine" by Nichol and Whiteside was translated and published in Chinese. McGarvey's "Commentary on Acts" was also translated and published. The Bible was available in Chinese through the efforts of both the British and the American Bible societies.

THE CANTON BIBLE SCHOOL

The secret of successful missionary work in any field depends upon the development of native leadership. But the development of native leadership in a heathen community is a very difficult task. A heathen background is not a ready screen for the painting of Christian standards. It takes time to remove superstition and fear and to develop a knowledge of God and enough faith in God that one can become a ready Christian leader in a heathen community. Much teaching is necessary.

Accordingly Brother Benson founded in 1930 the Canton Bible School. Only a dozen students entered for the first term. The school grew however with each passing term until enrollment passed fifty in 1936.

A location was purchased outside the city limits of Canton and a two-story brick building was erected for the Bible School in 1934. The value of the Canton Bible School property was about \$10,000 in American money. The curriculum included complete courses in both Old and New Testament church history, homiletics, logic and philosophy.

Brother Lowell Davis and Brother Roy Whitfield joined the workers at Canton in December of 1932. Sister Bernard and her daughter Elizabeth joined the group at Canton in 1934. Miss Ruth Gardner of California joined the Canton group in 1934 and became the wife of Brother Lowell Davis.

By 1936 there were two congregations of the church of Christ in Canton and three congregations in towns out from Canton and one in Hong Kong. The Canton Bible School with an enrollment of more than fifty was exerting a strong influence. Literature including the commentary on Acts, a magazine in Chinese and a variety of tracts was being distributed in many provinces. Inquires regarding the restoration of the New Testament order were being received from many parts of China. Apparently the work in that field was on the eve of tremendous growth.

Brother Benson with his family returned from China in 1936 to accept the presidency of Harding College. The missionary force was strong enough in Canton that this was not expected to affect the development of the work in South China. However the Japanese invasion

in 1937 immediately and seriously blocked the progress of the work in that field. When the Japanese entered the city of Canton, the Chinese brethren were scattered in all directions. The city was very largely destroyed and its population decimated.

At the request of the American consulate the entire missionary force left Canton while the city was being bombed by Japanese planes. The Oldhams, the Whitfields and the Davises returned to America. Sister Bernard and Miss Elizabeth remained in Hong Kong, the British Crown Colony, which is off the coast of South China.

Brother Davis received his Bachelor's degree from Harding College upon returning to the United States after the Japanese invasion. Then he and Sister Davis returned to South China in 1940 and are now living in Macau, a Portuguese colony adjoining the coast of South China at a distance of about seventy-five miles from Canton.

Brother Davis has been joined at Macau by H. K. Leung, former dean of the Canton Bible School, and by So Tin Wong, former publisher of the Canton magazine and assistant in the translation of McGarvey's "Commentary on the Book of Acts", etc. These two brethren are genuine Christian gentlemen. They are gifted, energetic and devout. Both of them have their families with them at Macau. Brother Leung has three sons and Brother So has two sons.

Brother Davis has rented a building and has reopened the Canton Bible School at Macau. He has already baptized a number of people there and has also contacted a number of former Canton Christians.

Miss Elizabeth Bernard has adopted several Chinese children. She is rearing them with the hope that they may be of great service in the cause of the Master. After her departure from Canton she remained at Hong Kong until Brother Davis returned to Macau. Since that time her mother has returned to the United States and Sister Elizabeth has moved to Macau in order to be near Brother and Sister Davis.

V. Difficulties Necessary to Overcome

1. Language.

The Chinese language is tonal. Every word must be spoken in its own peculiar tone. This is the most difficult feature of the language. All Chinese words are monosyllabic, when one has mastered the tones the language come rapidly.

2. Climate.

The summers in China are long and hot and trying. The humidity is great—oftentimes as high as 95 percent and 100 percent of saturation in the spring of the year. The cities have no adequate sewer system and many places lie open for the breeding of flies and mosquitoes. Therefore greater attention must be given to guarding one's health.

3. Racial Prejudice

Racial prejudice is not great in China. The most common name

however for a man with a white face is "faan kwai" which being translated is "foreign devil". The grown people are too polite to use this title in the presence of foreigners but small children use it very commonly and apparently with absolute assurance that they have the proper title. This indicates the proud feeling of superiority which characterizes the people of China.

4. Cost of Living

The cost of living of Americans in China is about the same as in America. Milk, butter, cheese, baking powder, soda, white sugar and similar products must be imported if they are to be had at all.

VI. Present Needs

Brother Davis and Miss Bernard have adequate support for their own personal needs, but additional funds are needed for the expense of the Bible School work, for publications in the Chinese language and for traveling expenses in connection with the preaching of the gospel in neighboring communities.

VII. Special Opportunities

Previous to the present decade 85 percent of the Chinese have remained illiterate, unable even to read and write their own names. Missionaries have started schools to which all classes might have like opportunity. Those educated in the mission schools became the leaders in their own communities, the most public-spirited, therefore the most valuable citizens. So the government has recently begun sponsoring public schools. As education has spread the Chinese have become dissatisfied with their old religions: Confucianism, Buddhism and Taoism. The old temples have been allowed to go into disrepair. Government soldiers have been ordered to destroy many small temples. Many larger ones have been confiscated and turned into public school buildings. Many Buddhist monasteries have likewise been closed or turned into school buildings. Many of the high public Chinese officials make speeches against idolatry and order the destruction of heathen temples. So now there are the greatest opportunities that have even been available in China. The Chinese people are much more open to the gospel than they have ever been before. The present war restricts the liberties of missionaries, but with the closing of hostilities the Chinese will likely be more receptive than ever. Accordingly we should give every encouragement to the Bible School work Brother Davis and his Chinese associates are conducting at Macau and should help lay a strong foundation for an aggressive work in South China as soon as hostilities cease.

Korea

Foy Short

Korea is one of the eastern countries where teeming millions still live in bondage of desperate and hopeless heathendom. Of its twenty-five million inhabitants only four hundred thousand make any pretense at Christianity at all. And now, owing to the restrictive laws being enforced by Japan, even that small portion is in danger of dispersion.

Korea is one of the oldest empires of the east, and maintained its independence against Chinese and Japanese invaders until 1910 when Japan formally annexed the country as her colony; though that was not effected without severe opposition, the Koreans making full use of the mountainous terrain of their country, for Korea is an exceedingly mountainous peninsula.

The peninsula extends southward from Manchuria towards Japan. Its eastern coast is rough and rocky, the mountains in many instances rising right out of the sea. On the west coast the shores are long and sloping and often marshy. It is along the western and southern parts of Korea that the most fertile districts are found. A mountain range runs south through the entire length of the peninsula, dividing it into two unequal parts. Between this range of mountains and the eastern coastline there is a narrow fertile strip of land which is very difficult of access. Being such a mountainous country, there are few navigable rivers, and as yet roads have not been among the thickly populated western and southern districts.

This land which is six hundred miles long, has an extreme breadth of one hundred and thirty-five miles and an area of eighty-six thousand square miles, which includes some two hundred islands dotted around the coasts. The majority of the islands are small and uninhabited, being in most cases mere rocks rising out of the sea. The most thickly populated areas are those in the south and west, where is found the most fertile soil and the best climate.

The population of Korea, numbering twenty-five million, is homogeneous, there being little emigration except in the case of native Koreans emigrating to Siberia and China in order to escape the harsh treatment of the Japanese. The chief industry is agriculture, rice being the main crop and their staple food. However since Korea has been annexed by Japan the ownership of all the richest lands has passed into Japanese hands, as well as the ownership of most of the important businesses and industries. The monetary system has of course been re-organized on the Japanese currency basis, the monetary unit being the Japanese "yen", which is equal to approximately twenty-six cents in American money.

Even under the repressive and exploitive Japanese regime two steps were taken for the improvement of the country: the establishment of many modern schools and the introduction of plans to open up Korea's vast mineral resources.

Due to the prohibitive laws passed by Japan, mission work in Korea has been forced almost to a standstill. Only native Koreans are still allowed to preach the gospel and even they are often times forbidden. White missionaries are looked upon with suspicion by the Japanese and at almost every occasion are barred from holding public meetings on any small pretext. Not only are the preachers barred from public speaking but the Shinto law has been adopted in Korea as in Japan. It is a law requiring all people to bow and render obedience to the Japanese Shinto or shrine. Thus far however it has not been enforced except in those parts where Christianity is most prevalent and the Japanese officials have become fearful that it is becoming too powerful.

Missionaries have to overcome not only these difficulties presented by the government but also the difficulties of transportation, communication and climate to face. These difficulties are exceptionally great where the population is most scattered. Owing to the exceedingly mountainous nature of the terrain there are very poor rail connections or motor roads. Travel is for the most part by carriers, pack horses or oxen. So it can be readily understood that the mails are slow and very liable to interruption, especially so during the three months of the rainy season, which takes on the nature of a torrential downpour. However the facilities for telegraphic communication are excellent.

A third source of difficulty is that of language. The Koreans have a peculiar language of their own which is hard to learn. However they do have only one language, which is in use throughout the country. Thus the prospective missionary is not faced with the task of learning several languages.

On the other hand there are many advantages awaiting the faithful and loyal servant of God who enters that field. The Japanese have begun an excellent system of education, so the missionary will be able to spend less time teaching school and more time preaching the gospel. Then too, in the most populous southern and western districts the climate is almost ideal for nine months out of the twelve. The remaining three are wet and hot and there is some slight danger from malaria.

One of the greatest advantages and a very encouraging sign is the fact that sectarian converts seem to be growing tired of their confused and conflicting doctrines and are showing a growing interest in the true gospel. In one group of seventy converts baptized, ten were sectarians and ten heathen. In that respect the future for the spread of the gospel is bright indeed.

There are two workers at present laboring in Korea, Brethren S. K. Dong and Moonsuch Kang. They are both native Koreans and are therefore particularly well fitted for the work to which they have dedicated their lives, because they understand their own people with their peculiar lan-

guage, customs and habits as no foreigner could do.

Brother Dong was originally a Methodist convert, and as such was sent to America for an education. As a result of persistent study and open-mindedness he finally decided that the Christian Church was closer to the truth as taught in the scriptures than the organization with which he was affiliated. So he joined the Christian Church and was sent by them to Cincinnati to complete his education in their college there. However while in Cincinnati he met some loyal preachers of the church and was converted to the plain New Testament pattern of Christianity. He then set about preparing himself to be a minister of the gospel.

Thus in 1930 he was sent back to Korea to offer salvation to souls in darkness. By 1938 he had been instrumental in establishing four churches, three of which were almost entirely self-supporting. Since that time a fifth church with a membership of thirty-five has been established. This small congregation has bought a small thatched house for fifty-five dollars. They paid twenty-five dollars to have it repaired and are now finding it a very satisfactory place for worship.

Brother Kang* had been sent to Vanderbilt University in Nashville, Tennessee, for an education, but while he was there he was converted to the gospel, and so left there to go to Freed-Hardeman College for study and training in preaching. He returned to Korea in 1936 and began his work at Ulsan. He remained there until April of 1937 and then moved to Seoul, the capital of Korea. There have been six new congregations established as a result of his labors, four of them in and around Ulsan and the other two in Seoul. Two of the congregations have their own meeting-houses and four of them meet in rented houses.

Brother Dong is engaged solely in evangelistic work and is laboring gallantly to extend the borders of the Kingdom among these twenty-five million people. He has many difficulties to overcome, the greatest of which is the hostile attitude of the Japanese government. He needs help and support. Those millions of people are in peril of losing their souls.

An opportune opening has been unconsciously made by the Japanese whereby foreign missionaries can gain the confidence and love of the people. All the Korean physicians have been drafted by the Japanese government into military service. As a result there is a dire shortage of medical assistance. A missionary with medical training would be able to help heal the bodies of the suffering, thereby winning their gratitude and confidence and eventually being enabled to heal their souls. Christ said, "GO!" The heathen say "COME!" As loyal servants of the Master, what is our reply?

Recently radio reports indicate that Christian missionaries and workers are undergoing severe persecution, sometimes even unto death, at the hands of Japanese nationals. Let us pray for them, remembering the promises for those persecuted (Matt. 5:10-12) and that "the death of the martyrs is the seed of the church."

(*)Deceased, May 28, 1941.

India

Eldred Echols and James A. Johnson

DESCRIPTION OF THE FIELD—India is a great territory of 1,353,364 square miles bounded by the lofty Himalaya Mountains on the north, Burma on the east, Afghanistan and Baluchistan on the west and the Indian Ocean on the south. In form it is a triangle with one side bounded by the Arabian Sea, the other by the Bay of Bengal and the base marked by the great Himalayas and the Indus, Ganges and Brahmaputra rivers.

Topographically India is greatly varied. The northern mountain range descends by successive slopes to the elevated plain which slopes down to five or six thousand feet before reaching the west coast. Here there is a sharp drop to the sea itself over a narrow strip of 40 to 70 miles in width (on the west) as Cape Cormorin. The Eastern Ghats descend less suddenly and are not so precipitous.

The portion of India watered by the Ganges River and its tributaries is by far the most fertile and consequently has a much denser population. The state of Bengal alone supports 51,000,000 of India's 360,000,000 population on its rich Gangetic plain. Recently much has been done by the British government toward irrigating some of India's arid terrain, especially in the Indus plain region.

The climate of India is as varied as its peoples. The rainfall in Khasi hills of Eastern India averages 500 inches per year and is heavy in all the strip of low country beneath the Ghats. At Agna and Delhi the rainfall is only 30 inches, and the average difference between the northern and southern borders of the Gangetic plain is 15 to 25 inches. The mid-west portion of the great northern plain is very arid and sometimes does not have one drop of rain during an entire year. In the Northern Punjab however rain is more frequent. India is watered for the most part by the southwest monsoon, which blows from April to September.

During the hot season (from March to June) the temperature sometimes soars to 125 degrees in the shade in northern Sind. The temperature in northern India varies greatly from season to season but in southern India it remains almost constant the year around. In Calcutta the mean annual temperature is 79 degrees with a range from 50 degrees to 85 degrees F; in Bombay the mean annual temperature is about 82 degrees with a range of ten degrees; in Madras the mean is about 84 degrees, and the range 7 to 8 degrees.

Politically India is divided into seventeen provinces and twelve states and agencies, all of which are more or less directly responsible to the British crown. Ethnologically India is composed of Aryans and the native tribes: Bhils, Catties, Coolies, Gonds and so forth. These people

speak 222 different dialects, though there are less than ten chief vehicles of thought. The chief languages spoken are Hindi (by 98,000,000 people), Bengali (48,500,000) and Punjabi (16,000,000 in the north, Marathi (20,000,000), Gujarati (11,000,000) and Oriya (10,000,000) in central India and Telugu (23,500,000), Tamil (18,000,000) and Kanarese (10,500,000) in the south.

DIFFICULTIES TO OVERCOME—At the head of unfavorable conditions in India for missionary work stand heathen religions of which there are not a few. The most important in order are Hindu (239,195,140), Mohammedan (77,677,545), Buddhist (12,786,806), Sikh (4,355,771), Jain (1,252,105), Parsee (109,752).

Next in the ranks of hindrances would probably be disease. Cholera, that terrible disease which is borne by water, flies or contact, has its home in India. In 1918 the annual mortality rate from cholera in India was 500,000. The utter lack of sanitation in India permits the prevalence of this disease. Malaria and the bubonic plague are two more terrible scourges that strangle the people of India and present a discouraging threat to the prospective missionary.

HISTORY OF MISSIONARY WORK IN INDIA—At the present time, the churches of Christ in the United States have no missionaries in India. Several men have been sent in the past, but they are not working in India now. One returned because of ill health, most of the rest have wandered off with the denominations, fallen to the lusts of this world or the like.

However the churches of Christ in Australia have succeeded in establishing a work in the Poona District which is located near Bombay. Hospitals have been constructed to care for the missionaries when they need medical attention.

One encouraging fact is that mechanical instruments of music are not used in the worship in India. Most of the Australian congregations do use the instrument, but the Indians cannot because they have only three notes in their musical scale.

PRESENT OUTSTANDING NEEDS—The crying need is for churches in the United States to send to India preachers who are well grounded in the faith and who have studied the language and customs of the people. Churches in this country must support the missionaries because they cannot work for a living in India without losing caste and thus spoiling their influence.

OPPORTUNITIES AND ADVANTAGES—On the other hand India presents some extremely favorable aspects in regard to its evangelization. The people under the leadership of educated Hindus are beginning to rebel under the load of caste and are looking to the new religion which offers a promise of a better life. When they wish to exalt Mahatma Gandhi they do not say, as would ordinarily be supposed, "He is like Vishnu" but rather, "He is like the Christ." The readiness of the people to accept Christian teachings is evidenced by the rapid progress of the denominations during the past decade. In many cases entire villages have responded to the teachings of missionaries and all the educated populace is becoming more or less "Christ-conscious" due to the superiority of His philosophy to

that of their ancient oriental teachers.

Another promising factor is the development of the railroads. Now the traveler can go to the most remote corner of India over 43,128 miles of tracks. Communication is no longer a great problem for there are 24,084 postoffices and 13,416 telegraph offices.

India has her share of modern cities which differ in no essential respect from the cities of the New World. Calcutta, on the Hugli River in the Bengal Presidency, has a population of 1,465,000; Bombay on the west coast has 1,161,000 people. Modern hospitals and schools stand in contrast to the trackless jungle that India is in the popular mind. It is in these centers, which are entirely livable, that our missionaries should go first.

With all things considered, India has as many advantages to offer as she has disadvantages, and as the living expenses of a missionary would be comparatively low there, the next few years should, and we earnestly believe will, see the gospel of Christ carried to India's teeming millions who have never named their Lord.

Africa

Foy Short

It is not until fairly recent years that the heart of Africa has been explored and opened up to civilization. There were three kinds of natural barriers that, until overcome by the inventions of science, prevented travelers from penetrating into the interior. First there was the tremendous Sahara Desert completely blocking all travel southward into the country from the northern coasts. Secondly, interior Africa is a plateau separated from the coastal regions on the east, south and southwest by ranges of high rugged mountains. The plateau then slopes down to the swamps and jungles of west central Africa and the desert of northwestern Africa. These two natural barriers, the desert and the mountains, were sufficient to deter most early explorers. But there was still another obstacle which proved too much for the most intrepid adventurer. Malaria carried by the little mosquito made life impossible except for the native Bantu races.

However through the efforts of such men as Livingston, Stanley, Speke, Baker, Mungo Park and others the mountains, deserts and diseases of Africa were conquered and a way was opened for messengers of the gospel to enter Darkest Africa. It was the missionaries who opened up Africa and blazed the trail for the settlers who followed. Fortune hunters and empire builders were not far behind the missionaries though, and there ensued what is known in history books as "the Scramble for Africa." That scramble is continuing even to the present day. At the outbreak of World War II Great Britain controlled a strip of territory extending from the southern tip of Africa to Egypt on the northern coast. This territory included the Union of South Africa (with the protectorates of Southwest Africa and Bechuanaland, Southern and Northern Rhodesia, Nyasaland, Tanganyika, Kenya, Uganda, British Somaliland, Anglo-Egyptian Sudan and Egypt (though Egypt was nominally completely independent). Then on the west coast Britain owned Nigeria, the Gold Coast and a few other small colonies. France owned French Morocco, French Northwest Africa and French Equatorial Africa. Belgium had taken possession of the Belgian Congo, which lay in the rich basin drained by the Congo River. Portugal had obtained two large tracts of territory for herself, Portuguese East and West Africa. Italy had taken possession of Libya, Eritrea, Italian Somaliland and had just recently seized a hitherto independent state, Abyssinia. The large island lying off the east coast of Africa, called Madagascar, was a French possession. Spain held two or three small strips of territory on the northwestern coast.

Let us now undertake a study of these various states that comprise the field of Africa. The first missionary work ever done in Africa by the church was done in the northern countries of Ethiopia (Abyssinia), Egypt and Cyrenaica (what is now called Libya). The early Christians spread the gospel throughout these regions. However the churches gradually apostatized and their religion became mixed up with heathen practices. Nothing has been done since that time to restore the church in those regions. The result is that today the religion of the natives of Libya and Egypt is generally Mohammedan while in Ethiopia is found a degenerated, paganized religion suggestive of Judaism.

Various denominations have tried during recent years to establish their causes in these three countries, but have been very unsuccessful in Egypt and Libya because of the fact that the Mohammedans are exceptionally hard to teach. In Ethiopia however the people were found to be more susceptible to teaching. As far as I know there are no native or European ministers of the gospel in those lands and there are no ministers there at all from the churches in the United States.

In Ethiopia the greatest difficulties to be overcome by the missionaries entering the field would be the learning of the language; obtaining the consent and co-operation of the government of the land which, though it does not prohibit missionary activity, does not exactly encourage it; and thirdly transportation and travel problems. The country is very mountainous and heavily timbered, roads are either poor or else non-existent. Prospects for missionary activity there are nevertheless very encouraging. The natives are getting disgusted with their corrupt and obviously pagan form of religion and readily accept Christianity with its ideals of purity and honesty. Besides that the natives are becoming extremely friendly toward the Americans and British who have driven the Italian invader out of the land and restored its independence.

The greatest difficulties to be encountered in Libya and Egypt are the languages and the fanatical loyalty of the people to their Mohammedan religion. A preacher would first have to live among the people, learn their language and their ways and become one of them as did the famous 'Lawrence of Arabia'. Then having gained their confidence it would be possible to gradually teach them and wean them away from Mohammedanism. Such a task would probably be one of the hardest that a minister of the gospel could possibly undertake.

The same situation is found in all of North Africa until you come to French Equatorial Africa and British Northeast Africa. In these territories are found the most northern portions of the African negro race. Throughout the entire part of Africa where the Negroes are found the outstanding problems are the same. First of all there is the matter of language. There are hundreds of different tribes and each tribe has its own separate and distinct language which the missionary must learn before he can reach the people with his message. The next problem is that of transportation. Most of Africa is as yet undeveloped and is consequently very poorly provided with roads or railways. This is especially true in the

regions where the Bantu (Negroes) are found. Of course these difficulties in transportation make it difficult to obtain supplies besides making travel slow and uncertain. The difficulty with which supplies are obtained is itself an important factor in preventing the next problem, that of disease, from being satisfactorily solved. There are few if any diseases now that cannot be prevented by the facilities offered by scientific medical research. The difficulty is to obtain and keep a sufficient supply of the necessary medicines. Needless to say, there are exceptions and variations to the above statements in almost any section of the country, and besides that each section will have additional problems peculiar to itself alone. For instance the Portuguese government being under Catholic control has forbidden the entry of Protestant missionaries into either Portuguese East or West Africa. On the other hand in the Belgian Congo the government is friendly, its many rivers provide an excellent means of travel, but the country is mostly low-lying tropical jungles which are extremely unhealthy.

The southern part of Africa, the Union of South Africa, is the section that would offer the least number of physical difficulties. It has a healthy moderate climate, is well provided with roads and a good postal service and all the Europeans (white, who compose about half the population) speak and understand English. The only difficulty that would be encountered there would be the opposition of the denominations, most important of which is the Dutch Reformed Church.

Summing it all up, the missionaries going to Africa must be prepared to face three main problems, (1) that of learning a new language, (2) poor and often times non-existent transportation and (3) danger of diseases due to the climate. A fourth problem, which however is not peculiar to Africa alone is the difficulty of teaching people and drawing them out of their traditional religious beliefs and practices.

The Church in South Africa.

About 1880 the church was first established in Cape Town, South Africa. A number of Christians had settled there having come from England, Australia and New Zealand. Among this number was a young man by the name of John Sherriff. He was a stone mason by trade, and had come to South Africa to prospect for gold. He lived for a time in Cape Town and helped to establish the church there. Then he moved on up north to Kimberley and then Johannesburg and thence to Bulawayo, Southern Rhodesia in 1898. He continued to work and preach wherever he went, and as a result churches were established in Kimberley, Johannesburg and Bulawayo. (The churches in Kimberley and Johannesburg have since died. From the beginning they were faced with grave difficulties, lacking efficient leadership. Thus when Jesse Kellums, a Christian Church evangelist, came to South Africa these churches were swept into digression and not long after that broke up completely.)

It was while Bro. Sherriff was living in Bulawayo that he conceived the idea of establishing a school for the purpose of teaching the natives (Negroes) to read and write so that they could study the Bible for

themselves and teach their own people. This he did, establishing a mission station on the outskirts of Bulawayo, called Forest Vale. That work is being faithfully carried on at the present time by Sister Sherriff and her married daughter Theodora—Bro. Sherriff died in 1938. As a result of this work begun at Forest Vale native preachers went out proclaiming the gospel and establishing churches among their own people in the district around Bulawayo, some even spreading so far as the M'rewa district in the eastern part of Southern Rhodesia, about 380 miles from Bulawayo, and others still farther on to Nyasaland and Northern Rhodesia.

Seeing the interest that was shown by the natives in the church in Nyasaland, a number of missionaries came out to the country from England. Among these were Miss Bannister and Brethren Grey and Hollis. The church is still growing there, although its short life in that section has been beset by many sore trials and difficulties. The inclination toward digression has been one of the chief problems there.

In the meantime a number of missionaries were sent out from Australia and New Zealand to aid Bro. Sherriff in his work in and around Bulawayo. Brethren Mansill, Bowen and Phillips with their families, established new mission points, the most important of which were Entibi and Dadaya. These brethren, in spite of the fact that the churches in their homeland have gone digressive, still hold to the New Testament form of worship. Bro. Phillips and family have since returned to New Zealand. Bro. Mansill died a number of years ago, but Sister Mansill, her daughter Hazel and the Bowens are continuing their work in that field. There are three other families that have done as much as any others for the cause in Southern Rhodesia. They are the Hadfields, both father and son, J. Claassens and Bertie Parks families. Of course there are many others who played their part as Christians just as faithfully as these, but time and space will not permit mentioning all of them.

In 1927 Bro. Sherriff moved to the M'rewa district to establish a training school there for the natives. One of the converts he had made at Bulawayo, Jack M'zilwa by name, a native of this country, had returned to this section that he might teach his own people. He had established two congregations, one at Wuyu Wuyu which at this time had about 200 members and one at Makundi which had about fifty members. Bro. Sherriff, working with Bro. Jack and the brethren, established what became known as Huyuyu Mission. In 1930 the W. N. Shorts arrived at Huyuyu to assist Bro Sherriff whose health was failing, and in 1932 Bro. Sherriff had to leave the place permanently and go to the coast to recuperate, his health having broken down completely, largely due to overwork! He was eventually able to return to Forest Vale at Bulawayo where he continued his labors until his death in 1938.

Bro. Sherriff was the pioneer of missionary work in Africa. He was a faithful soldier of the cross who gave his all in the establishment of the cause in a dark and needy field.

My father, W. N. Short, continued the work at Huyuyu until 1935 when he moved thirty-five miles away into the Macheke district leaving

the natives to carry on the church work at Huyuyu alone, a task they were well able to do, having a score or more of able leaders and a total membership of about 300. In the Macheke district a work was begun by Bro. Short among the white farmers and in co-operation with two native preachers, Bro. Goliath of Salisbury and Bro. Mirimi, among the natives of the district. As a result of this work there is a native congregation of approximately fifty members, and there are about fifteen white members although some of them do not live in the Macheke district.

In 1931 Bro S. D. Garrett and family arrived in Salisbury and located with the Shorts and Sherriffs at Huyuyu until 1932 when Bro. Garrett moved to Salisbury to help the native brethren who had established a congregation there under the leadership of Bro. Goliath. The congregation grew and other churches were established at such points as Shamva, Sinoia, Gatooma. In all there were some ten or twelve congregations established. At the end of 1940 Bro. Garrett and family returned to this country.

In 1940 Bro. W. N. Brown came to Southern Rhodesia to the Macheke district to establish a training school for the natives. This he did at a place called Nhowe Mission. He reports that the work there is progressing very favorably.

As yet only one mention has been made of the work that has been done in Northern Rhodesia, and yet this colony probably offers the most promising prospects of growth and development of all. In 1921 the Short family arrived in Bulawayo and spent a year there with Bro. Sherriff. Having become adjusted to the country and people, they moved to a place about twenty-five miles northwest of Livingstone, Northern Rhodesia, which was called Sinde Mission.

The church had originally been established in this region by Bro. John Sherriff and Bro. George Hollis. But these two men were located at Bulawayo, about 300 miles distant, and so were unable to be with, encourage and teach the young church as much as was necessary. So Bro. Short established a training school there for the natives and in 1923 Bro. Ray Lawyer and family arrived to help in the work. In 1926 Bro. J. D. Merritt and family arrived and in 1927 Bro. Geo. M. Scott and family joined them. Bro. Lawyer and Bro. Merritt then moved about 150 miles farther north where they established a mission station which they called Kabanga Mission. But soon after the work was started Bro. Lawyer was accidentally killed. Sister Lawyer returned with their children to Sinde to work with the Scotts while Bro. Short went to Kabanga to help Bro. Merritt establish the new work.

In 1928 Bro. Short and family with Sister Lawyer and her children returned to the United States. Sister Lawyer is still in the United States teaching in Abilene Christian High School, Abilene, Texas. She plans to return to Africa as soon as her children have completed their education. Her eldest daughter Jeanne, is also planning to spend her life in that country laboring in the same cause in which her father lost his life.

In 1929 both the A. B. Reese and W. L. Brown families arrived in

Northern Rhodesia to help the Merritts and Scotts carry on the work there. Since that time the J. C. Shewmakers and Alvin Hobbys have gone to Northern Rhodesia and are working with the others. Other recent arrivals are Sister Rowe and Bro. Orville Brittel. The latter made his way to Africa at the age of eighteen, and that without any promise of financial support from any person or church. He did not have sufficient money to pay his fare across the ocean, so he got a job on a ship and worked his way across. To him the great commission was a command and not a mere expression of some whim of the Lord's, as so many people indicate by their lives that they believe it to be.

The training school at Kabanga has since been moved to Namwianga, a place about forty five miles distant from Kabanga.

So far the discussion has centered around the missionaries sent out by the churches in the United States. But credit for the spread of the gospel among the natives is also due to the native preachers. Men like Peter Mesiya, Kamboli, Mulele, and many others in Northern Rhodesia have dedicated their lives to the task of sowing the seed of the Kingdom. These were young men who came as students to the training schools operated by the white brethren, and then having studied the Bible and learned to preach they went out among their own people, oftentimes at their own expense, preaching, teaching and establishing congregations. The same thing has been done in Southern Rhodesia by such native men as Daniel (now dead), Jack M'zilwa, Peter Ndlukulu, Zuma, Godi, Mirimi, Jack Muziwazi, Penny, and numerous others; similarly in Nyasaland native preachers like Frederick and others whose names are not known have held on high Christ the light of the world.

Such is the account of the past and present work of the church in Africa. The need here, as in every other field, is for preachers and more preachers, and still more preachers. The hem of the garment has scarcely been touched in Africa. Of its 145 million inhabitants those reached with the gospel would number only a few thousand. The preachers need not all be orators. In fact the greatest need is simply for teachers. It has been proved by actual experience by those in the field that the best way to reach the natives is through preachers of their own race. Thus the need is for teachers to establish schools and train the native men to go out and preach to their countrymen, and train the native women to be faithful Christian wives. In this way we too can obey Paul's injunction to Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Tim. 2:2.

Information supplied by: Jeanne Lawyer, Jimmy Scott and Foy Short.

The British Isles

John Straiton — 1919

The British Movement does not owe its origin to any one man. About the end of the eighteenth century a few persons here and there were groping their way towards a return to the faith and practice of Christ and the apostles as recorded in the New Testament

The church at Rose Street, Kirkcaldy, Scotland, claims to have been formed in the year 1798. I do not think that there is any question but that the church at Kirkcaldy has been in continuous existence from that time till now, and they have observed the weekly breaking of bread and have occupied other distinctive New Testament positions.

In 1819 at Coxland, a small place in North Wales, there was a small body of believers who were led to a fuller knowledge of the truth by John Davis who a few year later was instrumental in planting churches at Chester and Mollington

In March, 1835, a Mr. Jones began the monthly publication of the **Millennial Harbinger** and **Voluntary Church Advocate** for the purpose of republishing and circulating among the Scotch Baptist Churches, of which he was a member, the writings of Alexander Campbell and other writings of the Restoration Movement.

In March, 1937, there appeared the first issue of the **Christian Messenger and Reformer** edited by James Wallis of Nottingham. This paper has continued unto the present day.

There was in Dundee, Scotland, in the year 1839 a congregation known as the United Christian Church and having a membership of about three hundred. Its minister, who was destined to exert great influence on the churches of the Restoration, was George C. Reid.

Convinced of his error, Mr. Reid was baptized and a short time later immersed twenty-two in the River Tay under a starry sky. These formed the church of Christ in Dundee which still exists as a faithful and loyal congregation. Mr. Reid soon became engaged in active and arduous evangelistic service both in Scotland and England. He was the first evangelist of the primitive gospel in the British Isles.

In response to an appeal a general meeting of the brethren was held at Edinburgh, Scotland in August, 1842. At that time some fifty churches were known. These had a membership of about 1,300 giving an average membership of only twenty-six.

In the same year David King was baptized. Of all the writers and preachers which the homeland has had no one has exerted a greater influence or been more faithful to the truth than David King.

In 1847 Alexander Campbell visited Scotland and England. Although

good halls were occupied and some considerable audiences assembled, additions were small, owing to the different conditions, politically and religiously, between his country and this.

The annual meeting has met every year from 1847 down. The meeting is open to all brethren and is without authority of any kind.

In 1875 the Foreign Christian Missionary Society of America sent out Mr. H. S. Earl who began the digressive invasion of the British Isles. In the first sixteen years the British movement numbered eighty-one churches with over two thousand members; at the end of forty years the imported digressive movement had only about sixteen churches with less than two thousand members. The effort to get together the two groups of churches continued till 1917, when fifteen churches of the Christian Association (the American group) with 1,341 members became identified with the churches of Christ which co-operate for evangelistic purposes only.

And now in conclusion let me give a brief statement of the present (1919) strength of these churches. There are now 208 congregations on the list of co-operating churches which report a total membership of 16,437. They raised for foreign mission work during the twelve months ending June 30, 1918, the sum of over twelve thousand dollars or about 75 cents per annum per head. They sustained about twelve white workers in India, Siam and Africa.

* * * * *

The above was written in 1919, not in 1942.

To span the years between we quote from the October, 1941, issue of **The Scripture Standard**, pages 145 to 147 (The first three pages of the issue), from an article entitled "Driving the Wedge In."

"Once Churches of Christ in Britain were a happy united people. Wherever you went, there was the same fellowship, the same simple memorial feast, plain Gospel message, and plea for unity on the New Testament basis. But what a change now Loyal members visiting some churches are shocked and grieved to find 'the Pastor' or 'Minister', the organ, and a service more like that of the Anglo-Catholics than that of a New Testament Church. Much of what is called worship today is not worship, but is theatrical, affected, and empty.

"For these departures and innovations, which have divided the Churches, no Scriptural support can be produced. . . .

"At the recent Annual Conference of Churches of Christ, held at Ulverston, the wedge was driven further in. It was agreed, not without opposition, to apply for 'affiliation to the Free Church Federation Council'"

In this Free Church Federal Council "it is claimed that 'denominational loyalties are neither submerged nor disregarded.' Of 'the Annual Meeting' it is said, 'This should be a convincing demonstration of our faith and fellowship.' As the Federal Council is composed of Baptists, Congregationalists, Methodists, Presbyterians, Moravians, and others, and now Churches of Christ are to be added to 'the Constituent Denominations,' we

wonder just how this 'convincing demonstration of our faith and fellowship' will be made manifest. . . .

"Happily . . . this 'was not adopted in the brotherhood when the Richmond Convention passed it; it will be adopted only if and when the individual congregations acquiesce and adopt the proposal.' So in Britain, each Church is free and independent. They are not bound by decisions of annual conferences which do not represent, and have no power to legislate for, the Churches. Because 'it was evident that a considerable number of members and Churches had not taken the matter seriously,' the Annual Conference at Ulverston decided that 'Report of Commission on Ordination' 'lie on the table for one year,' and that 'a copy be sent to each Church.' We sincerely hope that the report will be read by the Churches; and that they will reject proposals which, if adopted, will create a clerical caste, and rob Churches and preachers of freedom. It is another of those schemes, of which there have been so many, to bring Churches of Christ into line with sectarian bodies, that they may be recognized by, and stand well with such. Like ancient Israel, instead of influencing those around, Churches of Christ have been influenced by them, and so the salt has lost its savour.

"And with all the frantic efforts made to speed up progress, and to stand well with others, Churches of Christ are rapidly losing ground. Twenty years ago 191 Churches reported a membership of 16,068; this year the figures are 150 Churches and 14,303 members. If anything like discipline was exercised in the Churches, and actual membership given, the figures would be infinitely worse than they are.

"The further the wedge is driven in the greater will be the decrease, not only numbers but, what is far more important, in spirituality and loyalty to the things for which Churches of Christ profess to plead. That unity is essential to success was made clear by our Lord, when He prayed, 'That they all may be one . . . that the world may believe,' and real lasting unity can only be attained by a complete return to the simple faith and order of the New Testament Church."

So we see the same peril in the British Isles that threatens Australia and it is destroying the unity and healthy active life that is inherent in the true church. Just as America is at present giving aid to both England and Australia, and giving it without stint for we realize that their destruction means ours, so at this time the churches of Christ in America should give unstinting aid in prayers, workers and support to the cause of the churches there, for we are all one, "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." (I Cor. 12:26, 27). "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2).

Continental Europe

Jim Bob Jarrell

True Christianity is practically unknown today in Continental Europe a land concerning which we read every day in our newspapers and concerning which our radios bring us constant news. We are better acquainted with some of these countries than we are with almost any other country outside of our own United States. We talk about the nations of Continental Europe very frequently but not in connection with evangelism. Why?

Let us make a survey of these countries. What has been done to bring to the Continental Europeans the true gospel?

The Lord's church was introduced in Continental Europe a long time ago. When the church was established in Jerusalem on the first Pentecost after Jesus' resurrection, there were present "sojourners from Rome" (Acts 2:10). From what evidence we have it seems probable that some of these became Christians while in Jerusalem, and on returning to Rome started a local church in that city. At any rate, when Paul wrote a letter to the church in Rome about 58 A. D., there was a rather strong band of Christians in the city. So then we say that the first known missionary work in Continental Europe was probably the work of Christians in Rome.

To the Apostle Paul and his companions goes the credit for most of the success in the further planting of the gospel in Continental Europe. While he was in the midst of a great work in Asia Minor, he saw a vision—"a man of Macedonia standing, beseeching him, and saying. 'Come over into Macedonia and help us.' " (Acts 16:9). Without hesitation, Paul, together with Silas, Timothy, Luke and possibly others, set sail from Troas, and having landed in Europe, began working, first at Philippi, in what is now Greece. The story of their efforts in these regions is well-known—their work in Thessalonica (now Salonica, a city of 80,000 people), Berea (now Verrica, population 6,000), Athens, Cenchrea, Corinth.

All this occurred in the first century. Today, so far as we know, those very regions which Paul and his companions visited are without knowledge of the church of Jesus as it existed in the time of Paul.

The evangelization of Continental Europe is perhaps impossible until the present upheaval is over. However when the strife has subsided and peace is restored that section of the world will be among the most fertile for the good news, for the people will be tired of their old ways. They will be searching for a sure foundation on which to build their hopes. More than 400,000,000 people without the true way! Can we fail them?

But let's take a closer look at the field. Let's study the various nations in Continental Europe. The present crisis makes boundary line indefinite for such a study, but we can base our inspection somewhat on pre-war conditions.

FRANCE

France (that is, pre-war France) is composed of 42,000,000 people. There are sixteen cities with populations of more than 100,000. Paris has nearly three millions.

Roman Catholicism is the prevailing religion, but there are more than 1,000,000 Protestants. Religious liberty prevails; however religious groups are not allowed to organize public schools except in special instances. Illiteracy is negligible. The French language is taught in many of our high schools and practically all our colleges. In fact many members of the Lord's church are studying French at this time. Why not master the language and determine to give your life to telling the good news to the French people?

In France as well as in Belgium and in the French speaking Cantons of Switzerland there is a group known as the **Association des Eglises Chretiennes Evangeliques**. They are called **Baptistes**, not that they want to be called such, for they desire to be known only as Christians. According to the best information at hand the association came into existence as a result of a split among the French Baptists caused by looseness in both teaching and practice among some of the churches. The group believes in "the independence of each church"; they "refuse to bear a denominational name"; they "seek to be guided strictly by Holy Scripture"; they immerse believers; they "observe the breaking of bread on the first day of every week"; they "protest strongly against modernisms"; they "have a plurality of elders in each church"; and they practice mutual ministry. In 1937 it was reported that there were two of these churches in Paris, "one at rue de Naples near Gare St. Lazare and the other at rue Sevres on the South side of the Seine. A third congregation meets at Colombe a short distance to the North of the city." The total membership of the entire association is less than 2,000.

Brother John Straiton tells of having preached a sermon in France many year ago with the aid of an interpreter.

GERMANY

Germany is the predominant nation in Continental Europe. It is twice the size of the state of Arizona and is composed of close to 80,000,000 people. (This does not include Bohemia, Moravia, Slovakia, and German Poland.) Are these people to be denied the Lord's message?

Germany has often been the center of reforms. It was there that Luther revolted against the ritualistic Roman Catholic religion. Also Germany has been the hotbed of "rationalistic" theories. Certainly these people can be influenced by the plea to restore Christianity as it was in the first century.

The German government collects church taxes and proportions the money collected to the various churches. The clergymen of all the

churches are supported by the state. Recently there have been threats that the government will discontinue payment of these taxes to the churches.

Approximately 60% of the people are Protestants; the remaining 40% are Roman Catholics. During the last few years the Roman Catholics especially have undergone persecution at the hands of the state. All religious bodies are suffering somewhat.

Germany has many cities of more than 100,000 people. It is a nation very thickly populated. The nation is modern. The climate is rather mild. The evangelist will find no handicap due to illiteracy among the people. The German language is a language that is taught in many high schools and colleges. Almost anyone has a chance to learn it.

Yes, there are difficulties in proclaiming the gospel to the German nation. But there are also advantages. Who will feel a personal responsibility to do the job? What about you, reader? After the war ends our debt to the real German nation will be greater than ever (Rom. 1:14). Let us love our enemies by proclaiming to them the gospel of peace (Matt. 5:44; Rom. 10:15).

ITALY

The region which is now Italy possessed the true gospel of Jesus in the first century, but now they have for centuries been in "the Dark Ages", spiritually. Italy is almost half the size of Texas, but it has seven times as many people as Texas—nearly one-third as many people as all the United States. The people are light-hearted and are lovers of beauty. Illiteracy is still a problem although much progress is being made in educating the people. Italy has come to be known as "Sunny Italy" because of its pleasant climate. Tourists often go there for pleasure trips. There are many large towns and cities, including Rome, the center of Roman Catholicism with a population of nearly 900,000. Naples and Milan are even larger than Rome. A vast majority of the people are Roman Catholics. Other groups are tolerated, however.

SPAIN

Paul the Apostle, when writing to the church in Rome, expressed a longing to preach the gospel in Spain. We cannot know whether or not this desire was fulfilled, but today, so far as we know, the truth is unknown there. In order to establish the church of Jesus in Spain the evangelist must deal almost entirely with Roman Catholics, for Spain is "the most Catholic country in the world." The Roman Catholic churches and clergy are supported by the state, although Roman Catholicism is no longer the state religion. Since 1910 the establishment of religious orders without the consent of the government has been illegal. Another obstacle is that there is a rather large percentage of people who cannot read and write.

Spain is about twice the size of the state of Oregon, and has about 25,000,000 inhabitants. There is a large rural population. The people are quick-witted and light-hearted. In each of the two chief cities, Madrid and Barcelona, the population numbers more than 1,000,000.

Who will carry out Paul's ambition to see the gospel preached in Spain?

PORTUGAL

The Portuguese are a serious, sober-minded, industrious and dependable people. Portugal is a nation that is slightly smaller than Indiana, and that has a population of more than 6,000,000. The climate is very temperate. The likely places to begin missionary work in Portugal are Lisbon (population 500,000) and Oporto (population 200,000). The Portuguese language is very similar to Spanish. Although Roman Catholicism is no longer the state religion, approximately 80% of the people are of that belief. Freedom of worship for all organizations prevails. Illiteracy is decreasing, but it is still a big problem.

BELGIUM

Belgium is more densely populated than any other country in Europe. It has 8,000,000 people, an average of 688 to the square mile. The people are chiefly Flemish, who are of German descent, and Walloons, who are of French descent. The Flemish, French and German languages are spoken. Illiteracy for those over six years old is less than 10%. The climate is temperate. Most of the people are Roman Catholics. Religious liberty is guaranteed. The government contributes to the salaries of ministers. In Belgium, as in Switzerland and France, there is a small group known as the **Association des Eglises Chretiennes Evangeliques** that has at least a large part of the truth.

THE NETHERLANDS

The Netherlands, a nation of nearly twice the size of the state of Massachusetts, has more than 8,500,000 inhabitants. Amsterdam, Rotterdam and the Hague are its largest cities. The people are noted for their cleanliness. The language, known as Dutch, closely resembles the German language. Illiteracy is almost unknown. The climate is disagreeable, being extremely humid and changeable, but the winters are not severe. All religious beliefs are tolerated in The Netherlands. The outstanding religious groups are the Reformed Church, The Roman Catholics and the Jews.

DENMARK

"The Christian Church" has done work in Denmark. Also the Scotch churches of Christ planted the seed of the gospel there many years ago, but this work was taken over by "the Christian Church." The Evangelical-Lutheran Church is the official national religion. However freedom of worship is permitted all other religious organizations.

The population of Denmark is 3,700,000. Its area is twice the area of New Jersey. Copenhagen, the principal city, has 840,000 inhabitants. The Danes are kind-hearted, honest and simple-minded and are noted for their hospitality. The Danes have a language of their own, almost identical with the Norweigian. Primary education is compulsory. The climate is temperate for a country so far north. At present Denmark is over-run by the Germans.

NORWAY

Since the spring of 1940, Norway has been under German domination. What will be Norway's status after the war cannot now be known.

Norway has nearly 3,000,000 inhabitants. It is approximately the size of the state of New Mexico. The climate is usually very cold. The chief city is Oslo—a city with a population of 250,000. Illiteracy among the people is negligible.

The Evangelical-Lutheran Church is the state religion. With the exception of the Jesuits, all other religious orders are free to worship there. Methodists, Baptists, and Roman Catholics have small followings there at present. It is reported that the churches of Christ in Scotland once did some work in Norway, but that this has since passed into the hands of "the Christian Church."

SWEDEN

Sweden's low rate of illiteracy is a distinct advantage to the person who desires to establish the true church there. The climate is favorable to health, even though it goes to both extremes. There are three cities of more than 150,000 inhabitants, Stockholm, the capital having more than 500,000. There is religious freedom in the land. However almost all of the more than 6,000,000 people are members of the Evangelical-Lutheran Church, which is the state church. The Roman Catholics, the Baptists, the Methodists and the Jews have footholds there.

FINLAND

Finland is slightly larger than the state of Montana and has a population of more than 3,500,000. There are few who can neither read nor write. The people are noted for their cleanliness and their love of freedom. The Finns have a language of their own—a highly developed language. The population is mostly rural. Helsingfors, with a population of more than 225,000, is the chief city. For many years the Finnish people have been devoted to the Lutheran religion.

ESTHONIA

Five-sixths of the people of Esthonia are Lutherans. However there is no state religion. Other important churches are the Greek Orthodox and the Roman Catholic. Freedom of worship prevails, but now that Esthonia is a vassal state of Russia, this freedom may be interpreted according to Russian ideas. Education is free and compulsory. There are several minority populations in Esthonia. The people have a language of their own. Illiteracy is not very widespread. The nation is composed of more than 1,100,000 people. The climate is distinguished by cold, raw winters and hot summers.

LATVIA

Latvia, approximately one-half the size of Alabama, has a population of almost 2,000,000. The Letts have a language of their own. The rate of illiteracy is 8.5%. More than one-half the people are Protestants. Other leading faiths are the Roman Catholic, the Greek Catholic and the Jewish. Latvia is now under German domination.

LITHUANIA

Lithuania, now a puppet state of Russia, is composed of nearly 2,500,000 people, and is one-half as large as the state of Ohio. There is some illiteracy among the people. They have their own language. The Roman Catholic Church claims 80% of the population. Jews, Greek Catholics, Calvinists and other Protestants are also rather numerous.

POLAND

Poland, a territory slightly larger than the state of Montana, has been occupied by Germany. Its population is 34,000,000. Warsaw, the chief city, has more than 1,000,000 inhabitants. There are five other cities of more than 200,000 people. The territory is predominantly Roman Catholic. The missionary will be confronted with quite a few people who are illiterate. "The Christian Church" reports missionary work here.

EUROPEAN RUSSIA

European Russia is a vast expanse of land inhabited by more than 90,000,000 people. As a whole the climate is not unhealthful. There are not a great many people who cannot read and write. In Russian "freedom of religious worship and freedom of anti-religious propaganda is recognized to all citizens." "Public teaching of religion to children" is prohibited, "but private teaching in the home" is permitted. "Religious organizations are restricted to religious work." The Greco-Russian Church was the state religion, but such is no longer true. Religious persecutions have in later years been directed against that church as well as against others. "The Christian Church" reports missionary work in European Russia.

ROMANIA

Romania, before ceding land to Russia, had a population of nearly 20,000,000, and was approximately the size of Arizona. The climate is not very pleasant, extremes of both heat and cold being common. The Romanian language is one of the Romance languages. Illiteracy is not uncommon. The Orthodox Church is the state religion. The clergy of the Orthodox Church and of the Uniat Romanian Church are paid by the government; the clergy of other religious groups are paid "subventions." Greek Catholics, Roman Catholics, Reformists, Jews and Moslems are also numerous.

Romania is at present under German domination.

HUNGARY

In Hungary there is full toleration of all religions. The Roman Catholics, Helvetian Evangelicals, Augsburg Evangelicals and Greek Catholics have the largest followings. The population of Hungary is approximately 12,000,000, and the country is slightly larger than the state of Pennsylvania. (This does not include the territory taken from Czechoslovakia in 1939). Budapest is the most important city and has more than 1,000,000 people. Though its climate is variable, Hungary is one of Europe's most healthful countries. There are several languages spoken, the most common being the Magyar. Illiteracy is still a problem.

CZECHOSLOVAKIA

The territory that before September, 1938 was Czechoslovakia is almost as large as the state of Illinois. Its population is 15,000,000. The climate is not unfavorable. The rate of illiteracy is rather small. Almost three-fourths of the people are Roman Catholics. The Greek Catholic Church, the Protestant sects, the Czechoslovak Church and the Jewish Church are also strong.

SWITZERLAND

Most of Switzerland's 4,000,000 people are Protestants (Calvinistic in doctrine and Presbyterian in form). Roman Catholics and Jews are also numerous. Religious liberty prevails, except that the foundation of religious orders or new convents is prohibited. There is a difficulty to meet in regard to language; there are four official languages—French, German, Italian and Rhaeto-Roman. Illiteracy is negligible. In the French speaking Cantons there is a group which is associated with the afore-mentioned **Association des Chretiennes Evangeliques**. Possibly this group could serve as a starting point for the evangelization of Switzerland.

YUGOSLAVIA

In Yugoslavia, which has recently capitulated to Germany, the religions with which the missionary must deal are the Serbian-Orthodox, the Roman Catholic, and the Mohammedan. And there are a few Protestants. All religious orders "recognized by law" enjoy equal rights. Yugoslavia has a population of more than 15,000,000, and is about the size of the state of Wyoming. The Serbo-Croat language is the chief tongue; Slovene and German are also spoken.

ALBANIA

When the evangelist goes into Albania, he must teach mostly Moslems, for nearly 70% of the people hold to that religion. There are also many Roman Catholics and members of the Albanian Orthodox Church. Religious freedom prevails. There is much illiteracy among the 1,000,000 inhabitants. Albania is a little larger than Vermont. Some of its regions are healthful, while others are very unhealthy. The people speak a language of their own.

BULGARIA

Bulgaria is almost as large as the state of Ohio, its population is 6,000,000. The number of illiterates is rather small. The missionary must deal with people who are members of the Orthodox Bulgarian Church, Moslems, Roman Catholics and Jews. The clergy of all religious organizations is paid by the state. The climate is healthful.

GREECE

Greece once had the truth. But just how long after the days of Paul she kept it we do not know. Today Greece's 7,000,000 citizens are in darkness, religiously. The Greek Orthodox Church is the state religion. However all other religious groups are tolerated.

As to climate, there are great extremes of heat and cold. Excessive rains sometimes leave stagnant pools and marshes, which give rise occasionally to fevers. Illiteracy is not uncommon.

EUROPEAN TURKEY

European Turkey is about the size of Delaware and has more than 1,000,000 inhabitants. A vast majority of the people are Mohammedans, though Islam is no longer the state religion. There are also Jews, members of the Orthodox Church, Roman Catholics, Armenians, Gregorians and Protestants.

How Can We Get The Job Done?

Bennie Lee Fudge

The responsibility and the opportunities before the church today have been presented in this book. The practical question now is, How can we get the job done?

The world will never be evangelized by job-seeking preachers. It is unfortunate that a large percent of us preachers are just that. Their motives are not wrong: their place or judgment is. They have a college debt hanging over them or a family to support. They must make a living, and preaching is their only means of support. Old preachers and young preachers are looking for a place with adequate support or for a promotion to a bigger place. Job seekers will never get this job done.

Nor will the fame-seekers. We have a few men who are known all over the brotherhood, who are in constant demand, and a host of others ambitions of like fame. Both the job-hunter and the fame-seeker are foreign to the spirit and practice of the New Testament preachers. Until we preachers set our goals, not only from the lips but from the heart, on something higher than money and fame, the Great Commission will never be fulfilled in our generation.

Paul said, "Woe is me if I preach not the gospel!" Again, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." "—making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation." The great need among gospel preachers and among Christians today is a vision of the whole world as the field, and the faith to undertake the task of preaching to that field.

This article is written in the hope of helping consecrated and willing souls to find a way to do that which in their hearts they want to do. Two ways of getting the job done will be suggested.

Go To The Mission Field

The first suggestion is for the gospel preacher to select a virgin field, move into it and devote his life to the evangelization of the entire section. This method will never bring either money or fame. Most of our brethren who have done this kind of work have had to work with their own hands to support themselves and their families until the work was on foot.

Shortly after he was graduated from the Nashville Bible School in 1906 John T. Lewis and his wife went "on faith" to Birmingham, Ala. There was not a church of Christ in the rapidly growing city. Brother Lewis is still in Birmingham. Today there are fourteen white and eight

colored churches in that city, each one of them a monument directly or indirectly to the work of John T. Lewis. He has laid the solid foundation of Jesus Christ; perfect harmony exists among the various churches and preachers of Birmingham; nowhere in the brotherhood is sin and sectarianism condemned more severely in preaching and practice than here; their meetinghouses are well located and adequate. Brother Lewis has worked with his own hands; he has faced every kind of discouragement; wealth has never come to him; he is not famous as a "big" preacher in the brotherhood; but he has got the job done. In these years he could have been "promoted" to bigger and better paying churches; he could have wandered about over the brotherhood holding meetings and temporarily locating with strong, well-established congregations. Instead he has chosen his field, seen a vision of what could be done and with determination and faith in God has devoted his life to doing it.

Another outstanding example of this method of world evangelization is the work of Bro. John Sherriff in Southern Rhodesia. Bro. Sherriff went to South Africa from Australia in the 1890's. For forty years he carried on a successful business in monumental masonry and preached the gospel. Nearly all of this time he lived in or near Bulawayo, Southern Rhodesia. Practically every New Testament church in Africa may be traced back to the efforts of this man who never depended on the church for support until his last years, who never looked for a job with any congregation and who probably never had a thought of worldly fame.

Bro. J. M. McCaleb went to Japan fifty years ago to take the pure gospel to that benighted people for the first time. For fifty years he has turned neither to the right nor to the left but has kept his face set steadfastly toward the evangelization of Japan. Today the hundreds of loyal Japanese Christians are his reward for his labors. Every successful foreign missionary we have had has used this plan of selecting a field, entering it and staying with it until the job was done.

Back in the United States many could be named who have done the same thing. Few readers of this have heard of W. M. Bethel of North Alabama or John R. Williams of West Tennessee, but they were two of God's noblemen. Both moved into sections where the cause was little known, both farmed for a living and both established churches throughout their respective regions, working over many counties. John R. Williams early in life undertook the task of planting the church of Christ in every county in West Tennessee. If I am correctly informed, he started congregations in twenty-six counties. Men like this, with the spirit of Paul and of Christ himself, with a burning zeal for lost souls, get the job done.

Support The Work In A Field

The method previously discussed will be used, of course, only by those who can do some public preaching. A second method, applying to all Christians alike, will now be suggested.

Any Christian can select a field for evangelization and devote his life to interesting his home congregation or all the churches of a locality

in the work in that field. For example, for several years this writer has endeavored to interest the churches of Limestone County, Ala., his home county, in the establishment of the church throughout central Louisiana. Three years ago there was an area of twenty thousand square miles in central Louisiana with only one small church. Others have had a great part in this work but in two years time the Limestone county churches have supported eight meetings, kept a tent on the field for fourteen meetings and have been partially responsible for the establishment of six congregations. They are to keep two workers in this field for seven weeks of intensive work this summer. It is our ambition to keep toiling on in central Louisiana until the church is firmly established in that whole region.

I know a county with about thirty congregations and a dozen preachers have worked in the state of South Carolina, which is a wide open mission field. In a generation the churches of this county could plant New Testament churches in every county in South Carolina. All that is needed is a vision of the work to be done, the faith to undertake it and the perseverance to see it through. Instances of such opportunities could be multiplied but calling names would be embarrassing. I only hope readers of this will open their eyes to their own opportunities and dedicate themselves to their responsibilities.

If one chooses this latter method of world evangelism, two things must be carried on together. First, the local work of the supporting congregation must not be neglected. The faith of the Romans was proclaimed throughout the whole world (Romans 1:8), but we can see by the sixteenth chapter that the home work was actively carried on. The Philippians are commended for their fellowship with Paul in his labors, yet in their local work they are called the model church of the New Testament. So of Jerusalem, Antioch and Ephesus.

In the home congregation one needs to use every available means of developing the talents of the members. Efficient Sunday morning Bible classes, Sunday night Bible classes, mid-week training classes, teachers training classes, singing schools, classes in personal work, a church library, gospel magazines going into every home, abundant opportunities and encouragement for public work for all the young men and daily vacation Bible schools should be provided by every congregation. Every person obeying the gospel is a potential missionary and with the proper guidance and inspiration many will become missionaries. The gospel preacher who does not have his Timothy and Titus and Epaphras lacks that much of the vision of Paul.

Each local church—and we mean the church, with every man and woman taking part—should evangelize its home community. Take the gospel literature, by personal invitations to church services, by radio if possible, by telephone and through the mails, by cottage prayer meetings to which all the neighbors are invited and by tent or open air meetings held repeatedly in every section of the community, as well as by vigorous program of work at the church building.

If there is a neighboring community without a New Testament church—and usually there is—let the congregation go with their preacher and song leader, not send them, and take the gospel message to them. When once a group has started meeting stay with them until they are able to stand alone. Sometimes we forget that planting is not enough. The sturdiest plant that ever came up will die without water.

The second thing that is essential if we would follow the order of the apostolic churches in carrying out the great commission is work away from home. Jerusalem sent the apostles to Samaria and Barnabas to Antioch; Antioch sent out Paul and his company throughout the Roman world; Philippi sent once and again to Paul in Achaia; and Ephesus sounded the word of the Lord throughout all Asia. The following suggestions are based on observation of a large number of successful and unsuccessful missionary enterprises.

It is advisable for a congregation, or group of congregations with one sponsoring the work, if one is not able to do it alone, to concentrate their efforts on one field. One preacher, well supported, spending full time for five years in one mission field, will accomplish far greater and more lasting results than could be accomplished by the same man working one year in each of five fields or by spending the same amount of money in spasmodic contributions to a dozen different prospects. If we expect to get the job done we must quit thinking of "mission work" as a vague generality. We must open our eyes, in a very practical way survey the field, size up the job and go to work to get it done.

The Bible repeatedly pictures the church under the figure of a house. We are the builders. No carpenter in the land takes his tools, starts down the street and indiscriminately nails a few planks on each building under construction in town. If carpenters worked that way what kind of buildings would we have, and how long would it take to build them? "The sons of this world are for their own generation wiser than the sons of the light". We are God's carpenters. Let us take a particular contract, see what the job calls for and devote our whole energy to it until we get the job done.

We should place and keep someone in the new field until the congregation there is strong enough in leadership and finances to carry on its own work and start a new one. Not only did Paul spend three years at Ephesus but he sent Timothy there to take up the work after he left. After he had planted for a year and six months in Corinth, Apollos came on to water. It is both bad business and lacking scriptural precedent to send a man into a field for a two weeks' or month's meeting or even for a year's work and then leave the babes in Christ to die for lack of nourishment. The development of a congregation takes time. There will be difficulties, fruitless meetings, setbacks. A church undertaking a new work should go into it with the full expectation of all this from the beginning; should not get impatient, but should see the work through to a successful end despite all this.

Preachers or elders seeking to gain and keep the interest of a congregation in a destitute field would do well to observe two simple rules. First, learn all you possibly can about the cultural background of its people, social and economic conditions, religious history and present religious situation, problems peculiar to it and ways of meeting them, possible avenues of approach to its people with the gospel, and like problems. If possible, visit the field and get this information first hand.

Secondly, let the congregation know everything that you know about the field. Tell them over and over again. If possible, have the missionary come home occasionally and give personal reports to the congregation. By all means have him keep the congregation informed about every move made, problems encountered, gains scored, unusual experiences had, about everything they should be interested in. See to it that the whole congregation, not just one or two, has this information. If possible have members of the congregation visit the mission field and help with singing, personal work, whatever they can do. With a planned, long-range, all-out effort on the part of all, we can get our job done.

The Bible and Missions

The whole Bible is a missionary book. In each of its divisions can be found striking practical references that will help us to evangelize the whole wide world, to "Get the Job Done." It will be impossible to do more than suggest a few of these in one page. You can expand these references indefinitely. We omit references to Jonah and Acts which are missionary from beginning to end, also allusions and references of the preceding pages.

Genesis	Matthew	5:17-20
3:15	1:21	8:1 to 9:15
4:9	9:35-38	10:16
12:1-3	10:8	11:22-33
Exodus	11:27-30	12:9
17:12	23:27	Galatians
20:10	Mark	2:2-9
Numbers	11:13,17	3:7-16, 25-29
11:23	13:10	4:26
Deuteronomy	14:8	5:6
6:1-12	Luke	Philippians
8:1	4:25-27,43	2:2-15
I Chronicles	6:45	3:7, 8
4:10	12:15, 31, 34, 42,	I Thessalonians
Psalms	43	2:16
96:3	15:1-32	II Thessalonians
Proverbs	19:10	3:8-13
1:32	24:44, 47	I Timothy
22:6	John	2:3-7
Ecclesiastes	1:14, 17, 18, 37-42,	II Timothy
9:10	46	2:1-15
Isaiah	3:12-18	4:1-8
40:28-31	4:34, 35	Titus
49:6	5:17, 40-44	2:11-15
52:7	6:8, 9, 66-69	Philemon
53:1-12	7:16-18	1-25
60:12	9:4, 5	Hebrews
Jeremiah	10:1-18	2:10, 17, 18
6:16	12:20-28	4:15
Ezekiel	13:1	12:1, 2
3:6,11	15:16	13:5, 6, 8
5:5,6	17:18-26	I Peter
18:32	Romans	2:6-12
33:11	1:7-9, 16	4:16-19
Daniel	I Corinthians	II Peter
6:10	3:9-11, 21-23	3:9-14
12:3	6:19, 20	Revelations
Amos	9:14-27	2:4, 5, 10
6:1	12:12, 13, 25-27	3:11, 12, 20
Zephaniah	16:9, 13, 14	5:9
2:15	II Corinthians	14:6, 13
Malachi	3:2	15:4
3:10,17		22:7

The City of London

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary. The city is a major centre of commerce and industry and is home to many of the world's leading financial institutions.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

The City of London is a city and a county in the south-east of England. It is the capital of the United Kingdom and is one of the most important financial centres in the world. The city is located on the River Thames and is surrounded by the River's estuary.

