

Abilene Christian University

Digital Commons @ ACU

Stone-Campbell Books

Stone-Campbell Resources

1968

Missionary Pictorial

Charles Brewer

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



Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), and the [Missions and World Christianity Commons](#)

Recommended Citation

Brewer, Charles, "Missionary Pictorial" (1968). *Stone-Campbell Books*. 216.
https://digitalcommons.acu.edu/crs_books/216

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.

Missionary Pictorial



"And he said unto them, Go ye into all the world,
and preach the gospel to every creature."

Mark 16:15



Anthony Lee Cook

Anthony Lee Cook





“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:16

NORTH AMERICA

- 1. Alaska*
- 2. Canada*
- 3. Greenland
- 4. United States*
- 5. Mexico*
- 6. Yucatan Peninsula

CENTRAL AMERICA

- 7. Guatemala*
- 8. El Salvador*
- 9. Costa Rica
- 10. Panama*
- 11. Canal Zone*

CARIBBEAN

- 12. Cuba*
- 13. Bahamas*
- 14. Jamaica*
- 15. Haiti
- 16. Dominican Republic*
- 17. Bermuda*
- 18. Puerto Rico*
- 19. Virgin Islands
- 20. St. Vincent*
- 21. Antigua
- 22. Barbados*
- 23. Trinidad?
- 24. Netherlands W. Indies*

SOUTH AMERICA

- 25. Venezuela*
- 26. British Guiana
- 86. Lebanon*

- 27. Surinam
- 28. French Guiana
- 29. Brazil*
- 30. Uruguay*
- 31. Paraguay*
- 32. Argentina*
- 33. Chile*
- 34. Bolivia (Missionary soon)
- 35. Peru*
- 36. Ecuador
- 37. Colombia

EUROPE

- 38. Azores
- 39. Iceland
- 40. N. Ireland*
- 41. Scotland*
- 42. England*
- 43. Norway*
- 44. Sweden*
- 45. Finland*
- 46. Denmark*
- 47. Russia
- 48. Ukraine
- 49. Poland
- 50. East Germany*
- 51. West Germany*
- 52. Netherlands*
- 53. Belgium*
- 54. France*
- 55. Switzerland*
- 56. Austria*

AFRICA

- 57. Italy*
- 58. Sicily*
- 59. Sardinia
- 60. Spain*
- 61. Yugoslavia*
- 62. Greece*
- 63. Turkey
- 64. Egypt*
- 65. Libya*
- 66. Morocco*
- 67. Liberia
- 68. Sierra Leone*
- 69. Chad
- 70. Ghana*
- 71. Nigeria*
- 72. Cameroons
- 73. Central African Republic
- 74. South Africa*
- 75. Basutoland
- 76. Swaziland
- 77. Bechuanaland
- 78. Rhodesia*
- 79. Zambia*
- 80. Malawi*
- 81. Tanzania*
- 82. Kenya*
- 83. Ethiopia*

ASIA

- 84. Israel*
- 85. Jordan*

- 87. Saudi Arabia
- 88. Iran
- 89. Afghanistan
- 90. Pakistan*
- 91. India*
- 92. East Pakistan*
- 93. Malaysia*
- 94. Singapore*
- 95. Thailand*
- 96. Viet Nam*
- 97. Hong Kong*
- 98. China?
- 99. Formosa*
- 100. Korea*
- 101. Japan*
- 102. Okinawa*
- 103. Philippines*

PACIFIC ISLANDS

- 104. Australia*
- 105. Tasmania*
- 106. New Zealand*
- 107. New Hebrides
- 108. Fiji Islands
- 109. Guam*
- 110. Marshall Islands
- 111. American Samoa*
- 112. Tonga Islands*
- 113. Midway Islands
- 114. Hawaii*

(* Indicates areas where formal missionary program is being conducted.

A MISSIONARY PICTORIAL

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

TOGETHER WITH

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

EDITOR

CHARLES R. BREWER

LAYOUT

GLOVER H. SHIPP

PUBLISHED BY

WORLD VISION PUBLISHING COMPANY

1033 BELVIDERE DRIVE

NASHVILLE, TENNESSEE

1968

THIRD PRINTING

Preface

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

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

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

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

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

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

To Missionaries Now on the Field

God bless you. Thank God for you. I love you. You are engaged in a wonderful work. May God give you wisdom in presenting the "Great Physician" who is able to heal sick souls living in darkness unable to find their way unless you lead them. Doing this work will increase your chances of hearing the Judge of all men say "Well done." May this work enrich your hearts, give you peace—a free conscience and freedom from the blood of men.

You are often in my prayers. Working for you is my pleasure. Call on me for any service I can render. If unable to serve, I can try to be an Andrew. He found Peter who did so well in preaching the first recorded sermon after the Great Commission was given. As I may learn of your opportunities may God give me open doors through which I may enter in bringing them to the attention of the brethren. Christians' activities very much depend on information given them. Brethren will gladly replace your worn out Bible should they learn you need one and know what kind to buy. Young people groups will be delighted to provide missionaries electric blankets but first need to know who wants them and can use them. Through the years I have found, bringing opportunities to the attention of the brethren is appreciated. Hundreds have thanked me for such services.

God bless you

B. D. MOREHEAD

Uses of This Book

1. A church library source book. Who's who on the foreign mission field—designed to provide information concerning workers abroad. Names, addresses, who sent them and some accomplishments. We hope this book will encourage churches to send more missionaries. This book may help elders to select a field to evangelize.
2. Sunday School teachers may obtain from the Pictorial stories to relate to their classes. These stories should be discussed by members of the class connecting the story with a missionary. A member of the class should be appointed to correspond relative to some project the class might support.
3. As more and more homes obtain this missionary Pictorial, we can expect more interest in preaching the gospel to every creature. May parents get the family together frequently to discuss a missionary at each meeting. Then adopt a missionary for whom you may pray daily by name, place and circumstance. This will be good experience for the children.



ALMA GATEWOOD

Born December 28, 1908

Died January 19, 1968

Dedication

"'I Know the Lord Will Find a Way for Me' is a song now sung by thousands in all parts of the world — largely because Alma Gatewood sang it," wrote Dan Woodroof, minister of the church of Christ in Rochester, Michigan. Many believe that Alma is the author of this song, but she is not. It was, however, through her that the song came to be known to members of the churches of Christ.

Shortly before the Gatewoods left Germany in 1957, Harold Paden from Italy attended the Frankfurt Lectureship and sang the song. Alma was so impressed that she brought it back with her to America. One day after chapel at Michigan Christian College when things seemed almost impossible, Sister Gatewood taught some girls this song. They in turn taught others at the school, in camps, at lectureships, and at fire-sides until now the song is sung throughout the world.

Alma Gatewood loved music, and wherever she went she sang, taught, and inspired others to sing. She won the music memory contest in her division at Austin, Texas while she was in grammar school. She taught school for eight years, and each year directed prize winning choruses. She selected over fifty songs that were her favorites, with the request that her funeral be composed mostly of singing. Fifteen songs were sung at her funeral. She believed that the funeral of a Christian should be a time of rejoicing.

Alma was a missionary all of her life. During high school and college days she taught Bible classes in the Negro schools in Abilene, and from those classes the Negro church was started in her home at 802 Vine Street in Abilene with Brother and Sister Pink as the first Negro converts. She remarked frequently that one of the great joys of her life was to see Brother and Sister Pink at her mother's funeral. Alma's father O. B. Morgan was one of the elders of the North Side Church of Christ in Abilene.

On December 25, 1936, Alma and Otis were married by James F. Cox, president emeritus of Abilene Christian College. Her father offered her the home place at 802 Vine if she would stay with him, but she refused this and chose to go with her husband to do mission work in Las Vegas, New Mexico, and Salt Lake City, Utah.

When David Otis was born in Salt Lake City November 4, 1942, Alma converted her nurse, Miss Anderson, who in turn converted her mother.

In 1945 when Brother Gatewood at the Pepperdine Lectureship was urging over sixty preachers to go to Germany, without success, Sister Gatewood, who was standing in the back of the auditorium said, "Then if no one else will go, we should go." Brother Gatewood held out his arm, she took it, and thus the decision was made for them to go to Germany.

Sister Gatewood was expecting their second child when it was necessary for Otis to make the survey trip to Germany in 1946. Unselfishly she urged Otis to go. Their second son was born prematurely before Otis returned, and two months after his birth, baby Michael died. This was her first great sacrifice for the German mission effort.

When the family went to Europe it was necessary for Alma and David, who was then only four years old, to remain in Zurich, Switzerland among total strangers for six months before permission could be secured for them to enter Germany. A few days after entering Germany Alma and Otis adopted a one-year old German baby daughter, Darlene.

Alma's first home in Germany was in a barracks in the bombedout Rebstock airport with neither electricity, running water, nor central heating. She was mother and cooking supervisor for 19 former "Hitler-Youth." On the twentieth anniversary of their marriage when Otis asked his wife which anniversary had been the happiest, Alma answered without hesitation. "The one at Rebstock with German boys." She taught a ladies Bible class for German women in Frankfurt, and was always at the bedside of the sick and dying. On Sundays she would load her children and their German friends in the Volkswagen omnibus and visit and sing to the shut-ins and those who were in the hospitals. Two of the German boys who went with her in this work are now preachers in Germany.

Alma visited twenty-two nations as a missionary. The last foreign nation she visited was Brazil in 1962 where she taught and inspired the young wives of the missionaries. Shortly before her death she converted Tara Pol, a young lady from Poona, India who was attending Michigan Christian College at the time. Tara has now returned to Poona to give full time to the work of the Lord. In 1967 nine persons had already been baptized. So Alma continues mission work in India through Tara.

Sister Gatewood's last great work was the "First Lady" at Michigan Christian College, where her husband served as president. She was eminently well qualified for the work of the wife of a college president, and opened her home freely to all irrespective of race, education, or financial ability. Her home in Rochester, Michigan was not elegantly furnished. It was a one hundred year old two-story colonial house called "Overlook" by the original builders and designers. Most of the furniture was gifts from friends. She loved her home, and her greatest joy was in helping some unfortunate, in spreading cheer, or in getting a group together for a devotion, a Bible class, a meal, or refreshment. Maurice Hall said of her:

"While she was sick, she ministered to the sick;
while she was tired, she relieved the fatigue of others;
though her dishes were not washed, she came to wash her
sister's dishes — her's could wait until nightfall."

The following poem stood over Alma's kitchen sink at the time of her death:

"Thank God for dirty dishes,
They have a tale to tell;
While others may go hungry
We're eating very well.
With home, health and happiness,
I shouldn't want to fuss;
By the stack of evidence,
God's been very good to us."

At her funeral Dan Woodroof said:

"She willingly shared what she had with others. She lived to do good to others. Whatever of this world's goods she had was not selfishly employed. She was hearty in her benevolence. Hers was not a formal stiff response to the beggar's cry. Hers was an unsolicited kindness — urged upon the deserving. She *looked for* and *found* ways of doing good and benefiting others."

Peggy Beckett wrote:

"In memory of my beloved friend, Alma Morgan Gatewood:

Oh gentle soul,
Sleep in sweet repose.
Your beauty and grace,
Told a story of love and faith;
A smile from your lips,
A kindly word to all you knew,
Eyes that twinkled like the morning dew,
Laughter that sounded like a melodious bell,
Kind hands that wiped a furrowed brow.
O gentle soul,
Sleep in sweet repose."

While yet a single girl in Abilene, Texas, Alma published a book by Mrs. Batsell Baxter entitled *Homemaking*. She loved Proverbs 31:10-31 and took it for her guide as she strived to be a "worthy woman." And, she received the reward of verse 28: "Her children arise and call her blessed; her husband also, and he praiseth her." Darlene, her adopted daughter, is very much like her mother in many ways. Darlene plans to live and die in Germany. David, her son, plans to give his life to mission work. Her husband wrote a tribute to her on the plane from Detroit to Abilene on January 21, 1963, which was read at the Abilene funeral (the first funeral service was held in Pontiac, Michigan). Part of what Otis wrote, said:

"I am bringing back to Abilene for burial one of your greatest daughters; indeed, in my estimation, your greatest daughter. I thought when I arose this morning that I would write that a great star had fallen, but when I went out into our front yard in Rochester before the break of day I saw one of the brightest stars — just next to the moon — that I had ever seen. I watched that star all the way to the airport in Detroit and I could see it for almost an hour after the sun had risen. I decided then to change, and instead of saying that a star had fallen, to say that a new bright star has risen."

The Ladies Associates of Michigan Christian College, which Sister Gatewood founded, has over 1500 members and has raised over \$200,000 for M. C. C. They wrote:

"We who are members of the Associates of Michigan Christian College rejoice that Alma became the 'First Lady' of our college. She came with rare gifts of person,

mind, and heart into this wilderness and she was a brave pioneer. She never lost her high ideals. She helped make this school and this community what they could never have been without her."

Instead of accepting gifts on her 25th wedding anniversary, to which all were invited, she asked that contributions be made to M. C. C. Over \$500 was given. The Associates presented her their highest honor of a diamond studded silver circle and a silver framed poem which read:

"On our beloved Alma
We bestow, with pride and pleasure,
This honor, for your efforts
You have given, without measure.
E'er since the birth of M. C. C.
You've worked with love, untiring;
You've given of yourself, your time;
To us you're most inspiring.
You founded our Associates;
You've organized new members;
You gave your Anniversary gifts
To the college, in December.
And so we name you, 'pioneer',
The very first to be;
This year of nineteen sixty-one,
The Associates, M. C. C."

Alma, as her husband once said, lived a hundred years in fifty years, but even in her death she accomplished almost as much as in her life. Over \$5,000 in money was sent, in lieu of flowers, to Michigan Christian College. Over 1500 people attended her funeral, messages of condolence were received from over twenty nations, from sixteen college presidents, from city officials of Rochester, Michigan; and even other churches in Rochester honored her. Many tributes were written to her. Betty Nichols said in the *Christian Woman*:

"Alma and Otis Gatewood — names synonymous with mission work! When did these two turn their thoughts to the mission field? For Alma, it was before she met her husband-to-be. While attending Abilene Christian College she went with a group to the train station to bid farewell to one going to a mission field. It was a thrilling day and she was inspired to remark: 'I want to be the wife of a missionary'. Alma's dreams were fulfilled. Her years were rich while by her husband's side, as they served in evangelistic and educational capacities from the beginning of their marriage in 1936."

Don Morris said:

"The fact that Otis Gatewood has accomplished so much in Christian service all over the world is due to a great deal to Alma's willingness to work with him."

Lane Cubstead wrote in the *Christian Chronicle* February 8, 1963.

"In 1962 the death of major significance was George Pepperdine. The one in 1963 is Alma Gatewood. Alma Gatewood, the wife of Otis Gatewood, was a legend among us in her own right. If she had never met Otis Gatewood she would have been well known — because she was the 20th Century embodiment of a truly Christian woman." But the greatest tribute was paid her by the board of trustees of Michigan Christian

College when they said:

"Whereas, Alma Gatewood has served unselfishly the cause of Christian education and

Whereas, she laid down her life in service to God, and particularly in service to the furtherance of the aims and ideals of Michigan Christian College. Be It Therefore Resolved, that the Board of Trustees take necessary steps for the erection of the Alma Gatewood Women's Residence Hall on the campus of Michigan Christian College, Rochester, Michigan.

To this end we hereby give our approval, this eleventh day of February, 1963, and hereto have caused our seal to be affixed"

Signed by the Executive Committee for the Board of Trustees:

Wheeler Utley, chairman; James Thomas, vice-chairman; George Ford, secretary; Paul L. Lutz, treasurer.

Otis Gatewood, said:

"I have often felt that I neglected her and the children, but Alma would have it no other way. We never had much money to give, but she contributed freely of the time and energies of her husband. She is the real heroine in all the work we have done. She has trained, our son, and Darlene, our daughter, well. They are good children and the influence of their mother lives in their hearts.

"We have been pilgrims on this earth during the twenty-six years we were married, having lived in more than twenty different homes. Sometimes we slept on cots and used orange crates for furniture, but Alma was always happy because she was doing it all for the Lord. She was always urging me to go even when she had to spend lonely, and sometimes dangerous, hours alone. She was the happiest in the mission fields where we had the least."

ROLL CALL OF MISSIONARIES

Owen Aikin

France, Canada

AIKIN, Owen	August 23, 1923
Elda Jean (Hook)	August 22, 1923
Edward	June 18, 1950
Otto	January 29, 1953
Linda Kay	December 27, 1954

Aikin and his wife both attended Abilene Christian College, from which he graduated (BA) in 1949. Additional graduate work was done there in 1959-60 and in 1964. Owen was baptized, in Stamford, Texas, in 1934, by Arthur Slater. Elda Jean was baptized by Early Arceneaux, in Rochester, Texas.

Entered field: (Paris, France) 1951 and 1960

Sponsors: Cleveland Avenue church Wichita, Kansas (1951-1958) Westside church Cleburne, Texas 1960

Baptized: Through the combined efforts of the workers in Paris, nearly 600 were baptized. Two have been baptized so far in Quebec.

Entered field: (French Canada) 1964

Address: 2790 Valcourt Ste. Foy—QUEBEC 10, P. Q., Canada

Sponsor: Westside church, Cleburne, Texas

Born in San Jon, New Mexico, Aikin is the son of W. Aikin and Margaret Edna (Owens) of Anson, Texas. Sister Aikin, the daughter of S. S. Hook and Deanie (Moore), was born in Rochester, Texas. During the time of his studies in ACC, Aikin preached for the following congregations: Swan's Chapel, Lindsey's Chapel, Herndon's Chapel, Stamford (supply: 1941-1944), Hawley (1947-1949) and Rule (1958-1960). At other times, he has worked with churches in: Jerome, Idaho (1944-1945), The Dalles, Oregon (1945-1947), Vancouver, Washington



THE OWEN AIKINS FAMILY (1960)

(1949-1950). Strong encouragement (1931-1945) to become a preacher was given Aikin by his mother, his uncle and aunt, the R. T. Clarks of Stamford, and an elder (Harry Lavender) at Stamford. He was encouraged to be a missionary by the life of Paul, by the elders of the church at Stamford, and was led to the work in France by the Maurice Halls.

During his stay in France, brother Aikin preached regularly and taught classes, both public and private, in both French and English, principally in Paris. He also preached in numerous meetings in French through France and Belgium, besides writing articles, preparing and bringing to publication tracts and Bible Courses in French. From 1961 to 1964, Aikin directed the Bible Training School in Paris, as well as the Summer Camp program for both French and English children (1962, 1963). Besides his primary work in French, Aikin frequently travelled to the US military bases in France to preach for the Christians there.

In 1964, the Aikins decided to begin a new work, in both French and English, in the capital of French Canada, Quebec City.



Booth of the church at the yearly Paris International Fair.



Home of Owen Aikin in Quebec. Present meeting place of church.

Dennis Allen

China

ALLEN, Dennis L.	August 31, 1922
Betty	January 31, 1927
Carol Ruth	May 2, 1957
Linda Louise	October 15, 1958
Steven Nelson	January 7, 1961
Glenn Robert	June 16, 1962

Dennis Allen attended Harding College 16 years (First grade through college). B.A. He took graduate work at Wheaton College, M.A.

Baptized by his father, J. D. Allen.

Betty Allen attended University of Cincinnati. B.S. in Nursing.

Baptized by Flavil Hall.

Entered field: Manila, Philippines, 1954, Hong Kong, 1957.

Sponsoring Church: Church of Christ, Portland Ave., Louisville, Ky.

Many influences combined to fix in my heart the conviction that the Lord wanted me to preach the gospel where Christ was not known. First, there was the encouragement and training of my godly parents and the influence of missionaries who visited our home, later the influence of teachers and missionaries at Harding College, the reading of missionary biographies and other related literature, the winter Bible classes of Brother R. H. Boll where the claims and challenges of Christ were so forcefully set out through the word and in his life, and finally personal dealings with the Lord in which he plainly indicated His specific will for my life. The years on the field have been the happiest and most satisfying of my life. It is a great joy to see His working, to experience His enabling, and to prove His faithfulness. His promises are good enough to go forth on, for He does not fail.

We were prepared somewhat for entering the Hong Kong field by working with Cantonese-speaking people in Manila. However, conditions and outlook on the two fields are vastly different. The population explosion has already arrived in Hong Kong and the challenges are tremendous.



THE ALLEN FAMILY (1963)

Our primary effort in Hong Kong has been to establish an indigenous church. The major emphasis has been on evangelism, an active teaching program for the new converts and encouraging the Chinese brethren to active leadership. The most effective way we have found to do this is through much attention to individuals—praying definitely for them, helping them with their individual problems, and encouraging each step of progress, and being willing to step back and let them take the leadership as soon as they show the desire.

There have been over 100 baptized. Besides the main congregation there are two smaller congregations where Chinese brethren are assuming the leadership. Other aspects of outreach and service are a roof top school (320 students) and a day nursery.

The congregation at Shun Ning Road is located in a very congested area. The streets are crowded with people even far into the night. At our first evangelistic meeting we found that by going out onto the street and giving out tracts and inviting people, in about 30 minutes we could have the meeting place filled with people. Several of the first converts were from the chance contacts of "compelling them to come in" from the highways. In fact, several of these had hearts already prepared of the Lord. They responded quickly and have remained faithful.

Carrel M. Anderson, Jr.

Norway

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

Brother Anderson attended Abilene Christian College. Baptized by Brother George Dickson
Sister Anderson attended Abilene Christian College. Baptized by Brother Gilbert Copeland
Address: P.O. Box 5008, Oslo, Norway
Entered Field: 1957

Sponsor: Sunset Church, Lubbock, Texas.
Membership: 14 faithful Christians in Oslo congregation.

A visiting missionary was responsible for my first interest.

Brother Anderson was born in Atlanta, Georgia.
Parents: Mr. and Mrs. C. M. Anderson, Sr.
Sister Anderson was born in Camden, Arkansas.
Parents: Mr. and Mrs. F. D. Fincher.

Biographical Sketch

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

Information Concerning the Church

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

Another major project is the mailing out of 4,000 copies of our magazine, *Pa bibelsk grunn* (On Biblical Ground), every other month. This magazine has 20 pages including a two color cover. It is sent to every part of Norway. Brother Engoy and I serve as editors and other Christians in Scandinavia help in writing articles. All state church priests and denominational preachers in Norway are being sent the paper during 1963.

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

The greatest pleasures experienced in our work for the Lord in Norway have come from having a

part in the spiritual birth and growth of Norwegian brethren.



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



EINAR ENGOY AND FAMILY
Oslo, Norway

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

Sarah S. Andrews Japan

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

Biographical Sketch

Sarah Andrews, daughter of Mr. and Mrs. Will Andrews, was born in Dickson, Tennessee. Her par-

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

their minister". On the second Paul chose Silas and soon after they added Timothy to the work and probably others.

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

A well-planned and efficiently organized campaign for Christ, either a city-wide campaign or one involving an entire area of a city, either at home or abroad, can be counted on to yield very good results. With many workers a city can be literally "blanketed" down with literature, either announcements or tracts or other types of advertising of a meeting. Then, later on, as the workers get to know some of their better prospects, the joy of house to house teaching is the order of the day. Such personal work done by the campaign workers will enliven any church, will bring a new upsurge of interest among the members, and bring many to Christ who would not ordinarily even be reached by one or two missionaries working alone. The morale building of association with many workers is a great uplift to the spirit of the worker.

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

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

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

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

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

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

Again in the summer of 1961 an evangelistic effort was made in the city of London, in the area known as Wembley. Whereas the German effort in Berlin was under the direction of individual Christians who organized and directed the campaign, working with the local evangelists, the Wembley campaign was under the direction and oversight of the elders of the great Hillsboro church in Nashville, Tenn. This was one of the first examples of a campaign in which one church with vision, selected the area in which the work was to be done, chose the preacher who was to preach in the meeting and the song leader who was to assist him, and in addition took complete charge of the advertising for the campaign and for the arrangements necessary for the housing of the workers. Other congregations were also invited to participate in sending their minister or other workers to have a part in the campaign for Christ in Wembley. As a result a great number of very talented people were thrown together in this effort, Brother Batsell Barrett Baxter did the preaching, David Ralston was the song leader, and Brother Otis Gatewood assisted by the writer, were in charge of all personal work. Many preachers from various congregations in the USA were among the workers, and did a wonderful job in house to house visiting, and some very capable members of the Hillsboro church helped in this phase of the campaign. It was very well directed and organized, and though London had always been considered a "hard" place for such an effort, it was soon demonstrated that the group method of personal evangelism could melt the hearts of even the most reserved of our British friends.

The local evangelists then on the field, Brother E. P. Lake and a young graduate of Lipscomb,

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

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

THIS LIFE I OWE

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

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

—C. R. B.

A TRIBUTE TO GREAT WOMEN OF THE MISSION FIELD

In Memoriam to Alma Gatewood and Cathey Artist

BY OTIS GATEWOOD

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

These two deaths are typical of the way these and other women who have served on the mission field lived. Alma lived vigorously and died of myocardial infraction which means that her heart actually burst. This was typical of Alma . . . she worked with bursting enthusiasm at all things she did. She truly obeyed the command, "Whatever thy hand findeth to do, do it with all thy might." She was my joy and inspiration during her entire life. She was the first to agree to go to the mission field and her heart bled with sorrow when we left. Her hospitality was genuine and sincere. The two months before she died she entertained two hundred guests in our home. Dan Woodroof said at her funeral, "She was *hearty* in her benevolence. Hers was not a formal stiff response to the beggar's cry. Hers was an unsolicited kindness urged upon the deserving. She *looked* for and *found* ways of doing good and benefitting others . . . she was prompt and bold in throwing her influence on the side of right. She did not wait to see in what direction popular opinion would drift. She rather *led* public opinion by committing herself to the cause of righteousness . . . She did not sit down with the idle and say, "Something

will work out!" She was conscious of the lost, the hungry and the naked and went about energetically doing something to remedy the situation . . . Typical of every week of her life was the last week that she lived. She was busy, continually, ministering to the sick and teaching Bible classes to the young and to the older. After teaching a Bible class to children in her home on the week-end, she was in the worship assembly in Rochester Lord's day morning. Sunday evening she furnished transportation for some young preachers to go to the church in Utica. She returned to Rochester after that service to attend a Visitation Committee meeting. During this last week she taught in an Edification Series at the Chase Road church in Dearborn Monday and Tuesday nights prior to going to the hospital on Wednesday. She still found time to prepare and deliver food to the sick in at least two homes."

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

Cathey and Alma both loved the beauties of nature. They both were artists and have left behind numbers of beautiful paintings. I have seen them go into the forests together more than once in spring

and fall and return with georgeous reproductions. Cathey was, also, an artist with words. Numbers of articles from her hand appeared in the *20th Century Christian*. She was in the process of writing a book when she died. She was truly one of the great writers of our day. What she did in this respect is an example of the way dedicated Christian women can teach the word of God. God forbids that women preach from the pulpit but your written messages can bear fruit in many lands.

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

J. C. Bailey *India*

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

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

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

I was born near Clarksburg, Ontario, Canada. My wife was born in Stahl, Missouri. Sponsoring Church: Granite City, Illinois, Box 25.

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

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

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

Biographical Sketch

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



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



The J. C. Baileys with their three adopted daughters

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

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

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

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



Baptizing a young business man near Jowai, India

B. E. Bawcom

Nigeria

BAWCOM, Burney E.	May 21, 1913.
Louanna M. (McNeil)	June 1, 1917
Dwight M.	October 24, 1942
Harry E.	January 26, 1945
Dean S.	February 26, 1948
Sheila Jane	September 5, 1957

Entered Field: 1954-1956.

Schools Attended:

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

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

Dwight and Harry Bawcom—now attending Harding College.

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

WORK IN NIGERIA, WEST AFRICA

BY THE B. E. BAWCOMS

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

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



THE BAWCOMS

Johnson just outside the village. The Bawcom family took over the work and housing facilities of Brother Horton.

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

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

Sister Bawcom also helped to type the Efik translation to Bro. Paul Tucker's tract on "Undenominational Christianity" that was being printed by one of the Christian publishing companies in the States. However, her main occupation was keeping the home running fairly smoothly, and teaching their three boys through the Calvert Correspondence School in Baltimore, Maryland.

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



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



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

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

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

MISSIONARY WIVES NEED TO BE BETTER PREPARED!

Mrs. B. E. BAWCOM

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

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

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

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

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

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

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

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

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

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

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

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

John Beckloff Nigeria

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

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

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

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

Number baptized: no accurate records kept.
 Sponsor: 7th and College, Mayfield, Ky.

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

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



THE BECKLOFF FAMILY

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

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

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



John W. Beckloff preaching in Nigerian market-place



John W. Beckloff in Nigerian national costume



Nigerian Christian School Teachers at Teachers Conference

Weldon Bennett

Germany

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

Brother Bennett attended Abilene Christian College and Pepperdine College

Baptized by A. O. Colley

Sister Bennett attended Abilene Christian College
Address: Abilene Christian College, Abilene, Texas.

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

Entered Germany: 1949. Left Germany 1956.
Baptized: Approximately 100.

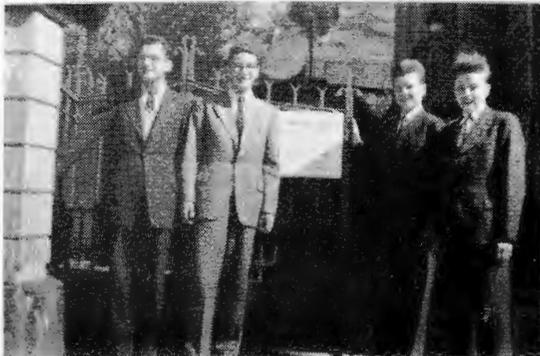
Sponsor: Jackson Avenue Church, Memphis, Tennessee

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

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

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

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



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



THE BENNETTS AND THE DON FINTOS

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

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

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

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

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

George S. Benson

China and Philippines

Biographical Sketch

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

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

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

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

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

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

Number Baptized: Approximately 300.

Sponsoring Church: Granite, Oklahoma

Salary Guaranteed: \$15.00 per month.

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



Mr. and Mrs. Geo. Benson

DEVELOPMENT OF MISSIONARIES

BY GEO. S. BENSON

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

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

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

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

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

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

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

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

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

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

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

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

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

HARDING COLLEGE, SEARCY, ARKANSAS

BY GEO. S. BENSON

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

Harding College today is very conscious of the fact that foreign mission work is extremely difficult and also conscious that the results of our mission work demonstrate that we have failed badly in proper preparation of our missionaries. Consequently, Harding College, through its Graduate School of

Bible and Religion at Memphis, is offering consistent and relatively extensive training in preparation for missionary work.

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

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

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

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

Missionaries trained under Harding College teachers include:

List of Missionaries Trained Under Harding College Teachers

AFRICA

- Mr. and Mrs. J. C. Shewmaker, Box 22 Kalomo, Northern Rhodesia, Central Africa
Mr. George Franklin Alexander, c/o Leon Clymore, P.O. Box 742, Blantyre, Nysaland, Africa
Mr. and Mrs. Leon Clymore, Box 742, Blantyre, Nysaland, Africa
Mr. and Mrs. John W. Davis, Haile Selassie Secondary School, Gonder, Ethiopia, East Africa
Mr. and Mrs. Kenneth E. Elder, P.O. Box 60, Kalomo, Northern Rhodesia, Africa
Mr. and Mrs. Henry E. Pierce, Box 1016 Lusaka, Northern Rhodesia, Africa
Mr. Orville Brittell, Post Restante, Kalomo, N.R., Central Africa
Mr. and Mrs. J. D. Merritt, Kabanga Mission, Kalomo, Northern Rhodesia, Africa
Mr. and Mrs. Stan Shewmaker, Namwianga Mission, Kalomo North Rhodesia, Central, Africa
Lester Boyd Brittell, Sinde Mission, P.O. Box 132, Livingston, Northern Rhodesia, Africa
Edwin M. Crookshank, Box 1581, Lusaka, Northern Rhodesia, Africa
Mr. Henry P. Ewing, Box 1831, Bulawayo, Southern Rhodesia, Africa
Mr. and Mrs. S. Dewitt Garrett, 12 Kew Drive, Salisbury, Southern Rhodesia, Africa

- Mr. Vernon C. Lawyer, 11-A Hurworth Road, P.O. Highlands, Salisbury, Southern Rhodesia, Central Africa
Miss Monika Steiniger, P. B. 4 Macheke, Southern Rhodesia, Africa
Mrs. Boyd Reese, 37 Northcliff Flats, North Avenue, Salisbury, South Rhodesia, Southern Africa
Mr. and Mrs. Dewayne Davenport, P.O. Box 3247, Kumasi, Ghana, West Africa
Mr. and Mrs. William M. Curry, Jr., Box 823, Aba, Nigeria
Mr. and Mrs. Douglas Lawyer, Box 323, Aba, Nigeria, B.W.A.
Miss Elizabeth A. Beatty, Missao de Chilonda, C.P. 25, Silva Porto, Bie Angola, Portuguese West Africa
Mr. James R. Massey, Box 614, Aba, Nigeria, West Africa

ARGENTINA

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

AUSTRIA

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

AUSTRALIA

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

BELGIUM

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

CANADA

- Mr. and Mrs. Walter Allen Dale, Great Lakes Christian College, Beamsville, Ontario, Canada
Mrs. Frank N. Ellis, c/o Great Lakes Christian College, Beamsville, Ontario, Canada
Herman Johnson, Beamsville, Ontario, Canada
Mr. Harold Tabor, Great Lakes Christian College, Beamsville, Ontario, Canada
Mr. Keith Thompson, c/o Church of Christ, Beamsville, Ontario, Canada
Mr. James T. Gilliam, 2621 Twenty-first Street, SW, Calgary, Alberta, Canada
Mr. and Mrs. James B. Williams, Box 327, North Battleford, Saskatchewan, Canada
Mrs. William Mowat, R. R. 3, Beamsville, Ontario, Canada
Mr. Lynn Anderson, Box 51, Salmon Arm, British Columbia
Mr. and Mrs. Sam Tumlinson, Jr., Box 51, Salmon Arm, British Columbia, Canada
Mr. John Lock, 583 Jarvis Street, Apt. 22, Toronto 5, Ontario, Canada

Mr. Harvey Wood, 355 Sussex Road, Sault Ste. Marie, Ontario, Canada
Mr. Roman Dacyshyn, 276 Strathallan Wood, Toronto 12, Ontario, Canada
Mr. and Mrs. Warren T. Whitelaw, 135 Glendonwynne Road, Toronto 9, Ontario, Canada
Mr. Donald L. MacMurchie, 3194 Rutledge Street, Victoria, B. C., Canada
Miss Betty Roemer, Box 555, Walseley, Saskatchewan, Canada

CHILE

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

CHINA

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

DENMARK

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

FINLAND

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

FRANCE

Mr. Robert E. McAuley, 8 rue St. Bertrand, Toulouse (H.G.) France
Mr. and Mrs. Winfred O. Wright, c/o L'Eglise du Christ, 3 rue Saint-Bertrand, Toulouse (H.G.) France
Mr. Douglas S. Marsh, 42, Rue d' Austerlitz, Tourcoing (Nord) France

GERMANY

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

Mrs. Heinrich Korner, Helmstrasse 49 IV, Nuernberg, Germany

Mr. and Mrs. Glenn Olbricht, Adamstrasse 27/1, Nurnberg, Germany

INDIA

Mr. Thomas L. Rucker, Vishakhapnam, India

ITALY

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

JAPAN

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

JORDAN

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

KOREA

Mr. Malcolm E. Parsley, Church of Christ Mission, Kimpo Station—No. Mountain 58, Tung Chun—RI, Yong Dong Myun—Kimpo County, Kyung GI Province, Korea
Mr. and Mrs. Bill Ramsay, Box 15, Yung Dong Po, Korea
Mr. and Mrs. O. P. Baird, Six Hyo Chang Dong, Youngsan-Ku, Seoul, Korea
Miss Melba J. Carlon, 6 Hyo Chang Dong, Youngsan Ku, Seoul, Korea
Mr. Y. J. Lee, Church of Christ, P.O. Box 375, Hang Ha Moon, Seoul, Korea

LEBANON

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

NETHERLANDS

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

NEW ZEALAND

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

OKINAWA

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

PHILIPPINES

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

PUERTO RICO

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

SCOTLAND

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

HARDING COLLEGE GRADUATE SCHOOL OF RELIGION MISSIONARY TRAINING PROGRAM

The church is gradually awakening to the challenge of world evangelism. We are on the march. More and more missionaries entering foreign service, who had not been adequately trained for the task of preaching the Gospel in a strange culture, are urging future workers to get this specialized education in order to avoid the frustrations and mistakes of their predecessors. Even to preach to illiterate natives, the missionary needs to have a superior education. In other words, the task of foreign evangelism requires a greater ability to adapt and a wider knowledge than is needed by a worker remaining in his own country. Foreign evangelism demands the best men of the church and the most thorough education they can get. Paul was an educated man, a power in his day.

The Harding Graduate School offers two programs specifically designed to educate brethren in regard to the task of world evangelism. The first involves regular credit courses which are included in the curriculum of the school. These courses are:

1. The World Mission of the Church
2. The Evangelism of the Early Church
3. Missionary Principles, Methods and Practice for Mission Work Today
4. The Home Church and Missions
5. Home Missions
6. Preparation of the Missionary
7. History of Missions

8. Non-Christian Religions

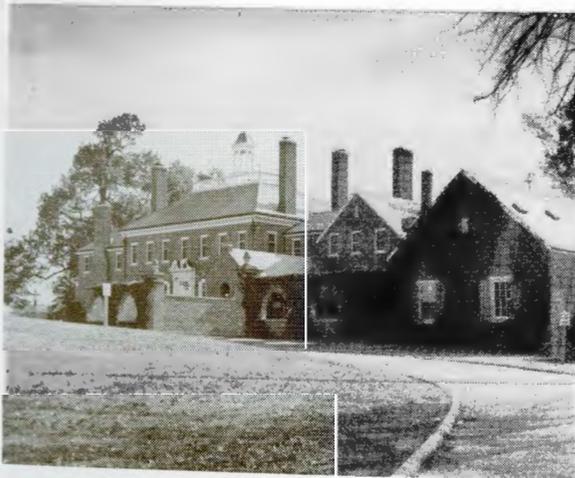
9. Mission Work in Selected Fields

10. Cultural Anthropology for Christian Missions

There are a number of missionaries in residence at the Graduate School at this time. Some spend their furlough studying Bible and Missions. A missionary can receive his master's degree during his year's furlough if he spends his time in Memphis. Many have done this and others plan to do so.

The second program is conducted during the summer school. Special courses of study are offered on a speed-up basis. Students may take a two-hour credit course by attending only two weeks. Special well-known missionary educators are invited to teach these courses. Otis Gatewood, George S. Benson, George Gurganus, A. R. Holton, Reuel Lemmons, and numerous others have taught in these classes. Missionary lectures for area-wide public interest are held in conjunction with the classes. Outstanding missionaries from all parts of the world exhort and edify the brethren at these services.

There should be no doubt that a world evangelist needs specialized training for the peculiar task he has to face. With the program at the Harding Graduate School now available to all, there is no excuse for the missionary to go to the field ill-prepared to do the job. It takes intensive training and deep dedication for a person to be able like Paul to "become all things to all men." This is necessary, however, if men are to be converted to Christ.



Administration Building



Interior of Pittman Chapel, Harding Graduate School,
George Gurganus speaking

Sister Betts attended Harding College, graduating with B.A. degree in Home Economics. Baptized by Jack Wood Sears

Address: Ibaraki Christian College, Omika, Hitachi shi, Ibaraki ken, Japan

The work includes certain administration responsibilities at Ibaraki Christian College, teaching Bible classes at the school, preaching for various churches, teaching mid-week Bible classes, and superintendent at "Nazare En", a home for the aged.

Nazare En (Garden of the Nazarene) was begun by Brother Masaihci Kikuchi as a rest home for Christians recovering from tuberculosis. The patients recovered, became gospel preachers, and left the home. Brother Kikuchi, himself, has been preaching for thirty years. The facilities were then converted into a home for the aged.

The home now takes care of 100 old people in the regular home, and has now expanded to include 50 more senior citizens in a nursing home. Plans are being laid to begin a special home for the blind.

Support for the home comes mainly from the state welfare and Red Feather funds. Other organizations, too, donate to this work.

Ibaraki Christian College, with its affiliates the high school and junior high school, opened its doors in 1948. Its aim is to provide Christian environment and education for the students. Almost all the full-time teachers and all the heads of departments are Christians. There are presently 1400 students enrolled. Student fees account for much of the support but support from America, in the form of student sponsors and out-right contributions, form the backbone for this financial structure.

Epi S. Bilak *Ukraine*

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

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

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

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

Baptized by Hiram Way.

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

Sponsor: Church of Christ, P. O. Box 132, Rochester, Mich.

Encouraged to be a missionary by reading the New Testament.

Yes, worked while in school; wife also worked.

Biographical Sketch

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

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



STEPHAN BILAK FAMILY

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

A continued desire to help his people in physical as well as spiritual bondage led him to steadily work on literature in his native language and to look for an open door to preach to them the wonderful news he had learned. The first pieces of literature were printed in 1957 under the excellent guidance of the elders of the Granny White congregation in Nashville, Tennessee. They also provided the typewriter

In the 1940's Bro. Bixler returned to America and spent a few years in Chicago. He established the Brookfield and other missions in Chicago—some that have since grown into active congregations. His wife Anna died in 1947. After his marriage to Mrs. D'Lila Symcox he returned to Japan with the intention of giving his life to work in that field.



Three generations of Bixlers now in Japan: O. D. Bixler, Sr., O. Dean Bixler, Jr., and John Dean Bixler. November 18, 1964.



"Emperor's Decoration" was presented to Bro. Bixler on November 4, 1954, for service to Japan.



New chapel (2nd floor) and Grade Classrooms (1st floor) at Keimei Christian Academy. Sr. H. S. to our left, Jr. H. S. to our right.

Dean Bixler *Japan*

BIXLER, O. Dean, Jr.	March 26, 1931
Barbara Long	December 3, 1938
John Dean	July 22, 1960

Entered field: November, 1964

Address: Central Post Office Box 433, Tokyo, Japan

Sponsor: Walnut Hill Church of Christ, 10550 Marsh Lane, Dallas, Texas 75229

Education: Dean—Southern Methodist University, B.B.A. Barbara—Pepperdine College, 1958

Baptized by: Dean—O. D. Bixler, Sr.; Barbara—O. J. Long

Encouraged to be missionaries by: Dr. and Mrs. J. M. Henry; Bixlers; Longs; Moreheads; Lovells; Merritts

Parents and birthplace:

Dean—O. D. and Anna Davis Bixler, Yokohama, Japan

Barbara—O. J. and Opal Zester Long, Fletcher, Okla.

Biographical Sketch

Brother Bixler was born in Yokohama, Japan. His parents, O. D. and Anna Davis Bixler were among



THE DEAN BIXLERS

the first missionaries in a foreign field.

Before coming to Japan, Brother Bixler preached 6 years for the church in Newhall, California. During this time a corporation gave the church four lots and Christians in California and Texas gave enough money to purchase three additional lots. A building was constructed and the church is now known as the North Oaks Church of Christ.

O. J. and Opal Zester Long were living in Fletcher, Oklahoma when their youngest daughter,



The Bixler House, located at the campus of Keimei Christian Academy.

Barbara was born. The Long family moved to California where Brother Long now serves as an elder of the church in San Fernando.

The love of Christ, the faith of her parents and the example of her great Uncle, Dow Merritt inspired Sister Bixler to become a missionary.

Sketch of Our Work Abroad

The Deities of Japan in some sense are as numerous as the population and it is impossible to overlook the tragedy of idolatry. Paul's description of the condition of the people who have become idolaters, "having no hope and without God in the world," is so vivid.

Armed with the power of Christ and his good news, equipped with excellent physical facilities in the world's most populous city, we look forward in faith to an extended program of evangelism, spiritual education, leadership training and translation of material.

We are thankful for the opportunity to preach for the Ochanomizu church and we pray that Christ may effect in us everything that pleases him.



Ochanomizu Church of Christ, in the heart of Tokyo.

INFORMATION SHEET—PICTURES:

CHURCH BUILDING: The vision and faith of Christians in 1947 made it possible to purchase a building and property in the heart of Tokyo. In 1958 some excess land was sold to a hospital next door and the income was used by the Ochanomizu church and O. D. Bixler, Sr. to construct this six story building valued at \$300,000.

HOUSE: The comfortable and modern house in which we live is located at the campus of Keimei Christian Academy and was finished in 1965 with funds supplied by D'Lila Symcox Bixler.

FAMILY: Barbara Long Bixler, John Dean Bixler, Dean Bixler.

Gary Blake *Ethiopia*

MISSION TERMINATED

In 1962 Gary Blake, his wife Mary, and their two children entered Ethiopia with the specific goal of establishing a school for the deaf in Addis Ababa. During the past year Blake and Lennie Darden, his assistant, have had most satisfying success in achieving this goal. Not only has the school been established and grown to twenty students, but at least five other major accomplishments have been achieved. (1) One deaf student, Gelma, has been converted. (2) Demere, an Ethiopian teacher was converted; Blake and Darden have trained him to work with deaf students so that he is now working full time in this capacity. (3) Parents are being educated in understanding and working with their

deaf children. (4) Local business men are assuming the responsibility of providing apprenticeships for deaf students so that they can receive on-the-job experience which will enable them to become independent. (5) The School of Social Work at the University of Addis Ababa has selected the deaf school as a social work in which its students must be placed for "field work experience." These accomplishments are most encouraging.

Gary Blake, having terminated his mission in Ethiopia, is returning to the states. The church is deeply indebted to him for the good foundation that he has laid. The Ethiopian government has been especially impressed with his good work and ha

come to have a higher regard for our entire program because of him. For years the work in Ethiopia will continue to reap benefits as a result of his efforts.

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

KURT BLUM'S CAMP IS A WORTHY PROJECT

RICHARD WALKER

Kurt Blum has purchased a piece of property high in the Swiss mountains with a wonderful view of the Alps to be the permanent site for his annual youth camp. He desires to build a modest but attractive vacation house in time to be used next summer. Several car loads of American brethren from Karlsruhe and Pepperdine students from Heidelberg



GARY BLAKE

made a trip up to the camp site recently to help build a road. Contributions can be sent to A. Z. Hays, 458 College Drive, Abilene, Texas.

Glenn Boyd *Germany*

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

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

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

The church here is apparently stable, with 39 members. We moved into our own meeting place last year and since that time have had about twelve or thirteen additions. We have also had a few subtractions, which will always be the case if the body remains pure. We have no definite plans as to how long we will be here. We pray that the Lord will guide us in all of our decisions. Our Elders in Littlefield have agreed to support us until 1964, at



Glenn, Shirley, Janet Lynne, and John Kelley Boyd

which time we will make arrangements for a trip to the U.S. and we hope to return to this field. We have found the language challenging, but now are able to do much work as well as hold some meetings in German. We have children's classes, midweek classes, two services on Sundays, plus the American congregation which is made up of servicemen and their families.



Show-case in front of building

Biographical Sketch

I was reared in a Christian family in Frederick, Oklahoma. My father was an Elder for years at 10th and Gladstone. That congregation helps in our



Glenn Boyd in front of building

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

Clinton Brazle *Canada*

BRAZLE, Clinton	March 14, 1924
Faye	June 6, 1927
Melinda	February 2, 1948
Marilyn	September 26, 1949
Michael	March 30, 1951
Mark	March 6, 1952
Paul	December 23, 1954
Peter	August 3, 1956

Born and reared on Kansas farms, Clinton Brazle received high school training at Cedar Vale, Kansas. College work has been taken at Teacher's College, Pittsburg, Kansas; OSU, Stillwater, Oklahoma (B.S.), MSC, Bozeman, Montana; ACC, Abilene, Texas, WCC, North Weyburn, Sask., Canada. He was baptized by B. E. Bawcom while in high school. Faye Brazle was baptized by A. C. Williams.

Entered field: 1964

Address: North Weyburn, Saskatchewan, Canada

Sponsor: Brookside church, 1132 E. 38th St., Tulsa, Oklahoma

Biographical Sketch

Clinton was born at Niotaze, Kansas. His parents are Cloy and Retha Brazle, Cedar Vale, Kansas. Faye was born at Belle Plain, Kansas, daughter of George and Lula Guinn.



The Clinton Brazle, North Weyburn, Sask. Canada.

After serving churches at Kiowa, Kansas, Riverside, Burlington, Oklahoma, and Ames, Oklahoma, they moved to Montana where Clinton preached from Bozeman and Anaconda for nearly 12 years. His work took him all over the state as well as into 3 provinces of Canada. He was a regular speaker on a

daily radio program from Bozeman for more than 4 years. He has served as a director of the Yellowstone Bible Encampment since its inception a decade ago. He was co-editor of the *MONTANA VINEYARD* for 10 years. He now edits *LIVING STONES*, a religious monthly in its third years.

After a year with the Brookside church, Tulsa, Oklahoma, Clinton and his family are supported by them in Weyburn, Saskatchewan, Canada. One phase of work is with the students of Western Christian College, some of whom are being trained to go out and preach. The class started with 7 students and grew to 12 the first year. (Picture enclosed) 18 boys trained and preached regularly during the second class session (ended June, 1965) Clinton's interest lies in helping to encourage evangelization of the area as well as to reach individuals for Christ. He is active in leading in a mission study class and will appreciate missionaries anywhere sending pictures, slide-tape sets, reports, etc. that he may regularly acquaint potential workers with the progress and challenge of the world. Influenced by David Fultz and his wife, Faye,



Preacher's Training Class, Weyburn, Saskatchewan. June, 1965.

to preach, Clinton now is trying to influence as many as possible to preach and teach the Master's word. Remembers being impressed with hearing W. N. Short. Maurice Hall has been an inspiration to him. "God will use us to preach His message to the whole world in our generation if we will let him."

Schumann Brewer

Germany

WURZBURG, GERMANY

SCHUMANN BREWER

Greeneville, Tennessee

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



SCHUMANN BREWER

munications. The city was 65% destroyed in 1945 by the British Air Force and the building we met in did not escape heavy damage.



The place of meeting in Wurzburg

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

In the summer of 1959, Brother Klinke came to his work in Wurzburg. At that time, German services were started and I think the number present for the first service was 20. The German work did not grow as fast as the American work because it had to start from the very bottom. The Americans had a good nucleus from which to start. We also had move-ins along with the conversions. But, had the German work had a nucleus and had there been move-ins, it would still have been hard. The Roman Catholic Church is imbedded in Western Germany to such an extent that it can, by economic pressure, make it difficult on those who would be true followers of Christ. For example, we could not advertize our meeting in the local newspaper. These papers are controlled by the Catholic Church and they will not allow any religious advertising to go in the paper except that which they favor. Of course, it is difficult to make a broad statement about the general conditions in Germany or any other country. The best that I can do is speak about Wurzburg and

its possibilities. Wurzburg is a town of some 125,000 people, the majority of whom embrace the Roman Catholic faith. In fact, 95% of the population are nominal Roman Catholics. There is a university located there and most of the personnel, both faculty and students, are not interested in religion except in name only. The atmosphere that this creates makes it hard to get anyone interested in hearing the Gospel. For many years the government and the church have been united in this city. It was here that the first Prince Bishop lived. Today the largest and finest buildings are buildings in the city that were erected as places and quarters for the Prince Bishop. Wurzburg is known as a bishop's town. One of the bishops of the Roman Catholic church lives there now. The people actually fall down on the sidewalk and worship him when he passes.

Amid all this influence, the church is struggling to maintain itself. The growth of the German congregation has been slow. Most of the ones who have obeyed the Gospel have been women in the late years of life. The need there is for male leadership and young people. If the church is to sustain itself younger people must be converted. The young people are hard to reach. They do not feel the need of Christ. Germany at the present time is one of the most prosperous countries in the world. They are rich in material wealth and the people are giving themselves more and more to the material side of life. They feel the need of nothing. Since they have embraced a religion, they are satisfied, and it is very difficult to reach them with the truth.

The present need, as I see it, is for more German preachers and teachers. No one coming in from the outside can ever know the intricacies of a society as one who has been raised in it. One who knows the society will have a better chance of teaching that society. Our aims should be the training of German men to carry the Gospel to their own people. The Wiesbadan congregation is doing this very thing and already they have men in the field that are accomplishing the work of the Lord wherever they are. We need to go into every nation, but as we go to these nations, let us do so with a mind to train the local personnel to carry God's message to their own people.

J. A. Brittell

Zambia (N. Rhodesia)

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

Brother Brittell attended Western Bible and Literary College

Baptized by Bro. Paynter in Nebraska

Sister Brittell attended Western Bible and Literary College

Baptized by Bro. H. J. Hood in Missouri

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

Lester Boyd Brittell was baptized by Glenn Moreland in California.

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

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

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

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



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

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

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

ern Rhodesia, Africa, are, or were, pupils, or are children of pupils from WBLC.

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

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

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

Pray that others may be inspired to go.
38% of our 80 children have been baptized into Christ.

In His great service,
Jessee, Augusta, Elaine Brittell

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

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

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

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

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

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

MISSION STUDY TOUR

PHIL ELKINS

In 1960-61, Dale Castleman and I spent 10 months interviewing over 100 missionaries in Europe, Near, Middle and the Far East. By that time we had visited 30 countries, had spent all our personal savings, plus several hundred dollars that we had both borrowed, and decided to return to the States. I finished my B.A. degree at Abilene and decided to do some academic study at the Kennedy School of Missions in Hartford, Connecticut. I am presently finishing a Master of Theology degree in Bible and Missions at the Harding Graduate School in Mem-

phis, Tennessee. From my studies in missions thus far, I have felt that there needs to be a big re-evaluation of our present methods, basis for selecting new fields of work, and preparation of future missionaries. I also feel that there is a definite need to have someone visit all of our college campuses and to adequately present the greatest opportunities for converting receptive people.

I hope to better qualify myself to do this by spending 17 months (along with my wife) studying our present efforts in Asia, Africa, and Latin America.

We plan to leave in the summer of 1965 and return home in the early part of 1967. We will be sponsored by the White Station Church of Christ and will receive about one fourth of our support from the Highland Church in Abilene (with which I worked for a year) and we plan to pay about a fourth of the expenses from our personal savings. We will also visit several of the most successful denominational efforts.

We plan to visit 59 countries and 18 college campuses after the trip. While on the campuses I plan to seek out the most qualified students I can

find and present them the opportunities which exist in the mission fields for them in their chosen profession. I worked for two semesters at Abilene Christian as the mission study chairman. When I began as chairman of the study class, we had about 250 people attending each week. There are now almost 700 each week. I feel much of this added interest has come from making mission work the core of campus life rather than a fringe activity. As we visit each campus we plan to help the students to build more interest in and support for future mission work.

Byrl Brockman

Latin America

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

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

Entered Field: 1959

School Attended: Abilene Christian College

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



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

Wendell Broom

Nigeria

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

Address: 572 Kaumakan St. Honolulu, Hawaii 96821.

Entered Field: 1955, returned home 1960

School Attended:

Wendell Wright, Sr., Abilene Christian College
Betty Billingsley, Abilene Christian College

Sponsor: Tenth and Francis Church, Oklahoma City, Oklahoma

The years we spent in Nigeria were the richest five years of our lives. This was true because there was among the people a greater hunger and thirst after the word, more need of Christ—of which they were conscious—and more eagerness to hear. Often in open air preaching situations, there would be an

hour's sermon, followed by one or two hours of questions and answers.

The training of young African men to be evangelists and to work among their village congregations was also a thrilling and very rewarding work. The fruitful decision to train them has been amply justified in the continuing spread of the churches through Nigerian efforts. The resulting four to five hundred congregations could never possibly have been planted by the five or six men on the field at any given time. The true nature of spontaneous expansion of the church of God through the power of the Holy Spirit has been demonstrated in Nigeria, showing that it is possible to spread the kingdom without financial under-writing and American subsidies. God blessed us with good health, safety, and spiritual growth during this time in ways that we never dreamed could ever happen. To Him be glory and honor.



W. W. BROOM FAMILY

William Brown *Rhodesia*

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

Brother Brown attended Odessa Bible College; baptized by Lawrence Healy

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

Address: 1302 E. Moore, Searcy, Arkansas

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

Entered field: March 15, 1929

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

Yes, W. L. worked while in school

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



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

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

Rees Bryant *Nigeria*

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

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

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

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

Entered field: 1958

Baptized: 300

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

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

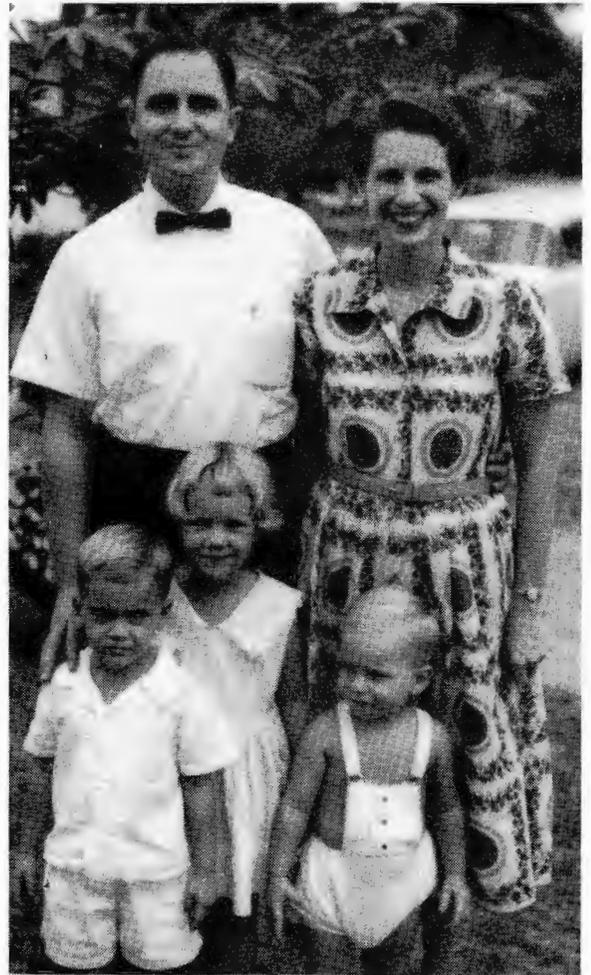
Rees Bryant was born in Memphis, Tennessee. His parents are Mr. and Mrs. E. O. Bryant, 214 Howell Street; Florence, Alabama. Mrs. Rees Bryant was born in Oklahoma City, Okla. Her parents are Dr. and Mrs. F. W. Mattox, Lubbock Christian College, Lubbock, Texas.

Interesting Experiences in the Field

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

I remember going into a pagan compound in Nigeria one afternoon to help a sick man who was reported to be dying. After I had waited for a few minutes, a dark skeleton of a man emerged from a mud hut, supported by his relatives who half-dragged, half-carried him across the yard and laid him in the back of my station wagon. His skin hung loosely to his bones, and his body was racked with pain. He was seized periodically with violent fits of vomiting. As we started down a bush road toward the nearest hospital, the old man began calling upon his ancestors. With a most piteous and heart-rending voice, he cried out in the Ibo language, "Nna, Nna!" "Father, Father!" But he wasn't calling upon the God of the Bible, the Father of our Lord and Savior Jesus Christ. He was calling upon his own physical ancestors for the help he needed so desperately. He was lost! Without hope! Without God! You who read this will never see that man. So far as I know, I never saw him but once; and I failed to convert him to Christ. But I can still see the glazed look in his eyes, and I can still hear the utter hopelessness in his weakening voice as he cried those heart-rending words: "Nna, Nna!"

My last preaching appointment on Sunday, April 27, 1958, was at the church in Akanu Ngwa, Nigeria. As the service ended, three confessed faith in Christ and requested baptism. We entered the station wagon, drove three or four miles, turned down a bush path through a rubber plantation, and drove another mile or two through it until we were stopped



REES AND PATTI BRYANT

Billy Rees, Sara Jo, David Mattox



JIM MASSEY AND REES BRYANT

Nigeria, 1960

by a tree which had blown down across our path. After walking another half mile, we finally came to a steep bank which led abruptly down to the stream. A pagan village lay alongside the stream, just under the bank. We passed through it to the water's edge. To our right was a juju shrine. Behind us was the pagan village. Upon us an African night was settling. As the light of day disappeared, three penitent believers went down into the water. A Nigerian preacher baptized them. Then we came up from the stream and up the bank from the pagan village. By then it was dark. I switched on my flash light. Its welcome light flooded the path ahead. But a greater light flooded the souls of three Nigerians who had just obeyed Him who said, "I am the light of the world." Today, that light shines through them in the darkness of Akanu Ngwa.



REES BRYANT AND MARSHALL KEEBLE
Nigeria, 1960

Howard Bybee

Italy

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

Address: Leva degli Angelo 10, Vicenza, Italy

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

Entered Field: 1950

School Attended: Pepperdine College

Sponsor: Garland, Texas (8th and Austin)

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

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

At the first meeting of the church in Leghorn the police came and arrested the Italian preacher. As soon as they escorted him out, I took the floor and



HOWARD BYBEE FAMILY

continued the preaching. They didn't stop me, evidently because I am an American citizen, but they stayed and guarded the door. I preached for a while primarily to the policemen and then we closed with a song and prayer. After the service, the police decided to take the Italian preacher into custody but three other American missionaries and I insisted that if they did so they would have to put us in jail also because he had done nothing we had not done. They finally decided to let the Italian brother go free and in about two weeks the police opposition ceased and the Lord's church was established. A number of articles were written in the Italian newspapers about the incident and through that means the church received wide spread publicity that it could have never received otherwise.

Shortly after beginning the church in Vicenza in 1958, I was put on trial on charges of defamation of the State Religion on the basis of a sermon concerning the worship of relics and images. This incident also turned out to the furtherance of the Gospel. It afforded me an opportunity to preach to

many people in the courtroom and for the church to receive a great deal of publicity through the newspapers. Again I believe that my American citizenship helped influence the verdict in which I was completely absolved because since then two Italian preachers have received sentences of up to a year in prison for similar cases.

These few words point out the great responsibility that belongs to all American Christians in taking



Howard Bybee during press conference during Leghorn trouble, 1954

the Gospel to the world. First of all, because we are Christians blessed with the knowledge of the saving message, and secondly, because God has endowed our nation with prestige and influence that can help us deliver that message if we will just accept the challenge.



Howard Bybee discussing trial with lawyer, December 1959

Jay Byerley

France

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

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

Entered Field: 1960

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

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

CHALLENGES

BY J. R. BYERLEY

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

One nation of thirty million people which has been generally disregarded in our planning of good works is Spain. It is a country which has been dominated for a long time by a philosophy which keeps its people in bondage. The system which has been developed over the centuries is so incorporated into the



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

cultural fiber that the people are generally unaware of its deleterious effect. They are powerless to control their fate as pawns in a game of life. By manipulation they have become puppets enmeshed in a binding system. The fight for freedom overwhelms.

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

Christianity is revolutionary. It turns the world upside down (Acts 17:6). But, the manner in which it produces change, the way its revolutionizes, is not by the sword (II Cor. 10:3, 4), but by the leavening

power of love in the hearts of men. This is that which can free the people of Spain today (John 8:32).

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

In a small village not far from the industrial complexes of Barcelona there lives an unusual man. At a glance it is apparent that he is different from others around him. The fact that one leg is missing, that a crutch must be his constant companion, sets him apart. But there is something more, something which seems to call out, "You may jolly well see that I am an Englishman." This is Ernest Trenchard—"hermano Ernesto" to thousands of Spanish people who know and love him.

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

circumstances little dreamed of in most twentieth century nations.

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

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

Jerry Campbell *Brazil*

CAMPBELL, Jerry	March 13, 1935
Barbara (Lyle)	August 26, 1937
Benecia Ann	December 31, 1960
Lyle Edward	December 20, 1963

Campbell graduated from Central Christian College (A.A., 1955) and Harding College (B.A., 1957). He was selected one of the campus personalities for the yearbook, placed second in Junior College Speech League oratory contest and first in debate team contest (1955). He was baptized by Roy Ritche (1945).

Barbara Campbell graduated from David Lipscomb College (B.A., 1959). She was listed in *Who's Who in American Colleges and Universities*, was managing editor of the college yearbook (1959) and taught school for one year in Dayton, Ohio.

Entered field: June 1961

Address: Caixa Postal 30.008, São Paulo 1, Brazil

Sponsor: Peak and Eastside church of Christ, Dallas, Texas

Campbell preached full time in three states (Kansas, Missouri and Ohio) and held meetings in nine. He preached for almost four years in Dayton before beginning to prepare for the work in Brazil.



Jerry Campbell Family. Caixa Postal 30.008, Sao Paula 1, Brazil.



Jerry Campbell prepares to baptize Dana Flora, a maid who had worked days for them.

In Brazil, Campbell serves as personnel manager, chairman of business administration committee and works with another evangelist in one of the three new congregations established there since the 1961 arrival of 13 missionary families.



Jerry Campbell home, Sau Paulo, S. P., Brazil.



Meeting place, downtown Sao Paulo, for the church with which Jerry Campbell works. Rua Maria Paula

Carmelo Casella *Australia*

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

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

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

Address: In Australia: P. O. Box 6 Holland Park, Church of Christ, 65 Stewart Ave., Bethpage, L.I., N.Y.

Entered Field: 1958

Baptized: *in Australia*: 23

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

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

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

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

Choice of Location

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

After a personal tour of investigation among the various centers of interest, my wife and I began to worship in a rented hall just five miles south of the



CARMELO AND ROBERTA CASELLA

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

downtown area. The area chosen is known as Holland Park, a large residential area along the interstate highway. In addition to my work in Holland Park I also had occasion to work in five other states with more than 25 churches—some of them as far away as 2,000 miles.

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

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

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

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

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

The Holland Park church is generally setting a sound precedent for future growth. In addition it is planning for future leaders. Some have already developed in the work so that they can preach or teach without any need for supervision.

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



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

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

Suggestions from Experience

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

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

Guy Caskey Africa

CASKEY, Guy David June 4, 1940
Laverne December 19, 1942

Brother David Caskey attended Abilene Christian College, graduating at mid-term 1962. He preached at Desdemona and Crystal City, Texas, during his college years. He was baptized by his father Guy V. Caskey in Johannesburg, South Africa, in November of 1950. Sister Caskey also attended Abilene Christian College and during the summer worked as a counselor at the Thorp Springs Christian College Camp.

Entered field: 1963

Address: P. O. Box 731, Mbeya, Tanganyika, East Africa

Sponsor: Mary Ellen & Harvester Streets Church of Christ, Pampa, Texas

Baptized: Number unknown but in the hundreds.



David & Laverne Caskey, Chimala, Tanzania, East Africa.

Biographical Sketch

David Caskey was born in Dalhart, Texas, while his father preached for the local congregation. He preach-

ed regularly for the church at Crystal City, Texas after graduating from Abilene Christian College. David has spent much of his life in Africa, having moved to Johannesburg when he was nine years old. His decision to be a gospel preacher and a missionary came very early in life, doubtless through the instrumentality of his parents. Laverne was born in Pleasanton, Texas, and was influenced to become a Christian by an aunt and an uncle, who was an elder in the church there.

Sketch of Work Abroad

In the southern Highlands of Tanganyika there is a Bible Training School for young African men and a 50-bed hospital operated by the Church of Christ. The church at Mary Ellen & Harvester in Pampa, Texas, saw the need of giving more emphasis to the evangelistic program of the church in that area so David was sent to work among these young student preachers and in the village of this area to establish and give permanence to the Lord's church there. In 1963 twelve college boys joined the missionaries already there in a six-months "Safari for Souls" during which time 1056 were baptized. Many others have been baptized throughout this area and David has given much of his time to strengthening these young congregations. He is now working with twelve young African preachers in this area and is engaged in



Present meeting place of the church at Chimala, Tanzania.

graduate study with these young preachers who have finished the Tanganyika Bible School, helping them to be better qualified to take the gospel to their own people.

Many of these buildings, constructed of sun-dried brick and covered with grass, are 40 feet long and 16 feet wide and have been constructed throughout this area of the southern Highlands. Many of the buildings have been constructed by the native churches with little or no help from the white brethren.

This solid brick house was paid for by the Mary Ellen & Harvester Streets Church in Pampa at a cost of about \$5,000.00. Building costs are not as great in East Africa as they are in America; the finished work is generally not as nice but it is very substantially built and is quite comfortable to house a European family.



David & Laverne Caskey. Four-wheel drive Landover is transportation in the mountain villages and bush country of East Africa.



The Caskey Home

Guy Caskey *Africa*

CASKEY, Guy V.	December 3, 1917
Jessie Lee	January 21, 1920
Guy David	June 4, 1940
Judy Lea	December 13, 1944

Brother Caskey attended Freed-Hardeman College, Henderson, Tennessee; Lee College, Baytown, Texas; and Abilene Christian College, Abilene, Texas. While in Lee College he preached regularly for the church at Highlands, Texas, and

during his schooling at Abilene he preached every Sunday for the church at Albany, Texas. He was baptized by Brother C. R. Nichol. Sister Caskey received a business education and attended Abilene Christian College. She was baptized by Brother Caskey about two years before they were married.

Entered field: South Africa, 1949—East Africa, 1957.

Address: P. O. Box 2438, Pampa, Texas.

Sponsor: South Africa—Edgefield Church of Christ, Dallas, Texas—East Africa—800 Lamar Church of Christ, Sweetwater, Texas

Baptized: Record not kept but about 200 in Southern Africa and about 200 in East Africa.

Biographical Sketch

Guy Caskey was born in Grapeland, Texas, and began preaching while yet in high school in 1934. Between eight and nine years of his life have been spent in Africa and his work in America has been with the churches in Highlands, Texas; Dalhart, Texas; West Berry, Fort Worth, Texas, and the Lamar Street Church in Sweetwater, Texas, on two occasions, and this is his second stay with the church in Pampa, Texas. Brother Caskey has preached in gospel meetings and college lectureships across the nation.

Sketch of Work Abroad

In 1949 four American families left the United States to preach the gospel and establish the Lord's church among the white population of the Union of South Africa. These families were Eldred Echols, Waymon Miller, John Hardin and Guy V. Caskey. Nine months were spent in the Rodesias working at the various mission points in these two countries. In 1950



GUY V. CASKEY

the church was established among the European people in the large modern city of Johannesburg in the Union of South Africa. There were so many ethnic groups in South Africa until these families worked not only among the whites but among the native Africans and the coloreds as well. Other large cities in South Africa needed the gospel so these brethren dispersed from Johannesburg, except the Caskeys and the Millers, and planted the cause of Christ in other metropolitan areas of the country. Other missionaries soon joined them and the church was planted in all of the important centers of that country and among all of the races; European, African, Asian. Today there are approximately 3000 Christians in the Republic of South Africa.

In 1955 Brother Caskey assisted in the establishment of a Bible Training School for African peoples in Tanganyika, East Africa. Since 1957 when he arrived, they have been training from 35 to 50 preachers a year, and their influence is felt over East, Central and Southern Africa.



Church Building, Turfontein, (Suburb), Johannesburg, South Africa

CONGREGATION MISSION WORKSHOP

By WILLIE CATO

PRESIDENT NASHVILLE CHRISTIAN INSTITUTE

The Lord gave the church the commission to preach the gospel to the entire world. He did not give it to a select few—individuals, or congregations, but rather to every person in His family. His family is made up of children who are to do the Father's work. His family is the church.

The Lord's commission was given to you and me. We are the ones who are charged with the job of making Christ known to all men of this generation. It can be done in this generation. God did not give a command that is impossible to do.

There has never been any individual or congregation of individuals who has not been blessed for

doing what God wanted them to do. The doing of His will carries with it the many promises made and supported by Him.

How can we best get people to send, go and preach? When it comes to mission work, perhaps the best way to bring focus to bear upon the minds of the members of any local congregation is to have a mission workshop. Those who have been on the mission field are best prepared to serve on this type of workshop. They know the need, they know the problems and they have the zeal and enthusiasm. Those who have had the various experiences of a missionary can best motivate others to go.

These experiences can stimulate the local membership, can assist in training all members in doing more for advancing the kingdom of God and can recruit workers who will go "into all the world". Such experiences will also help to develop a personal world view and each day the world with all its teeming millions of various races, cultures and customs is brought into view. The ultimate purpose of such an endeavor is to receive commitments—commitments from those who will send and from those who will go.

The majority of the world's population does not live in the United States. More preaching of the gospel is done in the United States than anywhere else. The southern part of the United States has ninety per cent of the people who devote their time to preaching. We in the United States are blessed with teaching talent. This talent is in Bible class teachers, church leaders and preachers, yet 99% of all this talent is in the United States.

Fear has often been a hindering factor to God's children. There is the fear of loss of support for local projects. There is the fear of the loss of dedicated workers who are busy helping in the work of the local congregation. There is also the fear of failure and even the fear of criticism. There is nothing to fear. No congregation has ever been known to conduct such a workshop and regret it. Instead of hindering, the congregation is helped. Instead of being weakened, she is made stronger. Instead of being made poor, she is richer.

Here are a few examples. In January 1960, the Pinellas Park Church of Christ in Florida had such a mission workshop and as a result of this workshop one of their deacons, then employed by a national business concern, was motivated to commit his life to mission work. Gordon Hogan and his family have been in Pakistan four years. The gospel has been preached and souls have been saved in a country where Christianity in her pure form was not known. The church in Pinellas Park is now stronger in the faith and more active in good works than ever before.

In February 1965, Webb congregation in Dallas, Texas conducted a workshop. A mission budget of \$12,000 was approved and two men were sent to preach the gospel in Ireland. In addition, 32 mem-

bers of the congregation committed themselves to do mission work on a vocational basis.

In May 1965, Corinth Church of Christ, near Portland, Tenn., conducted a mission workshop. This is a rural congregation. When emphasis was given to commitment, 9 people committed their lives to foreign mission work. Regular support was committed to a worker in Pakistan for two years and \$850.00 were given for travel fund. Since that time the contribution has increased and the congregation is now more zealous in all good works.

The church of our Lord has been in existence a little more than two years in West Islip New York. The first mission workshop was conducted in October, 1964. At this workshop \$25,000 was raised for foreign missions budget in addition to a weekly budget of \$1,600. At this time the congregation was one year old and had a membership of 280. A full-time worker was sent to Perth, Australia and approximately 30 committed themselves to go into other fields. One year later, Oct. 1965, the West Islip congregation conducted their second workshop. At this workshop \$33,000 were raised for their mission budget, and a weekly budget of \$1,900. They sent out the second man to Perth, Australia. At the end of the second year this congregation was supporting 8 people full time. Two at Perth, Australia, and six at home including an elder who was supported by the congregation. At the time of the second workshop the membership was 328.

No, the work of the Lord at the local congregation is not hindered, it is helped. The church is not made weaker, she is made stronger. She is not poorer but richer.

The nations of the world total 229. It is reported that there are 103 nations with New Testament Christians. New Testament Christians are in 69 of these nations as a result of a mission project. The remainder, 34 nations, have New Testament Christians as a result of vocational or military personnel. Yes, the fields are still white unto harvest. A good way to get the job done is to bring focus to bear upon the mind of each member of the local congregation by conducting a local mission workshop. Try it, you will be glad you did.

Haskell Chesshir Korea

CHESSHIR, L. Haskell	April 24, 1916	Vicki	September 11, 1958
Enid N.	February 14, 1923	Donald	July 16, 1960
Jenetta	May 24, 1942	John Haskell (adopted Korean)	December 5, 1938
Sherry	December 1, 1946		
Phillip	September 7, 1949	Brother Chesshir attended David Lipscomb and Scarritt Colleges.	
Randall	December 7, 1952	Sister Chesshir graduated from David Lipscomb High	
Mark	March 27, 1956		

School and has attended Abilene Christian College recently. Sister Chesshir was born in Cynthiana, Kentucky. She is the daughter of Mr. and Mrs. E. J. Huff, Concord, Tennessee.

Entered field: Hawaii, 1945 through 1948. Korea, 1954

Address: Church of Christ, Kimpo Station, APO San Francisco, California, 96301.

Biographical Sketch

L. Haskell Chesshir. Birth: Center Point, Arkansas—April 24, 1916. Attended Public Schools Turkey, Texas. Baptized by Lelian Knight in Turkey, Texas, 1932. Lipscomb B. A. Scarritt College for Christian Workers M. A.

Places preached:

Honolulu, Hawaii 1946—1948

Eighth Avenue, Nashville, Tennessee 1948—1952

Park Avenue, Nashville, Tennessee 1952—1954

Seoul, Korea 1954 to 1959 (furlough 1959—1961)

Seoul, Korea 1961 to 1964 (furlough 1964 returning in late August 1965)

Influenced to become a missionary: While serving in the U. S. Navy during World War II in Hawaii I determined to return to the Islands following the war. I returned to Nashville in 1948 to finish my education and had plans to go back into sales work.

Robert Kiser, my brother-in-law encouraged me to apply for a work at the Davidson County Tuberculosis Hospital under the Eighth Avenue Elders. I applied, got the job, and worked for them for 16 months at the Hospital and at the church for more than two years. Having served as a missionary we desired to get back into that work and answered the call to Korea in 1954.

Work in Korea

The work in Korea was begun by S. K. Dong in the 1930s. Christians suffered much under the Japanese occupation of Korea.

Following the Korean War the Sixteenth and Decatur congregation in Washington, D. C. sent the Dale Richeson and Haskell Chesshir families to Korea.

We now have seven families serving the Korean work who plan to make it their life's work. Mrs. Sidney (Jenetta) Allen is a second generation missionary in Korea having been twelve years of age when we entered Korea in 1954.

We have developed a well rounded program of church work. Through evangelistic efforts thirty seven congregations have been established and new congregations are now being established monthly. Fifteen thousand have enrolled for Bible Correspondence Courses.



THE L. HASKELL CHESHIR FAMILY

Two High Schools and Korea Christian College are giving depth to hundreds of new Christian workers in training.

"Cow for Korea" is providing milk for hundreds of orphans and sick people, many of whom would have died without this service. The offsprings of our cows go to orphanages, disabled people, and others we are working with to help them help themselves.

The church runs a Widow's and Children's Home and a Home for the Aged.

Plans are being made to establish a Radio Work in Korea that will reach all of Asia. Students at Korea Christian College know the languages of Asia. We have students from China, Thailand, Malaysia, Pakistan and Korea. The Russian language is included in our language studies.

The Koreans are so very interested in Christianity that a church can be established and good attendance can be expected from the beginning. Koreans are faithful when they are well taught.

AN APPROACH TO MISSION WORK IN KOREA

By L. HASKELL CHESHIR

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

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

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

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

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

J. C. Choate

Pakistan

CHOATE, J. C.

Betty Burton Choate

Sheila Lynn Choate

Steven Burton Choate

February 6, 1932

June 26, 1940

September 20, 1960

April 1, 1963

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

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

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

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

After the two years, as planned, we resigned with the thought in mind of carrying out our original plans. In August of 1960 the Central Church of



J. C. Choate, Karachi, Pakistan



J. C. Choate and Family, Karachi, Pakistan.

Christ, Stadium Dr. & East Central Blvd., Box 864, Ada, Oklahoma, agreed to stand behind us. However, India became the great problem. Application was made for visas, but refused. In the mean time, I attended Harding College, School of Bible and Religion in Memphis, Tennessee, through the week to get my M.A. degree. By the time the third application for visas had been turned down, we realized that we would have to change course, so we decided to do the next best thing and go to Pakistan, which was a part of India until 1947. Applications were made for visas and they were granted by Pakistan on January 30, 1962. By February 19, 1962 we were ready to leave. Our destination: Karachi, Pakistan. Our aim: to establish the church of Christ.

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

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

In conjunction with the work we have started Post Bible School to handle Bible correspondence work, and publication was begun of *The Voice of Truth*, a religious monthly. Both the correspondence courses and the magazines go out all over Pakistan,

as well as into India, Ceylon, and elsewhere. More interest is being expressed in them every day.

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

This past September we began operating what we call Karachi Christian College. Actually, it is not a college in the sense that American brethren think of one, but simply a training school where the Bible and Bible-related subjects are taught. This effort

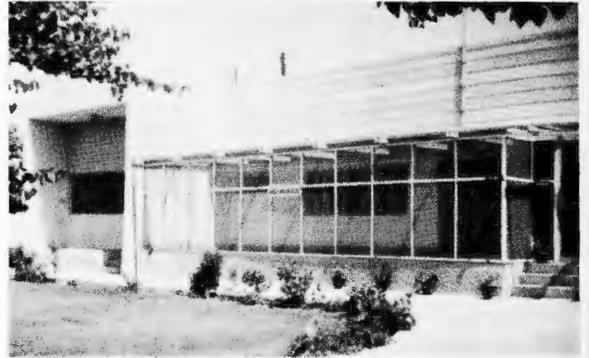


The Church of Christ in Karachi, Pakistan.

grows out of the fact that we believe that Pakistani Christians should be trained on the spot.

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

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



The preacher's home and meeting house of Church of Christ, Karachi, Pakistan.

A LAYMAN VISITING MISSIONARIES

BY ROGER CHURCH

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

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

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

The Lord's work has been advancing more rapidly in the country of Nigeria, West Africa, than in any other nation under heaven outside of the United States during the past twelve or thirteen years. There are approximately 40,000 faithful Christians worshipping regularly now in Nigeria, and over 400 congregations have been established with over 300 church buildings having been erected, most of them concrete block buildings. No American money has been used in the building of these church buildings. There are about 200 Nigerian preachers doing full-time work, and two Bible Training Schools are in operation, having 125 students preparing to teach and preach God's Word. A Christian Secondary School has just been established with 60 students now in it, and approximately 7,000 students in elementary schools in Nigeria have several Bible classes

weekly. It would have been impossible for the Lord's work to have grown with any great rapidity in Nigeria had it not been for the Nigerians being willing to study the Lord's Word, prepare themselves to be Gospel preachers, and return to their own villages to teach the Gospel to their own people.

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

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

Lloyd Collier *Germany*

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

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

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

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

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



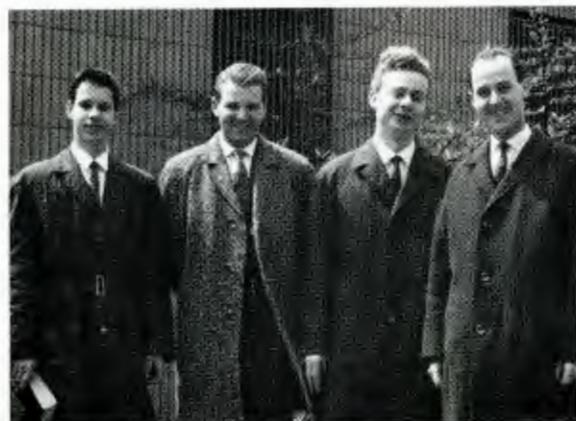
LOYD AND SARAH COLLIER
Children: Connie, Dale, Linda, David

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

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



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



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

Andrew M. Connally

Africa

CONNALLY, Andrew M. March 11, 1931
 Claudene March 25, 1933
 Charles Wayne September 28, 1959
 Marianne December 16, 1960

Brother Connally attended Abilene and Florida Christian Colleges. Sister Connally attended Abilene Christian College. Brother Connally was baptized at Mt. Enterprise, Texas. Both their families are members of the church.

Entered Field: June 19, 1957

Address: P.O. Box 724, Mbeya, Tanzania, East Africa

Sponsor: Parkrow Church of Christ, 915 West Park Row, Arlington, Texas.

Biographical Sketch

Bro. Connally was born in Fort Worth, Texas. His wife also was born in Ft. Worth; her parents are Homer W. and Aline Franklin of Ft. Worth. Brother Connally's parents are A. M. and Jean Connally also of Ft. Worth. All three families attended the Polytechnic congregation of the church. After college Bro. Connally preached for the Hurst Church of Christ and the Lake Worth congregation in Ft. Worth. They were sent to Africa the first tour by the Eastridge church in Ft. Worth where Bro. Tom Warren was the local preacher. The congregations where Brother Connally had worked locally helped support his work and still do.

Sketch of Work Abroad

The Connallys, with their co-laborers, built Lubagha Mission in Northern Nyasaland. The Connallys were the



Hospital built by Andrew M. Connally and wife in Chimala, Tanganyika.

first missionaries granted permanent visas from the church. In 1962 they were sent to Chimala, Tanganyika to secure church recognition from the government. They established Chimala Mission and built the first hospital for the church anywhere in the world. The hospital was formally opened by the nation's president, Julius Nyerere. This has received world wide attention as it was carried as a news release by the Associated Press and since has been cited in the Congressional Record before the Senate in Washington, D. C.

The Connallys were moved to be missionaries by Miss Epsa Wells, their Bible teacher and Homer Hailey. The influence of these two Christians cannot be over estimated in their lives.



ANDREW M. CONNALLY FAMILY

RESOLVING THE JONAH COMPLEX

By ED NEELY CULLUM

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

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

Some Comparative Statistics

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

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

Toward A Solution

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

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

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

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

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

Edwin Crookshank *Africa*

CROOKSHANK, Edwin M. July 25, 1937
Brother Crookshank attended Harding College. He worked while going to college. He was baptized in 1950 by John W. Rhodes.

Entered field: 1961
Address: Box 1581, Lusaka, Zambia, Africa.
Sponsor: Church of Christ, 1402 So. Center St., Marshalltown, Iowa.

Baptized: About 1100

Brother Crookshank was born in Marshalltown, Iowa, to Mr. and Mrs. Floyd Crookshank. For two summers Brother Crookshank worked as assistant minister with the church in Marshalltown, Iowa, while attending Harding College. After finishing college he went to the mission field. No one person influenced him to enter the field. A deep personal obligation to fulfill the Great Commission plus hearing the different missionaries who had returned from the field while at Harding were the two largest motivating forces.

Brother Crookshank went to Lusaka in November,



Edwin Crookshank (May, 1965)

1961, for the purpose of starting a preacher training college. In February of 1962 the college (known as Mapepi Bible College) was officially opened with five students. In December 1963, three men received diplomas for successfully completing the intensive two year training program.

Since the college started a combination classroom, office, and storeroom building; two housing units; and a large storeroom have been built.

An Extension Program has been added to the college for the purpose of developing local leaders. Two classes are conducted every Saturday afternoon for this purpose.



First unit of Mapepi Bible College. Built in 1962, cost about \$1,000, contains a classroom, office and storeroom.

William Curry *Nigeria*

CURRY, William M., Jr.	October 13, 1928
Mary Lou	November 11, 1931
Barton	June 20, 1958
Clifford	November 19, 1959
Patti Nell	November 25, 1961

Brother and Sister Curry attended Harding College. He has done graduate work there and at the Evangelical Lutheran Theological Seminary in Columbus, Ohio.

Entered field: 1962

Address: P. O. Box 763, Enugu, Nigeria.

Sponsor: Church of Christ, 3700 Procter St., Port Arthur, Texas, U. S. A.

Biographical Sketch

Bill Curry was born at San Antonio, Texas. Mary Lou Curry was born at Seattle, Washington. His parents are Maj. (USAF, Ret.) and Mrs. William M. Curry, Minden, Louisiana. Hers are Mr. and Mrs. A. W. Peterson, Stockton, California. Before entering overseas work, Bro. Curry preached in Lancaster,



THE W. M. CURRY FAMILY

Ohio, and was a member of the Board of Ohio Valley College, Parkersburg, W. Va. He has preached in Shadyside, Ohio and Wheeling, W. Va. The person who most influenced him to enter the mission field is Bro. Rees Bryant, a friend who wrote numerous interesting accounts from Nigeria. Sister Curry also strongly urged her husband to enter the Nigerian work.

Sketch of Work

During their first period of Nigerian service, the Currys lived at Onicha Ngwa. Brother Curry taught in the Bible Training College there and served as its principal during his second year on the field. Like other missionaries, he did much evangelistic work. Sister Curry taught women's and children's classes. Seeing a need for workers in unevangelized areas, they determined to enter a new field during their second tour. They moved to Enugu in August, 1964,



New cinema building—a fine one by local standards—will be site of campaigns and regular meetings of the new congregation.

accompanied by a new family, the Dayton Keesees. Twenty congregations have been planted and a Bible Training College is being planned for the Enugu area.

This new theatre is being leased on Sundays to facilitate the gathering of a new congregation in Enugu, the capital of Eastern Nigeria. It is to be the focal point for the first city-wide evangelistic campaign ever conducted in Eastern Nigeria, scheduled for August 29—September 3, 1965.

Pence Dacus Singapore

DACUS, W. Pence	July 26, 1931
Janis L.	July 14, 1937
Pennie	July 28, 1960
Pence, Jr.	August 28, 1962

Brother Dacus attended Southwest Texas State, and did graduate work at A.C.C. and the University of Houston. He was baptized in San Saba, Texas in 1943. Sister Dacus attended A.C.C. She was baptized in 1953 at Hempstead, Texas.

Entered field: 1963

Address: 41 Lengkok Angsa, Singapore 9.

Sponsor: 7th Street Church, Texas City, Texas.

Biographical Sketch

Brother Dacus was born in San Saba, Texas. Sister Dacus was born in Ft. Worth, Texas. Mr. and Mrs. Doyle Dacus of Abilene, Texas are the parents of Brother Dacus. Mr. and Mrs. David Arrington of Houston, Texas are the parents of Sister Dacus. Brother Arrington is a gospel preacher in Houston.

Brother Dacus directed the Bible Chair at Texas A & M University and taught at Pepperdine College before entering the mission field. The mission-minded congregation at 11th and Willis in Abilene, Texas was a strong influence on the decision to go. Also, the Bob Davidsons and the Parker Hendersons, missionaries to Thailand, were a strong encouragement. The decision to go was made while working at Pepperdine College, together with the Davidsons.

Sketch of Their Work Abroad

The Dacuses arrived in Bangkok, Thailand in August, 1963, and spent 6 months in that work. In



THE PENCE DACUS FAMILY

February, 1964, they moved to Singapore to replace the Ira Y. Rice, Jr. family. Their work has been primarily directed toward getting the Bible training school (Malaysia Christian College) in operation. It is finishing its first year of operation this month and has 18 students enrolled. Brother Dacus has preached at the Queenstown Church of Christ since February, 1965.

Dewayne Davenport

Ghana

DAVENPORT, Donald Dewayne June 3, 1934
Jane December 17, 1934
Brother Davenport attended Freed-Hardeman College, Harding College, Crozer Theological Seminary

Baptized by C. W. Scott
Sister Davenport attended Harding College
Baptized by Hollis Robinson
Address: P.O. Box 3247, Kumasi, Ghana, West Africa
Entered field: 1961
Baptized: 400

Sponsor: Madison church of Christ, Madison, Tennessee
Encouraged to be a missionary by a visiting missionary.

Paid school expenses through preaching appointments.

Place of birth: Dewayne—Chattanooga, Tennessee,
Jane—Somerville, Alabama

Parents' Names: Dewayne—Mr. and Mrs. Clark H. Davenport; Jane—Mr. and Mrs. William T. Russell (deceased)



Dewayne Davenport and wife, Kumasi, Ghana

MY TRIP TO THE BUSH

DEWAYNE DAVENPORT

In our work in Africa, we make many trips for preaching and visiting in churches. One such trip I shall never forget. The church I was to visit is located in a village named Oworobong.

Oworobong is a real bush town, a long way off the "beaten path." When the Volta Dam Project is completed this town and its neighbors will be flooded by the back waters of the Volta Lake—the largest man-made lake in the world.

Because the road is so rough, I decided to make this particular trip by motorcycle. Trouble met me at every turn. The ropes holding my bag broke, bolts came loose on the cycle and the oil cap flew off. I should have taken the hint and turned back, but did not. By the time I reached the rough part of the jungle road, darkness had set in.

As I rounded the curve, I hit a rock, slipped in the sand, and went off into a ditch as deep as the length of the cycle. My problem now was how to get a heavy cycle out of the ditch. I pushed, pulled, tried and tried, but could not move the cycle. All of this is taking place on a road which is isolated except by the birds, insects, and animals which do not sound very friendly in an African night.

As I was planning my next move, I heard someone coming down the road. However, when the African heard me, he stopped in fright. After all, why should a white man be in the middle of the African bush at night? After speaking to him, he finally saw I was nothing to fear. He then came to my rescue by returning to his village and recruiting many of the boys to come and help. Enough Africans can move anything, so before long I was cranking up the cycle again.

However, my forward progress was short-lived, as I was soon sputtering from an empty gas tank. With no light, but the moonlight, I started walking the last two miles to Oworobong. It was not a very pleasant evening stroll as I had to pass a spot where I had seen an over six foot python on a previous trip in the car. In fact, I had run over the snake with my auto, but he crawled off unhurt. Eventually, I arrived at the village. It was 10:00 P.M. The trip normally took four hours, but I had been on the road eight hours.

After getting some of the brethren, a light, and some gas, I went back to get the cycle. Eventually, we safely arrived in the preacher's room. At midnight, I went to the river to bathe. After a sleepless night of fighting mosquitoes, goats, and sheep, I was thankful for Sunday to arrive. Our services began at 8:00 A.M.

With the worship service and goodbyes over, I was anxious to head back to civilization. Little did I realize that more trouble lay ahead. Even as I mounted the cycle, the rain forced me to delay the journey. When I did get started, I reached only the next village before a West African tropical storm caught me. Parking the cycle in one of the mud houses, I took off my bags and waited for a passenger truck (known as a lorry).

This was my first time to ride a lorry, and I received quite an initiation. I climbed into the lorry, sat down on a board seat, and we were off. Alas, before going two miles, we were stuck. When an African lorry is stuck, every passenger must get out and push. After pushing, shoving and shouting, we got the lorry going again. Covered with mud, I took

my seat again. More and more people got on, and before long I was squeezed in as a sardine in a tin can. When the people boarded, they brought their goods and luggage. The luggage compartment was right in front of me, so I got the fresh odor of everything loaded. Among the items were snails, roasted ones for selling in the market. They are arranged on a stick, sort of a snail "shisk kebob." One lady stood on the side of the road trying to sell her roasted rats. I am thankful that she had no customers—the snails were bad enough.

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

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

The memories of 'my bush trip' will never escape



"Under the Human Sacrifice Tree"

me. "Exciting experience," you say. Well, yes, but not as exciting as hearing of the souls baptized in that remote bush village as a result of that difficult, but spiritually rewarding, trip.

Jerry Davidson Canada

DAVIDSON, Jerry L.	September 27, 1935
Alta	December 26, 1936
Richard	May 21, 1957
John	October 6, 1964

Brother Davidson attended Freed-Hardeman College and has done some extension work from the University of Arkansas. He preached by appointment while going to school. He was baptized by brother Arthur Beauchamp. Sister Davidson also attended Freed-Hardeman College. She worked while going to school. She was baptized by brother Robert Witt.

Entered field: 1959

Address: 1495 Sherbrooke St., Lachine Quebec, Canada.

Sponsor: Church of Christ, Glasgow, Ky.

Baptized: 18

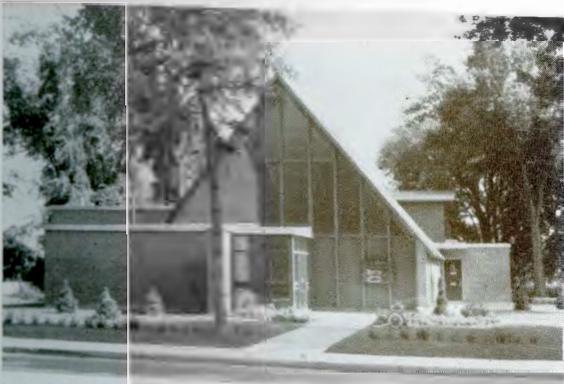
Brother Davidson, the son of Herbert and Ruby Mae Davidson, was born in Bradford, Tennessee, but



JERRY AND ALTA DAVIDSON

he was reared in Lausing, Michigan. Sister Davidson was born in Middleton, Tennessee, the daughter of Carl and Louise Alford. Before moving to Canada brother Davidson preached for the West Michigan Ave. church in Battle Creek, Michigan, while working in the occupation therapy department of the Veteran's Hospital at Fort Custer. He was influenced to become a missionary in Canada by his association with Canadian students at Freed-Hardeman College and by the encouragement and inspiration received from brother Olan Hicks, who was one of his teachers. Brethren Otis Gatewood and Alvin Jennings were also of much influence.

The work was started in Montreal in 1956 and the brethren met in a Y.M.C.A. room for about four years. Because the facilities were inadequate, and the possibilities for growth were extremely limited, property was bought in the suburban city of Lachine in 1960. At this location the church met in an old renovated dwelling house, in which the Davidsons also lived. When this property was made free of debt, the old house was torn down and a new building was



New building in Lachine, Quebec, used jointly by French and English congregations. Erected at a cost of \$60,000 through the generous contributions of churches and brethren in Canada and the U.S., but particularly of the local Christians. Munn Const. Co., a local firm, built the building.

begun in the fall of 1964 to be completed in the spring of 1965. The building will seat 200 people and it has 8 class rooms. There were 175 present for the opening-day service. This congregation has been active in Bible correspondence work, park preaching, door-to-door literature distributions, and personal

work. A French work has been started by brother S. F. Timmerman and a part of the new building is being utilized for weekly services. The brethren are also interested in establishing other congregations in the province.

Charles W. Davis

Philippines

Davis, Charles W.
Hq. 13th A. F. (CJA)
A.P.O. San Francisco, 96274



CHARLES W. DAVIS FAMILY

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

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

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

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

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

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

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

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



Clark Arrbasr Church of Christ Chapel. The church owns 10 lots at this location, 43,500 sq. feet.



Front view of chapel.



Brother Gene Helton receiving papers from former owner of 2 lots which were purchased March, 1965.

Harold L. Derr

West Africa

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

Brother Derr attended Indiana State College

Baptized by: Doyle F. Earwood

Sister Derr attended Terre Haute Commercial College

Baptized by: William J. Whaley

Address: P.O. Box 3247, Kumasi, Ghana, West Africa
508 New Road, Elsmere, Wilmington 5, Delaware

Entering Field: August 1963

Sponsor: Elsmere Church, Wilmington, Delaware

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

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



Debbie teaching a VBS class

This is Debbie our twelve year old daughter. She helped to teach the pre-school class during our Vacation Bible Schools. Some days over 90 children attended this class. One of the Ghanaian preachers, A. K. Agemang, served as Debbie's interpreter. Many children came with their younger brother or sister tied to their backs.



FETISH CHILDREN

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



FIRST VACATION BIBLE SCHOOL IN GHANA

This is a group of children praying at our recent Vacation Bible School. This was held at the Amakon Congregation. We had an average daily attendance of two hundred children. Most of the children who attended came from Moslem and Catholic backgrounds. One little boy about nine years old came everyday who had to crawl. His legs had never developed. He "walked" on his knees and hands. He always had the sweetest smile for us. Our second Vacation Bible School was conducted at Old Tafo. The children and parents respond very enthusiastically to a work of this kind.

Entered field: January 1962

Address: Caixa Postal 5914, São Paulo 1, Brazil.

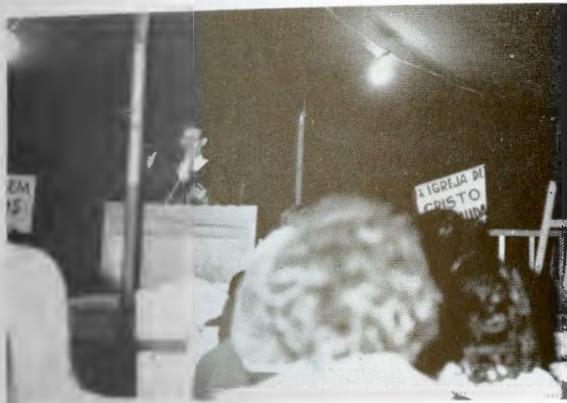
Sponsor: Northside Church of Christ, Fort Worth, Texas.

Dutton met and married his wife (Nov. 20, 1962) after arriving in Brazil.

Maria Dutton attended Catholic University in Sao Paulo, receiving a degree in languages (1951).

She was awarded a Fullbright scholarship (1960) and a certificate of Proficiency in English from the University of Michigan (1961). She worked as a language teacher for several years.

In Brazil, Dutton serves on the public relations committee as photographer and fellowship arrangements chairman. He also preaches with one other for the Piraporinha congregation.



Dutton preaches and leads singing for the church meeting in Piraporinha.



The Duttons live on Rua Sao Jose, 558 in the Santo Amaso district of Sao Paulo.



Dutton works with the church meeting at the edge of Sao Paulo, in the city's Piraporinha district.



Dutton baptizes a young family man who has proved devout, eager to work and who may become a preacher.



Jarrell Edwards

Brazil

EDWARDS, Jarrell April 26, 1938
 Nancy (Telchik) January 2, 1939
 Jana Lyn November 16, 1961

Edwards graduated from Abilene Christian College (1959) where he made an enviable record in track as distance runner. Nancy Edwards also attended Abilene Christian College.

Entered field: January 1963

Address: Caixa Postal 30.008, São Paulo 1, Brazil

Sponsor: Windsor Park Church of Christ, Corpus Christi, Texas.



Jarrell and his family lived in this house just before returning permanently to stateside work.

Jarrell Edwards had a strong background of training in Spanish and spent some time preaching in Mexico during summer vacations. He made rapid progress and became fluent in Portuguese, the official language of Brazil. During his stay in Brazil, Edwards was active in preaching, personal work and photography.



The Edwards pose for picture a few days before they left Brazil.



With two other men, Jarrell Edwards preached for and worked with the Piraporinha congregation at the edge of Sao Paulo.



Jarrell Edwards (second from right) reads a passage on baptism as a young man prepares to obey Christ in baptism.

Kenneth Edward Elder

Africa

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

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

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

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

Entered the field: 1949

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

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

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

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

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

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



KEN AND IRIS ELDER

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

Phil Elkins

ELKINS, Phillip Wayne March 9, 1939
Norma Virginia January 14, 1942

Brother Elkins attended Abilene Christian College, and the Kennedy School of Missions, Hartford, Conn.

Baptized by: Eugene White.

Sister Elkins attended Abilene Christian College.

Baptized by: James Cox.

Address: 842 Glendale, Abilene, Texas

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

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



PHIL AND NORMA ELKINS 1963

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

While in India, Dale and I spent most of a week with Paul Sudaka, in Travadrum. Some twelve years ago, Paul (then an avid Hindu) sat in the office of the vice-president of India. The vice-president, Rada Krishna, is recognized as the foremost Hindu philo-

sopher in the world. Paul finally asked the question, "Will you be my Guru?" i.e., teacher. Krishna replied, "There is only one worthy of that name, Jesus of Nazareth." Paul was quite stunned at this and said, "But he is dead and gone." The vice-president replied, "No, he is living today." Mr. Sudaka bristled and barked, "Do you believe he has risen from the dead?" The philosopher paused and slowly replied, "I don't know for sure, but I know thousands to whom he is a living reality."

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

organization of the Church, an outline that would agree with the writings of the Apostle Paul.

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

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



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



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

Everett Evans

Philippines

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

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

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

After graduation from college, Brother Evans went to California, where he preached for 24 years. He helped establish churches in North Long Beach, Antioch and Walnut Creek. Other congregations with which he worked were Turlock, Martinez,



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

Berkeley and Salinas. He also helped with personal work campaigns in Salt Lake City, Utah and Reno, Nevada. He has continued to preach in meetings each summer in California since leaving there in 1956.

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

In 1946 the church at Berkeley, California was persuaded by Sister O. T. Rodman to begin the support of Filomeno G. Bolongaita, a native preacher of Oriental Negroes Island, Philippines. He and his brother-in-law, Santiago L. Sameon, had been converted by her late husband, O. T. Rodman, who spent eleven years in the islands. It was to encourage this work that the Berkeley church decided to send Brother Evans to assist them. He left the states



S. L. Sameon baptizing in the sea

November 20, 1948 and returned May 20, 1949. Berkeley and 17th Street in San Francisco, together with Charlie Reinhardt, one of the Berkeley deacons, supplied the expenses for the trip.

Henry Ewing Rhodesia

EWING, Henry P.	April 21, 1918
Flora Elizabeth (Short)	June 18, 1925
Henry Padelford, Jr.	October 21, 1946
Nancy Eugene	June 12, 1948
Bonne Elaine	May 9, 1951
George Wilcox	November 30, 1954

Linda Carol July 3, 1959

Address: 1 Glamorgan Rd., Queens Park East, Bulawayo, Southern Rhodesia, Africa

Entered Field: 1951
School Attended: Harding College

Hettie Lee Ewing Japan

EWING, Hettie Lee October 11, 1896
Address: 739 Nakada, Shizuoka-Shi, Japan
Parents: M. I. Ewing and Lenore Stringer Ewing
Entered Field: 1925
School Attended: Abilene Christian College
Sponsor: Church of Christ, Bishop, Texas

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

Brother McCaleb Sewell of Corpus Christi, was the first person to interest others in aiding me toward going to Los Angeles to work with the Japanese minister, brother H. Ishiguro. The beginning was



most inspirational to me, for I felt as though every penny came directly from the Hand of God. Though I had never felt it necessary to say "thank you" for my monthly check as a school teacher, this other was immensely humbling and filled with gratefulness. I am glad to say that now, thirty-seven years later, it has always been the same.

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

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

Of these eight, my associates in the work, and sponsors, have established three congregations, built four churches, (one burned down in 1945), and now are ready to build another. Another of our Shizuoka-



Shi congregations has been established by Brother and Sister H. Nakahara, who began working in their own rented house some four years ago, and now have a growing congregation of some twenty members, large Bible classes, and a splendid summer camp work.

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



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

AN ELDER'S VIEWS ON MISSION WORK

BY HOUSTON T. EZELL

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

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

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

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

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

We could coordinate our efforts in reporting the work that is going on in certain fields. If each sponsoring church or each missionary in a field reports only on what they or he is doing, this doesn't tell the true overall picture of what is going on in a certain field. Many more would be encouraged to help if they knew of the solid foundation and front that was there. As an example we have many great works going in Korea but very few people know of the wide scope of mission work there.

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

We need all the missionaries on any field to work together and cooperate in every good work. Each work will compliment and assist the other whether it be orphan home, school, clinic or other church

work. We must have a full, well rounded program of work with all participating.

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

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

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

individual. This is very hard to understand unless you go and see the situation.

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

6. Our Christian Colleges need to put more emphasis on training men and women for foreign mission work. Train and teach them the language, the culture and what to expect in certain countries. Many returning missionaries could do an excellent job at this.

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

8. We need vocational missionaries, those who maybe do not feel fully qualified to preach publicly,



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

but have experience as nurses, home economist, secretaries, doctors, farmers, mechanics, printers, etc. We need people who are retiring from public works to bring *their* particular talent to the mission field.

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

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



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



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



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



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



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

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



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

POTENTIALITIES OF YOUTH CAMPS IN FOREIGN COUNTRIES

By C. A. FARLEY, *Director*

Camp Blue Haven, Las Vegas, N.M.

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

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

It is doubtful that at present any other medium of teaching is accomplishing so much in such a short

time and with as little effort and expense as the youth camp.

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

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

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

(3) dedicated young Christians who want to grow spiritually.

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

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

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

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

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

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

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

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

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

Camping is perhaps the most meaningful of all the experiences in the total program of Christian education because it is a more unified experience, more

intense and all-encompassing. The Bible camp then is a most effective tool in reaching people for Christ in foreign lands.

Challenges

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

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

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



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

HENRY FARRAR, born in Nashville, Tennessee, 1926, and attended Harding College 1944-47, The University of Tennessee, Knoxville 1947-50 receiving B.A. and M.S. degrees and was a member of Phi Kappa Phi Honorary fraternity. M. D. from University of Tennessee in 1954, and received Verstandig award in senior year. Interned at Tampa Municipal Hospital 1954-55. Served in U. S. Public Health Service 1955-57, and now in the Inactive Reserve with rank of Senior Assistant Surgeon. Surgical residency 1957-62 in Harlan, Ky. and Winston-Salem, N.C. Surgical staff of VA Hospital, Johnson City, Tennessee, 1962-64. Eligible for American Board of Surgery and candidate for the American College of Surgeons. Has preached the gospel since 1945 for congregations at Bald Knob, Arkansas; Morristown, Tenn.; Sevierville, Tenn.; Newport, Tenn.; Harlan, Ky.; and Colonial Heights, Tenn. Bible School teacher at Union Ave. church, Memphis, 1951-54, and South Fork church, Winston-Salem, N.C., 1960-62, and served as a

deacon in the latter congregation. Have held gospel meetings for the Cherokee Road congregation in Johnson City and Centerview congregation near Elizabethton, Tenn. Have preached for many other congregations for individual appointments.

GRACE JOHNSON FARRAR from West Baden, Indiana, R.N. degree from Bethesda Hospital, Cincinnati, Ohio, and B.S. degree from Harding College. Valedictorian of her high school class. Was reared in the Methodist church and had childhood ambition of becoming a medical missionary. Became a member of the Lord's church in Cincinnati. Married at Searcy, Arkansas,

1950. Children are: Paul age 11, Martha age 9, David age 7, Hank age 5, and Lee age 3.

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

Henry Farrar *Africa*

FARRAR, Henry, M.D.

The work here is interesting and enjoyable in many ways. Of course, there are some frustrations in trying to establish a Christian hospital as one could imagine. The great need inspires us. Also, the people have received the Gospel so well and are so poor that we should owe them something. Blessed are the merciful at West End Church and other churches who have sent "once and again" that we may minister to sick bodies as we preach the Gospel. I usually preach three times each Lord's day for different congregations here. Then I teach two to four classes a week to the young evangelists in the Onicha Ngwa Bible Training College here. While we are waiting to get our hospital built for the Lord, we travel 36 miles away to Queen Elizabeth Hospital for surgical cases 3 days a week. QEH is run by Anglicans, Presbyterians and Methodists and the government. There is plenty to do. This morning I operated on three patients, 8 a.m. to 1 p.m., and then made rounds 1:45 to 2:30.

Two Registered Nurses are here fully supported by American churches. The government has loaned us a building for a clinic and it has been approved by them for that purpose as soon as we make some changes in it for about \$500. The villages around have promised 119 acres of land for the hospital and we are presently completing arrangements to secure that. We are trying to raise about \$40,000 to build a hospital. West End has authorized \$6,000 for water and electricity and the villagers have contributed



Dr. Farrar operating in Nigeria in 1964.

\$1,000. Our campus church here has contributed \$1,400. We receive contributions from many places and these encourage us to think that we will soon have the needed money. Bro. John Morgan and Donna, his wife, of Lawrence Avenue, who is a senior medical student is coming over for three months this summer and so recruitment of personnel is progressing. Others have expressed interest in coming among the doctors and nurses in the United States. We trust God to lead. We pray that this hospital may be his doing and that he will work his purposes through us.

Don Finto *Germany*

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

Missionaries to Germany from 1952 to 1960.

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

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

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

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

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



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

PLANNING THE MISSION PROGRAM OF THE LOCAL CHURCH

BY DON FINTO

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

1. INVESTIGATE

"And let these also first be proved." (1 Tim. 3:10) This was Paul's instruction for deacons. How much



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

and other phases of the work have been delegated to German Christians as much as possible.

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

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

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

more can it be said of a man who is to be sent thousands of miles from home without close supervision! Desire is an important but not the only quality needed in a foreign evangelist. Let a man be proved!

Let a man be proved in the home church! Let his work be tested for soundness! Let his ability with people be seen! Let his dedication be known! Does he have sufficient preparation? Will he be able to adjust to a new and different situation? Does he

have sufficient drive to work well alone and on his own? To whom is he married? What assets does she bring to the team? What is the behavior of his children? Will his family aid or hinder his work? Where has the man previously worked? Is he held in esteem by those with whom he has labored? Was his work successful?

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

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

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

2. CONCENTRATE

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

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

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

3. SUPERVISE

Every dedicated worker on the fields longs for more help in planning his work. Most evangelists

¹ Paul seems to have chosen predominately major cities.



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

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

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

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

4. INFORM

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

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

The best way of informing a congregation would be on-the-spot visits for each member of the sponsoring church. This being impossible, visits from the greatest number of Christians on the mission field should be encouraged. With modern methods of transportation, it is possible for many state-side leaders to visit foreign missions. Not only will they be stirred to new zeal, but their enthusiasm will spark the home church.

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

The on-the-field missionary also deserves more than the monthly paycheck. He, too, needs to be kept

informed of the home church's activities, plans and growth. If a regular exchange of correspondence cannot otherwise be kept, let the home church appoint a foreign correspondent, whose duty it will be to keep the missionary properly informed, and who will also communicate to the home church for the missionary.

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

Harry R. Fox, Sr. Japan

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

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

Baptized by Brother Baxter in 1912

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

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

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

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

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

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



H. R. FOX FAMILY

While in Japan, Brother Fox first labored with the Kamitomizaka church in Tokyo, teaching English Bible classes of University students while studying the Japanese language. Three years later, he moved to Tanakura Machi, in Fukushima Ken (Province), a virgin territory where the gospel had never been



My first convert—a Tokyo University student

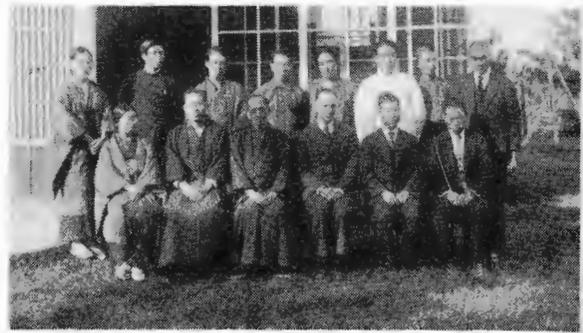


Harry R. Fox, Sr. and the Ota Church, 1935

preached. A small church was established, along with a large Sunday-school for children.

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

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



KING BIBLE SCHOOL—1934
Ota, Japan

Harry R. Fox, Jr. *Japan*

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

Brother Fox attended David Lipscomb, Harding and Pepperdine Colleges.

Baptized by J. D. Fenn.

Sister Fox attended Pepperdine College.

Baptized by Albert Smith.

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

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

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

Entered Field: 1947.

Baptized: Approximately 600.

Sponsor: Uptown Church, Long Beach, California.

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

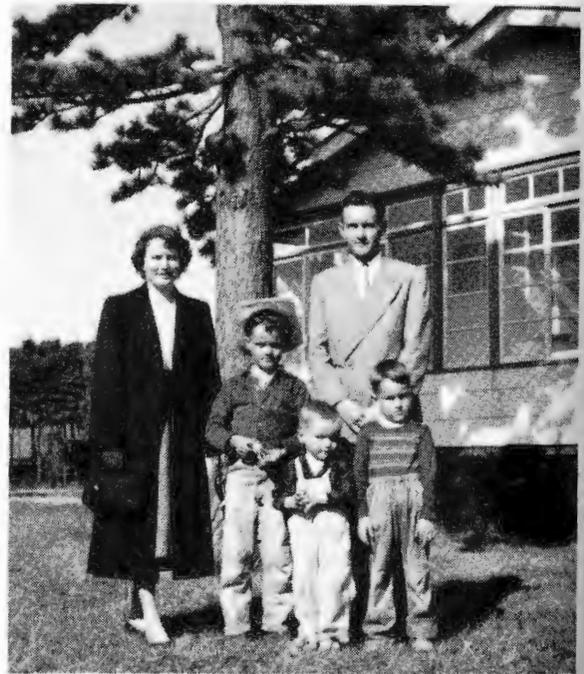
He worked every year that he was in school to help pay expenses.

Place of birth and names of parents:

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

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

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



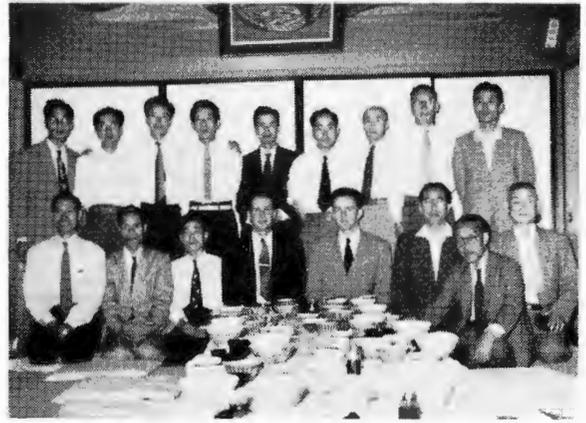
Harry Robert, Gerrie, Kenny, Johnny, Larry. (Taken in front of the house built by Harry R. Fox, Sr. in 1924.) Picture made in 1955.



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



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



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

Logan Fox Japan

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

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

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

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

Entered Field: March, 1948

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

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

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



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

Experiences and Impressions

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

One experience illustrates this time factor. Until I was eight years old, we lived in a little town in Fukushima prefecture called Tanakura. Across the street from us lived the Kikuchi family with three children, Reiko, Michiko, and Kazuo. During the years we lived in Tanakura we were friends with this family and these children were our best friends, but we could not lead them to Christ. When we went back to Japan in 1948, the first two people I baptized were Michiko and Kazuo who are today faithful pillars in the Tanakura church.

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



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

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



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

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

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

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



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

H. B. Frank *France*

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

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

Baptized by Griffin Copeland.

Sister Frank attended Florida College.

Baptized by Griffin Copeland.

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

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

Entered Field: 1959.

Sponsor: Erick, Oklahoma Church.



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

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

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

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

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

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

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

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

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

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

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

Experiences on Mission Field

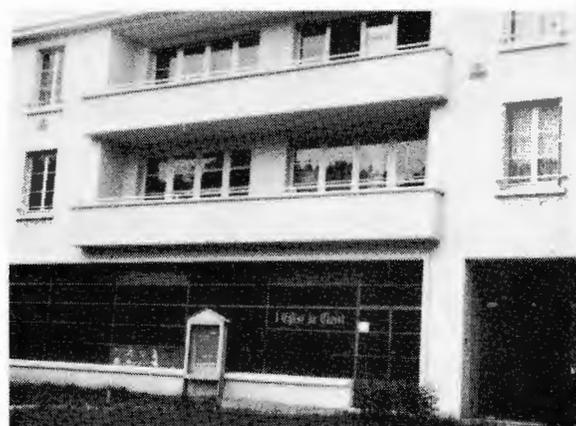
Our son Stan was 3 when we entered France. He learned French in kindergarten. He is fourth in his 2nd grade of 26 boys. French schools are free and are not co-educational.

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

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



French congregation, Orleans, France



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

Dwyatt C. Gantt

Finland

THE LORD'S CHURCH IN FINLAND

BY DWYATT GANTT

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

In May, 1960, Eddie Dunn, Wallace and Virginia Mays and daughter Lisa, and Wanda and I with our four little ones landed in Helsinki. We were joined three months later by Richard and Bettie Kruse and one year later by Carole, whom Eddie, meanwhile, had returned to the States and married. We had just one purpose and aim, with but a misty notion of how to accomplish it—establish a Cause in which we believed the souls of the men and

women of Finland to be in vital need. It was our purpose to establish a pure new testament church. We believed then and now that no established work could meet the test involved in that statement. Religions bearing the names and doctrines of men were in abundance. There was no church in all of Finland wearing the simple name of Christ! That, to understanding people, explains why we came. I'll not take the time nor effort just here to explain further to the others.

The Beginning

The first weeks were filled mainly with—CONFUSION! Apartments had to be found and equipped.

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

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

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

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

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

Once inside, the picture changes. We have completely painted and papered every room. Though not luxurious it is pleasant and cheerful. In the largest room are about fifty chairs and in another room joining this one by large double doors are about twenty chairs. This room is also set up to show Bible slide lessons and triples as a class for children taught by Wanda on Sundays. Still another room is used for adult classes and printing room. The heart of the whole arrangement is the office. There we labor over the right thoughts and the right Finnish words for a message of life; read and correct an unending stream of correspondence

courses; answer letters; study for Bible lessons; prepare new material for printing; set up newspaper advertising; talk personally with interested persons; record and file data; send out tracts to persons on the mailing list; *and* write reports like this one. It requires only a few seconds to list them but hours, days and months to do them. It ought to be clear that these duties require the talents of public speaker, journalist, printer, lay-out man, filing clerk, typist, personal relations expert, linguist and messenger boy; talents all of which except the last have not taken up noticeable residence in me.

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

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

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

Twelve Finnish members now stand with us, most of which have been baptized within the last year, and Richard and Bettie Kruse and Wallace and Virginia Mays have now moved to Tampere, Finland's second largest city, in order to establish the church there. There are evidences that the church's presence and *force* is being increasingly felt in religious circles. Less than three years ago there was not the barest of knowledge that the church even existed. Today, through the means just mentioned



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

and the power of God, the Lord's church with its challenge of a return to the Bible has forcibly struck the attention of many thousands. To God be all the glory and praise! This is a battle! We are fighting for a principle desperately needed in a dying world.

We are extremely thankful to every person who has sent and kept us here and who, like us, long and work for the day when the church and its message will be strongly established in every nation under heaven!

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

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

Entered Field: 1960

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



Mr. and Mrs. Dwyatt Gantt and Family

Don Gardner *S. Africa*

WHAT ONE WOMAN CAN DO

BY DON GARDNER

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

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



Family picture of Don Gardners.

Meanwhile we moved to East London to begin the work of the church there. One day I got a letter addressed to me from a little town called Doonside. Since I knew no person in this village, I opened the letter and immediately looked at the name of the person who had written it. I discovered

that it was from sister Gillespie. She had come to think that if she could take her son to the coast for a little rest he might improve. By this time, Clyde had so deteriorated that he was not able to walk alone. He could shuffle along only by holding on to his mother. His speech had faltered so greatly that only his mother was able to understand what he said.

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

This all occurred because there was a woman who was so dedicated to the Lord. She was actually on a vacation with a son who was in his last days and, yet, she found men and women who were unacquainted with Christ. She used these opportunities to lead them to a better understanding of God's way. What a rebuke to all of us who feel that we are not able to teach others the way of the Lord.



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



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

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

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

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

Robert Garrett *Rhodesia*

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

Brother Garrett attended Southeastern Christian College

Baptized by father, S. D. Garrett

Sister Garrett attended Indiana University

Baptized by: Brother S. L. Yeager.

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

Entered Field: 1960



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

Sponsor: Portland Ave. Church, Louisville, Kentucky.

Biographical Sketch

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

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

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

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

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

Our work at present consists of more teaching the church than preaching to unbelievers. It is our aim to establish a truly indigenous church that will be (through God) self supporting and self propagating. I teach Bible classes five to six nights a week and preach three to four times on Sundays. At the present



A "FATHER-AND-SON" TEAM ON THE MISSION FIELD

Robert Garrett was born in Rhodesia and returned there with his wife, Joy, and three children in 1960. Oct. 10, 1961, Joy gave birth to triplets, David, Shirley and Sharon (15 months old in the picture) which made the news headlines as the first "American triplets" born in Africa.



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

we are improving the Sunday schools in three of the Salisbury congregations which means we must provide considerable in the way of training and education in the Scriptures for the teachers.

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

Interesting Experiences

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

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

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

Stanton Garrett Rhodesia

GARRETT, Stanton Dewitt December 18, 1901
Dollie Adamson August 29, 1903

Brother Garrett attended Harding College.

Baptized in 1916 at Tesca, Oklahoma by Brother Palmer.

Sister Garrett attended Harding College.

Baptized by Brother J. F. Smith.

Address: 12 Kew Drive, Highlands, Salisbury, Southern Rhodesia.

(At present in the states. Plans to return to Africa; in October, 1964. Can be addressed c/o sponsor.)

Entered Field: 1930.

Baptized: (No records kept) 17 congregations established. Three substantial brick church buildings erected in last 9 years.

Sponsor: Church of Christ, Sellersburg, Indiana.

Biographical Sketch

The youngest of five children, I was born at Hilham, Overton County, Tennessee, to Ephraim Olonzo and Rachel Catherine (nee Bost) Garrett. When I was 4 the family moved to Oklahoma. My parents were devoted Christians and though poor in this world's goods gave liberally to the support of orphans and mission work both at home and abroad. My first year in High School was spent at Thorp Springs Christian College, the second at Harper College. My parents then moved to Florida where I graduated from High School. Returning to Harper in 1922 for college work I met my future wife, Dollie Adamson, who was born at Kiowa, Kansas, the only living daughter of Perry L. and Anna (nee Adamson) Adamson. We were married June 20, 1926, by Brother J. N. Armstrong. We both had to work to pay our way in school.

How and by whom were we influenced to become missionaries? Home influence certainly laid a good foundation and our mothers particularly encouraged us once our desires were made known; but perhaps



The Highfield, Salisbury, church building nears completion in the above picture. Two other similar buildings have been erected in the last 9 years—Harare at Salisbury, 1955-56; Rimuka at Gatooma, 1956-57. Two other buildings are an urgent need at Salisbury which is a city of 350,000 people.

it was the sacrificial spirit and faithfulness of the Lord of our teachers both at Harper and Harding which inculcated in us the desire to serve the Lord wherever he might lead. I never planned to be a preacher in those days. Brother John Sherriff's visit in January, 1924, stirred our hearts and aroused our interest in Africa. If a stone mason could do so much there for the Lord perhaps we could do a little. While at Harding we studied the various mission fields and took part in local mission work. Some brethren tried to interest us in China and later in the Philippines and though we were deeply stirred by their appeals our hearts remained centered on Africa. Finally in 1929, after many weeks of prayer, we answered Brother Sherriff's appeal for helpers and offered ourselves to the Lord for that work. We sailed in June, 1930.

Through the years the Lord has blessed us with three sons and three daughters, all of whom are faithful Christians and active in the Lord's service. Dewitt, Jr. is a deacon in the church, Cecil heads the Science Department at Southeastern Christian College, and Robert is a missionary in Rhodesia. We also have 12 grandchildren.

One Sunday in 1958 I preached to a large gathering of people in the Mangwende Reserve. James Musa, unknown to me at that time, went away greatly disturbed for he had only been sprinkled. Studying his Bible anew he went to his church leaders with questions they could not answer and caused a considerable stir in his own community. Rumors of this reached me in Salisbury and I thought of going to see him. But I was busy with the "ninety and nine" and there were thousands of lost souls in Salisbury at my very door; besides it was nearly 100 miles there and the last few miles were "impassable" by car. Months passed. Finally James came to Salisbury and told many people that he had come in to be baptized. He did not find our African preacher at home so went to the home of a nephew to spend the night and asked for a Bible to read before he went to sleep. The next morning the Bible was found by his head but the soul of James Musa had flown. And I who had no time to go out into the hills over impassable roads in search of one lost soul, took the time and travelled the "impassable" road to bury Musa's body.

Yes, one was lost, and I heard its cry!

But I didn't go that way—for the road was rough
And the rocks were sharp—yet I made that trip
Too late, next day.

Otis Gatewood Germany, Russia

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

Address: 941 E. N. 16th St., Abilene, Texas 79601
Entered Field: 1947

School Attended: Abilene Christian College

Sponsor: Broadway Church of Christ, Lubbock, Texas

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

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

When we were preparing to go to Germany we prayed that God would help us find a German man who was a Christian who could help us. We left

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

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

We never know how or what to do so as to produce harvest for the Lord. We were conducting a Bible class in English at Frankfurt. A young man by the name of Dieter Alten attended once. We served ice cream. That was a time when the German people were really hungry. He said that he came back the next Monday night to get the ice cream. He finally learned the truth and obeyed it and is now a faithful gospel preacher in Hamburg. We gave some food to a young Catholic girl in Hamburg. She gave some of the food to some of her neighbors. They asked us to conduct a Bible class in her father's beer hall. About one hundred fifty people attended. After about eight months of Bible study we noted that she was pregnant. She was not married. We were astonished and rebuked her. She never changed her life nor did she ever obey the



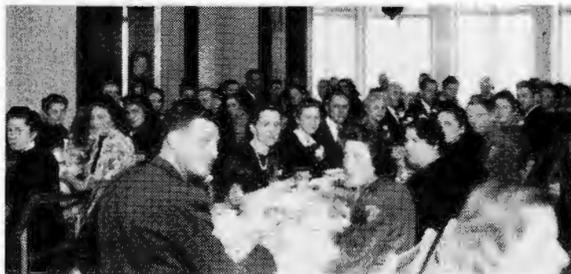
OTIS GATEWOOD FAMILY

gospel, but the gospel spread through her and through her a faithful congregation has been established in Heidelberg.

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



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



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

HOW TO PROMOTE MISSION WORK

BY OTIS GATEWOOD

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

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

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

3. *Invite missionaries to speak in your congregation.* When missionaries write and ask for permission

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

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

MISSIONARY CHILDREN

BY DAVID GATEWOOD

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

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

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

The importance of the missionary mother cannot be overemphasized. She must play such an important part in the child's life. She must realize that times will arise when she will have to bear the burden of responsibilities and decisions when her husband is not available. The child's disposition and attitude

concerning living on a mission field will be a direct result of the attitudes expressed by the mother. At times my mother was father, mother, sister, brother, and playmate all in one. I recall many times when she would get down on the floor and play with me. Other times she was my source of comfort and security when my father was not home. Many nights we were at home alone while my father was out traveling on behalf of soul salvation. Just after our arrival in Germany we lived in a barracks at an old bombed-out airport. At night my mother often stood at the door with a club in her hand waiting for my father's return, because there was a constant threat of burglars. In all this she was brave and courageous—even in her attitudes. This no doubt contributed to my emotional security, happiness, and peace of mind.

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

The adolescent missionary child must face the problems of social life, school, and friends. My social life centered around the Church. Most of my friends were members who attended regularly. I came to feel more at home among the natives of Germany than my American Army school friends. The children at the U. S. Army school where I attended were usually low on morals and did the things which I had been taught were wrong. I recall the eighth graders were already participating in sex parties, drinking, smoking, dancing and using foul language. It seems that my parents took special interest in developing the young people of the Church and thus providing a good social life for my sister Darlene, and me. We formed a singing group and went out each Sunday to visit the sick; religious stories were acted out in small plays; wholesome recreation and activities were always planned. A weekly young men's training class provided spiritual training for my friends and me. All of us were taught that we must do our part in the work of the work of the Lord. We often passed out tracts, knocked doors, and invited others to church. Some

of us converted several of our friends. Yes, it was a wonderful life, but its success always hinged on parents who *really* cared—not only for their work among the German people but also for their children. Our family life was filled with devotions and prayers. I remember once when there was conflict among the missionaries working the Frankfurt. My father came to me with tears in his eyes and asked me to pray for him and with him that the conflict would be overcome. I will never forget the way we prayed on our knees that wonderful day.

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

School work was another problem which I faced. This can apply to any student who moves and changes schools. It seems that in some areas my education in Germany was superior to that in America, but in many ways it was far inferior. The art of studying, reading books and concentration were particularly frustrating and I seemed backward in these areas. Here, too, the parents can do much to aid the child in adjusting to the new school and work he must now face. This area should be of particular concern to parents, for disrupting school is very difficult for the young person. It can cause insecurity, frustration, and backwardness. Even today some of these difficulties cause trouble for me in my college work.

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



Mr. Giboney teaching a high school Bible class at Ibaraki Christian High School. He is using an interpreter, Mr. Yoshigi Saito. It is a beautiful summer day and they are meeting outside for a change in atmosphere. The school buildings are in the background. Taken about summer of 1964.

A Christian Bookstore: Besides supplying Bible and songbooks to the 1400 students of Ibaraki Christian College, this phase of the program provides a constant source of supply to all the churches, both Japanese and Military, throughout Japan. Since there are so few religious bookstores in this country, our small stock plus connections with publishing companies in both Japan and the U.S., makes this part of our literature program an important spiritual supply line to rural Japan.

Publishing Company: Because of the constant demand for good, conservative, religious materials in Japanese, Light and Life Press was formed. It's mission is to write, translate, and publish Christian literature for the work of the Church in Japan. With the help of secretaries, translators, typists, offset press operator, and accompanying equipment, phase two of the overall plan is going forward—reaching out to tell the story of Christ.

Monthly Family Magazine: Christians in Japan are in a staggering minority. They are sometimes socially ostracised and often physically isolated from other Christians. They need to feel the strength that the Church does have in Japan. They long to feel the power and warmth of many Christians meeting and having fellowship together. They desire to be

reassured that they are not alone. Through phase three, a 30 page monthly family magazine written and edited by the Japanese brethren, the feeling of strength, fellowship, and warmth is being conveyed. It's teaching, encouragement, and news is reaching out to become a spiritual lifeline through which Christians have fellowship with their seldom seen brothers and sisters in Christ.

There are perhaps many ways to lead the Japanese out of Paganism into Christ and then on to greater faith, service, and leadership in Him. Literature, when used wisely and with purpose, is still a sharp and effective tool.

(Since the Giboneys have been in Japan, they have worked in the following ways: By teaching English, Bible, and Home Economics in the College, high school, and junior high school departments of Ibaraki Christian College; By working with the churches, both Japanese and military; By private Bible classes in churches, homes, and Ibadai State University; By assisting in the work at Nazare-En, an Old Folks Home; By teaching the missionary children; and by assisting in the Light and Life Literature program as briefly outlined above.)



One of Susie's western style Home Management classes. Six girls at a time spend one week in a western style home and learn to eat, sleep, cook, wash and bathe western style. Terry was a guest for a meal on this occasion.

Picture taken summer of 1964. Girls were 2nd year students of ICC

Martin Gidley

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

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

After graduation from nursing school, I worked for a year and three months at the Bryn Mawr

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

Martin received his training in the United States Air Force. After he finished six months of schooling at the Lackland U. S. A. F., Hospital in San Antonio, Texas, he started working as a scrub nurse in the operating room. During his four years in the Air

Force, he worked at the Lackland Hospital, at Wheelus, U. S. A. F. Hospital in Tripoli, Africa and at the RAF Lakahath U. S. A. F. Hospital in England. He has worked for the past year and five months at the Riverview Osteopathic Hospital as a scrub nurse in the operating room.

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

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

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

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



MARTIN GIDLEY, JR.

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

I am including the following persons as references:

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

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

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



DOTTIE GIDLEY

Ernest Gill *Australia*

GILL, Ernest R.	June 26, 1928
Eileen S.	May 18, 1931
Randall L.	March 22, 1954
Robin L.	December 16, 1957

Brother and Sister Gill were taught by Brother Maurice Hall and Brother Owen Aiken, missionaries in Paris, France. Both were baptized by Maurice Hall.

Entered field: 1965

Address: 28 Moorehouse Street, Mellville, Western Australia.

Sponsor: West Islip Church of Christ, West Islip, New York. (Exodus Bay Shore)



THE ERNEST GILL FAMILY

Brother Gill was born in Hamilton, Ohio, the third child of Clarence and Ada Gill. Sister Gill was born in Beatysville, Kentucky, the first child of Thomas and Ruby Spencer. Brother Gill began his preaching in the town of Chaumont, France after the missionaries returned to America. Upon returning to the United States in 1959, Brother Gill preached for six years for the congregation in Riverhead, New York, a congregation begun in the Gill's living room. Brother Gill spent 13 years in the Air Force before beginning fulltime work.

"Brother Maurice Hall and Brother Otis Gatewood influenced me to leave the service and begin preaching. They gave me much guidance in making the big step. They also influenced me to want to do mission work. But, the biggest influence was that of a little French lady of 89 who was baptized in our bathtub in France. She was living in an "Old folks home" when she was converted. As Maurice baptized her and we lifted her up, she said, "Before, I was all alone, but now I've got brothers and sisters every-



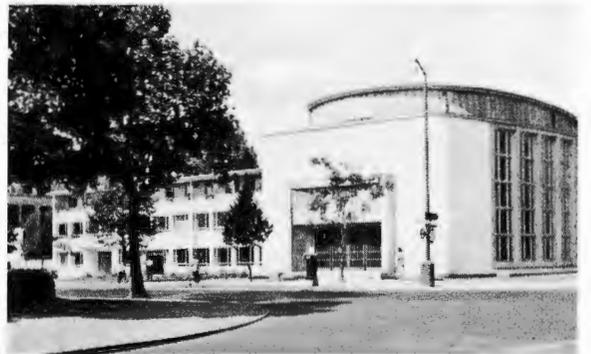
Sister Gill with Brother Maurice Hall and Owen Aiken after her baptism in Paris, France.



Brother Gill passing out street invitations to a meeting in France. This type of work was instrumental in creating desire to do mission work.

where". A few months later as we too left for America, she sent us away with these two questions ringing in our ears. "Do you mean that you are going away to leave us all alone? Do you mean that you're leaving never to return?"

Someone else once took the gospel to her and in the process brought it to my wife and me. We too want to share with others the precious gift of the gospel of Christ."



Church in Frankfurt Germany, where Brother Gill was baptized during the European Bible lectures while Brother Otis Gatewood was working here.

FORT WORTH CHRISTIAN COLLEGE STRESSES MISSIONS AND MINISTRY

BY CLAUDE A. GUILD, *President*

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

Our groups have done more than conduct group meetings, hold socials and dunk doughnuts. They plan active field trips and come home inspired to inspire others. Our most recent missionary journey was "Safari for Souls" in Tanganyika, East Africa. Six of our young men studied the Swahili language

on our campus under Eldred Echols, twenty year missionary from the field. They also studied the country, the people, methods of presentation and had one message in mind—Christ the power of God to save. Accompanied by six other young men and chaperon Bob Weaver, they left Fort Worth June 20, 1963. They raised their travel funds among Churches of Christ and went without salary. They went immediately into the Plains of Tanganyika telling the story of Christ.

The young "Timothys" cooked over camp fires, and slept in bed rolls. They ate in thatched huts with Natives and "two by two" searched for souls

with a goal of 1,000 conversions in six months. They completed their Safari returning to Fort Worth December 16, 1963 with the enviable record of 1,053 souls for Christ and 32 new congregations in Tanganyika. These young men left their hearts in Africa. They have set our faculty and student body on fire for Christ. All of our students are willing to witness for Jesus.

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

Fort Worth Christian College impresses its students with the idea that there is no institution as great as the Church of Jesus Christ and whatever they do in preparation at Fort Worth Christian College they go from here to herald the name of Jesus. We are too



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

young to have men on the field but you will be hearing from our wonderful students soon.

George Gurganus Japan

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

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

Baptized by: W. S. Long

Irene Attended: David Lipscomb College

Baptized by: C. R. Brewer

Address: Abilene Christian College, Abilene, Texas 79601.

Professor of Missions and Speech

Entered Field: Japan, 1949-1957

Sponsor: Stony Island Church of Christ, Chicago



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

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

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

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

MISSIONARY WIVES

By IRENE GURGANUS

When giving the figures for the number of missionaries of the church of Christ on foreign fields, the number should be doubled to include the wives.

If a man and his wife enter Timbuctu to do missionary work, there are in reality two missionaries there. Our brethren have the habit of omitting

missionary wives in their count. Women as Christians, are responsible for sharing the Good News also. Priscilla helped Aquilla when Apollos was shown the way of the Lord more perfectly.

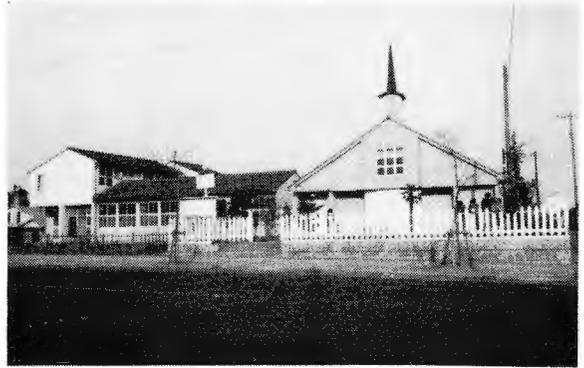
Women, as wives of missionaries, have a unique opportunity to reach the native women. Because they are in a strange country with strange customs, they must rely a lot on the women there. They can let the light of the Gospel shine in their ordinary tasks of simply providing the food and a clean house.

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

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

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

Missionaries need such wives.



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

L. T. Gurganus, Jr. *Japan*

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

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

Baptized by George P. Gurganus

Sister Gurganus attended Harding College.

Baptized by her father, J. G. Pounds

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

Entered field in 1958.

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

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

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

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



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

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

GREETINGS FROM TOKYO—WORLD'S LARGEST CITY

Tokyo has become the largest city in the world, with a population of 10,500,000 souls. The Japanese people are the most prosperous people in all Asia,

well blessed with material goods. They have become outwardly "Westernized" in many ways yet less than 1% are "Christians" in any sense of the word.

Traditionally the people are Buddhists and Shintoists more by birth and the social structure than by strong belief.

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



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

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



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

Calvin Hall *Brazil*



The Calvin Hall Family

HALL, Calvin E.	September 3, 1930
Vondela	August 28, 1932
Merrill E.	November 9, 1951
Sheryl Anne	November 19, 1952
R. Lanae	June 15, 1955
Remona Caryl	August 28, 1962
Jonathan C.	September 28, 1964

Brother Hall was baptized by Brother Fred Talley. He attended several colleges, including Abilene Christian and Oklahoma Christian, graduating from Lewis and Clark in Portland, Oregon. He is now working on his masters degree, preparatory to moving to Brazil. Sister Hall was baptized by Brother Henry Towell.

Will enter field in: July, 1967

Address: Caixa Postal 1514, Belo Horizonte, Minas Brazil.

Sponsor: Central Church of Christ, Portland, Oregon.

Biographical Sketch

Cal was born in Puyallup, Washington, son of James and Kate Hall. Vondela, born in Ontario, Oregon, is the daughter of Merrill and Anna Eldred of Bellingham, Washington. The Hall's were married in June, 1950.

Cal was successfully self-employed before selling his business and starting college in 1958. He began preaching in Cyril, Oklahoma, in 1959, moving to Keizer in Salem, Oregon, in 1961. In 1964 they moved to Portland, Oregon, to finish their preparation for Brazil: meanwhile working with the church in Albany, Oregon. Cal has directed Yamhill Senior Camp since 1961.

The Hall's interest had grown in preaching the gospel outside the U. S. Their prayers were very forcibly answered when "Operation '68" began at Camp Yamhill in 1962.

Sketch of Work of "Operation '68/Brazil:"

Our goals are:

1. Establish a strong, indigenous congregation, with



Calvin E. Hall, Missionary

the help of families supported by congregations in the U. S., and families moving to Belo Horizonte that are working for American firms.

2. Train young Brazilians in God's way through a children's home and school, with adequate medical facilities.
3. Spread the gospel to surrounding cities, then all Brazil.

"O '68/Brazil" started in 1962. Elders of Central congregation in Portland, Oregon, have taken the planning oversight. Five families are moving to Belo Horizonte, Brazil, in 1967. 1968 the first large group will come, followed by more in 1970, and the following years.

Our needs:

You—to go or send.

Your prayers. Luke 10:2

Maurice Hall

Vietnam

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

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

Baptized by: W. L. Karnes

Sister Hall attended: Abilene Christian College

Baptized by: Boyd Fanning

Address: Delrose Church of Christ, 805 N. Delrose, Wichita, Kansas.

Entered Field: 1949—France, 1963—Viet Nam

Baptized: 280 (?)

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

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

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

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

Interesting Experiences

While in the Philippine Islands, I looked long for someone with whom to worship. After long prayer, I went to the American soldiers barber shop. There were three empty chairs. I took the middle one. The young man with a Southern drawl asked me how I wanted my hair cut. I asked him, "Son, where did you get that accent?" He said, "I'm from Limestone County, Alabama," I told him, "I have a former school mate from that county—Bennie Lee Fudge—ever hear of him?" "You mean brother Fudge?" he questioned. "Are you a member of the church?" I asked, Yes, are you? "I've been praying for God to lead me to a member of the church with whom I could worship." Our prayers were answered. Here is one of the blessings of mission work. Being dependent on Him, you have a blessed prayer life.

Brother Melvin Anderson and I spent the night in Northern France. While there we learned of a family practicing much truth. We began to visit and teach this fine family. Brother Anderson moved to Northern France to live and while there met a grandson of the Andrejewskis. Richard, the grandson, was an altar boy in the Catholic Church. After



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

considerable teaching, Richard and his entire family were won to the Lord. Richard is now a fine gospel preacher. Thank God that Brother Anderson moved north.

IT CAN BE DONE

BY MAURICE HALL

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

How it can be done:

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

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

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

.....
Signed

.....
Address

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

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

Floyd Hamilton Philippines

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

Address: Box 116, Perris, California 92370

Floyd attended David Lipscomb and Abilene Christian Colleges.

Melva attended Texas Tech and Abilene Christian Colleges.

Melbert has been attending Pepperdine College.

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

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

Gerry is working in Central Supply in Patton State Hospital.

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

Sponsor: Seventeenth Street Church in San Francisco.

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

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

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

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

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

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

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

Experiences on the Mission Field

On one of Floyd's preaching trips, he was getting very tired and was about ready to start home when a man began begging him to come over into his community and preach. At first he said that he was tired and had work to do at home, but the man kept asking. This was something unusual—to be

begged to preach. About thirty men gathered and there were only two chairs so Floyd and the interpreter sat on them, and the others sat around on the floor. He talked for a while and the older men began asking questions. They, from the oldest to the youngest, kept asking questions all night and the next morning about six thirty they went down to a rice paddy where Floyd baptized some of them and started a church as the result of *one sermon that lasted all night*. He told them how to carry on the worship services and how to baptize others, then left them. Later one of the students from Zamboanga Bible School went to preach in that area and the church is still worshipping there today after about fourteen or fifteen years.

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

A. L. Harbin

Singapore

HARBIN, A. Leroy October 30, 1903
Fannie Jewell December 15, 1907

Brother Harbin was born near Mineola, Texas. Most of his boyhood was spent in Alabama.

Brother Harbin attended Western Oklahoma Christian College at Cordell, Oklahoma, received a teacher's certificate from Northwestern College at Tahlequah, Oklahoma, and attended Harding College in 1925-1927. He was baptized by Brother Ray Lawyer, an uncle of his.

After leaving school, he married Miss Fannie Jewell Hill at Shawnee, Oklahoma whom he had met in high school.



MR. AND MRS. A. L. HARBIN

They did local work in Oklahoma, Missouri, California and Texas from 1933 to 1960, holding meetings in these and other states during that time, also doing much radio preaching.

In October, 1960, they left Abilene, Texas, for work in Singapore, and in 1962, they went to Sydney, Australia, where they labored two years. After many urgent requests from Chinese in Singapore, they returned to start a new work in the Queenstown area of that city.

In 1965, they made an eight months campaign in the States to secure funds for property for the new work. This job was successfully completed on October 7, and on the 23rd, they arrived in Singapore. They hope to have negotiations completed and be in the building by January 1, 1966.

The Harbins hope to give the rest of their lives to the building up of the cause of the Lord in that area. Their sponsor is the church on Gardner Street, Box 771, Borger, Texas.

A. L. Harbin, G.P.O. Box 1475, Singapore, 1

Daniel Hardin Korea

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

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

Baptized by: Lester Parker

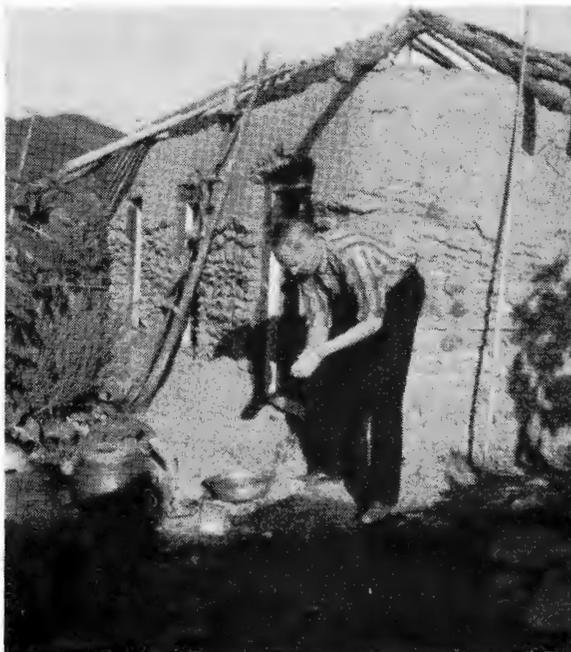
Sister Hardin attended: Abilene Christian College, Church of Christ Bible Chair, Eastern New Mexico University

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

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



Daniel C. Hardin, Joyce Hardin, Mara Gwen Hardin, age 5; Danna Faye, age 4; Terra Dee, age 3.



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

Entered Field: 1959

Baptized: I keep no records.

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

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

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

I worked in school to help pay my expenses. Parents of Daniel C. Hardin: Thomas E. Hardin, Texas; Mabel J. Hardin, Missouri. Parents of Joyce F. Hardin: Ralph W. Smith, Texas; Viola A. Smith, Texas.

Our specific work in Korea includes four phases. 1. The local work right in our own community of Sang Do Dong consists of Bible class teacher training which takes much of my wife's time, various classes during the week in our home and at the place of worship, and regular Sunday services much like those you would expect in America. Our meetings are somewhat more intimate because we sit

in a circle on the floor in the Korea fashion and partake of the Lord's supper around a small table in the center. We try to do all teaching in the Korean language and in this way draw continually closer to these brethren. Our personal primitive, but large, bathtub has served as a baptistry for fifteen people since April 1963.

2. **KOREA CHRISTIAN COLLEGE**—As one man's time and energy is not enough to meet all the opportunities that present themselves, the workers in Korea have begun a college level Bible training school, Korea Christian College. Here we each teach one or two classes and thus between seven evangelists are able to offer daily teaching to our students. As the months go by, Koreans will teach Koreans and the church will grow a hundred times more rapidly than it would if we depended upon our own personal efforts alone. With sixty students in 1963, we expect 120 students by late 1964. By teaching in English we can serve all the nations of Asia.

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



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

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

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

Melvin Harbison *Hong Kong*

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

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

Sister Harbison attended Abilene Christian College,
 Texas Christian University

Baptized by: Brother Nell

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

Entered Field: 1959

Baptised: 200

Sponsor: East Side Church of Christ, Graham, Texas

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

Worked while in college to pay expenses.

Parents names and places of birth:

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

Sling-shots, Bows and Arrows or Missiles?

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

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

In a world characterized by the weakened appeal of "traditional religion," Communism makes a pseudo-religious appeal to the man with a vacuum in his soul. Communism is offering him a short cut to a glittering New Jerusalem. The hungry, ill-clad, ill-housed masses of Asia, while not having the slightest idea of the meaning of Communism are acutely attracted by its apparent promise of prosperity.

The awakening people of Asia are unlikely to be impressed by our criticism of the Communist program. Christians are challenged to produce something better. So far, Christian endeavor to meet the

challenge in these fields appears to be half-hearted and ineffectual.

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

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

A Missionary's Strength

Those who possess the true message of God are beginning to have a greater insight into the proper perspective of missionary work. Numbers will not

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

Bob Hare *Austria*

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

Brother Hare attended Harding College

Baptized by Flavil Colley

Sister Hare attended Harding College

Baptized by: S. A. Bell

Address: Krottenbachstrasse 281, Vienna 19, Austria

Entered Field: 1950

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

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



BOB HARE FAMILY

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

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

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

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

First Experience

While working in Munich, Germany I was influenced by some soldiers stationed in Austria to carry the gospel to the people of this small nation, which at that time was without the gospel. First started work in Salzburg, Austria in 1953, while still working in Munich, Germany. Later moved to Vienna, Austria in December of 1956. The Hungarian Revolution had broken out in October of that year and this was the event which opened the door to plant the gospel in Vienna. As most of the Hungarians fled to Vienna, we received the needed publicity to plant



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



Don and team in front of boy's dormitory.



Joyce overlooking a river in deepest Africa.



Don with interpreter, teaching



One of the better church buildings.

Robert Helsten *Germany*

HELSTEN, Robert, born 2-13-25, Seattle, Washington
Mary Belle (Garner) Helsten, born 8-22-25,
Calico Rock, Ark.

Bobby Helsten, born 4-8-51, Frankfurt, Ger-
many

Patti Helsten, born 12-10-52, Frankfurt, Ger-
many

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

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

Mary Helsten baptized by her father.

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

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

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



Robert Helsten Family

The elders at the church in Berkeley, especially
William M. Green encouraged the decision to be-
come missionaries. Otis Gatewood also.

Approximately 75 people were baptized by them
in Germany.

Now Robert Helsten is teaching in Bible Dept.
at Harding College. Mary Helsten is teaching 5th
Grade in Harding Elementary School.

Carl Henderson

Brazil

HENDERSON, Carl
Jacque
Lyle
Leonard
Carlasue

Carl Henderson was reared in New Mexico and California. He served as a professional photographer in the Marine Corps and during his years in the service married Jacque Wade of California. He later devoted five years to the infant art of photographic etched circuitry.

In 1960 he enrolled in Columbia Christian College. He is now enrolled in the Missions Degree Program at Pepperdine College, in preparation for mission work in Brazil, and acts as coordinator of photography at the college.

Henderson is an experienced Bible teacher, writer, and printer, in addition to his photography. The Hendersons are active members of the Crenshaw Center church in Los Angeles.

Jacque Henderson is a graduate of high school in Monterey Park, California, has engaged in church work since childhood, is a Bible teacher, and has been in responsible executive positions in the business world.

The Hendersons have three children—Lyle, 16 (a student at Columbia Christian High School); Leonard, 13; and Carlasue, 10. Address: Caixa Postal P. O. Box 1514, Belo Horizonte, Brazil.

Jerry Hill

Guatemala

HILL, Jerry October 2, 1928
Ann Roberts May 9, 1932
Barbara Ann August 20, 1952
Linda Lou June 10, 1954

Address: Apartado Postal 702, Guatemala, Guatemala, Central America
Entered Field: 1959
School Attended: Abilene Christian College
Sponsor: West Erwin Church, Tyler, Texas

Donald Hindsley

France

HINDSLEY, Donald H. July 23, 1926
Claudia B. December 13, 1927
Donald H. Jr. July 9, 1947
Philip Lynn December 7, 1949
Deborah C. June 23, 1953

Brother Hindsley attended Abilene Christian College.

Sister Hindsley attended a school of cosmology in Fort Worth, Texas. She was baptized by Brother Leroy Brownlow.

Entered field: 1958

Address: 4, rue Deodat-de-Severac, Paris 17^e Seine, France

Sponsor: Cleveland Avenue Church of Christ, Wichita, Kansas

Baptized: 15

Brother Hindsley was born in Rochester, Texas. He attended services at Rochester, from his earliest childhood. After graduation from high school Brother Hindsley began his studies at Abilene Christian Col-



Church of Christ, Paris, France

lege but the war interrupted this. After the war he attended Arlington State College. After working for Phillips Petroleum Company for some years he started preaching for different congregations in the Borger, Texas area. Then he went to Norwich, Kansas where he was engaged in mission work for the period of two years.

Work Abroad

Brother Hindsley went to Paris in 1958 where the work had been started in 1949 by Brother Maurice Hall. The Church acquired a meeting place in 1956. The work in Paris has progressed slowly because of the indifference of the people but progress has been made. There are now two congregations in that city composed of some 45 members. During the past six months a great step forward has been taken in that

attendance has increased by about ten people. Seven have been added to the church in this same period. Seven articles have been placed in French publications which have been very fruitful. Several congregations have been established and as a result of these articles the work of the Lord was started by Brothers Winfred Wright and Donald Hindsley in the Cameroons. There are now six congregations in that country. Brother Hindsley intends to stay in France for several more years.

Alvin Hobby Zambia

HOBBY, James Alvin	October 20, 1909
Georgia Pruett	August 8, 1916
James David	April 2, 1939
George Alvin	November 24, 1943
Anita Joyce	June 20, 1945
Kenneth Lester	January 9, 1947

Alvin and Georgia Hobby entered the Northern Rhodesia, Africa, mission field in September 1938. The Rhodesian address from then until March 1962 was: Namwianga Mission, P.O. Box 32, Kalomo, Northern Rhodesia. The current address is: 1121 East 18th Street, Texarkana, Arkansas.

James David Hobby married Karen Kay Hershey of Dallas, Texas, on August 10, 1962. David is now attending the Harding Graduate School at Memphis, Tennessee. Current address: 1902 Madison Avenue, Memphis, Tennessee.

George Alvin and Anita Joyce are attending college at Harding, where George is a Sophomore and Anita is a Freshman.

Alvin Hobby attended David Lipscomb College, Nashville, Tennessee, two years: 1930-1932, and Harding College: 1935-1937. B.A. degree, June, 1937.

Georgia Hobby attended Harding College four years: 1934-1938. B.A. degree, June, 1938.

Biographical Sketch

James Alvin Hobby was born near Lewisburg, Tennessee, on Oct. 20, 1909. After completing the



Church of Christ church house. The congregation that meets here is one of the two largest congregations of the Church of Christ in Africa south of the Equator, perhaps in all of Africa. The building will seat about 400 people.



Hobby Family, December 1962. Left to Right—George, Karen (Mrs. David) Hobby, David, Anita, Alvin, Georgia, and Kenneth.

tenth grade at West Point Junior High School, he reviewed the eighth grade for one year, then taught for two years in a one-teacher country school. Returning to school, he graduated from Cornersville High School in 1930, and David Lipscomb College in 1932, after which he worked in a country store for a year and taught for two more years, again in a one-room country school. After taking his B.A. degree at Harding College, in 1937, he was principal of an Arkansas high school for a year, then, in June 1938, married Georgia Alice Pruett whom he had met at Harding.



Namwianga Mission School administration building, front view. The school teachers African boys and girls through the 8th grade; and from 1942 to 1954 there were an additional 2 years of Teacher Training. Alvin Hobby was Principal from 1938 to 1962. Georgia Hobby helped with the girls' work for several years. The enrollment grew from 65 in 1938 to 350 by about 1955.

The following month, the Hobbys left for service on the African mission field. They had been encouraged by J. D. Merritt, at home on furlough, and Dr. George S. Benson. Alvin's uncle, H. C. Roberson, served as treasurer, most of the regular monthly support coming from congregations in Marshall County, Tennessee.

After a furlough in the States, in 1946-47, the Hobbys returned to Africa, being sponsored by the church of Christ at the "Y", Canton, Oklahoma, with F. E. Hayes acting as treasurer, an arrangement again encouraged by Dr. Benson.

Alvin was principal of the African boys and girls

TEACHING IN NORTHERN RHODESIA

BY ALVIN HOBBY

For twenty-two years, I was a classroom teacher at Namwianga Mission School for African boys and girls and served as the principal of the school. About twelve African teachers helped in teaching the 225 boys and 125 girls enrolled in classes from the first through the eighth grades. For twelve years, from 1942 to 1954, there were also classes for training elementary school teachers, for which I was largely responsible.

School usually opened on the last Wednesday of July, which, in Rhodesia, is winter time; and because of the cool mornings, it was always hard to get the students to school on time. There was no artificial means of heating the classrooms.

Other difficulties on the opening day included trying to determine the ages of the pupils and collecting school fees. The government did not want pupils in the eighth grade more than sixteen years old, or in the seventh grade more than fifteen, etc., but not more than 2% of the applicants knew when their birthdays were. Every year there were some who would state their ages to be the same as the year before, and it was not uncommon for one to contend that he was a year younger than he was the previous year!

The school, or boarding, fees for one year were \$27.00 for boys and \$18.00 for girls. Government help amounted to \$9.00 per year for boys of approved ages and \$18.00 a year for girls. The total of \$36.00, in both cases, paid for one blanket and full board for one school year of 36 weeks.

In the classroom, there were few discipline problems. Most of the pupils realized they were privileged in getting a place in school, especially in the seventh and eighth grades, and they were keen to learn. Discipline problems usually arose from incidents after school hours.

Besides the ordinary academic subjects, the boys had classes in arts and crafts; and the girls received instruction in the various phases of domestic science.

Arithmetic was a difficult subject, especially for the girls. Due to the clumsy African system of notation, pupils were taught to count in English from the beginning. The Batonga of Northern Rhodesia have words for 1, 2, 3, 4, 5, 10, 100, and 1,000. So, for example, to say "ninety-nine" the Mutonga would say "five tens and four tens and five and four."

school at Namwianga Mission, P.O. Kalomo, Northern Rhodesia, from 1938 to 1962 and trained African teachers from 1952 to 1954. Besides school and evangelistic work, he helped with translations into the Tonga language, taking the lead in the translation of seven little books of an educational and a religious nature and serving on a committee which translated both the Old and the New Testaments and prepared the manuscripts for publication.

At present, Alvin and Georgia are taking nurses training so that they can return to Northern Rhodesia as nurses and set up a small hospital, perhaps somewhere in the Kalomo area.

English, being a foreign language, was, of course, difficult. One difficulty was pronunciation, partly because the Mutonga confuses "l's and r's" and wants to end every syllable with a vowel. So, one need not be surprised if he hears of someone going to the "liver" (river) to get a bucket of water, or that the British Indians eat "lice" (rice), or that in church people "play" (pray). One soon becomes accustomed to hearing "flag" pronounced "flagi" and "box" pronounced "bokesi." Then, who could expect a native African to pronounce "one" as "wun", "two" as "tu", and "ache" as "ake", the first trial! Prepositions caused a lot of difficulties—even for the teachers. I never quite knew how to explain why, in English, we say "in June" "on Monday the 25th," "at 10:00 o'clock."

In the seventh and eighth grades, all subjects, except the vernacular, were taught in English. But one does not teach long in an African school in Northern Rhodesia, until he learns that his English must be very simple and that it is a great help at the end of each lesson, or chapter, to write simple notes on the board for the pupils to copy into their exercise (note) books.

After years of teaching the same subjects in an African school, some phases of the work may become somewhat monotonous. But this is not true when it comes to grading papers, especially geography, history, and general science papers and English compositions (themes). Some examples of unusual, or surprising answers or statements are as follows: "An example of a winged mammal is an angel." "Four planets are cabbages, onions, carrots, and peas." "A miracle is something which nobody can do, which somebody does." "The north pole is so cold that all the towns are uninhabited."

Altogether, my work as a teacher in Northern Rhodesia was enjoyable, and I feel, worthwhile. Over the years, hundreds of boys and girls graduated from Namwianga and went back to their villages or to their places of work, several of them as teachers and preachers. The things they have learned, including knowledge of the Scriptures which they got from the daily Bible lessons, will not soon be forgotten. Indeed, there is plenty of evidence that many of our ex-pupils are taking an active part in church work wherever they have gone. Some have even helped to start new congregations in new and distant places.

But now I feel that my work as a school teacher in Northern Rhodesia is finished. Africans have been trained to do the school work I was doing. So, Georgia and I hope to prepare ourselves and to go back as nurses. In this way, we think we can maintain our contact with the people—even with the schools

being taught by African teachers, and continue encouraging the spread of the Gospel and the growth of the church in this needy field, in a country that became home to us and among a people we learned to love.

Gordon Hogan *Pakistan*

HOGAN, Gordon	March 7, 1928
Jane	March 30, 1925
Beth	August 5, 1949
Dave	June 4, 1954
Julie	June 4, 1957

Brother Hogan attended St. Louis University, St. Louis, Missouri and Tampa University, Tampa, Florida. He was baptized by Brother Charles Houser.

Sister Hogan attended schools in Savannah, Georgia. She was baptized by Brother Charles Haslam.

Entered field: 1960

Address: P. O. Box 570 Lahore, Pakistan

Sponsor: Church of Christ, Pinellas Park, Florida

Baptized: 200

Place of birth and parents names

Gordon Hogan: East St. Louis, Illinois, William and Ethel Hogan

Jane Hogan: Savannah, Georgia, Eustace and Gladys McAuley

Prior to going abroad Brother Hogan was employed most of his adult life by Dun and Bradstreet, Inc., latterly holding the position of Reporting and Service Manager in the Tampa, Florida branch office. He served as one of the deacons of the church in Pinellas Park, Florida. Under the oversight of the elders of that congregation, he helped begin a congregation in New Port Richey, Florida where he preached in addition to his secular employment just prior to leaving the U. S.

Early in 1960 Brother Hogan helped arrange one of the first mission workshops conducted in the brotherhood, sponsored by the Pinellas Park congregation. He was influenced greatly by this workshop to enter the mission field. However, the principal stimulus came one March morning in 1960 when he received a phone call at 4:30 a.m. from Brother Ira Y. Rice, Jr. Brother Rice asked Hogan to go to India to preach the gospel. After much prayer and discussion, Brother Hogan resigned his job and determined to go.

Because of restrictions on American missionaries, the Hogan family could not enter India but did begin work in neighboring Pakistan.

Beginning of the church in Pakistan: Pakistan is a new nation, having come into existence in 1947,



Gordon and Jane Hogan and Family

a child of this present generation's nationalist spirit. In culture and custom she is ancient and steeped in the religious superstitions of the Indian sub-continent. Islam is the state religion and has a firm grip on the 110 million souls of this country.

Problems have been manifold and still are, but with God's help, solutions are coming. Tremendous changes have been wrought. For example, from zero congregations, there are now thirteen meeting regularly; from zero Pakistani Christians to about 350; from zero Pakistani preachers to five; from zero par-



MISSIONARY HOME AND CHAPEL

The Church of Christ in Lahore owns 1 1/4 acres of land (fully paid for) which provides housing for one missionary family and chapel seating 72 comfortably. Our needs now call for a proper Church building and class rooms—more missionary housing—and especially the expansion and development of an extensive evangelization program including Bible correspondence work.

cels of land to one and one fourth acres with missionary housing and a chapel seating 72 comfortably and fully paid for. Add to this about 1000 Pakistani folks studying the Bible by correspondence through courses offered in Lahore and Karachi, plus even larger number receiving the "Voice of Truth", a monthly magazine published from Karachi, jointly edited by J. C. Choate, Gordon Hogan and J. C. Bailey.

The present need is for more mature Christian

teachers, preachers and leaders to share Christ and their abilities with the people of Pakistan. Dedicated men and women, determined to learn the language of the country must GO and NOW!

The large, well located property in Lahore will someday become a center for training Pakistani church leaders, men and women thoroughly schooled in the letter and spirit of true Christianity who will go into the more than 70,000 villages of the country with the good news of Jesus.

James Holland

Canal Zone

HOLLAND, James R.	December 15, 1929
Corrie	August 1, 1936
Teresa Dianne	August 4, 1956
James R., Jr.	December 23, 1958
John Mark	September 11, 1962

Brother Holland attended Abilene Christian College and Harding School of Bible and Religion in Memphis, Tennessee. He was baptized by Brother Frank Pack in 1954.

Sister Holland was baptized by Brother Austin Sibert in 1947.

Entered field: June, 1963

Address: P. O. Box 3003, Balboa, Canal Zone

Sponsor: Balboa Church of Christ, Balboa, Canal Zone

Biographical Sketch

James Holland was born on December 15, 1929 in Jamestown, Smith County, Texas to William Henry and Alma Loraine Holland. He began preaching in Mercury, Texas in 1954 while attending Abilene Christian College. He has preached locally in Comanche, Texas, Athens, Texas, Wooddale Church of Christ, Memphis, Tennessee and resides and works presently with the Balboa Church of Christ in the Canal Zone, and the Republic of Panama, and also the Republic of Costa Rica.

Corrie Holland was born in Crockett, Texas on August 1, 1936 and was reared by Coy Truman and Julia Belle Langham in Tyler, Texas. She has attended college at Stephen F. Austin State College and Canal Zone College. Brother and Sister Holland were married on September 3, 1955 in her parents home by Brother L. L. Gieger.

Sketch of Work

The Balboa Church of Christ began to meet in the early 1940's. The present building was constructed in 1945 with additions in the following years. The church is vitally concerned with two areas of work.



THE JAMES R. HOLLAND FAMILY

The work of Christ in the American community in the Canal Zone. On the Pacific side there are six US military installations. The thousands of military personnel and dependents must be reached with the gospel of Christ. The encouragement and the up-building of members of the Church of Christ in US service in the Canal Zone is an important work.

The work of Christ in Panama and Latin America. In November of 1963 the Balboa Church of Christ set out on a mission program designed to answer the needs of this area.



Church of Christ Building
Balboa, Canal Zone

CHRISTIAN SCHOOLS IN FOREIGN COUNTRIES

BY ELVIS HUFFARD

Are Christian Schools in foreign countries needed? Are they justified? These often asked questions seem rather useless in a land where so many people see the need for such schools to exist. What ever answers could be given for Christian schools to exist in the United States could be given plus a few more additional reasons in many foreign countries. For practical purposes each situation should be considered in terms of existing needs and circumstances, for they will vary considerably from country to country. In some countries schools without religious affiliations serve the people. These countries may present a less acute situation than the countries where a strong religious tie is made with all education.

A knowledge of the Bible is necessary in order for an indigenous church to exist. How is the Christian school involved in this statement? There are areas where responsibility in teaching reading has to be faced before anyone can think in terms of building an indigenous church. In some places schools can be attended that are not under religious ties, but in other places the majority of the schools are sponsored by church related agencies. One will admit that the teacher that teaches reading will have a lot of influence on what is read and eventually believed.

In some countries the illiteracy rate is so high that it would be of little value for a vast majority of the people to have Bibles, for they could not read them. Much groping about in spiritual darkness can be expected when the mass of people only know what some biased person reads them from portions of the Bible. Under such conditions, in consideration of the concern Christians have for the salvation and spiritual growth of others, what responsibility do Christians have as good neighbors? The obvious answer is that Christians should teach the unlearned. There is great danger if this responsibility is given to the denominations entirely, for by so doing, the

denominations let their light shine in supplying the need of knowledge as they propagate their errors.

In 1962 Senator Gore of Tennessee spoke at a dinner sponsored by the Nigerian Christian Schools Foundation in Nashville, Tennessee. Senator Gore had just returned from a trip that took him into Nigeria. The Senator mentioned that often in his work with the United Nations he sat with men just a few generations out of cannibalism. These men sometimes had equal vote with him. As the newer members of the United Nations become stronger they will have more influence and can out vote men who represent centuries of progress. They need the influence of Christ in education, and Christians must face this responsibility.

Logan Fox in his lecture on "The Christian School on the Mission Field" at Michigan Christian Junior College in 1960 gave the following thoughts about the role of the Christian College in Japan: (1) Though the school is not a primary instrument of direct evangelism, each year between fifty and one hundred students are baptized. The Teachers and the staff work with the students, for a dedicated Christian is an evangelist in any situation. (2) The school has provided good contacts. Because of school connections, teachers are invited to speak to civic groups, parent groups, and the homes of parents are opened to them. (3) It breaks down prejudice toward Christianity, not only among students, but families in the community. Half the students that graduated were not Christians, but they were not prejudiced. (4) Most important of all is the training given to Christian young people as they prepare for leadership in the Church.

Christian schools have served an important role in the development of the church and will continue to do so. Education is vital in the advancement of the cause of Christ and is important in the growth of Christians in preventing them from being the victims of every wind and wave of doctrine.

Evertt Huffard

Jordan

HUFFARD, Evertt L.	June 3, 1924
Elsie	March 26, 1927
Evertt Wayne	February 28, 1950
Elaine	June 28, 1953

Evertt attended Harding College, a graduate of Abilene Christian College and Eastern New Mexico University. Elsie attended Pepperdine College.

Address: P. O. Box 19/0529, Jerusalem, Israel.

Entered field of Jerusalem, Jordan in June 1963. Up to the present 17 have been baptized and the total membership of the church now is 23 members.

Sponsor: East Gadsden Church of Christ, P. O. Box 2005, East Gadsden, Alabama.

Even though the church began in Jerusalem there is no knowledge of it existing after 70 A.D. up until only recently. In January of 1963 Brother Victor

Joseph, a native began the work with the church meeting in a room of his apartment. By June of that year four had been baptized. Then the Huffards joined the work and steady progress has been made.

The work has been hindered due to a lack of freedom. A Bible Correspondence course was started through advertising in a local paper and over 300 enrolled. We were forced to discontinue since it is illegal to distribute religious literature outside the confines of the church building.

Effort has been made to purchase property, a good location found at a fair price with plans for the building of a church building in which we would have freedom to work but it was made illegal to sell property to foreign bodies. At present the property still is in our possession on the Mount of Olives with intentions to buy if permission is granted. The church presently meets in new rented facilities on the first floor of the Victoria Hotel in a good location.

Even though government recognition has been given back in 1963 with the assistance of a lawyer, we were told recently that we did not have government recognition by the local authorities. Effort is being made to obtain such recognition from the local government which involves more red tape. It is presently believed that it will be obtained.

Many interesting experiences have happened since entering the work. One Sunday night I was accused of being a Jewish spy by a young man who was made angry because his conduct was being corrected and rebuked during church services. The police were very nice about the situation and offered to put the young man in jail if I wished it. On another occasion we were in the line of fire when shooting took place between the Jews and Arabs. The family got down in the car and I drove on as rapidly as possible to get out of the way. We know what machine gun fire sounds like and what it is like to see bullets ricocheting around us. We know what it is like to stand before magistrates for teaching the gospel. However, the rewards outweigh whatever difficulties might be



THE EVERTT L. HUFFARD FAMILY

met in preaching the gospel in places where it is not known.

Brother and Sister Dick Biggs began work with the Huffards in Jerusalem in March 1965. Their efforts have added much interest in attendance and the work in general.

The work at present consists mainly of cottage classes. Herald of truth films will be used in the near future. Some Correspondence courses may still be conducted by personal contact. Also about 100 children are being reached in classes. Attendance at the services average between 20 and 30. The future for the work in Jerusalem and the starting of congregations in other cities in Jordan looks bright.

Biographical Sketch

Brother Huffard was born in Flint, Michigan and was baptized by E. E. Wallace. His parents were strong members of the church, his father served as an elder of the church in Bernie, Missouri for a number of years. Both parents are now deceased. Sister Huffard was born in Portland, Oregon. Her father, Charles Gross was the first missionary in Palestine. He went there after retirement on his own pensions and died after spending five years. He baptized two Jewish ladies while in Palestine.

Before moving to Jordan the Huffards lived in Artesia, New Mexico where he preached for the Hermosa Drive church, and previous to that he preached at the Sunset church in Carlsbad, New Mexico and Idalou, Texas.

Charley Huffman *Brazil*

HUFFMAN, CHARLEY M.	October 8, 1931	Wendy Jo	February 28, 1960
Joyce J.	August 14, 1933	Peggy L.	October 10, 1962
Monty A.	January 7, 1957	Brother Huffman attended Abilene Christian College	
Melody	February 11, 1958	1952-1955, graduating with a B.S. in Religious	

Education. He was baptized by Brother Joe Malone.

Sister Huffman worked during this period and has since taken some courses in Columbia Christian College. She was baptized by Brother Guy Caskey.

Address: Caixa Postal P. O. Box 1514 Belo Horizonte, Brazil.

They plan to remain at least five years on their first tour of duty. They do not at the time of this writing have a sponsoring congregation.

Brother Huffman was born in Fort Worth, Texas to Mr. and Mrs. J. W. Huffman. Sister Huffman was born in Decatur, Texas to Mr. and Mrs. Alvie H. James. He preached for 5 years in a mission effort at Milbridge, Maine, and has also served as associate minister of the Southside church in Fort Worth, Texas, and as minister of the churches in Van, Texas and Camas, Washington. He was inspired by lectures at A.C.C. to commit himself to foreign mission work and persuaded while in Camas, Washington by Cal Hall to choose Operation '68 and their plans for Brazil as his particular field of endeavor.



THE CHARLEY HUFFMAN FAMILY

Chester Hunnicutt

HUNNICUTT, Chester A.	October 27, 1905
Thelma R. Jenkins	January 22, 1914
Samuel A.	August 14, 1949

Brother Hunnicutt attended Alabama Christian College at Berry, Ala.; Burritt College, and David Lipscomb College. He worked while going to school as a barber. He was baptized by Brother G. A. Dunn, Sr.

Sister Hunnicutt was baptized by Chester Hunnicutt. Entered field: 1959

Address: P. O. Box 42, Cherokee, North Carolina
Sponsor: East Side Church of Christ, Sheffield, Alabama.

Baptized: 25

Biographical Sketch

Brother Hunnicutt was born in Tuscaloosa County, Alabama. Sister Hunnicutt was born in Lenoir City, Tennessee. He began preaching in 1923, and has spent most of this time in mission fields in the South. In many of these places he has built his own house, and the meeting house. He taught school one year at the Mt. Dora Christian Home and Bible School. He has attended all the winter lectureships at David Lipscomb College. He and his wife being part Cherokee Indian, desired to carry the message of life to the Cherokee Indians. They have two sons; Richard who is 25 and married. He attended three

Bible Schools, a total of ten years. Samuel, 16 attended Mars Hills Bible School for five years.

The church building was built in 1961 by Brother Hunnicutt at a cost of \$18,000. He also built the minister's house at a cost of \$10,000. This house would be adequate for a family of six. The buildings are on the Cherokee Indian Reservation, and on leased land.



Church of Christ Building
Cherokee, North Carolina



Minister's house in Cherokee, North Carolina.



THE CHESTER A. HUNNICUTT FAMILY

HISTORY OF THE CHEROKEE INDIAN WORK

July, 1959, my wife, Samuel, and I came to Cherokee with a tent. This was the first Gospel meeting ever conducted on this reservation. There were no members, and few ever heard of the Church of Christ. This meeting lasted one month and one Indian obeyed the Gospel. This was the beginning of a yearly campaign. Instead of doing the preaching, I have succeeded in getting four preachers to come each year at their own expense or sponsored by the

church where they worked. We have had as high as 153 personal workers. We have had seven such campaigns. Two weeks of this campaign we have V. B. S. The workers are busily engaged in several things. Some teach Bible classes both at the church building and from house to house. Others give out clothes to the poor Indians. Many of the workers visit the Indians all over the reservation. At this point, it might be well to tell you that this reserva-

tion consists of approximately 65,000 acres of land, scattered in some of the poorest section of North Carolina, mostly in the mountains. There are 6,000 Indians in the Eastern Band of Cherokees and most of them live on the reservation.

I raised most of the funds to build our meeting house and the house for the minister. The Annapolis Avenue Church in Sheffield, Alabama where I was preaching before coming here sponsored the work for two years and nine months, and since then the East Side Church in Sheffield has been sponsoring

the work. The sponsoring church gave me permission to build these buildings and we built them at a cost of near \$30,000.00. To my knowledge, this is the only church building of the Church of Christ owned by Indians in America. These people are skeptical of the white man, and for this reason, they are hard to reach. We now have 30 members. Most of these are Indians.

We have given out about 63 tons of clothing. This within itself is a full-time job. We hope this will soften the hearts of many.

James Johnson *Nigeria*



JAMES E. AND ROSA LEE JOHNSON, JR.

JOHNSON, James Emmett, Jr.	November 8, 1922
Rosa Lee	July 2, 1931
Pamela Rose	October 21, 1953
Nancy Beth	September 20, 1957
Cynthia Ellen	March 27, 1959
Rebecca Sue	February 9, 1962

Attended Freed-Hardeman and David Lipscomb Colleges.

Current Address: Church of Christ, 1210 N. Cayuga St., Ithaca, N.Y.

After two years in Nigeria, we came to Ithaca, N.Y. in 1955 to assist in the establishment of the church in this area. The church has grown from eleven members to a present membership of seventy. We are currently endeavoring to begin a work in the city of Auburn, New York, a city of some 40,000 population—76,000 in the county. The Jackson Park congregation in Nashville is primarily responsible for my support with additional help from Lawrence Ave. and Russell St. congregations also in Nashville.

Entered Field: 1952

Sponsor: Lawrence Avenue Church of Christ, Nashville, Tennessee.

We were encouraged to become missionaries by Eldred Echols who had made two survey trips from South Africa to Nigeria for the brethren at Lawrence Avenue and no little encouragement was received from the elders, deacons and other members at Lawrence Avenue.



Jim Johnson with a group of Christians in front of meeting house in Ibo land.

Irene Johnson *Germany*

JOHNSON, Irene

Born August 28, 1917, at Poynor, Mo., the daughter of William E. and Essie Johnson. Lived during

childhood and until college age at Biggers, Arkansas. Attended and was graduated from Arkansas State College, Jonesboro, Arkansas, in 1940. Taught Eng-

lish in Arkansas high schools until 1943. Served in the WAVES from 1943 until 1945. Attended University of Missouri from 1946-47, studying European history. Received the M.A. degree in 1947 and taught the school year 1947-48 at Harding College.

C. E. McGaughey and Harry Robert Fox first stimulated her to do mission work, and Brother McGaughey secured support for her from the 14th St. Church of Christ, Washington, D.C. which later became the 16th St. Church of Christ. This church sent her to Germany in 1948 and continued to support her until she returned home in 1957 due to the prolonged illness of her mother.

Concerned mostly with children, young people and women on the mission field. Children's camp in the Taunus mountains in the summer; daily Bible classes and supervised play periods in the Bornheim congregation. Trained German women for church work.

Taught European history at Harding College from 1957-63. Upon invitation of Broadway Church of Christ, Lubbock, Texas, agreed to return to the mission field. Returned to the mission field in July, 1963. Is currently working for the Bornheim and West End congregations in Frankfurt, Germany.

Women's Work in Mission Work

As I sit here and write these words, I am waiting on "my children" who will soon be coming to hear a Bible story, to play games, to color, cut out, and paste. These children come from homes whose parents do not understand the Bible as well, or do not read the Bible at all, and some of them do not believe in God at all. They live in a land in which there are two recognized religious faiths, and both of these religions have weighted these people down with traditions that are real obstacles to New Testament Christianity. But traditions can be done away with, and the best place to begin is with the children.

This is the work that the woman can best do on the mission field. The Lord has blessed her with the gift to "mother" the children as they must be; to put the bandages on the wounds; to still the crying; to wipe "runny" noses; to wash dirty faces; to love when feelings are wounded; to tell the Bible stories with interest; to sing; to play simple games; to make lemonade; and to do many other things that only the woman can do.

In the teaching program on the mission field, the woman also has her place. In the training of young



IRENE JOHNSON

people to do church work, she has a very important role. Training teachers for Bible school teaching, children's work, and church work in general can best be done by the woman. She is best suited also to teach the Bible to the native women in the land in which she is working.

Only the woman can make some visits in the homes. Situations are such in many countries that visits by men only are not correct. Taking care of the sick, the invalids, the widows is also best done by the woman. Bible classes in the home for women is more effective if done by the woman.

In camp work and various other projects, the woman has her place: teaching girls, cooking, nursing, recreation, and many other projects belong to the woman.

From my experience, when she has done this, "She hath done a good work."

Leonard Johnson *Nigeria*

JOHNSON, Leonard	November 18, 1910
Bernice Cagle	May 31, 1911
David	July 29, 1936
Janice (Mrs. Kenneth Randolph)	March 13, 1939
John	August 17, 1942
Marilyn	December 26, 1946
Richard	December 5, 1948

Present Address: 300 Tullahoma Dr., Edmond, Oklahoma

When entered: 1956; returned 1958

Baptized: about 300

Christian colleges: Both of us attended David Lipscomb College and Harding College

Sponsoring church: Sunset Ridge Church, San Antonio, Texas

Biographical Sketch

Born at Frankewing, Lincoln County, Tennessee. Elementary and high school obtained in the county.

Baptized by J. C. Dixon. Attended David Lipscomb College where first heard of foreign mission work from B. D. Morehead, J. M. McCaleb, and Harry Fox. After graduation from David Lipscomb College preached for the West Hill church in Pensacola, Florida. Married Bernice Cagle in 1932 and worked in Sequatchie Valley Tennessee for a year. Both of us entered Harding College in 1933 where we graduated in 1935 and 1936 respectively. Here came under the influence of J. N. Armstrong which greatly aroused my interest in doing mission work. Here also was influenced by the missionaries who visited the college. Following graduation from Harding preached full time for several years in Nashville, Tennessee and Montgomery, Alabama. In 1942 Rex Turner and I established Alabama Christian College, and for next twelve years continued regular preaching while serving as vice-president and head of the Bible department at Alabama Christian College. In 1954 moved to Chattanooga, Tennessee

where preached for Signal Mountain church and served as principal of the Bible School there. In a bulletin from Florence, Alabama published by Jack Wilhelm was an appeal for someone to go to Nigeria to serve as manager of certain village schools. Sunset Ridge Church in San Antonio, Texas asked Lawrence Avenue to allow them to take over the sponsorship of this particular work. Spent from July 1956-April 1958 in Nigeria. Since returning have continued to preach regularly and have served as principal of the Bible School (Boyd-Buchanan School) in Chattanooga, Tennessee and of the Bible School (Madison Academy) in Huntsville, Alabama. Second year as member of faculty at Oklahoma Christian College. Preach regularly at Kingfisher, Oklahoma. In the meantime have been granted masters degree from Auburn University and have taken work toward Ph.D. at Auburn University, University of Tennessee and University of Oklahoma. Plan to spend the summer of 1965 in Nigeria.

PREACHING YOU CAN'T HIDE

BY MARSHALL KEEBLE

Through the providence of God and the financial assistance of my many friends, Lucien Palmer and I went to the Holy Land and Nigeria in 1960. The money that was left from this first trip was put in the Citizens' Savings Bank & Trust Company, Nashville, Tennessee, with the idea that, the Lord willing, a second missionary journey would be made.

On the second trip, Houston Ezell, an elder of one of the larger congregations in Nashville, joined Brother Palmer and me on this teaching and preaching tour, not only to Nigeria, but around the world, stopping at many of the mission points sponsored by the church.

A few of my friends tried to discourage me from taking these trips because of my age (82-84), but one of my observations on visiting these foreign countries was the great respect that is held for old age. One country we visited has a life expectancy of 32 years, so one can see what respectful curiosity my age created.

The purpose of this article is for me to express my reaction to the work that is being done by the missionaries, and to recommend what I feel is the best approach in going to the uttermost part of the earth with the gospel of Christ.

First, I want to say that everywhere we went I was amazed, but gratified, at the fine work being done with so limited equipment. My recommendation can be summed up in a few words—less talking and more doing. The word of God has no power until it is believed, so the first responsibility for the missionary is to create in the mind of the hearer a reason for belief in a strange gospel that is being brought to him by a stranger. Much of the effectiveness in presenting the gospel can be lost by an interpreter, or through lack of preparation. We must learn that the seed of the Kingdom can grow any place; for no country is a foreign country to our God. We must begin first to do, and then to teach—just like my Lord did.

Let's send to them more Bibles in the language of the people we wish to reach, and let God give

the increase. His word will not return unto Him void. Let's print more literature in foreign languages. Many of the books and tracts given in missionary work are printed in English. What could we do with a tract printed in Russian? We must also learn to use the new ways of mass communication; but this too can best be done by a native dedicated to preach the gospel in love, to those we hope to interest.

In our rush of modern life we sometimes leave the Lord out of the running of His own world. By many years of prayerful meditation, I have become convinced that God has a plan for promoting His Kingdom in every nation. The command was given by Jesus to "go into all the world and preach the gospel to every creature." This is an individual responsibility that every Christian must share.

The divine pattern for world peace, and the spreading of His word, was offered by God himself; but down through the centuries this heaven-made formula has been all too often disregarded. This plan of God is as old as Revelation itself, but to many people it is still a new idea; waiting to be tried. Man has tried to establish world peace with guns, atomic bombs and missiles. Why not use our Lord's plan and put our dependence on the Sword of the Spirit. This could be the greatest discovery of our age.

This plan is to put into worldwide practice the divine commandment: "Love your neighbor as yourself." Every person can do something to restore the warmth of loving service to a world that soon grows cold without it. Every one of us should ask himself a few questions:

Have I become so diligent in going to church that I have forgotten why I am commanded not to forsake the assembly?

Have I become so absorbed in saving my own soul that I devote little, if any, effort to the salvation of the people down the block?

How do I use my leisure time? Am I dedicating a reasonable part of my time to help persons who

are worse off spiritually, physically, or economically than I myself am?

Am I sufficiently concerned in getting to the great masses of people the bare necessities they need, or do I tend to stay in my own little world, and leave the running of the big world to those who do not know God?

Much of our missionary work can be strengthened by a better understanding of our Lord's way of doing things. I am wondering if we are keeping first things first! A motorist drove into a service station and asked for ten gallons of gas. Immediately three station attendants sprang into action. One began wiping off the windshield, another checked the tires, the third put water in the radiator. When they were through the motorist paid his bill and drove off. A few minutes later he returned with a worried look on his face. "Did any of you put gas in my car?" he asked. The three attendants went into a huddle, then admitted that nobody had. In the important work of spreading the Kingdom, it is necessary to keep *first things first*.

Let's look at the way our Master went about doing good. When He preached to the multitudes, His first concern was to take care of their physical needs. He fed them to their full, and then gave to them the bread of life (Matt. 14:20).

The great physician "had the favor of all the people" because of his interest in the whole man. The yardstick by which every Christian will be measured, when we must give an account for the deeds done in the body, deals with: "I was sick, I was hungry, I was in prison"—you know the rest.

What am I saying to myself and to all who chance to read this book? Let's build a bridge, with God's help, that will span the gap between our rich nation and the poor nations of the earth; let's show them God through hospitals and clinics. Let every Christian attack the illiteracy that exists, the hunger and disease that destroy, with deeds that can be seen. There is no teaching as powerful as medical aid in Christ's name. No soul can be properly taught on an empty stomach. Many people do not want to HEAR the gospel, so let them SEE the gospel in action. What would you expect someone

with your advantages to do, if you were in their place? Isn't that what our Lord meant when He said, "Do unto others as you would have them do unto you"? A little self examination along these lines may help us to be more active in spreading the Kingdom.

Are we helping to solve mankind's problem, or are we a part of the problem ourselves? Do we settle for a narrow "God and myself" attitude, or are we striving to include all people everywhere? People will be attracted to a religion that is "pure and undefiled." James said that this religion is "visiting the widows and orphans in their affliction." This gospel will draw all men unto Christ. We must remember our job is not to convert the world, but to teach the world. Christians are living epistles seen and read by all men.

Christ couldn't have put it more plainly when he said, "Thou shall love thy God with the whole heart, with the whole soul and with the whole mind. This is the greatest commandment and the second is like it. Thou shall love thy neighbor as thyself." Broken down into easy to understand words, the commandment reads this way:

"I shall be as much dedicated to seeing others get adequate medical aid, good seeing, good hearing, good food, and warm clothing as I am in securing these benefits for myself." We live only once; the longest life is short in comparison with eternity.

I am sure that many of you who read this book will say to himself, Brother Keeble didn't put anything in his chapter that I didn't already know. I am sure this is true, but I am also sure that our Lord is wondering why we don't do what we know to do.

Why are we so slow in doing everything we can to be "ready unto every good work"?

To the Editor:

This article was written in a way to capture Brother Keeble's speech and mannerism. May our God bless this chapter of the book and may it be to His glory.

Sincerely,

Mary Lambert Campbell

Robert S. King

KING, Robert S.

My first interest in mission work was not stimulated by a mission-minded church, or a returned missionary. I was born before any missionary left our shores to go to a foreign land. When I was a lad I read a novel in which a young man was planning to go as a missionary to India. As the author portrayed the character I felt a great admiration for him and a growing interest in the work to which he had dedicated his life. I said to myself, "Some day I want to be a missionary to India." But the years passed and I did not go to any foreign land, except for a brief visit to mission points in England and Europe. But my concern for those

who have not heard the word of life has never diminished. And I am glad that my first efforts in preaching the gospel were in a mission field in our own land, sowing the seed in virgin soil.

Among brethren who reawakened my boyhood interest in mission work one man stands out above all the rest. He was not a returned worker who told strange stories of other lands, or a great preacher who could stir the soul with impassioned appeals, or a rich man who inspired others by large sums that he gave. No, he was just a humble man, working for his daily bread. He never traveled far from his home beat, and for his "beat" he had a section of one city. Day by day he walked the streets of

Nashville with a heavy bag of mail hung from his shoulder. His area of work was small, but his soul was large. His mind roamed afar. He had thoughts of nations in darkness, dying because they had not the light of the gospel. He could visualize the conditions of those who had gone to bear the gospel to these nations. He knew of their hardships and needs, and his heart went out to them. By day he was our postman, but after work hours Robert S. King was God's postman. He wrote letters to missionaries. He sent money to them. He collected Bible picture cards and sent them by thousands. Frequently he would give us (students at David Lipscomb College) opportunities to contribute pennies for postage on the cards. When missionaries returned and came to Nashville they were entertained in the home of Brother King. Otherwise, if they did not have relatives or personal friends living here, they would have been hard put for a place to stay. But the home of Robert King was always open to them. Seemingly it was taken for granted that when a missionary came to Nashville he would abide in the King home during his stay in the city. He welcomed them all and when they departed he bade them Godspeed and "set them forward" on their way.

The first congregation I ever knew to set aside a part of the contribution for mission work was the one over which he was an elder. And that church—the College church of Nashville—was the first one in modern times to send out an *evangelistic group* to work in a new field. It is generally supposed that the campaign in Salt Lake was the first effort of this kind. That is probably because of the size of the group, the fine personality of the leader, and the large church sponsoring the movement. But the report is not accurate. More than a year before the Utah campaign the College church sent a team of workers to Winfield, Louisiana where the gospel in its fulness had never been preached. I was honored



R. S. KING

to be selected as one of the team. The church assumed our full support and sent us forth with genuine encouragement. And the labor was not in vain. Several other congregations have been started by the one established at Winfield.

There are only two other men whom I put in the same class with R. S. King, that is, men who work to promote mission activity in the brotherhood. They are Barney Morehead whose persistent efforts produced this book, and Jimmie Lovell of California. I do not know where Jimmie got his inspiration, but Barney is a "direct descendant" of Robert King. And there must be hundreds of others who could give credit to him for arousing or increasing their interest in spreading the gospel of our Lord.

If I could be granted a look into the "Lamb's book of life" I have not a doubt that I could find there written by the finger of God the name of this good man. And some day I hope to hear the Master say, "Well done, good and faithful servant" to Robert S. King of Nashville, Tennessee—"Postman for the Lord."—Editor

OUR APPRECIATION OF THE MISSIONARIES

What American Missionaries Have Meant For Us

BY LUDWIG KLINKE GERMANY

Recently a book was published with the startling title, *Missionary Go Home!* It reflects the growing attitude among many nationals of various foreign countries to expel from their midst the unpleasant Western missionary. While political interests, nationalism, and a general disapproval of religious proselyting may be the main factors behind this rejection of the missionary, it is yet true that the missionary practices of the past at times have been directly responsible that such attitudes have arisen. However, we here neither want to discuss faults and failures of the missionaries (they would be the least to claim perfection) nor the attitude of the average national towards them, but we want to speak about the genuine appreciation of the many dedicated missionaries and missionary families by those people who through them have come to salvation in Jesus Christ.

Though I can speak only for myself and my own people and from my own encounter with various American missionaries, yet I believe that the following are the most outstanding reasons why mis-

sionaries have been and still are appreciated by men the world over. There is true and genuine appreciation of the missionaries *because*

1. *They brought us the Gospel!* It is hard to see how the truly converted native Christian, despite all the shortcomings he may find in the missionary, should not appreciate him yet for this one reason: He has brought me to Christ! For this one reason alone I am eternally grateful before God to the missionaries who followed God's call to come to my country and into my city bringing me Words of Life.

2. *They show genuine interest in our well-being.* The dedicated missionary is extremely interested in the people to whom he ministers, and this interest does not go unnoticed. The missionary cares as much for the spiritual *and* the physical welfare of his converts as he does for his own. We appreciate American missionaries for their willingness to be helpful in every respect, even while resources might be limited. But missionaries have wept with them that are in sorrows, they have laughed with them

that do rejoice, they have shown how they care for our lives—and for this they are truly appreciated.

3. *They are sincere in their lives and in their work.* Sincerity has been one of the outstanding marks for which American missionaries have been appreciated. Even those disinterested in the Gospel do give their witness to this fact. Religious professionalism in various countries has made people suspicious of full-time Gospel workers, but all who come into personal contact with the missionaries of the Lord's church praise their great sincerity in life and work. Our missionaries have come with but the highest motives.

4. *They are trying hard to adapt to and to identify with the people among whom they work!* While not all missionaries might be equally successful in learning the language and absorbing the culture of the country in which they work, the great majority of them puts forth every effort to "become all things to all men that they might by all means save some" (I Cor. 9, 22). Most missionaries learn to appreciate the culture and the history of a people, and they learn to understand and to feel with the manifold problems confronting the nationals; for this they are beloved.

5. *They show great patience in various respects!* Alongside the sincerity and the willingness to adapt themselves to the people, the patience the missionaries exemplify in their teaching us is so much appreciated. Most converts have but little understanding of the Bible, if they have had any knowledge of it at all, and must be led slowly and patiently step by step into a fuller apprehension of God's teachings. The missionaries exercise great love and patience in dealing with the faults of the people, and while they point out the teaching of the Bible regarding these things, they yet have sympathy and compassion with the fallen. Often this patience stems from the greatness of true *humility*, which

includes the deep awareness of the missionary's own limitations and his dependence on the grace of God.

6. *They show forth real sacrificial living!* The missionaries usually have a home that is opened to all—and though they are often taken advantage of by people whom they want to help, they do not cease to spend themselves and of their means for the Lord's sake. Missionaries are appreciated because they leave their home countries, often leaving their loved ones and much better economical circumstances for a lifetime of service on the mission field.

7. *They taught us the joys and the reality of close Christian fellowship!* This is especially appreciated in countries where the general religious- or church-life is stooped in cold traditionalism and the religious interchange of people is full of formal stiffness. American missionaries by their example have taught us to be happy Christians, in happy associations, and for this we are thankful.

8. *They gave us an example of high morality!* American missionaries, both men and women, truly have become "an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity" (I Tim. 4, 12). The missionaries are outstanding representatives of the Lord and the people who send them. In fact, Christians from other countries often are perplexed when they find out that many church members back home where the missionary comes from do *not* live on such a high plane of morality as the outstanding example of the missionary made them believe. The missionary neither habitually drinks nor smokes, and his personal life is above reproach.

Other reasons could be given, but these should suffice to show that the American missionary today is not only a "persona non grata," an undesired object, but that he is indeed sincerely appreciated for what he has done and still is doing for the native people in many lands.

John Kledzik *Africa*

KLEDZIK, John Edward
Mary Alice

October 7, 1937
October 11, 1943

Address: Box 22, Kalomo, Zambia, Central Africa

Entered field: 1966

School Attended: David Lipscomb College

Parents of John Kledzik: John W. (deceased) and
Ruth Kledzik, of Memphis, Tennessee.

Parents of Mary Kledzik: Albert D. and Margaret
Robertson, of Waukegan, Illinois.

John was baptized by Brother L. A. Watson.

Mary was baptized by Brother Joe Malone.

John attended Messick High School and Memphis Tech and then worked five years as a truck parts salesman before entering David Lipscomb College. While a student at Lipscomb, John worked as a zone leader on seven Campaigns for Christ in various cities. Upon graduation from Lipscomb in 1964, he received his B.A. Degree and teacher's certificate and



THE JOHN KLEDZIKS

taught school in the Metropolitan School System of Nashville, Tennessee. The needs of the mission field were impressed upon him by the programs of the Mission Emphasis group in college, and his association with Keith Besson and B. D. Morehead.

Mary attended Waukegan Township High School and then worked three years as a legal secretary in Chicago. During this time, the efforts of Joe Malone resulted in Mary's coming to a saving knowledge of her Lord and her faith called for obedience, and she was baptized. Feeling the need for a greater understanding of God's Word, she left her secretarial position and went to study at David Lipscomb College. While at Lipscomb, her activities often included Christian service and Mission study and she had the experience of working in two Campaigns for Christ. Through these activities she met John and they were married by B. C. Goodpasture on December 18, 1965. While John was teaching in Nashville, Mary continued her education at Lipscomb. During her junior year, they decided to enter the mission field after having taken the Mission Seminar training at Harding College, Searcy, Arkansas. The Moreheads and the Bessons were also a great encouragement to Mary to want to serve the Lord in a foreign mission field.

Both worked while in college.

"It has been my pleasure to know John Kledzik for over five years as a student and co-worker. He is a very dedicated Christian gentleman, a capable leader, and a highly valued friend."

Van Ingram, Supervisor, Elam Hall, D.L.C.

"I have watched with joy John grow stronger in the faith daily. The most wonderful of all his Christian virtues is his ability to use his talents of love and service to help all people in all walks of life.

Mrs. B. C. Goodpasture

"Mary's warmth of personality and kindness have won the hearts of all who know her. This warmth and love, along with her deep devotion to the Father will enable her to lead many into the way of Truth."

Pat Hodge

"Mary's purity of soul and deep dedication to all things spiritual should well equip her for the exacting but enriching life in a mission field."

Miss Caroline Meadows
Supervisor, Johnson Hall
David Lipscomb College

Walter Kreidel

Brazil

KREIDEL, Walter E.	May 26, 1932
Mary Nelle (Bownds)	July 15, 1937
Angela	June 15, 1957
Keith	January 13, 1959
Karen Nelle	March 24, 1961
Cristopher Clark	April 20, 1965

Walter Kreidel graduated from Abilene Christian College (B.A., 1957). He was baptized by Thomas B. Warren (1952).

Mary Nelle Kreidel graduated from the same school (1957).

Entered field: June 1961

Address: Caixa Postal 30.008, São Paulo 1, Brazil

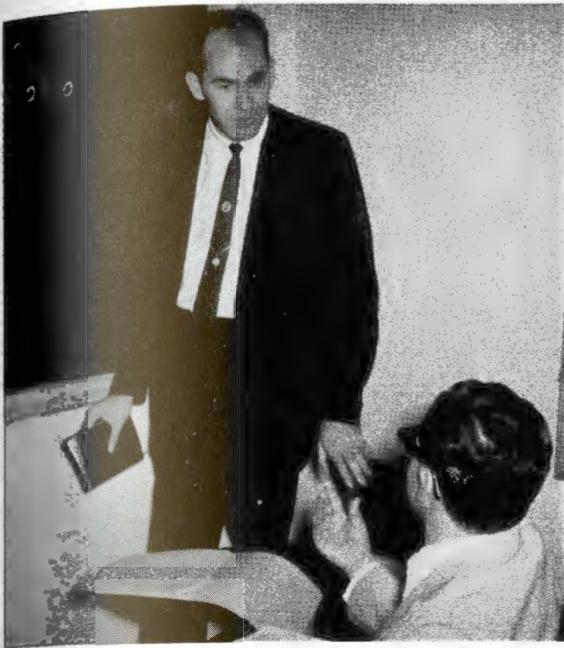
Sponsor: 14th and Main church of Christ, Big Spring, Texas

Walter Kreidel was born in Dallas, Texas. He began preaching in Fort Worth, Texas and preached his first sermon when he was 11. He and Mary Nelle married June 1, 1956.

Kreidel has worked full time with three churches in Texas: Desdemonia, Garden City and, before leaving for Brazil, Big Spring. He also preached for two years in Xenia, Ohio.



THE WALTER KREIDEL FAMILY



Walter Kreidel spends much of his time in personal work, preaching and correspondence course work.



Walter with one other evangelist in Brazil, works with the downtown Church of Christ, the 3rd congregation in the city begun through group evangelism since 1961



The Kreidels live at Rua Cinco Particular, 80, in the Vila Uniao section of Sao Paulo.

James Krumei

Netherlands

KRUMEI, James E.
Ruth
Phillip
Terry
Sharolyn
Sally
Linda

February 21, 1932
June 20, 1933
August 21, 1953
August 6, 1956
February 24, 1958
November 28, 1959
May 9, 1962

Address: Zandlaan 16, Hillegomij, Holland
Entered Field: 1963
School Attended: Freed Hardeman College
Sponsor: Church of Christ, 124 B Northwest, Miami, Oklahoma

Richard Kruse

Finland

KRUSE, Richard Allen
Bettie Lou
Lydia Beth

November 7, 1936
November 15, 1936
December 24, 1962

Brother Kruse attended Freed-Hardeman College and Harding College. He was baptized by L. V. Pfeiffer, in Santa Cruz, California.

Sister Kruse attended Freed-Hardeman College. She was baptized by Cecil Downs in Bardstown, Kentucky.

Address: Lemminkaisenkatu 10 B 34, Tampere-Kaleva, Finland

Present Address: Harding Graduate School, 1000 Cherry Road, Memphis, Tennessee

Entered Field: 1960-1965

Sponsor: Fourth Avenue Church of Christ, Franklin, Tennessee.

He was encouraged to be a missionary by:

L. V. Pfeiffer from home congregation who went to Italy. Olan Hicks at Freed-Hardeman College. Andy T. Ritchie, Jr., at Harding College. Otis Gatewood and others who were on the "field".

Brother Kruse worked while in college to help pay expenses.

Sister Kruse was born in Bloomfield, Kentucky. Her parents were Mr. and Mrs. James Burgin. Richard was born in Oakland, California. His parents are Mr. and Mrs. George Kruse.

An Interesting Experience

Around the first of 1963, they began public service in Tampere. One of their first regular visitors was Elin Laaksonen, a 67 year old single woman. At first she began attending out of curiosity, for at that time she doubted the existence of God and did not believe that Jesus ever lived. She had not attended any religious meeting in over 30 years.

After a few months she began to believe in God. However, during a sermon in which Wallace Mays gave proof that Jesus Christ is the Son of God, she became so angry that she almost threw a songbook at him. But, she continued to attend because she was finding the way to peace of mind and many of her doubts were being cleared away.

Later the Kruses moved to a new meeting place and obtained a baptistry. Elin asked about the baptistry and this gave them an opportunity to talk with



Richard, Bettie, and Lydia Beth Kruse, December, 1963

her concerning baptism. After learning that baptism meant giving her life to Jesus and that Jesus must then become the center of her life, she said that she doubted that she could ever be baptized. She felt that she was too old to change her life.

Finally, on Christmas Eve, 1963, upon confessing that she believed Jesus Christ to be the Son of God, she was immersed for the remission of sins. From an indifferent unbeliever, she was changed into a zealous believer in Christ.

She feels that her life in Christ is a new life. If you ask her age, she will tell you that she was born December 24, 1963. She believes that she was made a new creature in Christ. Elin faithfully attends all services and gives liberally of her meager income to the Lord.

Another person led to Christ was Antero Grondahl, a deaf-mute. He was primarily taught by the Bible Correspondence Course. After his conversion, he rode 50 miles on a motorbike to attend the services of the church. Antero immediately began to teach his family and his wife Hilma, who is also a deaf-mute. She was also converted. Later, his son, Veikko, who was very opposed to religion, began to study and was converted. Now Veikko is studying with the brethren in Helsinki and Tampere preparing to become a Gospel preacher.

Raymond Lanham

Africa

LANHAM, Raymond L. June 29, 1942
Charlotte A. September 23, 1944

Raymond and Charlotte Lanham both attended David Lipscomb College. Brother Lanham received his Bachelor of Arts Degree in December, 1964. Originally from Pontiac, Michigan, he spent four years in Nashville, working his way through school.

Raymond is the son of Mr. and Mrs. Ray Lanham of Pontiac, Michigan. After receiving his BA Degree in English, he taught in a New York school system. While at Lipscomb, he preached at the Mimosa

Church of Christ in Fayetteville, Tennessee. His wife is the daughter of Mr. and Mrs. William V. Green and was born in Nashville, Tennessee. Their interest in mission work was introduced by Brother Maurice Hall during a series of lectures at Michigan Christian College. Their decision to go to Africa was due to the encouragement and influence of Berhane Selassie Hapteyes, a native of Ethiopia, Africa and a student at Michigan Christian College.

Their work will be centered in the country of Nigeria for the years 1966 and 1967. While there,

they will be involved in the teaching program of Thenigerian school system, organized by the Nigerian Christian School Foundation.

Entered field: October, 1965

Address: Box 48, Uyo, Eastern Nigeria, West Africa
Sponsor: Twelfth Avenue Church of Christ, Nashville, Tenn.

Douglas Lawyer *Nigeria*

LAWYER, Marion Douglas	October 2, 1927
Charla Rebecca	August 3, 1934
Shauna Rebecca	March 9, 1956
Tami Caye	June 2, 1959
Cindi Ann	January 21, 1961

Colleges attended: Harding College, Texas Technological College, Lubbock, Texas

Baptized by: Carroll Cannon

Sister Lawyer attended: Harding College

Sister Lawyer baptized by: Thomas D. Rose

Address: P. O. Box 823, Aba, Nigeria, W. Africa

Entered field: 1960

Baptized: though no count kept, several hundred have responded.

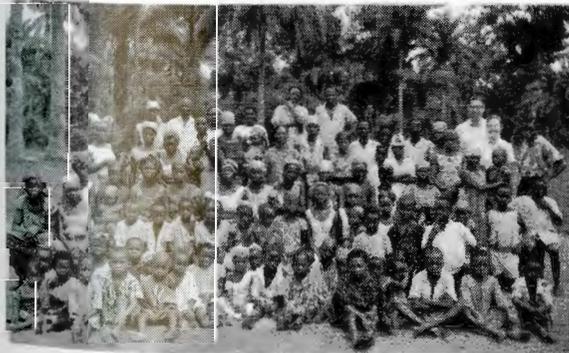
Sponsor: Proctor Street church of Christ; Port Arthur, Texas

My father always taught us that each one of us had a responsibility to live for Jesus according to our own ability. From childhood, I learned of the death of my Uncle Ray Lawyer who lost his life on the mission field of Africa. W. L. Brown visited my home church of Blackwater, Missouri, when I was ten years old and left an impression on me that I've never forgotten. Harding College stressed the need to go into all the world with Christ. I think all these things helped me to decide to go. Not just one incident. It was Rees Bryant who finally persuaded me to come to Nigeria.

I worked my way through a Christian Academy, through Christian college, and then through graduate school.

Born: Blackwater, Missouri

Parents: Stephen A. and Olive Frances Lawyer



This is the Mba Church of Christ near Aba, Nigeria. This congregation was the first congregation I helped to start after arriving in Nigeria the last of 1960. This picture was taken on August 18, 1963 after the morning service in which Sister Lawyer taught the large ladies class (with many children present also) and I then preached to the men and women afterwards.



The Douglas Lawyer Family. Children: Shauna 7, Tami 4, Cindi 2. This shows us arriving in Port Harcourt, Nigeria for our second tour of duty. June 25, 1963.

Wife born: Thornburg, Arkansas

Parents: Charles and Hazel Cranford

One of the most interesting experiences I have had on the mission field of Nigeria took place in June of 1962. I had been discouraged after preaching in a large, noisy market-place because I knew there were many people who needed Christ and would obey Him if they could just hear. But, because of all the disturbance, I determined not to return to that place again. I didn't. So far as I knew, the incident was closed. But a few weeks later a group of people who had heard me on that discouraging day came to our compound to ask me to come to speak to their denominational church. I went and spoke on two different occasions for over two hours each time. Over fifty were baptized immediately, and now the church numbers close to a hundred.

On September 9, 1962, the three white missionaries working among the three million people of the Ibo tribe in the Eastern Region of Nigeria each started a new congregation on that very Sunday. Of course, there had been appointments to those places previously, but as God would have it, Brother Bill Curry, Brother Jim Massey, and myself all helped a new church into existence on the same Lord's day. As we said that night after we returned home and were discussing the day's activities, that really was "the Lord's Day."

Douglas LeCroy

Philippines

LeCROY, Douglas July 11, 1933
 Wynell LeCroy February 16, 1938
 Karen Denise LeCroy April 7, 1962
 David Clifford February 23, 1964

Address: P.O. Box 114, Baguio City, Philippines
 Entered Field: August 2, 1962
 School Attended: Abilene Christian College
 Sponsoring Church: Church of Christ, P.O. Box 146,
 215 E. Belknap Street, Jacksboro, Texas

Douglas LeCroy became interested in mission work in the Philippines through contacts made with many Philipinos on the island of Guam where he spent two years in the Air Force. He and Kenneth J. Wilkey also on Guam, in the Navy, planned together to spend several years in the Philippines after completing college. At Abilene Christian College, Charles Smith and John Robinson began to plan to work together and that has become a reality.

The work consists of: Teaching in Philippine Bible College, training national evangelists, Bible school teachers and Christian workers; visiting regularly in established churches to encourage and strengthen them and trying to restore members who have strayed away; holding evangelistic meetings in many parts of the Philippines where there are established churches so that follow-up work can be made; publishing tracts, Bible school materials, a monthly magazine and song books in three major dialects; and carrying on correspondence course work in three dialects.



THE DOUGLAS LeCROY FAMILY

Details of Work

Teaching in Philippine Bible College, training national evangelists, Bible school teachers and Christian workers.

Visiting regularly in established churches to encourage and strengthen them and trying to restore members who have strayed away.

Holding evangelistic meetings in many parts of the Philippines where there are established churches so that follow-up work can be made.

Publishing tracts, Bible school materials, a monthly magazine, and song books in three major dialects.

Carrying on correspondence course work in three dialects.

William Lemons

Belgium

LEMONS, William Franklin November 1, 1925
 Mary Ruth October 13, 1931
 Linda Kay February 15, 1951
 Connie Ruth June 11, 1953
 Stephen Franklin May 10, 1954

Bill Lemons attended Freed-Hardeman College and Abilene Christian College

Baptized by: Gayle Oler

Ruth Lemons attended McCook Junior College; McCook, Nebraska and was baptized by Murray M. Marshall.

We have no immediate plans for re-entering the foreign field, but are engaged in mission work in Southwest Nebraska. We are located with a congregation (at McCook, Nebraska) that we helped establish in 1955, just prior to entering the mission field in Belgium. In addition to working with this congregation we are also helping other congregations in the area that are without a preacher. I speak on a weekly radio program, and run a daily BIBLE QUESTIONS ANSWERED column in the local



The William F. Lemons family at the time of their return from Brussels, Belgium, 1961. Left to Right—Connie, Wm. F., Linda, Ruth (Mrs.), and Stephen.

paper in the interest of the congregations in the area.

Field Of Foreign Work: Brussels, Belgium. Entered the field in 1958. Returned to States in 1961.

Sponsor: Fritch, Texas church of Christ.

I was encouraged to enter mission work in a foreign field by Hilton Terry, a missionary already working in Belgium. Also, Mission Study Class at Abilene Christian College was very helpful. Place of birth and parents names:

William F. Lemons—Parents: Mr. and Mrs. A. F. Lemons, Born at Cooper, Texas

Mary Ruth Lemons—Parents: Mr. and Mrs. J. R. Devin, Born at Madill, Oklahoma

Interesting Experiences

One of the most interesting experiences was the help we were able to give an ex-priest from Spain who had escaped from that country in a very unusual way. He had signed up to do mission work for the Catholic Church in the Belgian Congo, which required study in Belgium proper. Having been sent to Belgium, he had begun trying to find a way of leaving the group. He first contacted the S. F. Timmerman family in Verviers, Belgium. He had seen the large neon sign on their building while coming in on a train. After talking with Brother Timmerman he decided to leave the Catholic Church. We took him into our home.

Another extremely interesting experience was a trip that Hilton Terry and I took to the coal mining section of Belgium to visit a man who had seen our ad in the paper and had contacted us and obeyed the gospel. He wanted to have us visit and help him begin a congregation at Quaregnon. One afternoon we went to Quaregnon to visit a day or two. We found out the eating habits in that area were strange. They would eat only one large meal a day (at noon). We tried in vain to persuade them their



Ex-priest from Spain who stayed in our home (The young lady is his bride, also from Spain. He risked being forced to stay in Spain to get her out. This is the priest whose story is related in my "Interesting experience".

house was small and that we would stay in a hotel. We were getting hungry and it was getting late. Finally they brought out some sweet rolls and a bowl of something that neither looked nor tasted very good. It was a very thick hot chocolate. After we ate we decided to think of a good excuse to drive down town. We thought we had it made when our host called his son and asked him if he would like to go since he hadn't ridden in a car much. So we missed some french-fried potatoes (frites), and other solid food that night. The next morning we had more sweet rolls and strong coffee (very strong coffee). Then our host wanted to have us meet his relatives and friends. Each pop call meant another cup of coffee and a roll. We began to try to get out of it, but it isn't easy in Belgium. Finally noon came and a very large meal of meat, potatoes, etc. We weren't really hungry, but needed solid food. We were glad to get back to Brussels to some good American-style food.

VISITING WITH THE MISSIONARIES

BY REUEL LEMMONS

The Lord has blessed me abundantly with opportunities to visit missionaries around the world. I used to feel that when someone made a hurried trip to a mission field and returned that he was wasting the brotherhood's money. After having made a few of these trips, I do not feel that way at all. In fact, I feel that oftentimes I have been able to help as much in two or three days as I could have done if I had been personally located on the field for a year. Sometimes we get so close to the forest we can't see it for the trees. Missionaries have a thousand problems that we in the States would never dream of. It is hard for them to view their work objectively. Someone coming in and looking completely objectively at their field and their work may be able to offer suggestions and help pull loose ends together in a most effective way. This I have been able to do time and time again.

A combination of two circumstances has furnished my opportunities for these visits. First of all I suppose I save my conscience for not going to some mission field myself by spending at least one month each year usually at my own expense trying to help some mission field. Second, at the invitation of the United States Air Force I have made a number of

visits to various air bases around the world in connection with a commission from the Secretary of Defense to strengthen the moral program addressed through the Chaplain's office. This has afforded me an opportunity to visit many mission fields that I never would have otherwise been able to see.

All my life I have been interested in preaching the gospel in areas where it has never been preached. I have always wanted to get far enough away from established works until if I said "God" the people would ask "Who is he?" I have done that on a number of occasions. In my reading of the Bible one of the greatest impressions of the early church was the hardships under which Christians labored trying to plant the gospel in a completely strange environment. There is very little to challenge me in working among established congregations where the brethren all think they know everything you are going to say before you say it. They feel they know as much about the Bible as you do and the wall of indifference makes much of our work in established places ineffective. To walk down the street of some strange city and see the multitudes that know not their right hand from their left religiously speaking is an experience one does not soon forget. To stand

on the street corners and preach the gospel to eager listeners who never knew what prejudice is and to witness a sea of hands stretched forth eagerly to take the pamphlets and printed matter one is able to offer them will tug at the heartstrings of any true evangelist.

I have always been an evangelist by nature. Local work did not and does not appeal to me. I feel the commission to preach the gospel to people who haven't heard it very strongly. It gives me no thrill to preach the gospel to people who have heard it a thousand times and more. I am wholly in accord with the thought that all men have a better right to hear the gospel once than any man has to hear it twice.

Based upon the above reasons plus some others, I have used every opportunity to visit mission fields. I have preached the gospel on every inhabited continent on earth and many of the islands of the sea. It may be possible that someone else has done the same but at this moment I do not have knowledge of another. There are sections of the mission field in northern Europe and southern Asia where I have never visited, and I hope someday to do so. The most of the rest of the world I have covered in what I want to call these missionary journeys.

The hunger in the hearts of missionaries for the sight of a person from their native land who speaks their mother tongue and who has bits of news to tell about people they know is the most pathetic thing I have witnessed on the mission field. I have traveled all day to reach an isolated outpost in a jungle somewhere and arrived dead tired only to find the missionary so hungry for news and com-

panionship that we would sit up all night and talk. Then I have eaten breakfast and taken leave to go to some other station catching what sleep I could on the way. It is heartbreaking to leave a missionary's home after a short visit and feel the lingering handclasp of those who loathe to part with you and to see the tears come to their eyes. If brethren knew the lonesomeness that missionaries feel more of us would visit them and certainly we would write them letters.

I have never made stronger or closer friends than among the missionaries. Their willingness to be of every assistance possible while in their midst makes one feel humble indeed. When I see the sacrifices men have made to leave the comforts of home and homeland and cast their lot with a people whose language they do not even know in order to preach the gospel to them I cannot keep from feeling that I am mighty near to the angels in their presence.

I have slept under mosquito nets and eaten by campfire and ridden bicycles and eaten strange food in many of the out of the way places of the world. Yet in the midst of all these circumstances there is one common denominator. Though they sang in a score of languages the tunes are the same as those to the ones I know at home. Black men and yellow and brown wait on the Lord's table about the same as they do at home. Men kneel to pray with the same reverence and they all open the same book, and I have never felt a stranger in any strange land in the company of a missionary and of the men and women to whom I had brought the wonderful words of life.

Germaine Lockwood *Sweden*

LOCKWOOD, Germaine C. (Jim)	July 17, 1930
Lorene (Nance)	July 23, 1933
Philip	October 24, 1958
Nancy	July 8, 1960
Stephen	October 31, 1961

Address: Upplandsgatan 28, Stockholm Va, Sweden
Entered field: September, 1961—December, 1964,
sent by the Kaufman Highway Church of Christ,
Dallas and other congregations.

Schools attended: Michigan State (B. S. M. E.),
Chrysler Institute of Engineering (M.A.E.),
David Lipscomb College, Stockholm University.

Lorene attended David Lipscomb College (B.S.)

Permanent contact: Mrs. J. E. Nance, Jr., 4850 Aster
Drive, Nashville 11, Tennessee.

While Brother Lockwood was in graduate school, he almost married a Catholic, but a neighbor woman sent over a copy of *Why I Left*, which took care of that. With an increased interest in religion, he joined the Congregational Church. But, through these neighbors, particularly the daughter, he attended services of the church and was baptized into Christ. As a weak, new Christian, the army, and by the providence of God, Brother Lockwood was placed



THE GERMAINE C. LOCKWOOD FAMILY

in Savanna, Illinois, where he came in contact with Jerry Loutzenhiser and the Dubuque, Iowa Church. Brother Loutzenhiser taught Brother Lockwood and motivated him to begin trying to teach others the good news. As a result of this, a term was spent at David Lipscomb College where he met Lorene. The next two years were spent in parttime work followed by full time preaching and two years at Michigan Christian College teaching.

During the Lipscomb Lectureship of 1958, Brother Otis Gatewood preached about why preachers ought to do mission work in other nations. The Lockwoods signed up for Sweden because they had contact with a Swedish engineer through Brother Lockwood's work at Chrysler and they also knew of the work in Sweden through Mitchell Greer's father. They tried to get secular work in Sweden, but did not succeed.

During the time with Michigan Christian College, Brother Lockwood sat in on mission classes taught by Brother Maurice Hall and Brother Otis Gatewood. Some time was spent helping Stephan Bilak with his recording equipment for the Ukrainian broadcasts behind the "Iron Curtain". Because of Ira Rice, Jr., and Clifford Tucker, they began preparing for Caracas, but the Lord provided the way to work in Sweden when Homer Mathis came looking for someone to take Dan Billingsley's place.

Lorene is a good missionary wife. The wife is the one that sacrifices a great deal when living in another land. She is the daughter of an elder and grew up in the Fosterville and Bell Buckle, Tennessee churches. She was influenced to do mission work by: foreign students at David Lipscomb College, Russell Artist, Brother and Sister Gatewood, Haskell Chesshir, L. E. Cranford, the University Church, and Camp Hunt.

SWEDEN

The nation of Sweden consists of more than 7,500,000 souls in a land the size of the State of California. It is located in northern Europe as a part of the Scandinavian group. The Soviet Union is less than 200 miles to the east across the Baltic Sea. The State Lutheran Church is an empty shell with secularism, unbelief, the general condition of the people. Denominationalism is losing members. On a normal Sunday, less than 7% of the population attends church services. There is a great need for preaching Christ, using evidences. There is religious freedom. Schools and "The Folks Houses" are available for meetings and services.

The work of calling people to Christ and His church was begun in 1957 by Dan Billingsley, Mitchell Greer and Payne Hattox, in Stockholm. Mitchell Greer and J. D. Walker began the work in Gothenburg in 1960. Syd Wyatt and J. R. Scott also worked in Stockholm and Gothenburg. Literature and Bible correspondence course work are relatively effective due to the reading and study habits of the people. Currently, 1965, Floyd Williamson is the only missionary from the churches of Christ in Sweden, and he is from Montana.

Donald Logsdon

Haiti

LOGSDON, Donald Charles	April 7, 1932
Donna Jean	December 29, 1933
Donn Ross	April 21, 1954
Anthony Charles	April 9, 1955

Brother Logsdon attended: Minnesota Bible College
Baptized by: M. V. Chastain, Webster City, Iowa, December 1953

Sister Logsdon attended: Minnesota Bible College
Baptized by: M. V. Chastain, Webster City, Iowa, December 1953

Address: 1903 22nd Street, Port Huron, Michigan
Entered Field: Begun travelling for the Haiti Mission in 1961. Worked with Haitian refugees in Nassau, Bahamas from August 1962 until July 1963. Returned to U.S. because the refugees were being deported and support dropped. Still working on behalf of the Haiti Mission through speaking engagements and other publicity. Still waiting for permission, to enter Haiti, from the government of Haiti.

Baptized: four

Sponsor: Individuals and congregations.

Encouraged to become missionary through example of other missionaries and by noting how many areas were without the Gospel. Did part-time work with Y.M.C.A. while attending college, also received assistance under the G.I. Bill for Korean Veterans.

Don born in San Francisco, California to Charles A. and Marion M. Logsdon



LOGSDON FAMILY

Donna born in Webster City, Iowa to Ross H. and Eva B. Burnett

We have been waiting for our visa to enter the Republic of Haiti since early 1961. We still hope to enter our chosen field as soon as the non-immigrant visa is granted. The visa is being held up by the Department de Cultes by reason of political turmoil. Until the visa is granted we are working with the Port Huron Church of Christ. Also, on weekends we have two Haitian boys home with us that attend Michigan Christian College. In this way we are continuing our preparations for entering Haiti, if the Lord so chooses to allow us to go there.

Each day on the field was interesting and challenging experience. To choose just two or three experiences out of so many is difficult, but here are three:

Around the holiday season last December, our Haitian boys were getting quite homesick for their families. We decided to give them a chance to do things like they did at home. They arranged and planned a gathering for December 25th. It was to be a time of fellowship and thanksgiving. For many days before, the boys were busy preparing skits and charades, solos, duets, etc. The morning of the 25th, they began preparing enough food for about thirty-five people, but we had not yet heard of any invitations being given out by them. About six o'clock that evening when everything was nearly ready, they left the house to extend the invitations to the guests. Whom did they invite? They knew by that time of night of this particular day that anyone who was just walking or sitting alone outside had no place to go. The six boys went up and down the roads in the area where the Haitians lived. Anyone who was out was given an invitation and brought to our home. Such a lonely, tattered group that came in our door! Yet, by the time the evening was over, all wore smiles of warm friendship. Many laughed at the skits put on by our group, probably for the first time in many a week. Also many tears were shed when a woman (known to be living in sin) sang a Creole song about Jesus at the cross. Never have we seen a song sung with such emotion . . . as though she was actually looking upon that cross. . . . Yes, our guests were prostitutes, drunks, old and forgotten people and just those alone, whom no one wanted, but it was a night to live in our hearts forever. I would question whether we would have thought to invite as honored guests those that no one else wanted. Yet, that is what our young boys did. We have many lessons yet to learn.

Actually, one of our biggest encouragements came as we were getting ready to leave Nassau. It was hard to leave our work and the boys behind. We put off our return as long as possible, but we finally knew it had to be. We lived on Kemp Road in an area not exactly conducive to foreigners, but in the middle of the section where the Haitians were hiding out. When we did first move there our neighbors were dubious as to whether we would remain very long. When we did stay, they came to accept us. Our work with the Haitians was known throughout the neighborhood, but the general attitude at first was that the Haitians were an unemotional people and unfriendly.



Helping with some study material for a later class. Handwork in Bible Study also helps to overcome language barriers.

We knew different because we worked with them, but really hadn't thought of how the Bahamians felt towards them. The last few days were hard on emotions and quite often the Haitian boys would leave; literally in the middle of a conversation. We knew they were upset at our having to leave, but the feelings in general were brought home the morning Donna and Tony flew to Miami. Donn and I had left the evening before to meet the ship with our baggage. As Tony and Donna were packing the last items, a neighbor came over after Mass at the Anglican church (which was located directly across the road from our house). Before she arrived, good-byes had been said to the Haitian boys. This kind lady came to our door with tears in her eyes. She said she knew we must be leaving today because the Haitian boys always passed her house as they went from our house to their own and for the last few days whenever they passed her house they were crying. She asked one of the boys what was wrong and he said that they were unhappy because we had to leave and they would miss us.

It seems that the whole area was aware that we were leaving and noticed the actions of the boys. The woman said that at least our particular neighborhood had changed its mind and attitude as to thinking the Haitians were unemotional and unfriendly. It was quite evident that once they trusted a person or people they became quite attached and formed lasting friendships. It was a welcome thought to the sad farewells that at least maybe a few people found that people are not really so different after all.

No other missionaries to the Republic of Haiti at present. One other missionary family on the same island as Haiti (HISPANIOLA): Stanley Morgan, Apartado 1187, Santo Domingo, Dominican Republic

Ellis E. Long *Brazil*

LONG, Ellis E.	April 12, 1935
Doris Ann	April 26, 1937
Beth Ann	May 9, 1958
James Kent	July 15, 1959
Roy Southern	August 24, 1963

Brother Long attended: Abilene Christian College
(B.A. '57, M.A. '59)
Sister Long attended: Abilene Christian College
Address: Caixa Postal 5825, Sao Paulo 1, Brazil
Entered Field: 1961

Sponsor: San Jose church, Jacksonville, Florida

Encouraged to be a missionary by the teachers at A.C.C. and by visiting preachers at lectureships. Brother J. W. Treat of A.C.C. was very influential as was Brother Otis Gatewood when visiting on the camp is and speaking on mission work.

I worked while in school to help pay expenses. So did my wife, Doris. I worked at the Christian Chronicle as well as at the Maintenance Department at A.C.C. My wife worked as cashier in the A.C.C. Grill.

Brazil's 75,000,000 needs and wants New Testament Christianity. As of 1963 there are but 4 small congregations of the church in all of Brazil with a total membership of less than 125. Brazil, however, wants the gospel as it is most receptive to preaching and teaching. In the metropolis of Sao Paulo, Brazil, (pop. 4,000,000), for example, 3 newspaper ads bring a response of over 1,000 for a correspondence course on the Bible. A nation-wide radio program brings, after 3 months, a response of 175 for the correspondence course. A "campaign for Christ" program in a rented theater drew a full house of over 900 with 17 responses to the gospel. By means of colored slides, preaching in downtown streets and parks draws crowds of over 200 for each slide presentation. A recent trip into the interior of Brazil drew a crowd of 250 to hear a slide lesson on the life of Christ. After the lesson, 80 said that they wanted to study the correspondence course. Besides these public methods of sowing the seed, private cottage classes are being conducted, about 40 a month.

Brazil's constitution guarantees religious freedom and this aids the spread of the gospel. Catholics admit and Protestants confirm that Brazil is the "fastest growing Protestant country in the world" outside of the United States.

The work in Brazil looks forward to the coming of some 65-100 missionaries from the "Operation '68" group in Oregon. Their goal is to put 68 missionaries in Brazil by 1968. This plan will help meet the great need in Brazil. There is, however, need and room for many more missionaries. For further information contact: The Brazilian Evangelists, Caixa Postal 5825, Sao Paulo 1, Brazil.



THE ELLIS LONG FAMILY



Ellis Long was selected to be the first speaker for an extended period (three months) at the English-language Southwest Church of Christ, composed of evangelists in Brazil.



Ellis Long teaches Homiletics in the leadership training school which began in Sao Paulo in March, 1965.



The Ellis Long family lives at Rua Cinco Particular, 116 in the Vila Uniao section of Sao Paulo.



Ellis Long assisting Glenn Owen in baptism of a young Brazilian girl in 1962.

Glenn Looper

Brazil

LOOPER, Glenn Luther
Eldine

April 20, 1924

Looper graduated from Abilene Christian College (B.A., 1959).

Eldine Looper also attended that school.

Entered field: June 1961

Address: Caixa Postal 30.008, São Paulo 1, Brazil

Sponsor: Woodlawn Church of Christ, Abilene, Texas

Looper was born in Okemah, Oklahoma and was reared in Coolidge, Arizona. Eldine Looper was born in Triest, Italy. They were married January 6, 1952. She became an American citizen (1957). He served eight years in the U. S. military services; she worked for six years for the *Abilene (Texas) Reporter-News*.

In Brazil, Looper works with the educational committee of Southwest Church of Christ, keeping up the leadership library and scheduling the leadership training school. He also preaches, with two other men, for a congregation in Sao Paulo's Piraporinha district.



GLENN AND ELDINE LOOPER



Glenn Looper preaches, with two other evangelists, for the Piraporinha congregation.



Glenn Looper prepares to baptize a Chinese boy in Brazil who had studied the Bible in English.



Glenn Looper lives at Rua Bartolomeu Feio, 238 in the Brooklyn-Pavlista District of Sao Paulo.

Mack Lyon

Australia

LYON, J. Mack	November 19, 1921
Golda M.	April 19, 1924
Jo Ann	February 20, 1948
Jonathan Chris	October 20, 1951

Brother Lyon was baptized by C. A. Magness in a gospel meeting near Coalgate, Oklahoma in August of 1933. He preached his first sermon on November 27, 1938. He is a graduate of Oklahoma University.

Sister Lyon is the former Golda Eaton of Wynnewood, Oklahoma. They met and were married during brother Lyon's first local work (in Wynnewood) in 1943.

Mack Lyon was born in Muskogee, Oklahoma November, 19, 1921. His parents were Earl C. and Inez Lyon. He was baptized at the age of 12 and began preaching at age 17.

Golda Lyon was born in Purcell, Oklahoma, April 19, 1924. She is the daughter of Henry and Etoy Eaton.

Their decision to preach the gospel in Western Australia was the result of many influences. During their work in Fort Worth, Texas with the Trail Lake church they were almost constantly in touch with others directly involved in the Australian work: Floy Yates, an elder at Trail Lake whose daughter and son-in-law, The Rudy Wyatts who were in Perth, the John Robinsons who were among the early converts to New Testament Christianity there who were studying at Fort Worth Christian College, and the Ernie Gill family who was also working with the Trail Lake church on Long Island.

Brother and sister Lyon have done most of their work for the Lord in the state of Oklahoma, at Miami, Blackwell, Altus, Wewoka and with the Southwest congregation in Ada, where they are working for the second time, and which church will support them in Western Australia. Brother Lyon preaches in no fewer than six meetings each year. He has preached extensively on radio and television and has done some writing.



THE MACK LYON FAMILY

"We are presently working on an outpatient basis only. There are sometimes 100 patients a day. In the afternoons we teach classes in the surrounding villages and treat those that are sick in that area. The Safari for Christ is at present being conducted in some of the more remote areas. We set up a tent dispensary and treat those who need our help."

Enclosed is a picture of our arrival in Mbeya and one of the curb service type of medicine we have in the villages—off the back of the station wagon . . . also one of the dispensary and our first church service here.

Our minister in Lake Jackson Stanley Shipp has just left for Lausanne, Switzerland.

Missionaries here: Andrew Connally, David Caskey, Worley Reynolds, E. L. Echols, Al Horne, Tom Dockery.



Dr. Jerry Dean Mays Family in Mbeya Tanganyika, East Africa

Mrs. Mays parents: J. T. Cox

Dr. Mays parents: A. W. Fahrenthold

Wallace Mays *Finland*

MAYS, Wallace	May 14, 1935
Virginia Mays	October 24, 1936
Liisa Mays	June 21, 1959
Paul Mays	December 27, 1960

Entered Field: 1960

Address: Luoteisvayla 28 a9, Helsinki, Lauttasaari, Finland

School Attended: Harding College

Sponsor: 602 S. Kingshighway, Church of Christ, Sikeston, Missouri

I attended Freed Hardeman College. The church which "sponsors" us in Finland is the Southside Church in Sikeston, Missouri.

We began public meetings in 1963 with two Finnish members. One lives as far as 35 miles away and comes either on the train or motor scooter to the meetings. In May of 1963, we rented an apartment of five rooms to be used as meeting place, work rooms and classrooms. This place has been redecorated and furnished and in December the installation of a baptistry was completed. We have been mailing some literature each month or six weeks to each of our contacts and plan to place literature concerning the church in each home in Tampere during this year. There are at present two American families here in Tampere.

Living in a foreign country is not as formidable as it may sound to some people. We live here in Finland much the same way that we lived in the United States, taking into consideration, of course, the differences in food and housing. We cannot get



WALLACE MAYS FAMILY

the variety of food that can be gotten in the States nor all the advantages of "modern" living, but we aren't complaining. The Finns are friendly once you break the ice and we have some very good friends in this country. We find that people are much the same here as in the States, they just speak a different language. There are good people and those not so good.

The religious thinking of the people as a whole is different from the American people due to their history of a State religion. This has created a complacency in them which is hard to shake. They have no desire for religion and just do not care. But, thanks to the Lord, there are those who do care, and we ask Him to help us reach those who do not care.

Miss Caroline Meadows

Although she has never been privileged personally to carry the gospel into foreign lands, Sister Meadows has been an encouragement to many who have. Her work in the dormitory does not end with the mini-

mum of things that a matron is expected to do. She has persuaded many girls to become involved in activities by which one may be a witness for Christ. Always pushing mission work, she was one of the

main backers of the Gaffney, South Carolina, campaign. Loved by all, nothing moves her more quickly to a smile or a tear than the work of the Lord. Her motto seems to be, "Ready to go or ready to stay, ready my place to fill. Ready for service lowly or great, ready to do His will."

Janie Jackson

Miss Meadows is always "on the job" and is never too busy to listen to or help with any problem. She has unselfishly taken time to aid me in adjusting to a new academic and Christian life. This means so much, especially when you live so far from home (Rhode Island) and have difficulties with impaired vision. She has encouraged and inspired me to keep working no matter how difficult the road becomes.

Lillian Peckham

Miss Meadows has been a lasting inspiration to all who have had the privilege of knowing her. One can go to her with any problem, big or small, and know that she will offer her help and understanding. Her encouragement in the dormitory by action and example, has developed many workers for the Lord. She is a true child of God.

Judy Freeman

It would be impossible for me to mention *all* the ways in which Miss Meadows has encouraged me to serve the Lord, but I think I am most grateful to her for the spirit of love and concern for others she has—especially those in the mission field. She has influenced me greatly to consider the mission field as my life's work. After I leave, Miss Meadows will be one of my fondest memories of Lipscomb.

Mary Robertson Kledzik

Any work for Christ and especially mission work, is very dear to the heart of Miss Meadows. I think one of the most impressive traits I will always remember about her is her unselfishness. Each year at Christmastime instead of accepting a gift from "her girls" she takes the money collected and sends it to missionaries.

Johnson Hall girls are the most active girls on campus in activities such as Mission Emphasis, Hos-



MISS CAROLINE MEADOWS

pital Singers and the Hobby Shop. I believe this is true because Miss Meadows encourages every girl in the dorm to serve God in these ways. Her actions have had an impact on many, many girls and these girls have and *are* devoting their lives to the Lord's work because of her influence.

Christine Ringer

"Who can find a virtuous woman? For her price is far above rubies . . ." May the grace of God continue with Caroline Meadows throughout her life that she may be a blessing to the young women of Lipscomb in many years to come. Truly the value of her encouragement for service in the work of the Lord is far above rubies.

Maureen Sullivan

Jack Meredith *Puerto Rico*

MEREDITH, Jack Clifton	November 5, 1930
Sharon Susie (wife)	May 9, 1940
Lolita Elise	September 17, 1961
Michael Wayne	August 5, 1963

I attended Harding College and was baptized by Richard Curry, April 1950.

Susie didn't attend college. She was baptized by Jack Lanham.

Present Address: P.O. Box 74, San Antonio, Puerto Rico, 00752

Entered the Field: December 1958

Baptized: App. 30

Sponsor: Several churches and individuals in the states are helping with my support. The churches are: Batesville, Mississippi; Auvergne, Arkansas; Portia, Arkansas; and Monticello, Indiana. Most of my support comes from the English congregation here in Puerto Rico; therefore, it would probably be considered my sponsor. This congregation is made up primarily of service personnel.

I can't remember any one in particular who influenced me to do mission work. The idea of knowing that so many Spanish speaking people had not had an opportunity to hear the gospel, influenced me more than any one other thing.

While at college I received the G.I. Bill, but I also worked during the summers and preached almost every Sunday during my last three years of school. My Parents: Duward Lee Meredith, and Julia Mae.

Place of Birth: Independence, Mississippi

Wife's Parents: Syrus Wittwer and Doris Ruth.

Place of birth: Las Vegas, Nevada



JACK MEREDITH FAMILY

J. D. Merritt

Zambia

MERRITT, John Dow	October 27, 1894
Helen Pearl	March 10, 1910
John Roy Martin	July 15, 1944
Helen Roseland	November 13, 1945
Georgia Ann	March 9, 1953

Address: P.O. Box 60, Kalomo, N. Rhodesia, Central Africa

Entered Field: 1926

School Attended: Cordell College

Sponsor: College Church, Searcy, Arkansas

J. D. Merritt was baptized in 1908 by Brother R. N. Gardner. This took place at Odessa, Missouri,

in a pond just off the campus of the old Western Bible and Literary College. Brother Gardner was President of the school while he was a boarding student. While a student in the Bible schools, he attended nearly every meeting when the preaching of the Gospel to the whole world was stressed. His brother, C. C. Merritt, helped him to decide to go.

Helen Pearl Merritt was baptized at Graton, California during the time Brother Winters was preaching there in 1920. Brother O. W. Gardner was her most inspiring teacher, and greatly influenced her to go to the mission field. She went with her parents who saved for years to get together enough money as fare to Africa.



HELEN PEARL MERRITT



J. D. MERRITT

IN APPRECIATION OF A GREAT MAN

"Beloved, let us love one another, for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love." I John 4:7,8.

Words are inadequate to express just how much Daddy means to me. In my lifetime he has always

been near at hand, and always ready to help without thought of self. Time and time again I have wondered how he could sacrifice so much to help others. Each time without considering himself, and never can I remember him ever leaving the impression that he was sacrificing.



In this picture, Brother Merritt is presenting Bibles to two of the oldest Christians.

The Bible has now been printed in the local Tonga language. On the release of the Tonga Bibles June 21, 1964, Brother Don Merritt was presented the first one from the case with these words: "Many years ago you brought us this book in English. Today the church of Christ at Kabanga Mission gives it back to you in Tonga."

Once I heard the song, "Oh, My Papa" and I immediately thought of Daddy. The longer I associate with him, the more I realize that he truly loves God, and is living as all those of the Way.

For the past thirty-nine years he has served devotedly the cause he chose to follow, when he took the Great Commission as a personal commission. He came into this area which was in spiritual darkness, so that his fellow men might have the opportunity to accept God's love. He laid the foundation upon which many others have since worked. His home has become synonymous with the work in Africa.

Loving mankind . . . he took the Word of Salvation to the thousands who had not heard of the Way to Heaven.

Loving mankind . . . he brought a higher standard of living to those struggling to survive.

Loving mankind . . . he taught the three "Rs" to help them study the Word of God and become better equipt to improve their surroundings.

Loving mankind . . . he walked many miles day and night to take medical care to those suffering.

Loving mankind . . . he advised and guided those who sought his aid.

Loving mankind . . . he was often the peacemaker when tempers were high.

Loving mankind . . . he is a wonderful parent; God's gift to our family. I pray that God will help me to be as self-sacrificing and unconscious of self as Daddy, Dow Merritt. God bless him.

His daughter

THE BEGINNING OF MODERN AFRICAN WORK

BY J. D. MERRITT

Brother John Sherriff began in 1900 preaching the Gospel to the African people. To do this, he used the school extensively.

Brother Sherriff was a business man. He understood all kinds of stone construction and made tombstones. To carry out his work, Brother Sherriff had two stone quarries, and a large stoneyard in Bulawayo. Oxen and wagons were used to transport his goods. This work required at times as many as a hundred African workers. On this stoneyard, in Bulawayo, Brother Sherriff had a shed under which the stone cutting took place, and at one end of the shed was a small room in which he kept his office and a drawing table. The young man who acted as night watchman was allowed to sit in this room between the rounds of his duty.

One night as Brother Sherriff was walking home from church, he dropped by to see how things were getting along at the yard. He saw a light in the office and peeked in to see what was going on. He saw the night watchman trying to read from a few leaves of a New Testament he had found, and was inspired to start a night school for the purpose of teaching his men to learn to read the Bible. Many of these men took advantage of this opportunity and learned to read. Some of them became Christians.

When an African begins to think about getting married, he goes to one of the larger towns or to the mines to find work to gather the money he needs to pay the bride-price and to set up his house. When he collects what he needs, he goes back home to stay.

Most of the men who worked for Brother Sherriff were from distant places, from Nyassaland, Mushonaland and South Africa. Some of them went home preaching. I know some of them were successful and their work got so big that they began to call on Brother Sherriff for help. He visited these places, saw the work and did give help. He contacted Brother F. B. Shepherd and through him the Gospel papers, and got the call for help published. Later, Brother Sherriff visited the states and told his own story to the churches.

Sister A. M. Burton for years liberally supported the Sherriffs.

Brother and Sister Short were the first to answer this call for helpers and after them, Lawyers, Merritts, Scotts, Reeses, Shewmakers, and the Browns came.

The teaching of the Bible in the schoolroom is still one of our most useful methods in preaching the Gospel to Africa.

THE BENEFITS WHICH THE CHILDREN OF FOREIGN MISSIONARIES RECEIVE AT HARDING COLLEGE

BY ROY MERRITT

Box 629, Harding College, Searcy, Arkansas

Many of the benefits which we, as the children of missionaries abroad, receive, are much the same as those received by other students here at Harding. We learn how to organize ourselves and our work so that we can operate efficiently under pressure. Our knowledge is developed, and we learn how to communicate with both friends and complete strangers more easily and fluently. We make many fine friends—ones who we will love for the rest of our lives. There are many opportunities to engage in personal work at the hospital, the old folk's home, or with individuals in other places. Many students may gain invaluable experience preaching at congregations nearby.

These, however, are things which any student—if he so wishes, may enjoy. These are many other benefits that we enjoy which other students usually cannot appreciate.

Of course, there are the monetary aids which Harding offers us in the form of part scholarships. These are appreciated very deeply. But there are other things—we have here an opportunity to love

and work with Americans, to have Americans—people of our own race, to teach us, and to be our friends. But not only this, these at Harding are generally Christians. To be a foreigner in a school abroad is hard; to be a foreigner, and a Christian too—possibly the only one in the whole school, is even more difficult.

Most missionary children are well-versed in the Scripture. They know the Bible stories better than the average American child, but they haven't been exposed to the "deeper truths", as it were, of our faith. Most of the sermons and Bible lessons heard were directed at heathens or new converts, and so, as a rule, we were not educated too much on the smaller facets of Christianity. Harding fills our need admirably.

Harding College, with her broad curriculum, outstanding teachers, and fine Christian atmosphere, is one of the best institutions in the world for the children of foreign missionaries. However, she is not the best for us only, but for any young person who will go to her for an education.

David Mickey

Brazil

MICKEY, David Ross	April 8, 1936
Carolyn (Kelley)	April 11, 1936
Camille	November 7, 1959
Cathy Ann	August 23, 1962
Cindy Carol	March 9, 1965

Mickey graduated from Abilene Christian College (B.A., 1958) as did his wife (B. A., 1958). David Mickey was baptized by Brooks Terry (1948).

Entered field: June 1961

Address: Caixa Postal 30.008, São Paulo 1, Brazil

Sponsor: North Loop church of Christ, El Paso, Texas

David Mickey was born in Winters, Texas; his wife was born in Lubbock. They were married August 30, 1957 in Spur. His parents live in Seymour, Texas where his father, L. R. Mickey preaches for the church. Three of his uncles are also preachers. Before going to Brazil, Mickey worked as associate with West Berry church of Christ, Fort Worth, and preached for the church in Chillicothe for two years.

Carolyn Mickey's parents, the O. L. Kelleys, live in Spur, Texas. For a year (1957-58) she did the Bible story hour on radio for College church of Christ, Abilene.



THE DAVID ROSS MICKEY FAMILY

In Brazil, Mickey serves on the church building committee, serves on a committee which acts as a liaison between the English-speaking church (South-west) and the first Portuguese-speaking congregation established through group evangelism in Brazil (Brooklin) and has served on the steering committee for three years.



David Mickey, with 12 other evangelists, works with the church meeting on Avenida Morumbi, 330 in the Brooklyn Paulista District of Sao Paulo.



The Mickey family lives in the Alto La Boa Vista Section of Sao Paulo.



David Mickey baptizes a believer who had just confessed that Jesus is Lord and Christ.

William Miller

Bahamas

MILLER, William H.	July 4th 1935
Patricia	April 1st 1940
Floyd	October 31st 1960
William A.	October 13th 1963
Willet	April 16th 1965

Brother Miller attended South Western Christian College. He was Baptised by Benny Morton, Jr. Sister Miller also attended South Western Christian College. She worked while going to school.

Entered field: 1959

Address: P. O. Box 5001 Nassau, Bahamas

Sponsor: Lincoln Park Church of Christ, Lincoln Park, Michigan.

Brother Miller was born in Nassau, Bahamas the third child (the first two children died) of William Miller, Sr. and Madlyn Miller. His parents were very poor, had little formal education, but made every sacrifice to see that their children were educated and feared the Lord. Before going to school he worked as a clerk in the Post Office. The need of preaching the gospel to his people was so great that there was no other alternative but for Brother Miller to preach to the people of his native land.

Sister Miller was born in Shawnee, Oklahoma the third child of William and Laurene Jackson.

When Brother Miller returned to Nassau in 1959, he did not find a congregation meeting, today there is an average attendance of seventy five at the Sunday night service and almost the same at the Sunday Morning service.



THE WILLIAM MILLER FAMILY

We are trying to raise \$30,000.00 (thirty thousand dollars) for a building to seat two hundred and with seven class rooms. The building will be the central location from which to branch out in trying to preach the gospel to the seventeen other inhabited islands that make up the Bahamas. Standly Missick and George Neely, natives of the Bahamas are enrolled at South Western Christian College and Oklahoma Christian College, resp. to prepare themselves to preach the Gospel in the islands.



Church Building



Home of Brother and Sister Miller. Built and owned by Brother Miller and family. Cost approximately \$9,000.00.

Charles Moore

Italy

MOORE, Charles Wesley	June 15, 1932
Carolyn Ann	September 23, 1933
Charles W. II	October 6, 1955
James David	January 17, 1957
Contessa Ann	January 29, 1959
Ronald Scott	June 25, 1962

Address: c/o Church of Christ, Via Roccaromana 33,
Catania, Italy

Entered Field: 1957

School Attended: David Lipscomb College

Sponsor: Church of Christ, Box 329, Kingman,
Kansas

While attending Central Christian College, Brother Hugo McCord created a love for lost souls in my heart and I decided that I wanted to preach the Gospel and do mission work. When I moved to Lipscomb, Brother Don Shackelford was writing to John Butts in Sicily. Through Don, I became interested in the work of the Lord in Sicily and decided to move to Sicily after corresponding with John for almost a year.

It has been the privilege of the Church of Christ in Kingman, Kansas, to sponsor Brother Charles Moore and his family in the mission work of Italy. We have been well pleased with the results of the



CHARLES W. MOORE FAMILY

past three years work. His report has been more than gratifying.

We are very happy to assume this sponsorship for another three or four years and wholeheartedly recommend him for the work. We feel sure that a hearing with him will convince you of his earnestness and sincerity of purpose. We encourage all who can to assist in this worthwhile work.

In the Master's service,
B. B. POUNDSTONE
JOHN MAPLE, JR.
HUBERT HUNTER
Elders

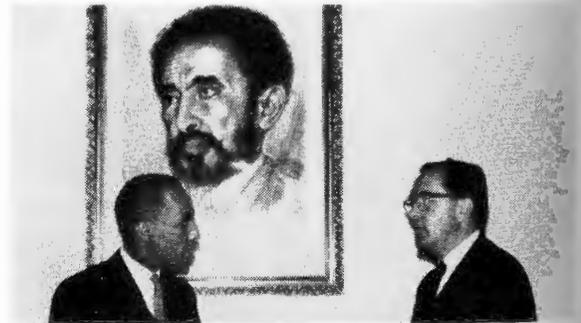
EMPHASIS ON EDUCATION IN ETHIOPIA

By J. C. MOORE, JR.

Mis Majesty, Haille Selassie I of Ethiopia, and his entire government are making a determined effort to educate as many leaders as possible both at the University at Addis Ababa and abroad. While this work goes on, the children in the villages are now to be taught for the first time, due to efforts of the Extension Service of the University of Ethiopia, under the direction of Dr. Linden Leavitt of Los Angeles and the cooperation of the Peace Corps. In talking with Dr. Leavitt in his office at Addis Ababa, I learned that less than 5% of the people are literate. In the rural areas few schools exist. Although the problems are very difficult, Dr. Leavitt said, "I still think this is one of the greatest challenges in education today."

The establishment of a school for the deaf for children who have never been taught anything before by members of the church has been recognized by personal interest of the Emperor's daughter Princess Tenanya Worq Haille Selassie, who was instrumental in providing land for the school on a 50 year lease at \$1.00 per year. The second year of study will be in operation in October. Lennie Darden, evangelist and teacher of the deaf from Berkeley, California, is in charge of this program.

Five students, children of business men and government officials are enrolled in Pepperdine College. On the return trip from Addis to Frankfurt the plane was filled with students enroute to the States, to London, and to Germany. A number are attached to hospitals in Germany for practical training. Many came from Kenya via Addis. I was present when 140 Peace Corps people were welcomed by the



Minister of Education Meskel is shown discussing the work of the Church in Ethiopia with J. C. Moore, Jr., during Moore's recent visit to Addis Ababa. Mr. Meskel's daughter will be a student at Pepperdine College in January. The interview was arranged by Carl L. Thompson, evangelist in Addis Ababa.

President of the University of Ethiopia. These are the teachers and technicians who will work in the local educational system. The traffic and effort in both directions are bringing our peoples closer together. English is the official language in school after the sixth grade.

More personnel needed—It is obvious that the work of the Church in Addis Ababa is directly related to the qualified men on the job. Another family is needed at once. A second family will be needed in July of 1964. Dedicated people who have a knowledge of sign language and who are willing to serve in this most difficult, but rewarding program of teaching and evangelization should write to: The Elders, Church of Christ, Box 62, El Segundo, California.

B. D. Morehead

Japan

MOREHEAD, B. D.
Nellie Marie

August 2, 1897
August 6, 1902

Address: 1033 Belvidere Drive, Nashville, Tennessee

Entered Field: 1925; worked in Japan, returned in 1930

School Attended: David Lipscomb College

Sponsor: Waverly Belmont Church of Christ, Nashville, Tennessee

Brother J. M. McCaleb, home on furlough after three ten year tours in Japan, made a speech at David Lipscomb College which caused Brother Morehead to want to be a missionary. Brother McCaleb continued his work in Japan two more ten year tours—a total of fifty years on the field. He was never sponsored by a congregation nor promised a definite support by man. The Moreheads lived one year with Brother McCaleb in Tokyo and learned to think of him as one of God's greatest workers.

Brother Don Carlos Janes, after a visit around the world among the missionaries, spoke at David Lipscomb College which caused Sister Morehead to want to be a missionary. Perhaps Brother Janes influenced more young people to become workers abroad than any other man except some teachers in our Christian schools.

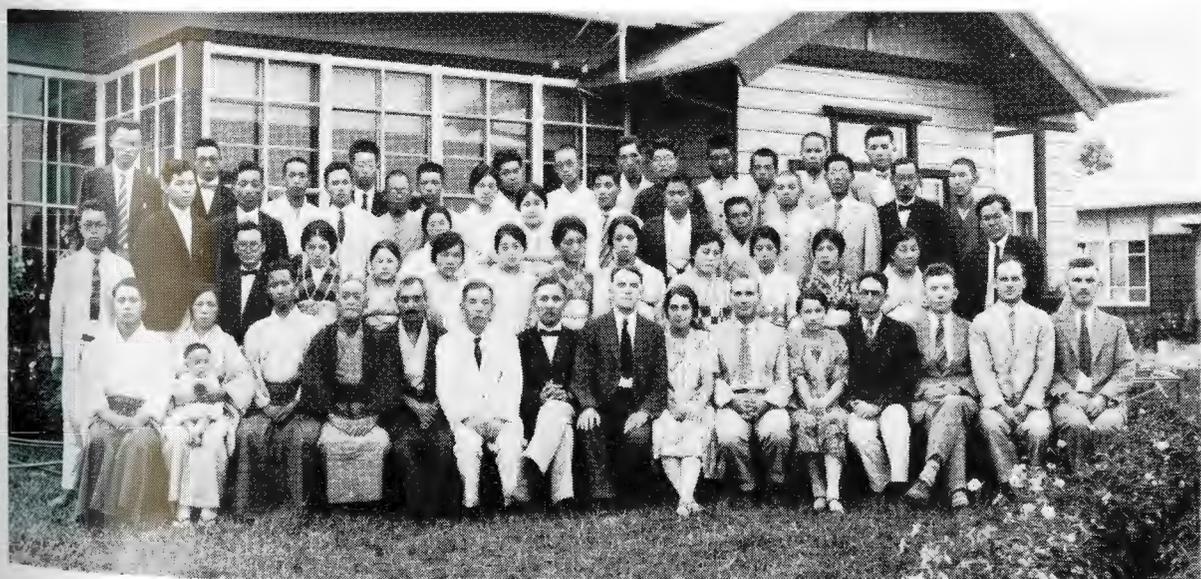
Brother and Sister Morehead did not travel among the churches prior to their going to Japan. Both railroad and ship tickets were bought by the Waverly Belmont Church. The amount of personal support was never discussed but a check came every month, enough to take care of all their needs.

After a year with Brother McCaleb in Tokyo, he took Brother and Sister Morehead to Ota, a town



Barney and Nellie Morehead and their Japanese Timothy.
Picture made in Tokyo, 1926.

in which no one was doing any mission work. Here they began the King Bible School, a forerunner of Ibaraki Christian College, which is only eight miles from Ota. The school was named for Brother R. S. King, an elder of Lipscomb College church who encouraged Waverly Belmont Church to send the Moreheads to Japan. Brother Harry Fox moved to Ota when Brother and Sister Morehead came home. Sister Morehead had started a kindergarten. Sixty children enrolled the first year, and around one hundred children attended during the two years she conducted the school. According to reports ten years later, about half of her children became Christians.



Missionaries and Japanese Christian workers in summer of 1929. Ota Campaign. S. P. Pittman seated—middle front row. Picture made in front of the missionary home. This house has been moved to the Ibaraki Christian College Campus and is now the Home Economics building.

Brother S. P. Pittman, their beloved teacher, visited Japan as a guest of Brother and Sister Morehead in 1929. During part of this time, six missionaries and fifty Japanese Christians came to Ota to conduct the first planned campaign of this generation. This effort included personal work, tract distribution, and street preaching.

Since 1930, the Moreheads have continued a planned effort promoting mission work among the brethren on the home front by means of cottage meetings, visiting nearly four thousand churches, lectures at Christian colleges and World Vision magazine. They thank God for much fine cooperation the brethren have given.



Opening day Ota Kindergarten. Picture made September, 1929. Sixty children and some parents—interior of church house. Brother George Pepperdine's liberal contribution covered cost of building.

WORK I HAVE ENJOYED

BY B. D. MOREHEAD

Many a man goes about his job day after day wishing all the time that he were doing something else—that he had trained for some other occupation, or were qualified to do the kind of work his friend does. No credit to me, but thanks be to God, I have been happy in my work for the Lord.

After being a missionary in Japan for five years and returning to this country, I was brought to the sad realization that fewer than 1% of the Lord's people could name even two missionaries, where they were working and any facts at all about their families and lives. Most Christians were hardly aware of mission work; they were not giving, praying, writing letters, neither teaching nor encouraging their own children to become missionaries. It seemed to me, after prayer and meditation, that the work I needed most to do in the Lord's vineyard was to contact people and, as best as I could, help them to become aware and interested in missionaries and mission work. For the past thirty-three years, I have traveled 1,000,000 miles, used twenty cars, averaging 50,000 miles in each. To almost 4,000 different congregations and to people in homes representing about 10,000 families, I have spoken on behalf of the missionaries.

During these thirty-three years, my message has been based on the very convictions which motivated me first to be a missionary and later to enter this work of telling the missionary story to others. I have said that every creature is given a place in the

world to glorify God and prepare for eternity. But how can he if he does not know about God? And who can teach him but Christians? When Christ said teach every creature and promised to be with us in the effort to do it, he did not give us an impossible task. God is able to make us able to do every good work. Every individual who comes to judgment without a chance to know Christ died for him—to the extent of our neglect to reach him by using our time, talent, and money—we will be responsible for his blood!

We may not be able to convert every creature, but we are to give him a chance by teaching him. The church did it in New Testament times because God's word tells us that every nation under heaven heard the Gospel. It is the same church to preach in obedience to the same command, the same Gospel to the same humanity now as in Paul's day. I wish I could live long enough to see this accomplished in my day—to see the church enjoy the tonic which is in store for it when it carries out God's purpose.

I have already lived to see an increase in the number going or preparing to go as missionaries, and an encouraging rise in the interest of individuals in supporting mission work, but so much more is yet to be done. Because of this, and because of the joys and blessings I have had, I also wish I could live to see many young men in the work that I have loved doing for these thirty-three years. I have made many mistakes, but I had rather make mistakes

trying than to do nothing for fear of making mistakes. Perhaps others who may enter this work can profit from my mistakes and do a more effective work, God willing.

Contacting missionaries in person and by mail as well as hundreds of brethren on the home front concerning this book, "Missionary Pictorial" has taught me the value of information. Brethren will do more mission work when they know the missionaries better and have a better knowledge of their work. In order to increase your interest in the

pioneer work our brethren are doing, may each of you arrange to have one of them in your home at least once a year.

On an average of about two a year, at least fifty families from abroad have blessed our home by their visits. We know what these visits mean and the results.

Be sure to be in constant touch with at least one missionary and request that he keep you currently informed. Then pray for him each day by name and according to your understanding of his work.

Max Mowrer

Japan

MOWRER, Max D. July 11, 1925
Mildred M. May 5, 1925
Marianne A. March 28, 1947

Max attended Harding College

Baptized by: J. Harvey Dykes in Wichita, Kansas

Mildred attended Harding College

Baptized by: J. Harvey Dykes in Wichita, Kansas

Current address: 619 S. Rosewood Avenue, Santa Ana, California

Max is presently teaching in the public school system while taking graduate studies at Chapman College.

Mildred is presently a medical secretary.

Entered Field: 1953, worked at Ibaraki Christian College, Omika, Hitachi Shi, Japan.

Baptized: 45 persons.

Sponsor: Northside Church of Christ, 20th and Jackson, Wichita, Kansas

I was encouraged to become a missionary by a visiting missionary originally. Then after entering college, received great encouragement from Andy T. Ritchie. While in college, planned field of work was changed from Germany to Japan because of a tape recording received from the workers at Ibaraki Christian College telling of the needs there. This report appealed to us greatly, causing us to set Japan as our goal.

Information regarding parents:

Gaylord S. and Hilda Mowrer, living at Peck, Kansas.

Henry O. and Elizabeth Minor, living at Milan, Kansas.

In teaching Bible classes in a country such as Japan, one runs into every type of person, from those with a Christian background to those who have never heard of Christianity before. In a high school Bible class, one student, after over a year of Bible study, asked a question about what one should do, who believed in Jesus Christ, but whose family was not at all sympathetic toward the Christian religion. This girl made no indication at the time



MAX MOWRER

that this was her problem. I answered the question according to New Testament teaching. Some weeks later the girl approached me privately stating that she wanted to become a Christian but that her parents had threatened to cast her out of the house and sever her from the family if she did. The girl was very disturbed about this, because her understanding of the Bible was sufficient to cause her to realize the consequences of failing to obey the Lord. After talking with me and considering the problem further for a short while she decided to be baptized. A very interesting point is that her parents did not carry through their threat, even though they did not agree with her decision. Such experiences as this make every sacrifice and every effort worthwhile, for it is this which we enter a foreign field to have a part in.

Roy Mullinax *Taiwan*

MULLINAX, Roy

Born in Rockport, Texas, 1927 and attended local schools. Served in U. S. Marine Corps during World War II (1943-46) in South Pacific (Iwo Jima) and Japan. Served in Korea, 1950-51.

Married to Joyce Evans of Sandia, Texas in 1946.

Baptized by Leo Owen at Rockport in October, 1951. Attended Harding College and Eastern New Mexico University (Bible Chair). Began preaching in 1952. Worked full time at Bula, Texas (1957) and Schertz, Texas (1958-59). Mission work in Taipei, Taiwan (1959-62) under sponsorship of College Church, Abilene.

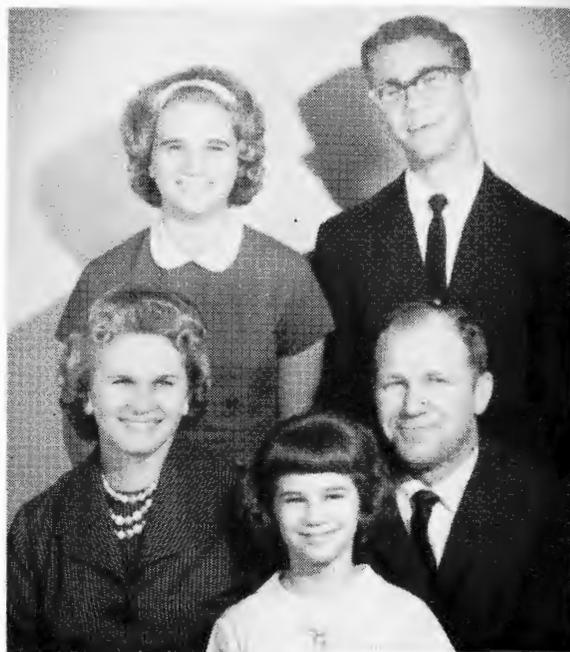
Spoke on Michigan Christian Junior College Lectureship in 1962 and 1963.

Has worked with Houston Christian Schools (1954-55); New Mexico Christian Children's Home (1956) and The 20th Century Christian Bookstore (1962-63).

Served as a deacon in Broadway Church, Houston, Texas. Inspired to do foreign mission work by hearing returned missionaries speak.

Children: Benny 16, Karen 13, Marcy 10.

Wife did not attend college.



Roy Mullinax Family in Taiwan

History of Work in Taiwan

American servicemen began meeting in Taipei, Taiwan in 1957. Contact was made with Chinese believers in 1958 and work began among them.

The Roy Mullinax family arrived in Taiwan in July, 1959 to begin work with both Chinese and Americans. In 1960 the Chinese congregation moved to newer, bigger quarters. During 1960 about 60 were baptized at this congregation. In 1961 another 39 were baptized. The converts who have remained faithful form the nucleus of the Hsin Yi Lu congregation, which will be the congregation the Mullinax's will go back to work with under the sponsorship of the Preston Road Church.

In December, 1961, a new congregation was begun with the conversion of David Jen and his wife. This is known as the Tung Hua Street Church. This group now has between 12 and 15 members.

A Chinese Bible Correspondence Course was launched in December, 1961, which has enrolled 2,400 students and has led to over 12 baptisms.

The Mullinax family returned to the U. S. in May, 1962, and turned the work over to E. B. Thweatt, Jr., who had arrived soon after the Mullinax's. He continued until May, 1963, when he returned to the U. S. Since then the G. I. brethren have been assisting the Chinese brethren.

Robert McAuley *France*

Robert Edward was born Jan. 11, 1936; he attended Freed Hardeman College, Harding College and Graduate School, and the University of Toulouse, France. Degrees: B.A., M.A., Doctor de l'Universite (to be received June, 1964).

Patricia Hopkins was born Sept. 23, 1936; she attended Freed Hardeman College and Memphis State University. Degree: B.A.

Mark Edward was born Dec. 1, 1958.

Kimberley Elizabeth was born Sept. 30, 1960.

The McAuleys are sponsored and supported by the Union Avenue Church of Christ, Memphis, Tennessee.



McAuley house (left over garages)

In the spring of 1959, Bob McAuley was in his last year at Harding College and was doing local work with the church in Hickory Ridge, Arkansas when he heard Maurice Hall speak about the mission field of France. He was so impressed that he could hardly wait to talk to Pat about it. Was France the country that was calling them to come? Only a few weeks later an ad appeared in the *Gospel Advocate*: Missionary Hal Frazier is leaving Orleans, France; can someone come to take his place? This seemed almost a providential answer, and four months later, in July, 1959, Bob, Pat, and seven-month-old Mark were on their way to France.

The McAuleys' first year was spent in Orleans, made famous by Joan of Arc, a northern city whose staid, hard-to-reach population reflects the personality of a large portion of the French people. In the fall of 1960 the McAuleys, along with the Leo Hindsleys from Paris, the Winfred Wrights

from Liege, Belgium, and the Jay Byerleys, just arrived from America, converged on the southern city of Toulouse, France's fourth largest, and a trade and industrial center since the Middle Ages. It was the opinion of these workers that there, among the more open, friendlier southern Frenchmen the gospel could more easily find entries.

Thus, in 1960 the church was established in Toulouse, and at the present time this is one of the two native churches in the entire southern two-thirds of the country. Still in Toulouse at the beginning of 1964 are the McAuleys and Wrights. In the difficult field of France, where there are less than a hundred known faithful Christians, and where there is only a handful of Christian men capable of eventually taking over the leadership of the native churches, the workers in Toulouse are encouraged by the fact that the congregation contains three faithful men, one of whom preaches and leads singing regularly. A small beginning? One of the hard lessons which most European missionaries have had to learn is that any real "success" in the numerical sense will not be seen in this generation or perhaps even in the next, but will come slowly but certainly, if men continue to heed the call "to go."



Robert E. McAuley baptizes Monsieur Ducos on January 12, 1964.



Bob, Pat (parents), Mark, and Kim (children) McAuley

Elizabeth McCaleb

Japan

McCALEB, Elizabeth Reeves August 15, 1901
 Address: Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken, Japan
 Entered Field: May 4, 1961
 School Attended: George Pepperdine
 Sponsor: Vermont Avenue Church of Christ, Los Angeles, California

On May 4, 1961, three years ago, I first set foot on Japanese soil at Yokohama, after a seventeen day voyage on a Japanese freighter as the only passenger.

I had mixed emotions, feeling sorrow at the realization that I was several thousand miles away from my native land and loved ones, but also experiencing joy that one of my long cherished dreams

had come true and that I was actually in the country where my husband, the late J. M. McCaleb had spent almost fifty years of his life and had given so much of himself.

Would the other dream come true? God has not yet revealed the answer.

In 1929, Brother McCaleb made a trip around the world visiting the missionaries who were in the field at the time. Soon after his return, he wrote the book, *On the Trail of the Missionaries*. It has long since been my burning desire, not only to visit Japan, but also to make a similar world trip, noting some of the changes and observing the increase of workers in the Lord's vineyard.

Whether or not this dream is fulfilled will be determined by God's will. He has made it possible for me to come to Japan and for this I am thankful. I am also grateful for the invitation to make my home on the campus of Ibaraki Christian College while here and for all who had a part in my coming.

The missionary families have been lovely to me and have made me feel welcome and at home. I am happy that I can help a little in the program by teaching their children and helping the Japanese with the study of the Bible in English.

Although I did not intimately know the late J. M. McCaleb until in his sunset years, my knowledge of him and his work in Japan dates back to my childhood days when I heard him speak at our little country congregation near Murfreesboro, Tennessee. I still remember the table on which many Japanese idols were displayed, and his kind, gentle manner. My mother purchased one of his books, "Christ the Light of the World," which had recently been published.

Little did I realize at that young age, that God had plans for me that I knew not of, and that I was destined to become the second wife of this missionary from across the sea. And how could I know that many years hence, I would be writing this article from the same country.

Since that time, I have always known something of Brother McCaleb and his work as a missionary, but not until God brought us together as husband and wife, did I really learn to know this great man of God and his magnanimous spirit.

Our marriage took place on January 27, 1942, soon after his final return from Japan in October, 1941, almost fifty years after his first attempt to take Christ to the "Land of the Rising Sun", a land in darkness without a knowledge of God's love.

For almost twelve years following our union, we walked hand in hand. He was a kind, loving, considerate husband and father and our years spent together were happy, busy ones for both of us, in spite of the difference in our ages.

Although advanced in years, Brother McCaleb was young in spirit, sound in mind and body.

On July 2, 1944, God blessed our home with a baby daughter, Ann Elizabeth, whom he permitted us to keep for almost three months. Her brief stay brought us much joy.



MRS. J. M. McCALEB

During the first five years of our married life, Brother McCaleb filled many preaching engagements and taught a class at George Pepperdine College of Oriental Religions. He especially enjoyed this work for he loved young people and always went away joyfully to meet his classes. The young people loved him too, and often came to the house for advice and counsel or to talk and sing.

Even after his first heart attack at the age of eighty-five, he tried desperately to continue his classes as long as possible, the students often coming to the house when he was unable to leave it. The summer before, we went with a group of workers to Juneau, Alaska, to help get the Lord's work started there. This was a strenuous trip, but he seemed to stand it well and taught in the second half of summer school on our return.

We lived simply but had a comfortable home which he loved and dedicated to God's service. He was always hospitable and enjoyed our guests who visited us.

He never grieved over the loss of his home in Japan and often quoted, "They took joyfully the spoiling of their goods".

He had a keen sense of humor, but never engaged in frivolity or vulgarity and frowned on anything bordering on the sacrilegious. He was humble and did not "think of himself more highly than he ought to think", yet he was strong in faith and confidence through Christ Jesus. Though humble, he appreciated compliments and after receiving one often quoted the following:

"There is an old adage of the schools that flattery is the food of fools;
But now and then, ye men of wit
Will condescend to take a bit."

He was open and frank and free from all forms of hypocrisy and deceit. He was truly a man in whom there was no guile. He was courteous and helpful to all—the poor as well as the rich. He loved peace and was a peace-maker, often breaking a tense moment with prayer. He was calm and self-con-

trolled, temperate in his habits and able to push away food that his body did not need. He was intelligent—never idle—yet never working to the point of exhaustion. During his years of illness, he wrote several hundred poems by hand.

He loved nature and the out-of-doors, loved to work in his garden and took pride in doing things well.

Although he suffered much during his illness, he was patient and kind and easy to wait on, always grateful and appreciative. The last few months of his life were practically free from pain and he discontinued the pain medicine which he was opposed to from the beginning.

His last thoughts seemed to dwell on the joys of Christian fellowship and he spoke concerning it to

a group of friends who called, only a few days before his death. He had many friends who visited him often and they seemed to receive a blessing and inspiration as well as he.

He was one of the most Godly, Christ-like men I have ever known, tender and forgiving, yet courageous and fearless; able to put Satan to flight with the "sword of the Spirit which is the word of God."

He went home to be with the Lord on November 5, 1953. "Precious in the sight of the Lord is the death of his saints. Ps. 116:15.

He has departed this life that he may rest from his labors, but his works do follow him. Only eternity will reveal the souls he has led to Christ and the good he has done.

—ELIZABETH REEVES MCCALED

Roy McCown Turkey

McCOWN, Roy R. (Bill)	June 25, 1917
Billie L.	May 24, 1921
Janet La Rue	January 13, 1942
Roger Lee	February 4, 1944
David Layton	February 2, 1949

Brother McCown was born in Prescott, Arkansas, son of Roy L. and Verna M. McCown. He was baptized at Beacon Hill in San Antonio, Texas, June 19, 1933 by Thomas G. Fowler, in a meeting conducted by John A. Dickey, then preaching for the Southside congregation in Fort Worth, Texas.

Sister McCown was born in Hawley, Texas, daughter of Cyrus F. and Bernice Simpson. She was baptized at the Hope congregation near Merkel, Texas by Brother Hubert Derrick in the summer of 1933.

Brother McCown attended San Antonio Junior College and Abilene Christian College.

Sister McCown attended George Pepperdine College in Los Angeles, California.

Entered Field: August, 1960

Baptized: 12

Sponsor: Hillcrest church, Arlington, Texas

Present Address: P.O. Box 179, Willow Grove, Penna.

In 1959, while working with the congregation in Rocky Comfort, Missouri, Brother McCown read an editorial in the FIRM FOUNDATION in which Brother Lemon reported a work being done by the military stationed at Incirlik Air Base near Adana, Turkiye. Being impressed by the great need and challenge, Brother McCown contacted M/Sgt. Clyde Wisham, then stationed at Incirlik for further details.

As a result of these communications, the McCown family resolved to go as a missionary family to the Moslem land of Turkiye.

The Hillcrest congregation in Arlington, Texas assumed the full support and the oversight of the McCowns work, and on 5 August 1960 the first missionary of the church entered Turkiye.



ROY R. McCOWN FAMILY

Group picture made of the McCown family just prior to their entering field in 1960.

After one year, this missionary activity was suspended by the Turkish government, and although an additional year was spent in Turkiye processing various appeals, it finally became necessary for the McCowns to leave Turkiye.

They returned to the States in August of 1962, and were sent by the Hillcrest church to the Northeast to help in establishing a congregation in the area just north of the great city of Philadelphia.

They arrived in Pennsylvania in February of 1963, and in March a congregation was organized and began meeting, with five families who lived in the area, in the basement of a bank building the first Sunday in March of 1963.

This congregation took title to property located in Warrington, Pennsylvania in October and now look forward to the growth of the church in this location.

The Hillcrest congregation ultimately plans to send the McCown family to work in Germany in the area of Trier.

While overseas the McCown's daughter, Janet, met, converted and married an airman stationed at Incirlik. They spent one year in Germany where

Brother Cress became active in the work of the Lord. The Cress family now lives in Warrington and contributes much to the work of the new congregation.

The oldest son, Roger Lee, is currently a student at Harding College, Searcy, Arkansas, where he is preparing himself to preach that he might enter the mission field. He desires to return to Turkiye

if and when the door is opened to christian missionaries.

The youngest son, Layton, is a student in Keith Jr. High school. Upon graduation from high school he, too, plans to enter Harding College.

Upon his finishing high school, Brother and Sister McCown plan to enter the work in Germany

Graham McKay

Hawaii

McKAY, Graham

December 17, 1939

Graham McKay attended David Lipscomb College. He was baptized by Brother W. L. Campbell. Sister McKay (Esheron) graduated from David Lipscomb High School and completed one year of college at Lipscomb.

Entered field: 1962

Address: P. O. Box 733, Hilo, Hawaii

Sponsor: Martin church of Christ, Martin, Tennessee

Brother and sister McKay were both born near Birmingham, Alabama. Sister McKay is the daughter of Mr. and Mrs. W. A. Creel, Route One, Box 124, Warrior, Alabama.

Graham is the son of Mr. and Mrs. Marshall McKay, 300 Main Street, Warrior, Alabama.

While in college in Nashville brother McKay preached some at Adairville, Kentucky and later at Brown's Chapel near Dickson, Tennessee.

Graham McKay and his wife, Esheron, had thought and talked about doing mission work someday. Because of a close association with Rafael Aguilar, the McKays had thought in terms of the Philippine Islands. However, they came in contact with brother Jim Reynolds who had recently returned from military duty in Hawaii. He explained the desire of Christians on Oahu to establish a congregation on each of the other islands in the Hawaiian chain. The city of Hilo on the Big Island of Hawaii was selected as the place to begin. The McKays felt they were too young to take such a responsibility but when Brother and Sister T. R. Atkinson Sr. agreed to move from Oahu to the Big Island the McKays felt that this was a wonderful opportunity to work with an older and more experienced couple. Upon graduation in 1962 the McKays moved to Hilo, Hawaii.

The Work in Hilo, Hawaii

Before the Atkinsons and McKays moved to Hilo there was only one member of the church on the island of Hawaii. Sister Nancy Hagiwara had been converted several years earlier in Honolulu. She



THE GRAHAM McKay FAMILY

later spent some time in St. Louis and married a man from Hawaii. In 1961 they moved to Hilo.

The church at first met in the Atkinson home. Later the church met in the home of Reed and Bette West who had moved from Texas to Hilo to be of help to the church. Later the church rented a private school and in May of 1965 bought a house on a half acre lot and converted it into a church building. The property and house cost \$23,000.

Christians in Hilo, Hawaii are trying to reach the local population with a varied program. In addition to teaching Bible classes, cottage meetings, and Bible Correspondence courses the church conducts a Vacation Bible School each summer, has a daily radio program and weekly articles in the newspaper. Members of the church also conducted a Youth Bible Camp this past summer and Graham McKay teaches a Bible class at Kulani Prison every Thursday. One man from the prison has been baptized upon his release.

The membership is now at 11 with an average attendance of around 25 on Sundays. The contribution averages around \$70.00 a week.



Church of Christ, Hilo, Hawaii
House bought and used as church building. Bought for \$23,000
in May, 1965.

Joe H. McKissick, Jr. *Africa*

Joe H. McKissick, Jr., born in Oklahoma, February 21, 1926, began his preaching at Boynton, Oklahoma, in 1943, through the encouragement of the late Walter Calvert.

In 1944, he entered Freed-Hardeman and from there went on to Murray State in Kentucky to obtain his B.S. Degree.

In 1949, he began teaching school in Athens, Illinois, while helping small congregations in the area. In 1951, he moved to Whiteface, Texas. After his marriage to Mary Lou Stack in 1952, he moved to Dalhart, Texas. While at Dalhart, through the correspondence course, the work was begun in San Juan, Puerto Rico, Brother

McKissick having the privilege of baptizing the first Puerto Rican.

In 1954 the need arose for his family to enter the South Africa work. They worked with the Johannesburg Church until 1957. While in Johannesburg, he had the unique experience of "beginning" a congregation by telephone! For several weeks, at various intervals, he had extended telephone conversations with leaders from the Conservative Christian church in Benoni, a city just a few miles from Johannesburg. This eventually resulted in some 35 members breaking away and forming the church in that city.



THE JOE H. MCKISSICK, JR., FAMILY

foreigners, so the only way to get the Gospel there is through the nationals. With the new year, they began meetings and home Bible studies. They have been blessed by short meetings with Brothers Choate (Pakistan) and Davidson (Thailand). Seven college students have been baptized and three of these have finished their B.A. courses and returned to the State of Manipur, one of the areas not open to the McMillans. The membership now stands at eight. All these college students speak English, making it much easier to converse with them. The McMillans are praying for more open hearts among this group who will soon be the leaders of their communities.

Two Interesting Experiences

One Friday, Brother Don Perry and Brother McMillan were invited to the local Shillong rotary. Pakistan's Assistant High Commissioner, who was stationed there, was also a guest, and after the meeting, they were invited to his home. He was a Moslem and was being visited by his two brothers, who were Moslems also. A Hindu lady, who has been teaching school in England, was also a guest. His wife is an European Catholic. They might have to wait many



Ray and Ellen McMillan
Shillong, India

years in America to be invited into a high commissioner's home and be able to discuss religion as freely as they did that evening.

One Friday, in less than four hours, Ray was able to distribute more than 1800 tracts, while standing in the streets of Shillong. Dozens stopped to chat and make inquiries. One Hindu lady even asked if it were possible for a heathen to embrace Christianity!

Jack Nadeau *Germany*

NADEAU, Jack	April 17, 1920
Kathryn (Kay)	May 5, 1924
Deanna	September 14, 1944
Donna	February 14, 1946
Janet	November 6, 1947
Timmie	April 26, 1951
Jack Jr.	October 11, 1954
John	December 24, 1955
Phillip	July 1, 1960
Phyllis	November 9, 1962



JACK NADEAU FAMILY

Back row from left to right: John, Donna, Janet, Deanna, Timmie. Front row from left to right: Jack, Jr., Phillip, Phyllis, Kay, Jack.

Address: Volksgartenstrasse 16, 5 Cologne, Germany

Central church in Denison, Texas sent us to Germany in 1948. Two years later Skillman Avenue church in Dallas took over our full support and supported us through 1957.

Preston Road church in Dallas will be supporting us fully this time with Travis Street church in Sherman and the church in Sudan, Texas each supplying \$100.00 per month for a working fund.

The Life of a Missionary Can Be an Exciting One

Twenty years in the ministry and fifteen of these

in the mission field has proven the above statement to be true.

Our first mission efforts came immediately after graduating from Harding College in 1943. Alone and still single I went to famous Reno, Nevada to be a missionary for the church in Burkley, California. There I was married to Kathryn Drake of Little Rock, Arkansas whom I had met at Harding. Two years in Reno, two years at Oregon City,

Oregon, and one at Apache, Oklahoma gave us some good experience before moving to Zurich, Switzerland to await entrance into war-torn Germany. By this time, 1948, we had increased from two to five—then having three little girls.

Life in Zurich was exciting! We spent nine months there studying German and awaiting entrance permits into Germany. Then we moved to Munich in the summer of 1949. The following eight years were spent there establishing and strengthening the church.

The first four and one half years were the busiest of our lives. We were learning German day and night besides helping thousands of people with food and clothing and preaching to hundreds in school buildings and bombed-out meeting places of various kinds, including tents and barracks. We worked long hours seven days a week but we were the happiest we've ever been. Today there are two fine churches in Munich with German leaders and preachers carrying on for the Lord. Credit, of course, goes to many. However, God must receive all the glory. During this time we adopted a German baby boy to go with our girls. He is now 12 years old. This must have started us off on boys for now we have three additional ones born into our family.

After 4½ years of living among the ruins and reconstruction of a great city and living with people whose nerves were shot after many years of war, hardships and starvation, we returned to the U.S.A. for a season of pleasant experiences.

During our nine months in the states we raised \$15,000 dollars among some 100 churches for a building in Munich. Besides I spent three months in bed with yellow jaundice.

The highlight of our missionary experiences was to return to the field of labor. Our second tour lasted four years and we returned to the States. We've been back six years now and have worked with churches in Texas. In October 1962 the Wood Street church where we now labor sent me to Germany for a month's mission work. I preached in Berlin, Nurnberg, Munich, and Essen, Germany, Vienna, Austria, and Zurich and Berne, Switzerland. Our oldest daughter, Deanna, accompanied me. She attended German public schools eight years in Munich so she really was at home back in Germany.

At this writing, Feb. 13, 1964 plans are to return to Germany in June of this year. We are going to Cologne this time. It is the third largest city in West Germany and doesn't have a church of Christ.

Our decision to return was not an easy one in view of our large family and three of them in their teens. However, we believe the Lord is leading us in our decision and if He leads then we know it must be right. We have experienced every indication of His leading and feel assured he is leading us.

Since November 1st, 1963 He has given us a supporting congregation. The Preston Road church in Dallas will support us in full and two other churches are to fellowship us with working funds—the Travis Street church in Sherman and the Sudan, Texas church.

Ted Nadeau

Germany

NADEAU, Ted	February 14, 1923
Betty Jean Harper Nadeau	July 22, 1929
John Mark Nadeau	July 3, 1950
Janet Kay Nadeau	September 29, 1951
Karen Sue Nadeau	April 15, 1956
Linda Lou Nadeau	March 29, 1957

Entered Field: 1951

Address: Boethestrasse 6, 5211 Lulsdorf, Germany

School Attended:

Ted Nadeau, Tulsa University, Harding College, Searcy, Arkansas

Betty Jean Nadeau, Harding College, Searcy, Arkansas, Southwestern College, Winfield, Kansas

The first time I ever saw Germany, I was looking across the Rhine River through a pair of binoculars from the French side. This was in the fall of 1944. Early in 1945, the 45th Division arrived in Munich,



TED NADEAU FAMILY

Germany. I remember thinking that surely no one will ever clean up this mess, as I looked over the downtown section of the city. Most of the buildings were reduced to rubble and it all was piled neatly

in the center of the streets. Most of the people had left, only a few elderly men and women were to be seen.

Six years later I returned to Munich as a preacher of the Gospel. I was amazed at the many people who had returned and at the great progress they had made in restoring their city. There were still many vacant lots however, where formerly houses stood. Lots were cheap and readily available then. The church purchased a choice building lot at Mogart Street 12. A nice building now stands on this lot. We did not have the money to buy a lot in Augsburg, a city of 300,000 about 45 miles from Munich where I moved in 1953.

How a New Congregation is Begun

We knew no one in Augsburg. We only knew that it was 95% Catholic and that we wanted to preach there. So we found a vacant lot, found the owner and persuaded him to rent it to us for three weeks. We borrowed a tent from the Frankfurt brethren and put it up on the vacant lot. All the people at first thought a circus was moving in. Then we put up a big sign announcing a Gospel meeting to begin one week later. We were not certain we would have anyone to preach to that first

night, but we knew we had to do all we could and leave the rest to the Lord.

My brother Jack and I, after praying, left our hotel room about fifteen minutes before starting time. We drove slowly (I guess we lacked faith) toward the tent. When we arrived we were a bit surprised to discover the tent full of people. Jack says there were 210 people in the tent the first night. I was too excited to count them.

We intended to hold a one week meeting, but interest was so high we continued for two weeks. At the end of two weeks of preaching, ten people announced that they wished to be baptized into Christ for the remission of their sins. This was the beginning of the church in Augsburg, Germany.

We worked with the church in Augsburg for three years. We were being supported by the church in Slaton, Texas; North Sheridan and Brookside churches in Tulsa, Oklahoma. We were called home in the Fall of 1955. Now, after nine years in America, we hope to return to Germany to preach in Cologne, a city of one million people and no church of Christ. The church at Winfield, Kansas, is sending us out this time. They are supplying all of our travel expenses plus \$100.00 per month of our support.

John L. Newton *Australia*

NEWTON, John Lee	May 27, 1922
E. Jeannette	November 21, 1922
Barry Lynn	August 15, 1961
Gregory Lee	January 19, 1963
Raymond E. (adopted)	May 20, 1949
Elaine I. (adopted)	September 18, 1947

Brother Newton attended the Kerpel School of Dental Technology, New York City and later Abilene Christian College as a special student.

Baptized by: E. J. Sumerlin, February 22, 1953.

Sister Newton attended David Lipscomb College.

Baptized by: A. R. Kepple.

Home address: 88 Orange Grove Road, Coopers Plains, Queensland, Australia.

Church address: P.O. Box 6, Holland Park, Queensland, Australia.

Entered Field: September, 1963.



Temporary church building



JOHN LEE NEWTON FAMILY

Baptized: 5

Sponsor: Central Church of Christ, Bakersfield, California.

Additional contributors: Glenwood Church of Christ, Tyler, Texas; Central Church of Christ, Cedar Rapids, Iowa; Church of Christ, Toddville, Iowa

Brother E. J. Sumerlin was instrumental in encouraging me to teach others the way more perfectly. The desire to enter the foreign field came as a result of reading both the Bible and the Christian Chronicle.

Brother Newton was born in New Bedford, Massachusetts. Parents: John L. Newton and Eva Loader.

Sister Newton was born in Linn County, Iowa. Parents: Milton W. Fleisher and Mabel B.

There are two missionaries and their families now working with the Holland Park Church of Christ,

J. L. Newton and Forest Suddeath, Jr. This congregation now has 37 members with 26 children. They are paying for their temporary building themselves and plan to carry as much of the financial load for their new building as possible. The church will have to build within the next two years to comply with the law.

An active young people's program is in progress and guided by brother Forest Suddeath, Jr. There are 9 young people, either members of the church or children of members, in the group. Several visitors

also attended these meetings, picnics, etc.

Cottage classes are conducted and members are alert to seek new contacts. About 50 per cent of the church are new Australians. Thus far the church includes English, Lithuanian, Dutch, Chinese, Americans and Australians.

"We find the Australian people a happy, friendly people and their country a very beautiful one. We are encouraged to do a good work here and to make Australia our permanent home."

NORTHEASTERN INSTITUTE FOR CHRISTIAN EDUCATION

VILLANOVA, PENNA.

NICE, A Moving Challenge

Missionaries are men who rise to meet challenges, and the challenge of establishing the Church in the most populous region of our nation has been met with vigor. In the last 25 years, the Church in the Northeast has grown by about 1000%. With this growth, Christian leaders in the Northeast looked for prospective leadership and support. There was a true scarcity of manpower for Christ and limited educational opportunities for the Christian youth of this area. They first began to talk seriously about a Christian school in 1950 or 51 when a small group of Christian workers in the state of Maine met to talk seriously about formation of a Christian school. Soon it became a principle topic for most of the discussions at their gatherings. At first their dreams related to Maine only and they projected a preparatory school that would be operable in the plant of one of the churches. However, visitors from other states also attended some of these gatherings and expressed their desire for a school that would serve all of New England, and as the talk continued, service to the entire Northeast was included. Thus it is that the dreams of the few expanded from the concept of the original planners to the broader horizons of service it now holds.

As plans became more concrete, the Church in Newport, R.I. purchased a piece of property because of its adaptability as its use for a Christian school. The availability of this property excited Christian leaders and accelerated their study and planning for a school.

A steering committee was named at a meeting attended by interested Christians coming from an area extending from Maine to Virginia. Within a year, a second committee was empowered to name the core of an initial board.

The board, thus created, entertained a number of locations and sites, and after full study, decided that the Philadelphia area was the most desirable location for the school. Located in Philadelphia, the school would be in close proximity to the major centers of culture. Here also was the birth place of documents of our land of liberty. Within a four hundred mile radius from the school, 28% of the nation's population could be found. Many large libraries, opera houses, musical centers, museums,

and other such cultural advantages would be available to the NICE students. Being just a hundred and fifty miles from our nation's capital and 90 miles from the heart of commerce in New York City, Philadelphia itself is the second largest port in total tonnage serving the U.S.A.

In the middle of 1955, a 35 room mansion in the city of Villanova and 24 acres of land surrounding it, was purchased. "Claremont", as it was called, is located in the heart of the distinguished Mainline district that is characterized by comfortable homes and wide lawns. Most of the beautiful woods have been preserved in housing developments of the area and beautiful scenery is common place. The initial purchase price of the Clothier estate was \$182,500.00.

An intensive effort during the next three and one half years permitted the retirement of this indebtedness and made possible some improvement and the purchase of school equipment. A staff and faculty was recruited and the school was opened in September of 1959 with forty-five high school graduates. As these entered for their first year of work above the high school level, Northeastern Institute for Christian Education began the real business of educating young people along Biblical lines.

In 1960-61, the second year of university parallel work was added, and 77 students were enrolled. Thirteen of the first graduates received diplomas in June of 1961. In September of 1961, 62 students were enrolled. In 1962, 68 students were enrolled. And in 1963, 82 students were enrolled. On the basis of applications received in the Spring of 1964 (the time of this writing) a projected enrollment for the Fall is between 125 and 175 students.

The facilities of the school include a beautiful campus, with formal and informal gardens of rare trees and shrubs, a mansion with over 30 rooms that affords classrooms, faculty offices, a chapel, a library, a student center, a dining room, and dormitory space for some of its students. Two other existing buildings are now being used for Home Economics and Fine Arts and an Administration building. The larger of the two buildings serves as the Administration building and will soon be remodeled to provide increased usefulness. A new

building is under construction which will house 64 students and has a capability of housing more than 90. The school library has over 6,500 volumes. School laboratory equipment has been continually upgraded beyond the beginning minimal basic requirements. The first president of the school was Dr. Rex Johnson who served the school in its formative period. Upon his resignation, the Chairman of the Board, J. Harold Thomas, was appointed its president. While serving as president of Northeastern Institute for Christian Education, President Thomas received his Honorary Doctorate from Pepperdine College in Los Angeles, California. Other early administrators were: Richard Waggoner, Business Manager; General T. R. Rampy, Assistant to the President; Chesley Smith, Assistant to the President; Mont Whitson, Ph.D., Vice-President; W. Everett Ferguson, Ph.D., Dean; and Ralph Diehl, Business Manager.

Upon the resignation of Doctor Thomas in 1962, Elza Huffard, who was then serving as Superintendent of the Schults-Lewis Children's Home in Valparaiso, Indiana, was selected as its President. President Huffard was well known in the Philadelphia region having worked for many years as minister for the 56th and Warrington St. Church of Christ. The present administration includes: Dale T. Lemon, Vice-President; Charles F. Myer, Jr., Dean; and James L. Kee, Business Manager. During the last year there were 23 faculty members; ten were full time, and thirteen were part time. As is typical of missionaries, they work for lower pay and many have donated their services.

Excellent course offerings include both a college parallel and terminal programs listing such subjects as Bible, Biology, Business, Chemistry, English, Education, History, Languages, Mathematics, Music, Physical Education, Physical Sciences, Psychology, Pre-Engineering, Secretarial Courses, Speech, and other related subjects given according to the needs of an increasing student body. NICE Emphasizes high standards in academic work, while implementing character training with Biblical instruction. Its purpose is to prepare young people of churches of Christ for service in the Church and community. Its two-year post-secondary program in the arts and sciences is totally Christian in its emphasis. Its philosophy of education is found in its strong belief in God, Christ, and the Holy Spirit, and the Bible as the true revelation of God.

Leading young people to achieve the highest self-fulfillment for their personal ideals and in their service to God is the aim at Northeastern Institute for Christian Education. Adequate information in basic areas of knowledge and guidance in the techniques of learning call for adequate equipment for development of primary skills. To insure that adequate knowledge and guidance in technical skills in the proper way, the administration, staff, and faculty seek continually to create a climate of academic inspiration for their students. By providing well-trained teachers and a program of continuing improvements in library and laboratory facilities through daily periods of Bible studies, worship and meditation, it is believed that NICE has set before its young people an open door.

In a report published to the brotherhood in 1963, President Huffard and the administration stated that their general aims were:

1. To instill spiritual values, to develop personal skill, to heighten the social sensitivity of their students through the arts and sciences while living in a Christian environment.
2. To expose their students to the accumulated knowledge of the ages and to give all assistance necessary to lead them in applying that knowledge to their own times.
3. To acquaint young people with God's inspired message and to guide them in the application of the principles of the Bible in their daily life.

As NICE develops, it has moved into some challenging new areas and in 1963 started an educational plan called the "Six-Six" Program. This program provides the opportunity for a working student to secure six months employment and by taking out the time that is normally wasted and still get his full academic credits. Since this program started, there has been a rapid increase in the number of students who have enrolled and the administration's pledge is that any student who is willing to work shall not be turned away from the school for a lack of opportunity. Many new programs are being planned that will provide course offerings to meet the needs of almost any segment of the church population in the Northeastern and East Coast regions. Being at the cross roads of the eastern part of our nation, this strong Christian school will attract young people by the scope of its curriculum, the high academic and spiritual quality of its faculty, and the adequacy of its equipment and facilities. As the school matures, it will be a powerful force in following up the work of these many missionaries who have toiled so hard to create a climate for the growth of the Church. The school is seeking to assist them by training the young people the Church has converted to Christ.

Yesterday, men dreamed dreams and toiled to bring NICE to reality. Today, we have their first fruits of faith and labor built upon the sacrifices of yesterday. The visions of yesterday have only the first glimmerings of their full realization today. "What of tomorrow?" Of tomorrow, we cannot answer, for the future lies shrouded in the dim mists of things yet unseen, but when today is built upon the foundations of truth, as revealed by God in the New Testament, and as long as dedicated men serve her, she will remain as a power and an influence throughout the world. Men and women who were trained within her confines will rise to call their Lord blessed because He provided them a place to grow. Of the 82 students enrolled in 1963, 15 or more now plan to preach the gospel. Who knows, perhaps more will be added to their number as the years increase and missionaries will move abroad, trained at Northeastern Institute for Christian Education for total service to Christ.

Northeastern Christian continues to build as she meets her moving challenge.

NICE is proud of her role of service to the Northeast and the world of Christianity.

Howard Norton

Brazil

NORTON, Howard Wayne	January 24, 1935
Jane (Pearce)	March 16, 1936
Monica Laurie	January 28, 1958
Thomas Howard	October 31, 1959
Robert Theodore	August 8, 1961

Norton graduated from Abilene Christian College (B.A., 1957) and University of Houston (M.A., 1964). He was baptized by T. H. Norton (1950). Jane Norton also graduated from Abilene Christian College (B.A., 1958).

Entered field: June 1961

Address: Caixa Postal 30.008, São Paulo 1, Brazil

Sponsor: MacGregor Park church of Christ, Houston, Texas

Norton was born in Saginaw, Texas. The Nortons were married May 31, 1956. He began preaching at the church of Christ in Rosen Heights, Fort Worth, Texas. He has served churches in Lingleville and Houston. He served as educational director of MacGregor Park for three years (1958-61). He was visiting instructor of History at Abilene Christian College in 1964 and 1965 (summer sessions) lecturing to Brazilian scholarship winners in that school's American Studies program. He was also a lecturer at Harding Graduate School's summer missions program in 1965.

In Brazil, Norton has served as chairman of the steering committee for Southwest church of Christ, the English-speaking congregation formed by 13 missionary families who arrived in 1961. He also



The Howard Wayne Norton Family

serves on the public relations committee and the church building committee. He set up the book-keeping system used by the business administration committee. He and Ted Stewart were responsible for raising \$262,000 within nine months for construction of a meeting house in São Paulo for Brazilian Christians.



The Nortons, with 12 other families, worship in this building at Rua Conde De Itu, 54F in the Santo Amaro District of Sao Paulo. The building serves as classroom space, office area and meeting house.



The Nortons live on Rua Campos Salles, 566 in the Santo Amaro District of Sao Paulo.



Norton counsels in a meeting of the church meeting in Sao Jose De Rio Preto (about 250 miles west of Sao Paulo) during one of his trips there.

Glenn Olbricht

Germany

OLBRICHT, Glenn Calvin	April 10, 1931
Sarah Kathryn (Privett)	August 9, 1933
Hoseph Ray	August 23, 1955
Joseph Ray	August 23, 1955
Anita Martha	June 14, 1957
Glenda Karen	March 14, 1959

Address: Adamstrasse 27, Nurnberg, Germany

Entered Field: 1959

School Attended:

Glenn Calvin, Harding Christian College

Sarah Kathryn, Harding Christian College

Sponsor: Rosemont Church of Christ, 4041 Ryan Avenue, Fort Worth, Texas

Glenn Olbricht was born in Thayer, Missouri. His parents are Ben J. Olbricht and Agnes (Taylor) Olbricht. Kathryn (Privett) was born at Damascus, Arkansas. Her parents are the late Ray Privett and Oneta (Mahan) Privett.

Several people helped to encourage us to be missionaries. It began with my parents who encouraged me to preach. My wife, as a Baptist, wanted to be a missionary. The Glenn Boyds who are missionaries with us, have done much to encourage us. College teachers who have been of much encouragement to us were Charles Pitner and Andy

T. Ritchie, Jr. Missionaries such as Jack Nadeau and Otis Gatewood helped encourage us to go.

One of the highlights each year to me is the German Men's Lectureship. This not only affords one the opportunity to hear a plea for New Testament Christianity, but also gives one a chance to be with other missionaries and German brethren. Each year the lectureship is held in a different city and we are able to get acquainted with other works.

An elderly woman of over 85 years became a Christian. We would probably say that she is too old to do much in the Lord's work. She was always teaching others until the day of her death and brought two other people to Christ. She was also very faithful in attendance. After her death, we learned that she was not only a daughter of Abraham by faith, but also by birth.

Another reward here on the German mission field is the work with the service people and in turn to see them become great workers in the Lord's vineyard. After these people go back to the states, they continue to be interested in mission work. Others of them receive the inspiration to preach. Some of them even go to college to prepare themselves better.

One young man who was here plans to come back and be a missionary in Germany.

William Owen

Brazil

OWEN, William Glenn	June 25, 1936
Marlene (Mueller)	August 9, 1937
Randel Glenn	February 18, 1959
Glenn Paul	February 2, 1961

Owen attended Abilene Christian College and Mid-western University. Marlene Owen also attended Abilene Christian College. He was baptized by Loyd Moyer (August 12, 1947).

Entered field: June 1961

Address: Caixa Postal 30.008, São Paulo 1, Brazil.

Sponsor: Eastridge church of Christ, Fort Worth, Texas

Owen was born in Goree, Texas. Marlene Owen was born in Littlefield, Texas. They were married June 8, 1956. He began preaching at Needmore, Texas (1953) and has served churches in Fargo, Iowa Park and Fort Worth. Besides conducting a weekly radio program in Portuguese, Brazil's official language, Owen has held meetings in English, Spanish and Portuguese.

In Brazil, Owen is chairman of the personal work committee of Southwest church of Christ, serves on



The Glenn Owen family, Caixa Postal 30.008, Sao Paulo 1, Brazil.

a liaison committee for contact with the first congregation established through group evangelism, serves on the business administration committee and



The Owen family lives at Rua Sao Jose, 548 in the Santa Amaro District of Sao Paulo.

acts as chairman of the publications preference committee. He also represents World Radio in Brazil.



Glenn Owen translates for Carl Spain so that Brazilians can hear the Gospel in their own tongue.

Cline Paden *Italy, Denmark*

PADEN, Cline	August 22, 1919
Jo Iris Cathey Paden	December 28, 1926
Timothy Patrick Paden	July 5, 1949
Terry Whitson Paden	February 1, 1952
Tanja Cathey Paden	July 10, 1959

Address: 5410 27th Street, Lubbock, Texas

Entered Field: January 14, 1949

School Attended: Abilene Christian College

Sponsor:

While in Frascati, Brownfield Texas church (Crescent Hill)

While in Rome: West Erwin Street Church, Tyler, Texas

While in Denmark: Southside Church, Lubbock, Texas

Encouraged to become a missionary by my parents, the Oscar Padens.

January 14, 1949-1952, Superintendent Frascati Orphans Home, preacher for the church in Frascati, Italy.

July, 1952-November 1955, Preached for the church in Rome, Italy.

February 1, 1956-May 1, 1957, worked with the Southside church, Lubbock, Texas.

May 24, 1957-September, 1960, worked in establishing church, Copenhagen, Denmark.

January 1, 1961-September 1, 1962, preached for 10th and Utica Church, Plainview, Texas.



Cline, Jo, Tim (oldest), and Terry

September 1, 1962-to the present, working in a school for training preachers with the Sunset Church of Christ, Lubbock, Texas. At present, there are 62 young men in training, in West Texas Bible School. I serve as director of this two year, tuition-free study opportunity.

Cline and Jo Iris Cathey Paden, 5410 27th Street, Lubbock, Texas

Both of us ACC Graduates.

I am presently directing the preacher-training program of the Sunset church of Christ, here in Lubbock.

Entered the Field: Fall of 1947 on a survey, began work 1949 (Jan. 14, 1949). Was removed from Italy, went to Copenhagen, Den. May 1957.

Baptized: Undetermined number

Sponsor: While Superintendent of Frascati Orphans Home, the Brownfield Texas church (Crescent)

Hill) sponsored us. While working in Rome, the West Erwin Street church, Tyler, Texas. While in Denmark, the Southside church, Lubbock, Texas

By Whom Encourage To Become a Missionary: My parents, the Oscar Padens

Names and Birthdates:

Cline R. Paden, born August 22, 1919, Greenville, Texas

Jo Iris Cathey Paden, born December 28, 1926, Abilene, Texas

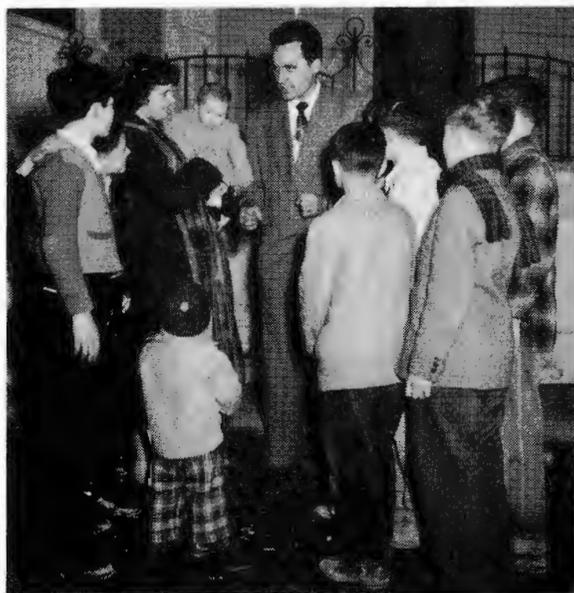
Timothy Patrick Paden, born Rome, Italy, July 5, 1949

Terry Whitson Paden, born Rome Italy, February 1, 1952

Tanja Cathey Paden, born Copenhagen, Denmark, July 10, 1959



Cline Paden and Carl Mitchell on the Spanish steps in Rome, on the occasion of the closure of all Churches of Christ in Italy 1952.



Jo, Tim, and Cline Paden, and some of the orphans in Frascati Orphan's Home in front of the orphanage 1949.

Robert Page *Australia*

PAGE, Robert Raymond October 21, 1918
Opal Marie Gates October 16, 1923
Randy Sue November 30, 1956

Address: 16 Nott Street, Warner's Bay, N.S.W., Australia

Sponsor: Valparaiso Church of Christ, 1808 North Campbell Street, Valparaiso, Indiana

The church of Christ in Warner's Bay is the only congregation for a radius of approximately one hundred miles. Warner's Bay is a suburb of the Newcastle area which has a population of 140,000 souls. Our weekly radio broadcast on Station 2HD Newcastle at 9:30 p.m. each Sunday evening covers this area as well as a large part of New South Wales.

The church in Warner's Bay was started by Brother Rodney Wald in 1955. He returned to America in July 1959 and Brother W. J. Stanley took up the work in February, 1960, and continued



ROBT. R. PAGE FAMILY

it until March, 1963. We left America in January, 1963, and arrived in Warner's Bay on February 9, 1963.

Four Bible classes are presently being taught in the public schools once a week. Forty-six pupils attend the classes.

Lucien Palmer

Nigeria

PALMER, E. Lucien August 12, 1921
Ida C. November 7, 1922
Edward L., Jr. October 21, 1947
Patsy Joyce August 29, 1950

Brother Palmer attended David Lipscomb College
Baptized by: J. N. Copeland, Alachua, Florida
Sister Palmer attended David Lipscomb College
Baptized by: Thomas H. Burton, Columbia, South Carolina

Address: Michigan Christian Junior College, 800
W. Avon Road, Rochester, Michigan

Entered Field: October, 1954

Sponsor: Lawrence Avenue Church, Nashville, Tennessee, 1954-58

Encouraged to be a missionary by brother and sister Howard Horton, who entered Nigeria in 1952.

Entered mission field after graduating from college. Completely worked way through college.

Brother and sister Palmer were born in Georgia, but both moved to Florida at early ages.

Lucien's parents: Robert A. and Rebecca H. Palmer.

Ida's parents: William T. and Julia H. Coates.

The specific question, "Will you and Ida go with Mildred and me (the Hortons) to Nigeria to do mission work?" was the turning point in our dedication to become mission workers in Nigeria, Africa. This specific question must face more young people if more decisions to go are to be made.

When we arrived in Nigeria, discouragements were immediate and many; however, soon after arriving, I went out into the bush to transport some Nigerian young men who were trying to become preachers and when I arrived they grouped themselves together and sang (in English) "God Be With You Till We Meet Again." Then and there, 8,000 miles away from home and out of any immediate communication with people back home, I became a missionary deep down in my heart. The knowledge and emotions of this experience shall never be forgotten and will always tie me to the hearts that beat for Christ in Africa.

The work in Nigeria centered in three areas:

(1) Straight forward, village to village, mud house to mud house, tree shade to tree shade, open market to open market, church building to church building evangelistic preaching.

(2) Bible Training School Program—two-year Bible program for young men who desired to preach.

(3) Christian Education Program (Nigerian Christian Schools) for boys and girls. Eleven schools were established with classes running through the 8th



LUCIEN PALMER FAMILY

grade. About 3,000 students enrolled and each sat in a Bible class each school day. The work is still approached through these three areas.

The greatest thrill came through seeing young Pauls, Silases, Timothys, etc. grow up and with great enthusiasm and knowledge go forth to preach the word. Contributions toward their stable development have proven much greater for the stability of the churches than Americans in Nigeria becoming local preachers among the native people. I feel that my best work was done through the training programs, and I feel this has been the key to the great success in Nigeria.

Great occasions in Nigeria came often and centered around groups from various villages and often many miles away coming to plead with you to "come to our village and preach." This, of course, is so different from most places. Also, most preaching is followed by a question and answer period which in every case causes you to get nearer to the heart of what needs to be taught. Without any question, our Nigerian mission work provided as a whole some of the happiest years of our lives and continue to enrich our experiences every day.



Lucien Palmer and Marshal Keeble in Nigeria
Palmer and Keeble visit churches in Nigeria and receive gifts from members—November, 1960.

Malcolm Parsley

Korea

PARSLEY, Malcolm Eldon	October 13, 1933
Shirley Joanne	September 8, 1937
Robin Meckae	October 14, 1959
Eric Shawn	August 30, 1961
Tyson Scott	October 9, 1963

Brother Parsley attended Harding College and Harding Graduate School of Bible and Religion, Memphis, Tennessee. He was baptized by Pat Hardeman.

Sister Parsley attended Excelsior High School. She was baptized by Nyel D. Roysen.

Address: Church of Christ Mission, Kimpo Station, APO San Francisco, 96301. (First class mail letter only.)

Korean Address: Church of Christ Mission, Kimpo Station c/o Malcolm E. Parsley, No. San 61-1, Tung Chung Dong, Yong, Dong Po Ku, Seoul, Korea.

Entered Field: 1960

Baptized: Unknown. We encourage the Korean brethren to baptize their own but several hundred have been baptized through those with whom we work.

Sponsor: Holmes Road Church of Christ, 1187 E. Holmes Road, Memphis, Tennessee.



Here you see a typical scene of a Sunday morning Bible class being taught in a local congregation. Not having rooms for classes often times the floors are marked off by paint or strips of paper indicating the different areas where each class will meet. In this picture you see three of the four Bible classes that were meeting this Sunday morning.



From left to right, Eric, Malcolm, Robin, Shirley and Tyson Parsley.

Malcolm's parents are: Dr. C. E. Parsley, Mansfield, La.; Kathryn Ellison, Grand Saline, Texas

Shirley's parents are: Ferdinand C. Bock, Loomis, California (deceased); Beverley V. Bock, Berkeley, California

While in the military service, Brother Parsley was stationed in Korea and while there was asked to teach Bible classes and work in helping orphans. This was the greatest factor in encouraging him to return to the field. While there, he agreed with God, if it were His will and He would see Brother Parsley through an education, he would return to serve Him there. The encouragement Brother Parsley received from his wife and L. Haskell Chesshir, Daniel Hardin and William Richardson (Missionaries in the field) along with that of Andy T. Ritchie and E. H. Ijams and the Wooddale Congregation in encouragement and backing cannot be measured. The Parsleys are now receiving the same encouragement and backing from the Holmes Road Church of Christ who are sponsoring them in this great work.

Biographical Sketch

Prior to going to the field, Brother Parsley had worked with the Boron congregation, Boron, California, as youth director and song leader. Following this, they worked with the Possum Grape Congregation, Grand Glaize, Arkansas, as minister. While doing graduate work, he was the minister and later youth director at the Holmes Road congregation, Memphis, Tennessee.

Work in the Field

In working with the military, he helped establish six congregations on the main military installations throughout Korea. Their main efforts have been directed in starting two Korean congregations, supervising the benevolence program and teaching in the Bible training school. Shirley, a Red Cross instructor,



Our new building for the Kang Hong Dong Church of Christ located immediately outside the gate of the Seoul International Airport. The picture is of some of those in our Bible school, where Brother Tae Jung Suk, (the gentleman standing on the right with the suit on), is minister. The building was constructed in 1965 and is comparable to several of our recently constructed places of worship in Korea.

has taught First Aid, Health and Hygiene, as well as aided in taking care of the minor ailments and injuries of those in the area. Future plans consist of tent evangelism, a roving evangelistic team to work in conjunction with the fast growing Bible correspondence work, and the creating and transposing of film strips to be used in evangelistic work.



For the past four years we have been able to help approximately 2,500 people per year in assisting them with food, clothing, needed transportation, expenses, helping them find jobs, medical care, etc. Here you see four children standing in front of their woven rice straw walled house which we assisted with clothing and encouragement to attend services at the local congregation.



Kathryn Patton

Germany

PATTON, Kay (Kathryn) Lucile December 22, 1922
Address: 636 Bailey Avenue, San Antonio, Texas
78210

School Attended: Abilene Christian College

Entered Field: 1948

Sponsor: Sunset Church of Christ, 2442 W. Jefferson,
Dallas, Texas

Entered field February, 1948, in Frankfurt, Germany.
Returned to the United States because of poor
health, February, 1957.

I was encouraged to be a missionary by my mother, though she never lived to know that I did enter the mission field. My teachers and classmates,



Students at Frankfurt Christian School, Frankfurt, Germany

as well as returned missionaries were an influence in this direction, and of course the Lord's command.

My activities in the field were: Teacher of ladies' Bible classes; Secretary and bookkeeper; Lectured at series for ladies; Adopted children for others and brought two stateside.

I worked my way through Abilene Christian College in the Bursar's Office and in grading papers for one of the teachers. May the college administrators and teachers be praised and may God have the glory for my having such an opportunity to be educated in such a wonderful environment. I couldn't have made it otherwise.



KAY (KATHRYN) PATTON

MY GOD, MY MOTHER AND I

BY KAY (KATHRYN) PATTON

My God and I have walked the streets going from door to door, we have ridden cars, buses, trains, boats and planes together. And as we walked and rode, we talked of His plans and we told them to others. So many times His special help was needed, and it was immediately forthcoming. What a Partner He is in going about His business!

It all must have started with memory itself—a knock on the door, an invitation by one of His children; soon a mother's baptism and a small daughter's request that she save the white dress for her baptism. It was now mother's turn to knock at another's door. My sister and I pulled the little red wagon which carried our baby brother as we went with her on His mission.

Before mother's leaving us, she often spoke of the need of saving souls in other states and other lands. More seed was planted. Four years under the influence of Christian teachers in Abilene Christian College and two summers filled with going from door to door in campaigns in Oregon, New York, and New Jersey, watered the seed already sown.

Going to Germany in February 1948 seemed only the natural thing to do. Opposition? Yes, some, but not from above. The Father and I had worked together before and I wanted more of this companionship. There is nothing to equal it. Whatever command of His we carry out, He is beside us. Working so closely with Him brings a wonderful Father-child relationship which develops a maturity and stability necessary to a richer life in Christ Jesus.

To those who desire to leave the spiritual and physical comforts of home to go to a desolate place, spiritually speaking, may I praise you for the desire and suggest the following. I believe that one must have a compelling desire to save lost souls and be active in such at home. Experience in working with people is essential. If one is not successful at home, likely, he will not be in a more difficult field.

Being aware of the feelings and background of those you teach is also very important. It is difficult at first to teach in a foreign language; one might be easily misunderstood. The Germans have a good saying which helps. "Der Ton macht die Musik."

(The tone makes the music.) Love covers a multitude of mistakes and it shows in our tone of voice. Patience, long-suffering, forgiveness, understanding, and kindness are aids to success in reaching others.

Never attempt any activity of His without first asking His help. It is remarkable what a better service you can give with the strength you get from Him! Pray before preparing a lesson, pray before giving it, pray before knocking on a door or before boarding a bus, and you will know He is with you.

There will be discouragements as in any good work. But take them as opportunities to trust in God. Successes are joyful and sprinkled throughout your efforts. How often I thought, 'Discouragements bring you closer to God, and successes keep you going.' There is no greater sorrow than a soul lost, but there is no greater joy than a soul saved. You have to expect both. Remember His words to Samuel, "For they have not rejected thee, but they have rejected me." There is no place in the mission field for pessimism, and there will be none if we put our faith in God.

If you cannot cooperate with co-workers at home, you cannot in a difficult field. Cooperation is very important. Pray together, and respect the ideas of others.

Much of mission work is giving more than taking, spiritually speaking. New converts need your strength, but have little to give in return. Find time to be with 'older' Christians, if it means traveling occasionally to another country. Such fellowship is strengthening.

Work hard at the new language; it is appreciated by your students. You will find them most patient and helpful. It is said that each new word you learn takes so much energy. I believe it! But, of course, it is worth it, and necessary.

It is my opinion that the lecture type of teaching should not be used in classroom situations. We found in Germany that the people were accustomed

to lectures where there was no chance of self-expression. It is much better to take more time and have the student respond. This way you can tell if he is truly convicted and understands. If we cannot express our convictions, are they truly ours or can we pass them on to others?

There is much activity in a mission field and an eight hour day is unheard of. Working with people is a constant effort; and because of adjusting to a new language, new customs and having so many babes to nurture, pressures surround you. Find relief by prayer, by "being not anxious for the morrow," and by taking a day off once in a while for some diversion. Also do not try to do it all by yourself; let God do His part. We plant and we water, but He gives the increase.

Keep reports going back to your sponsoring congregation whether you hear regularly from them or not. Also see to it that any 'native' preacher being sponsored and/or supported from a stateside congregation sends regular reports. This will help keep their interest in you and your work; and if the reports are passed on to the members of the congregation, it often helps them to grow spiritually and numerically.

If you can speak boldly with gentleness, if you can love those who do not yet know how to love, and if you have a compelling desire to teach lost souls, then go with God and reap the precious blessings awaiting you. You will be so glad you did.

My nine years stay in Germany has prepared me to better service in the Lord's work here at home and I am enjoying it very much. Through the grace of God, I hope to have the privilege of telling mother of my experiences and thank her for the seed she planted. Also, I would like to thank all of my brothers and sisters who have touched my life and watered the seed which directed me beyond the boundaries of home to share His blessings with others He created. My thanks to Him continue to flow from my heart.

Eugene Peden Nigeria

PEDEN, Robert Eugene	January 18, 1920
Glenna Jean Shifflett	July 18, 1920
Betty Jo	July 28, 1946
Dinah Lee	February 10, 1951

Eugene attended Freed-Hardeman College, University of Chattanooga and Centre College of Kentucky.

Glenna attended Kanawha Valley Hospital School of Nursing, Charleston, West Virginia.

Present Address: 1108 Gale Lane, Nashville 4, Tennessee

Supported by: Sixth Street Church, Port Arthur, Texas 1953-1955; Elm and Hudson Streets Church, Altus, Oklahoma 1957-1959

The Pedens are now working with the Lawrence Avenue congregation in Nashville, Tennessee. This is the congregation that started the work in Nigeria through a Bible correspondence course written by



ROBT. E. PEDEN FAMILY

Gordon H. Turner, preacher for Lawrence Avenue at that time. Two identical services are necessary each Sunday morning since the auditorium is not large enough to seat the entire attendance at one time. Plans for a new and larger auditorium has not been favored by the congregation because it was feared that the diversion of funds might hamper the missionary work.



LAWRENCE AVENUE CHURCH OF CHRIST

This building was erected in 1958 to serve as class rooms and dormitory for the men preparing to preach the gospel. The Lawrence Avenue congregation is overseeing this phase of the work among the people of the Efik tribe. There are about thirty men graduating from this school each year.

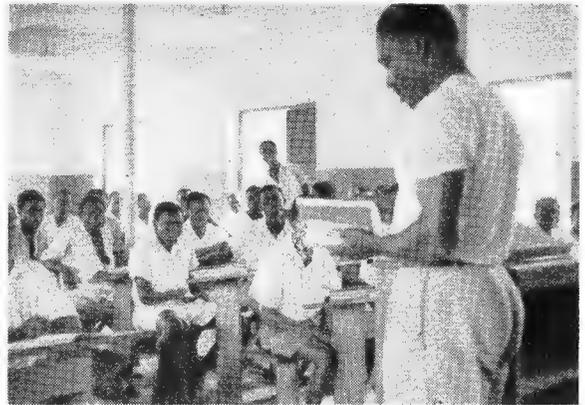


PEDEN'S RESIDENCE

The Peden's residence during second tour of work in Nigeria. This building also served as the school for the Peden's children and a place for Glenna to care for the sick. The sick would come each day to get the "white woman's medicine."



UKPOM BIBLE SCHOOL



D. M. ANAKO IN CLASS

D. M. Anako is one of the outstanding preachers in Nigeria. He has given much time to the study of the Bible and has been faithful in teaching. After completing his training in the Ukpom Bible school was retained by the school to work with the younger students and preachers in the work among the Efik tribe. He is a wonderful teacher for the preacher students and does much in teaching small children within driving distance of his home.

Over a thousand lessons are graded each month in the Bible correspondence office. This course is offered free to all in West Africa. Many congregations have been established through this good work.

There are many rewards of doing mission work. The prayer of an old lady will not soon be forgotten. After she was baptized we were returning to the church building when she put her head under the dash board of the car and began to pray, "Dear God, I am thankful that you let me live long enough to be baptized so my sins could be forgiven. Now I can die happily."

Just before returning to America a group of members of the Lord's church asked that I deliver a message to the American brethren. They said, "We are unable to repay the people of America in money for all that has been done for us, but we will repay them. We will take the gospel to some other country, thereby in a small way repay that debt." The debt has been paid. The gospel has been taken to Ghana and to French Camerouns. Some are making plans to go to many more countries with the gospel of Christ.



BIBLE CORRESPONDENCE COURSE OFFICE

H. F. Pendergrass, Jr.

Japan

PENDERGRASS, H. F., Jr.

December 11, 1922-March 16, 1961
 Edna Frances January 30, 1927
 Stephen Forrest September 26, 1947
 Edward Eugene June 29, 1949
 Donald Lee January 9, 1953
 Lawrence (Larry) Wayne October 30, 1954

Brother Pendergrass attended David Lipscomb College

Baptized by: Howard White

Sister Pendergrass attended David Lipscomb College

Baptized by: Irven Lee

Address: 1 Chome Hanakoganei 133 Kodaira Shi, Tokyo, Japan

Entered Field: 1953

Baptized Approx. 50

Sponsor: Fairview Church of Christ, Detroit, Michigan

By whom, when and where encouraged to be a missionary:

Forrest became a christian while he was in the U. S. Army. He was stationed in Japan shortly after the end of World War II and became interested in those people at that time. His desire was to go back to them with the Gospel after receiving his education.

He preached while attending college at DLC. He was full time preacher for Seventh Avenue for two years and preached some at Neely's Bend, Rockvale and Edenwold.

Birthplace of Forrest's parents:

Mr. Pendergrass, Kentucky (H. F. Pendergrass, Sr.)

Mrs. Pendergrass, Ohio (Mary Lanning Pendergrass)

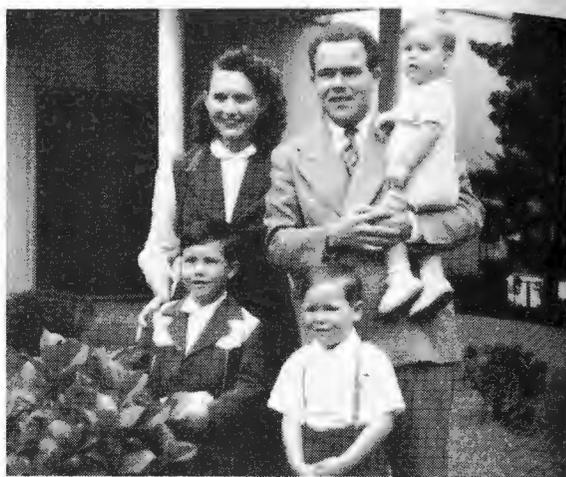
Birthplace of Edna's parents: Both Alabama (Marvin Brown, Sarah McMunn Brown)

Interesting Experiences

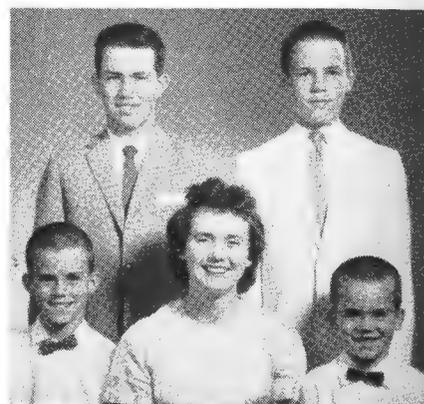
The Pendergrass family lost the main missionary of the group when Forrest died in 1961 of a brain tumor. But all four boys desire to return to Japan as missionaries some day after they grow up. Presently they are planning a two year mission trip to help prepare Bible School materials for the Japanese children, and to learn the language and customs in preparation for the time they may become missionaries in their adult years.



The building which was paid for by funds raised by American G I brethren, and which now serves as the Church Building.



PENDERGRASS FAMILY



Here we have the family as they enter the mission field in 1963, almost exactly ten years after their first arrival in Japan. Stephen 15, Edward 14, Donald 10, and Larry 8.

Present sponsor: Southside Church of Christ, Fort Wayne, Ind.



Members of the Church in Yokohama. These are more than faces to the Pendergrasses and others who have engaged in the work there. They are individuals with souls, who have only recently been taught that there is a true and living God. They are faces of people who are yet learning "God", the faces of those who are trying to teach their children a God and a religion that they do not fully understand themselves, and they are doing it under the handicap of no materials written by members of the church. They need materials with which to work and they need more missionaries to enter the field and help to strengthen those who have already been converted.

John Pennisi

Brazil

PENNISI, John Louis April 1, 1931
 Catherine Caddel February 15, 1935
 Regina Catherine September 9, 1960
 Lisa Carol March 12, 1963

Educational background: University of Florida, B.S.; Abilene Christian College; M.S.; Southwestern Baptist Theological Seminary, B. D.

Wife: North Texas State College, B.S. Also attended ACC.

Entered the field in June 1961.

Address in Brazil: Caixa Postal 30.008, São Paulo 1, Brazil.

Sponsoring church: Glen Garden church, 4601 Wichita, Fort Worth, Texas.

Baptisms: along with other missionaries—about 300.

Johnny was born in Gainesville, Florida, where he spent his early life. He graduated from the University of Florida as an accountant, and served in the Navy as a Supply Officer from 1953-1955. Catherine was born in Denton, Texas, has lived in Baton Rouge, Louisiana, and taught school in Fort Worth, Texas, for two years. They were married September 29, 1959, in Denton. Johnny has served the church in Mercury, Texas; Bolivar, Texas; Clyde, Ohio; Lakeside in Fort Worth and Glen Garden in Fort Worth.

In Brazil Johnny serves on the steering committee of the English-speaking church formed by the missionaries. He is also chairman of the committee which acts as a liaison between the English-speaking church and the Portuguese-speaking congregation which was formed through group evangelism. He also makes mission trips to aid outlying churches.



THE JOHN LOUIS PENNISI FAMILY



Pennisi, with 12 others, works with the church meeting on Avenida Morumbi, 330 in the Brooklyn Paulista District of Sao Paulo.



The Pennisi live at Rua Liberdade, 290 in the Santa Amaro District of Sao Paulo.



Pennisi serves as Chairman of the liaison committee between the Portuguese-speaking church and the English-speaking one in Sao Paulo.

Bert Perry

Philippines

PERRY, Bert Morris	November 21, 1922
Margie Mae	August 7, 1921
Judy Carol	November 27, 1947
Mary Jane	May 26, 1950
Richard Morris	July 1, 1951
Donna Gay	August 6, 1954
Linda Sue	November 15, 1956

Colleges attended by Brother Perry:

Penn. State, University of Kentucky
David Lipscomb College
Abilene Christian College
Harding Graduate School

Present address: 510 W. Pleasant, Covington, Tennessee

Mission Field: Zamboanga City, Philippines

Entered Field: 1956; returned home 1959.

Plan to go back to Mission Field.

Sponsor: church of Christ, Wilson, Oklahoma.

I was influenced to preach by Brother C. E. McGaughey while in Washington, D.C., during World War II.

I determined to do foreign mission work after seeing the great need while spending two years in India-Burma, in the Air Force, 1944-45.

Bert Morris Perry: Born Jackson, Michigan.

Father—Joseph Bert Perry, born Nashville, Tennessee.

Mother—Jennie Morris Perry, born Rice, Texas.

(Wife) Margie Mae Perry: Born Wilson, Oklahoma.

Father—Henry Jackson Horn, born Bessemer, Alabama.

Mother—Dera Annie Thompson, born Loco, Oklahoma.

My original plan, while growing up in Birmingham, Alabama, was to be an Engineer of some type. My first college training was to this end. In 1940 our family moved to Washington, D.C. It was in Brother C. E. McGaughey's young people's class that I was influenced to preach. In 1943 I entered the Army; in 1944 I was sent to India-Burma. While there, I determined that I would return to some foreign field to do mission work.

Our work primarily consisted of teaching daily Bible classes and Bible related subjects in Zamboanga Bible college conducted in the church building in Zamboanga City. Besides a missionary home and the church building there are two dormitory buildings on the church property.

While in the Philippines, I had a very encouraging experience that taught me that the more we adapted our missionary methods to those of the Apostle Paul, the more successful we would be.

Brother Donald Bone and I made a special trip to Caburan in Davao Province to visit with Brother David Lachica and other brethren in his area. Brother Lachica and his wife were students at Baguio College when Brother Bone was teaching in Baguio. Brother Lachica had been baptized by Brother Ralph Brashears, and his wife by Brother



Bert M. Perry and Family, Zamboanga City, Philippines, 1959

Bone. He studied Bible under Brother Bone in Philippine Bible College but did not consider himself a ministerial student. When the time came for him and his wife to return home, he asked Brother Bone for instructions in what to do concerning worship services, as there were no Christians in his home town. Brother Bone gave him a handful of tracts and a Bible and told him to start worship services in his home, invite the people and convert as many as possible to Christ, then to build a church building when they were able. Brother Lachica went home, baptized 300 people, established two congregations, and built two church buildings in about one and one-half years. He and his converts did all this without asking for any outside help. Then, Brother Bone and I received a letter from him, asking that we come visit with them, in order to help strengthen the brethren.

Brother Bone and I travelled for four hours by truck and six hours in an outboard motor, dug-out



Missionary home Zamboanga City, Philippines

canoe (with outriggers) to reach Caburan, located about 100 miles south of Davao City on the east coast of Mindanao. The next day we travelled farther down the coast to visit the second congregation established by Brother Lachica. It was stormy and raining that day. We had no trouble going down, but returning to Caburan we ran into rough waters. The dug-out canoe was swamped. Immediately, the motor was shut down and the Filipinos with us jumped over the side to balance the canoe and bail it out. Brother Bone and I quickly grabbed a paddle each and began to paddle toward calmer waters nearer shore. I thought for a moment we were going to be able to say with the Apostle Paul that we had been in the "deep", but the quick actions of everyone brought us safely through.



Vitali, Zamboanga del Sur Small church building in the Philippines. Bert M. Perry in front of building.

Donald Perry *India*

Perry, Donald Ernest	September 2, 1926
Miriam	March 9, 1920
Grace	July 3, 1953
Barbara	November 6, 1954
Joan	February 10, 1956
Shirley	July 29, 1957
Sally	February 10, 1959
Robert Stewart	September 19, 1960
Roger Cameron	June 19, 1962

Education: Donald E. Perry; David Lipscomb College, B.A. '48
University of Toronto, M.A. '52
University of Toronto, B.Ed. '57

Baptized by: C. G. McPhee.

Miriam Perry, University of Toronto, School of Nursing, B.Sc., R.N.

Baptized by: A. Cameron

Address: Mawlia, Phudmawri, Shillong, Assam, India
Address in Canada: Box 399, Beamsville, Ontario, Canada.

Entered field: August 1963

Supported financially by Church of Christ, Beamsville, Ontario, Canada.

Couragement to Mission Work:

Difficult to trace. Influences of home and church in early years. Influence in mission study class at



THE PERRYS

David Lipscomb College. Otherwise Bible study and interest in doing more in Lord's work. Specifically to India through personal invitation to come and help in India given by J. C. Bailey.

Parents: Ernest A. Perry (wife Grace). R.R. No. 1, Vineland, Ontario, Canada.

Wife's parents: Mr. A. Cameron, R.R. No. 1, Beamsville, Ontario.

Birth place: above.

Birth place of wife: Toronto, Canada.

Little to report having just entered the field. If language preparation is possible before entering the field this should be made.

Don Petty *Pakistan*

PETTY, Don E.	July 29, 1937
Sylvia	June 4, 1939
Don E. Jr.	April 30, 1957
Diana	May 31, 1960
Beth	December 17, 1961

Brother Petty attended East Texas State College in Commerce, Texas, and worked as a grocery clerk during college days. He was baptized by Brother Wayne Lowe. Sister Petty attended Alvin Junior College, Alvin, Texas, while raising her family.

She was baptized also by Wayne Lowe when she was 12 years old.

Entered field: June, 1965

Address: Box 570, Lahore, Pakistan

Sponsor: church of Christ, Pinellas Park, Florida

Baptized: 1

Brother Petty was born, and baptized at 14, in Fort Worth, Texas. E. F. and Ruth Petty of Fort Worth are his parents. Sister Petty was born in Sulphur Springs, Texas, and baptized in Fort Worth. Her parents are Billy and Alice Flippin of Nelta, Texas.

Both Brother and Sister Petty are experienced classroom teachers and have been instrumental in leading souls to Christ through cottage class studies. Although Brother Petty preached on irregular occasions, he was not a full-time preacher. He was employed by the Dow Chemical Company, Freeport, Texas, in the Solvents Development Department as a chemist. This position he held five years from the time of his graduation until they entered the mission field.

Coming from a very mission-minded congregation, it was only natural that the Petty's would generate an unquenchable desire to 'go teach'. They were the sixth family of nine from Lake Jackson, Texas, committing themselves to work in a mission field. Probably a pronounced effect on their decision to go was the influence of the minister Stanley Shipp (now a missionary in Lausanne, Switzerland) and those others who preceded them from Lake Jackson.

Brother Petty believes the only way to evangelize any country is through the citizens of that country. And for that reason he has dedicated himself to the task of teaching Pakistani men to teach the gospel. In the summer of 1965 it is planned to make available to any Pakistani Christian a daily study of the Bible, with the definite aim of teaching them to reach their fellow countrymen. There is one paramount need—elders to hear our plea and send determined men and ladies, who will prepare themselves to teach the Bible, to learn the Urdu language, and to live in a different culture. May God bless you.

Evert Pickartz *Chile*

PICKARTZ, Evert July 15, 1926

Birthplace: Ozark, Arkansas

Parents: Ferdinand and Eunice Pickartz

Baptized: Richmond, California, 1943

Began preaching: Coal Hill, Arkansas, March 12, 1944

Education:

B.A., Arkansas State Teachers College

M.A., University of Arkansas

Graduate study, State University of Iowa

Entered Chile: March 8, 1958

Sponsor: The Church of Christ in Ulysses, Kansas, aided by many churches and individuals

Address: Embajada de EE. UU., Santiago de Chile

Brother Pickartz became interested in mission work in South America while preaching for the church in Ulysses. At that time there were no mis-



Evert Pickartz, Santiago de Chile



Camp for Christians at El Tabo, Chile. Founded by Evert Pickartz in 1960.

sionaries in South America from churches of Christ. The church in Ulysses agreed to take the work in Santiago de Chile after a study of 5 principal cities on the continent. Since its beginning the work in Santiago has been under the oversight of the Ulysses elders: Kenneth Lofland, Ralph Tuttle, and W. H. Curtis, treasurer for the Santiago Fund. The address is Box 743, Ulysses, Kansas.

When Brother Pickartz arrived in Chile he was the only missionary from churches of Christ in South America. In 1958 2 series of meetings were conducted: a monthly magazine in Spanish, "La Cronica Cristiana de Amemica del Sur," was founded (the first publication among the churches of Christ

on the continent); a weekly radio program began on C. B. 97 Radio Prat; and the year ended with 12 members in the congregation. In 1959 Atilio Pinto became the first Chilean preacher of the gospel. Since that time Brother Pickartz has done an outstanding work in training young men in Santiago as missionaries. In 1960 he founded the Christian Camp of the Pacific which has grown constantly since its beginning. In the same year, missionaries were sent out from Santiago to establish the church in Montevideo, Uruguay. In 1961 missionaries were sent to Caracas, Venezuela, and Lima, Peru, to preach the gospel in those nations. In 1964 a group of young men came to Santiago to study with Brother Pickartz and participate in the South American Evangelization Program designed to establish the church in every South American country by 1965.



Members of church in Santiago. Largest congregation on South American continent.

Henry E. Pierce *Zambia*

PIERCE, Henry Edward
Florence Ethel

April 9, 1911
April 28, 1914

Address: Box 1016, Lusaka, Northern Rhodesia,
Africa

Entered Field: 1950

School Attended: Harding College

Sponsor: So. Miami Church of Christ, Miami,
Florida



The Henry Edward Pierce, Jr. Family
Box 1016 Lusaka, Zambia, Africa.



Henry and Ethel Pierce camping at Kariba Dam, April, 1963



The first 1/3 of Mapepi Bible School consisting of 1 classroom,
1 office, and 1 store room.



Kariba Dam showing part of the Lake above the Wall and
three of its six flood gates open. April, 1963.



Chilanga Church of Christ, built 1956, by H. E. Pierce and
African preachers. \$3,000 in cost.

Jerry Porter

PORTER, Jerry	January 25, 1932
Peggy	April 17, 1934
Shannon	January 7, 1958
Susan	February 10, 1959
Jeffry	December 19, 1960
Heather	May 12, 1963

Jerry Porter attended Freed Hardeman, David Lipscomb and Harding College

Baptized by: Lloyd Lawhorn

Peggy Porter attended Harding College

Address: 6, Taynish Drive, Glasgow, S. 4. Scotland
Entered Field: 1959

Baptisms: There have been 58 baptisms in the church in Glasgow since 1959.

Sponsor: Free Street Church of Christ, Walnut Ridge, Ark.

Perhaps the most interesting experience was being a part of the Glasgow campaign in 1962. Fred Walker was the preacher and about 40 workers came over

to help for three weeks. Twenty-five were baptized as a result of the campaign.

The church has grown from a membership of six in 1959 to a total of sixty today. Ground has already been purchased for a building and plans are complete to start building later this year. The cost of the building will be approximately \$30,000.

The church here has a unique opportunity in that it has a very large Sunday school, most of whom come from non-Christian homes. Our Sunday morning classes average between 125 and 145 in attendance.

Parents:

Mr. Lacy Porter, Benton, Illinois.

Jerry Porter was born in Grovespring, Missouri
Mr. and Mrs. A. D. Futrell, Box 431, Walnut Ridge, Ark. (This is our permanent stateside address).

Peggy was born in Paragould, Arkansas

Elmer Prout *Japan*

PROUT, Richard Elmer	November 16, 1925
Geneva Marie	September 8, 1925
Richard Henry	February 2, 1949
Stephen Charles	February 2, 1950
Douglas Gene	May 17, 1952
Philip Elmer	December 27, 1953
Rodney Mac	September 11, 1956
Kellie Marie	November 18, 1962

Address: Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken, Japan

Entered Field: 1958

Sponsor: Church of Christ, 3520 Emerald Street, Torrance, California

Prout attended Pacific Christian Academy, Graton, California and took college work at Pepperdine College in Los Angeles, California.

Encouraged to enter mission work by the J. A. Brittell family.



RICHARD E. PROUT FAMILY

Daniel Reed *Italy*

REED, Daniel H.	July 23, 1940
Suzanne H.	December 11, 1940

Deborah Lynn	July 27, 1961
Sherry Denise	November 23, 1963

Both Brother and Sister Reed attended Abilene Christian College. He worked while he was in school and preached by appointment. He was baptized by Brother Drischel. She was baptized by Brother John Young.

Entered field: April, 1965

Address: c/o Chiesa di Cristo, Via S. Francesco, 16, Trieste, Italy

Sponsor: Fishingier & Kenny Roads church of Christ, Columbus, Ohio

Brother Reed was born near Terre Haute, Indiana, to Brother and Sister David T. Reed. His father is an elder at Prairie Creek, Indiana. His interest in mission work was sparked by Brother David Lavender. Sister Reed was born in Tyler, Texas, to Brother and Sister Royce J. Hailey. They moved to Beaumont and later to Dallas. Her father is a deacon at Garland Road. The Reeds met at Abilene.

After 1962 Brother Reed worked at Columbus, Ohio, as a draftsman and preached on weekends. In 1964 the church in Coshocton, Ohio, asked him to preach for them full time until he left for Italy.



THE DANIEL H. REED FAMILY

Until early in 1966, Brother Reed will work in Vicenza, Italy, with Brother Howard Bybee. He will then move to Trieste to assist this established congregation grow spiritually and numerically toward complete independence. The building was purchased by David Lavender in 1954 under the direction of a congregation in Ponca City, Oklahoma.

Jerry Reynolds Ghana

REYNOLDS, Jerry O.	March 23, 1932
Jean B.	March 14, 1935
Deborah	January 26, 1956
Jerry Allen	November 18, 1958
Kathryn	October 4, 1960
Sarah	October 29, 1963

Brother and Sister Reynolds both attended David Lipscomb College.

Brother Reynolds was baptized in Athens, Alabama, by Brother A. J. Rollins, 1944.

Sister Reynolds was baptized by Brother Willard Collins in Wilmington, Del., 1945.

Entered West Africa in 1961.

Baptized: 350

Sponsor: Elsmere church of Christ, Wilmington, Del.

Parents: Jerry: Mr. and Mrs. H. A. Reynolds, Rt. 6, Athens, Ala. Jean: Mr. and Mrs. Allen Bixler, 3207 Addison Dr., Wilmington, Del.



On the left—the Reynolds, Jerry, Jean, and their children: Allen, Debby, Kathy. On the right—Jane and Dewayne Davenport. Picture made in September 1963 as we arrived in Port Harcourt, Nigeria.

We were encouraged to do mission work primarily by Wendell Broom, a missionary to Nigeria.

In September 1961 the Jerry Reynolds family and Dewayne and Jane Davenport entered West Africa to begin a mission effort in Ghana. We spent one month in Nigeria visiting the churches there to learn what we could that might help us, as we entered Ghana. On October 10, 1961, we crossed the Togoland border into Ghana. We moved to the city of Kumasi and started to teach and to preach.

During the next months we preached in many villages and towns, enrolling hundreds in correspondence Bible school lessons. After a few months several small churches had been organized and the need for native leadership became more and more pressing. To help meet this need, we started a



Two native office workers holding Bible correspondence lessons which are ready to mail.

Ira Rice

Singapore

RICE, Ira Young, Jr.	August 3, 1917
Vada Lavon	January 6, 1927
Ramona Kay	May 4, 1948
Lynette Juana	October 12, 1949
Renee Elizabeth	February 1, 1952
Ira Young III	March 4, 1953
Rochelle Eula	June 30, 1958

Brother Rice attended the University of Oklahoma. He worked, first as District Secretary for Boy Scouts of America, later as a newspaper reporter, while going to school. He was baptized by A. R. Holton. Sister Rice attended Freed-Hardeman College and David Lipscomb College. She worked as a secretary while schooling. She was baptized by John W. Wilson.

Entered field: 1955, Singapore and Malaya
 Address: 1508 Grandview Drive, Nashville, Tennessee
 Sponsor: Hampton Place Church of Christ, Dallas, Texas
 Baptized: In cooperation with fellow-workers, about 450.

Brother and Sister Rice were born at Franklin, Texas, and at Bearden, Oklahoma, respectively. He is the son of Mr. and Mrs. Ira Y. Rice, Sr., of Norman, Oklahoma; she the daughter of Mr. and Mrs. Sherman Parker, of Cromwell, Oklahoma. Before going abroad, Rice preached at Noble and Pauls Valley, Oklahoma; Edcouch and Mercedes, Texas; Paso Robles, San Rafael, Richmond and Downtown San Francisco, California; and at Central Seattle, Washington. He also worked, during his early preaching years, as a newspaperman.



Rice children, when we went overseas in 1955.

Earliest influences toward his becoming a missionary, aside from his parents, were exerted by Sister W. A. Cook and Brother Y. E. Jones, his childhood Bible-class teachers at Norman, Oklahoma, at ages 6 to 8. The first actual example of a missionary he remembers was George S. Benson, who spoke on the China work at Norman, when Ira was 12, inviting him to return with him to China. Kang Moon Suck, of Korea, five years later persuaded him toward Korea. And in 1943, Otis Gatewood sought to enlist him in the post-war effort for Germany.

However, it was not until August, 1953, that Rice finally committed himself publicly to go as a missionary—to Singapore and the Far East. With Hampton Place, Dallas, as his sponsor, he and his family landed at Singapore March 9, 1955, being the first career missionaries sent by churches of Christ for



THE IRA RICE FAMILY

work in the Southeast Asian mainland area in the history of the Restoration Movement.

During the 4½ year period the Rices were there their first time out, they baptized some 184 people—mostly Chinese, but some Indians and Malays as well—establishing the church at Singapore, and at Kluang and Muar, Malaya. The second time (1960-64), they further planted the church at Kuala Lumpur, Malaya's capital city.

Rice has networked the brotherhood in the U.S. border-to-border and coast-to-coast on behalf of world missions, influencing at least 16 families to go as missionaries, congregations to send them, and introduced the idea of "world missions workshops" to the brotherhood-at-large. He has written one book on missions—"We CAN Evangelize the World." He has preached in 42 states of the U.S. and visited 42 foreign countries.

Resulting from Rice's efforts, the church at 131 Moulmein Road, Singapore, now has a beautiful



Grand opening at new building in Singapore. August 2, 1958

and commodious building, with an auditorium seating approximately 300 and rooms for ten classes. This property was purchased in 1958, renovations being completed in 1961, with a total overall cost of some \$40,000.

A small printing department was added in 1963, whereby gospel literature in various languages might be produced both for Singapore and Malaysia and for other countries in Southeast and Southern Asia.

Since the Rices' second home-return (after a total of eight full years overseas), Vada and the children have been attending Lipscomb (grade school through college) in Nashville, Tenn., while Ira raises funds to purchase the land for a Bible-training college now being established in Singapore.

Upon completion of further preparation themselves (including at least a year studying Mandarin Chinese at Yale University), this missionary family plans to return to Singapore and the Far East for further extended effort for Christ at the end of 1967.



By now (1965), more than 450 have been baptized in Singapore and Malaya by Rice and fellow workers.

William Richardson Korea

RICHARDSON, William A., Jr.	March 20, 1932
Peggy B.	April 13, 1934
Allen	October 29, 1954
Joy	October 14, 1955
Rene	January 13, 1957
Carlton	June 5, 1959
Brett	December 15, 1960
Stanley	September 1, 1963

Brother Richardson attended Tennessee Polytechnic Institute and Harding College School of Bible and Religion

Baptized by: Virgil Bradford

Sister Richardson attended Tennessee Polytechnic Institute

Baptized by: Carl Gossett

Address: (for letter mail) Kimpo Station, APO 301, San Francisco, Calif.
(Residence) San 61, Tung Chon Dong, Young Dong Po Ku, Seoul, Korea

Entered field: 1958

Sponsor: Seoul Area Command Church, Seoul, Korea



The Richardson Family Seoul Korea, 1963

I was encouraged to enter this work by Brother L. Haskell Chesshir.

Wm. A. Richardson, Jr. was born in Maury County Tennessee to William Allen and Alvy Grace (Holt) Richardson.

Peggy B. Richardson was born in Dekalb County Tennessee to Don Carlos and Ollie (Carr) Ashburn.

One of the most decisive factors which prompted my desire to continue in Korea was the experience of teaching Bible Classes to children in a village near where I was stationed in the Army. After a

few weeks among the villagers I would be greeted on the edge of the village and escorted to the class by children who were singing "Jesus Loves Me." Never before had I witnessed so warm and enthusiastic response to the teaching of the Bible.

Through the past few years it has been my privilege to witness both the response to the sowing of the seed and the miraculous spiritual growth of those who received the word. The experience has deepened my faith in God and in His saving grace. I do not believe a person can enter a field such as this without receiving a great vision. God is calling on His church to serve in Korea.

Kenneth Rideout

Thailand

RIDEOUT, Norman Kenneth	August 22, 1930
Ruth Ann	October 20, 1931
Brenda Lee	April 29, 1953
Norman Russal	October 2, 1954
David Sidney	November 29, 1956
Daniel Newton	November 29, 1956

Brother Rideout attended Freed-Hardeman College (1948) Florida Christian College (1950), Abilene Christian College (1953), Harding Graduate School (1962).

Baptized by L. C. Utley

Sister Rideout attended Harding College (1949) Florida Christian College (1950).

Baptized by Robert L. Colley Sr.

Address: P.O. Box 881, Bangkok, Thailand

Entered field: 1958 (June)

Baptized: 200

Sponsor: Mayfair Church of Christ, Huntsville, Alabama

My father and mother were always great personal workers. Homer Hailey influenced me as a college student. As a small boy a visiting missionary from Africa impressed me by saying: "A man has more right to hear the gospel once than anybody does to hear it twice."

I worked one and two jobs in the summers to help my parents pay college expenses.



The church and building at San Sai, near Chiangmai, northern Thailand. Ken is at front, right.



The Rideout Family. Taken in Chiangmai, Northern Thailand where we worked for the last 1½ years of our four-year stay. Left to right: Ruth, Kenneth, David (7), Norman (9), Brenda (10), and Daniel (7).

Birth place: Detroit, Michigan. Parents: Albert S. Rideout, Mable Rideout. Ruth: Birth Place: Wynne, Arkansas, Parents: Russelle M. Bailey and Verence Bailey.

While planning to purchase property on which to build a meeting house, a Thai family who had been attending services regularly in the crowded room of the Henderson's home, expressed a desire to help financially. The elder son of the family repeatedly said, "We want to help a little bit." One day he handed Parker Henderson a certified check for \$5000 U.S. dollars. The Henderson's rushed to our house and with joy and amazement we kneeled with our families around our bed and thanked God for His goodness. A few months later we were making plans for a future building. The same family said they wanted to help a "little bit." By that time we didn't know what a "little bit" was. One day the same elder son came and gave Parker a bag of money. He said, "We want to give it to Christ." The bag was full of 100 Baht notes. Each note was worth \$5.00 U.S. dollars. How many were there? One thousand! From on the mission field came \$10,000 for the spreading of the gospel!

In Northern Thailand we found a great deal of opposition to our coming. The work in Bangkok had been very successful; we had converted several very prominent women and Parker had converted several denominational Thai preachers. We could understand why the denominations resented our going to northern Thailand. They sent a circular letter throughout all of the northern region identifying us as the devils disciples. They refused to let us enter our children into their schools. Within three weeks we baptized our first two converts. One, a man, though very poor, had a great influence with the people in many villages. When he came up out of the mountain stream in which he was baptized he said, "We must hurry before all the open doors are closed by prejudice." We rushed from village to village from early morning hours till late at night. Within fifteen months 200 denominational and Buddhist people were baptized. Ten congregations, two with meeting houses were established.

Mrs. Wallappa was a very strong Buddhist woman. She owns the largest artificial flower shop in Bangkok. She became interested in Christianity first through the Wayne Longs who baptized her daughter. I studied the Bible with Mrs. Wallappa every Saturday for four hours for more than a year. Often she would cry as the spirit of Christ worked upon her heart. For many weeks she would memo-



Our Thai-style home in Chiangmai, Thailand

rise an entire chapter in the New Testament. She did this not in Chinese, or Thai but in English. She, like Jonah, tried to flee from God and she went to Kuala Lumpur, Malaya. There she wrote back a letter explaining why she fled: It required too much to become a Christian and she could not bear to hear the story of Christ anymore. Furthermore, she would not be back to church. When she returned I went to her and reconfirmed our love for her and God's. We wept. In a few days she was baptized rejoicing.

A DREAM COME TRUE

BY ANDY T. RITCHIE, JR.

In the late evening of November 20, 1963, when our big plane landed at Idlewild airport, a great dream had come true. My wife and I had been to the British Isles, Scandinavia, most of free Europe, the Holy Lands, Egypt, and West Africa. We had been in more than twenty countries and had had close contact with more than sixty missionary families. We had seen many things of tourist interest, but, what is more important, we had been in touch with some of the greatest of our brethren. We had also seen the fields in which they work and we had worked with them for a brief moment. I had led the singing in the two "campaigns" in England and had preached in short meetings in England, Holland, Finland, and Lebanon. I had led in special hymn singing sessions in Scotland, England, and Nigeria and had participated in lectureships in Germany and Nigeria. It had been my privilege to preach one or more times or to make a short talk in Belgium, Germany, France, Austria, Italy, Israel, Jordan, Nigeria, Norway, Denmark, and Ghana. Some people had been influenced to become Christians by my preaching and talking to them and we hope that others had been comforted, challenged, and encouraged.

Memories! They come flooding in at the slightest provocation. These are memories of devotional meetings in homes in London, in Austria, in Africa, and with French workers in the Christian camp in Southern France. These are memories of stalwart Christians in Oslo, Norway and refreshing young Christians in Italy. Yes, there are memories, too, of preaching and listening to preaching on the streets and in the "Bush" in Nigeria and of the warmest

kind of welcome in Ghana. We also recall the making of new friends among the missionaries.

For your instruction and encouragement here are some observations and here are our answers to some questions.

Impressions of the Missionaries and Their Work

"How ready is the man to go,
Whom God hath never sent!
How timorous, diffident, and slow,
God's chosen instrument!"

The call to live and work for Christ away from one's own native land is not always answered by those who should go. No doubt, too, by most ways of judging, some go abroad who should not do so. In my most seasoned and sincere judgment, however, all but a "handful" of those whom we saw were happy, well-adjusted, and effective in their work. They were faced with sundry problems: sickness, housing difficulties for family and for congregation, problematical relationships to the government under which they had to work, adjustment to the people and their culture, the learning of languages, indifference and resistance, and a normal desire for homeland and all its blessings. These are some of the challenges and trials to be expected by all who accept the responsibilities of service away from home. For the most part these obstacles were being dealt with intelligently, prayerfully, and devotedly.

We saw none of the missionaries who were really suffering because of ill housing or a lack of food. It

was satisfying to see that the majority of the families had good housing and even most of our own kind of conveniences.

With regard to methods of work, we saw all the following techniques being used with varying emphasis from place to place.

- (1) Campaigns (evangelistic meetings with personal workers and publicity)
- (2) Regular pulpit preaching
- (3) Use of radio
- (4) Strong personal work emphasis by the missionary.
- (5) Displays in windows of church buildings and other public places.
- (6) Emphasis on work with young people.
- (7) Bible correspondence courses.
- (8) Training of native workers through (a) planned individual instruction (b) special training programs (c) established schools with as much as three years in the curriculum.
- (9) Bible classes in addition to the conventional Sunday ones.
- (10) Christian Camp work.
- (11) Lectureships.
- (12) Tent meetings with pooling of area preachers and good advertising.
- (13) Lectures from scriptures and Holy Land pictures for those who would not attend a "religious" service.
- (14) Street and market place preaching.
- (15) Distribution of printed matter.
- (16) Well prepared and attractive charts with instruction for native preachers in their use.
- (17) Regular correspondence with workers in areas where only native teachers are permitted.
- (18) Medical and other material help given.
- (19) Work with Americans where there are concentrations of them.

Some Questions and Answers

"Of All You Visited, What is Your Favorite Place?"

When this is asked, my answer has to be somewhat drawn out and indefinite. I speak of the beauty of the countryside and of the friendliness of the people in the British Isles; of the spectacular scenery of Switzerland, Norway, and the Austrian Alps; of interesting old Vienna with all its romance and its fine congregation of New Testament Christians; of the unbelievable results of the church's work in Nigeria; of the interest and sacredness of the Holy Lands. Favorite place? By what standard do you judge? Even when each country is considered from a number of approaches the decision is most difficult.

FLOWERS FOR BROTHER RITCHIE

From Bob Hare—for many years in Germany and Austria

"Where Would You Advise Me to go to do Mission Work?"

I would have to ask you several questions. How old are you? Are you man or woman? Are you married? What languages, other than English, do you speak? How long can you stay? Are you a well adjusted person, generally speaking? How much do "modern conveniences" mean to you? How many are in your group or are you alone? How about your physical fitness? Can you work hard and wait for results? Must you support yourself?

Europe would afford living conditions more like ours but you would have to learn a language, maybe a hard one, except in the British Isles. Traditional religions and indifference make the work very hard and slow in these areas. Yet, they are needy and present great challenges.

Finland has only four families of workers from the states and yet progress is being made in both Helsinki and Tampere. Are you willing to tackle a tough language? Maybe you should go to Finland.

It would be most difficult to get into Israel or Egypt, at the moment. But, maybe you would like to go to Jordan or Lebanon. They need you, if you are right for them. Again, the language is hard.

Maybe you should go to Nigeria. In many ways this is the easiest work we saw. In other ways it is hard. You take the "hardness" out in your actual work and not so much in wondering and scheming and in overcoming personal discouragement. Your English will get you by, language-wise.

"What Can We Do to Help the Missionaries?"

Write to those whom you know and to others too. In most cases just write. Let the addressees know that you will not expect a reply unless there is some special reason why you should. Some letters reached workers while we were in their home, letters which told of prayers in behalf of these workers. This was a great encouragement. Send little gifts when this is practical. In some cases customs charges and other situations make this next to impossible. It certainly helps to be remembered, however.

Go to see the missionaries if and when you can. Some tourists impose on these overseas workers and in some fields there is almost a constant stream of visitors. This can become a burden on the families. Be careful not to take their hospitality for granted. Do things for them rather than placing burdens upon them. I believe it very vital to be with the missionaries when good manners, Christian consideration, and restraints are exercised.

Leaders of congregations should visit the fields when it is possible. This can serve many useful purposes. At times there is a dire need for guidance. Even well organized workers can always use encouragement. And, finally, the people back home need to be in the closest possible contact with the over-seas work, with its needs and its opportunities.

In everyone's life there are people who inspire us more than others and my life has been no exception.

Brother Andy T. Ritchie has probably instilled into my life the love for lost souls more than any other person.

While attending Harding College from 1946-1950 and also while working with him in campaigns in the northeastern section of the United States and in Canada, he taught me to have love and concern for lost souls.

It would be very difficult to find the right words to express my gratitude and appreciation for what brother Ritchie has meant to my life. He certainly played an important role in my going into foreign mission fields also.

Brother Ritchie has not only inspired and encouraged me but I also know of countless others whom this great man of God has encouraged and taught to be preachers, missionaries and workers in the vineyard of our Lord.

From Eddie Dunn—Helsinki, Finland

When the great missionary and apostle, Paul, said, "our sufficiency is of God", he was voicing a conviction born on the mission fields of Europe and Asia. Because this conviction is a living experience for every missionary, and because the source of real power for every Christian is God Himself, I am unable to adequately express in words my gratitude and tribute to the man who more than any other person has shown me the path to power in communion with God. Andy Ritchie, Jr. is that man. For Brother Ritchie worship is a vital and intimate spiritual experience which leaves the worshipper crying out in response to God's call, "Here am I, send me." In his heart there has always burned a desire to share this experience with others. It is therefore no wonder that the Monday night "personal evangelism" meetings at Harding College, once directed and inspired by Brother Ritchie, became a point of power from which scores of young people, answering the call of God heard there, have been "sent" to mission fields throughout the world. I shall ever thank God and Brother Ritchie, one of my most precious friends, for the blessing of being one of these.

From Winfred O. Wright—Toulouse, France

I feel incapable of expressing the deep appreciation which I feel for Brother Ritchie. On entering Harding College, I already aspired to preaching the gospel in a foreign land, but Brother Ritchie, probably more than any other, contributed to the growth and fulfillment of this desire. His interest in the souls of all men and his love for Christ constantly rekindled the flame that burned in my heart for the lost.



ANDY T. RITCHIE

During the years that I have been in Belgium and France, Brother Ritchie has continued to be a source of inspiration. Despite his busy schedule and failing health, he has found the time and strength to write me occasional letters of encouragement. No other former teacher, and but few preachers and elders have done this.

From Richard Kruse—Formerly in Tampere, Finland

The first thing that struck me about Brother Ritchie was the depth of his devotion and dedication to God. In the Personal Evangelization Program we really met Brother Ritchie in the depth of his feelings and one of his greatest influences came from this channel. The feeling that almost everyone had after this weekly spiritual feast could be summarized by the oft repeated song: "Lead me to some soul today. Oh, teach me, Lord, just what to say . . . Melt my heart and fill my life. Give me one soul today."

In classes and in conversation we became keenly aware of his love for all men and his desire to see them saved. To be around him was to be motivated into greater spirituality and greater concern for lost souls. His leading campaigns for Christ served as an example and an encouragement for us. Knowing one who was led to Christ through one of these campaigns and knowing of his great love and respect for Brother Ritchie caused us to appreciate Brother Ritchie even more.

From Rob Pitts—Formerly in Austria

As a member of Andy's small chorus, large chorus and men's glee club as well as a student in several of his Bible classes, I sat at the feet of one of the few spiritually great men I have known. He has been to Juanita and me a living fulfillment of one of his own

favorite quotations: "Come, let us *live* the poetry that we sing." Andy did more than just theorize and talk about the abounding love of a gracious and merciful Heavenly Father for His fallen creation: he "first gave himself" to be an instrument of that love. And through his example we have learned that "Love so amazing, so divine, demands my soul, my life, my all."

. . . It is clear to us that not until "this passing world is done" shall we "fully know"—"Not till then, how much we owe." But it is occasions such as this when we pray with the same song, "E'en on earth, Lord, make me know something of how much I owe," so that we may be able to give our humble flowers of gratitude and praise now.

From H. Glenn Boyd—Karlsruhe, Germany

While at Harding we attended the Personal Ev. classes regularly and feel that Andy added the inspiration to these classes to make them stand out in our memories. Andy's constant interest and enthusiasm for mission work had much to do with our decision to devote our lives to this type of service. We spent our first five years after leaving Harding getting experience and trying to mature in a small town in Ohio. I preached and Shirley taught school there. All of this time we were "looking overseas", trying to fulfill the desire which Andy had planted in our souls. Our years in Ohio were of a missionary nature, since we went with the purpose of helping get a college started in that area. The part we played was perhaps insignificant, but the college did get started. (Ohio Valley College)

I, personally, was influenced even more by going on a campaign to New England and to New York with Andy in the summer of 1950. His love for souls and his untiring efforts to find them and lead them to Christ was a constant inspiration to me. These are some of the things which Andy did to inspire us to enter a foreign mission field, to say nothing of his Bible classes which we attended, and our chorus work under his direction.

I am sure that Andy did more than any other single person to inspire both of us to do mission work. When we Hardingites get together on the rare occasions here in Europe, we often talk of Andy and the P.E. classes which meant so much to all of us.

From Bill Curry—Enugu, Nigeria

When Andy Ritchie visited the Bible Training College near Aba, Nigeria in 1963, he found that the three missionaries working there were all former students of his. This dramatizes the part he has played in influencing young Christians to do such work. He

and Sister Ritchie were a blessing to us in Nigeria. Students and faculty alike were enriched by his lessons on "Worship" and found his instruction in congregational singing both practical and uplifting. He did not, however, confine himself to the comfort and company of his circle of missionary friends, but labored tirelessly to preach the gospel in many villages and congregations.

Malcolm E. Parsley, Korea

"As you may know I had decided to go to Korea prior to my college work but I felt Brother Ritchie gave me the spiritual strength that I needed to take the mechanics of the words that I had learned from others to those people the Lord had touched my heart with. He tried time after time to get me to go with him on his summer campaigns, but my goal was to finish as soon as possible and so summer school was a necessity. His personal evangelism classes set an example that I have attempted to encourage at Korea Christian College.

Brother Ritchie put us in contact with Sister Matilda Pohle in Australia. We not only had the privilege of corresponding with her these past years but have also had the privilege of doing mission work in that area through the answering of many questions that she has had concerning religion. It's been our privilege to work with her in what little way we have in helping her to convert those around her and establishing a congregation there in Queensland.

Harding has been known for sometime as a missionary minded school and I think Brother Ritchie has been one of the strongest hearts there that have helped pump this missionary blood to the hearts of many that have attended and later gone.

Brother Morehead is very thoughtful in trying to pay this well earned honor to Brother Ritchie. However I regret, that the inspiration the Lord caused through him and the results that it has brought forth all over the world can not be included also. It's needless to say that his words and life have been a great influence on me. However, even I have no way of knowing of the influence he has been. I am more than happy to do what I can to help Brother Morehead and you in this effort. If there is anything further I can do please let me know."

From Joe Gibbs—Turin, Italy (Formerly in Florence, Italy)

"The first time I ever saw Brother Ritchie was as a teen-aged lad in Jonesboro, Arkansas. He came there with the chorus. I was deeply impressed with the joy with which he sang. Even after 20 years I can

still see clearly his face upraised in joyful song. That was when he had no limitation of vision.

I know that his example during his recent visit to Europe inspired others as it did us. Perhaps it was that his greater vision of heaven and spiritual things supplied that which lacked in his physical vision. And I will say that Italian brethren are not usually so impressed by translated messages. But, several mentioned to me in Florence that one could see, one could sense the great joy and the great faith of Brother Andy. We greatly need the help that comes

from such an influential life of faith, love and joy. Far greater in number are they who are able to convince with argumentation than those who are able to convince the lost out of the force of joy and love which magnify the unity of the body of Christ through which the world is led to believe. I know that it hasn't been just natural and easy for Brother Andy to manifest such a spirit: he has had to work at it against all the trials and discouragements that we all face. But that is what purifies the gold—that is Christ-like."

J. L. Roberts *Belgium*

ROBERTS, J. Lee	April 3, 1926
Margaret Lee	April 28, 1926
James David	December 23, 1950
Stephen J.	March 9, 1953
Deborah Ruth	November 22, 1961

Entered Field: August 1954

Sponsor: Highland in Memphis, Tenn.

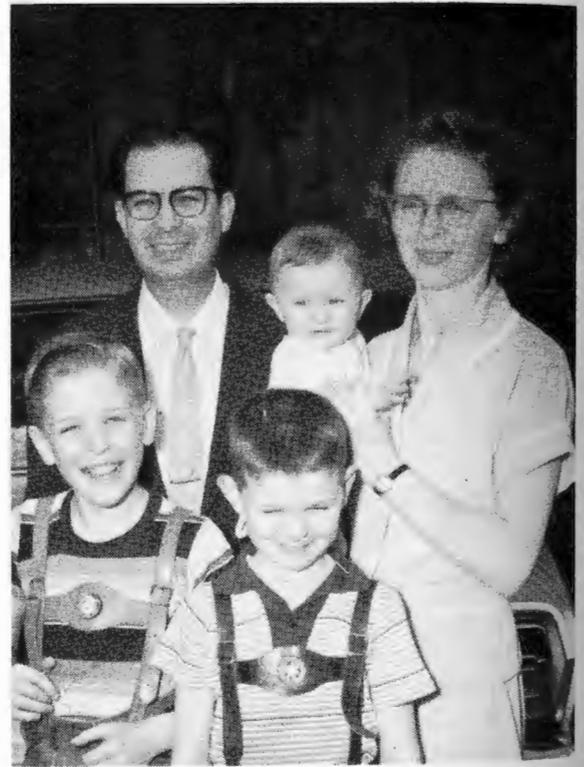
Address: 30, Rue Mosselman, Liege, Belgium.

J. Lee attended Texas Wesleyan; Baylor; Texas Christian; Brighton, England; Colombia; Alliance Francaise and Atelier F. Leger, Paris, France; taught at Harding College.

Margaret graduated from Harding College, taught at Dasher.

J. Lee was baptized in Fort Worth, Texas in Sept. 1942 by Willard Morrow. Margaret was baptized at the Logan St. church in Denver.

Margaret and I met in Paris, France while I was there as a student and her father, the late A. B. Clampitt, was working there with the Marshall Plan. We had services at the Clampitt home until the first missionaries, Maurice Hall and Melvin Anderson arrived. Margaret and I were married and we stayed awhile to help start the French work. During that time we visited with brother and sister S. F. Timmerman who were working in Belgium. After we had returned to the States, brother Timmerman encouraged us to come to Belgium to help with the work here. During that time brother and sister



J. Lee Roberts, Margaret, Jim, Stevie, and Debbie



New building in Liege as yet unpainted

Clampitt moved to Port Gibson, Mississippi. In 1958, brother Clampitt passed away and with the wonderful help of Christian friends we brought sister Clampitt to live with us until she passed away with Parkinson's disease in 1960. She had been suffering 10 years and was then totally paralyzed.

During our 10 years in Liege we had helped build a small assembly of some 40 members, train at least 3 of the young men to preach and erect a nice building with seating room for around 150 with an apartment on the first floor. We also help with the work in Namur and have a small group meeting in Seraing about 9 miles out of Liege. Sister Roberts has given much of her time to working with the young and we are presently trying to augment our training program for the young by building a summer camp.

My parents, Mr. and Mrs. Lee Roberts are members at Riverside in Fort Worth, Texas where my father is an elder. My home congregation and many others have been faithful in helping us here on the field. We want to thank all of them, as well as the many individuals who have assisted us also. Most of all we thank our Heavenly Father whose hand has touched our lives and guided us through our pilgrimage here . . . to Him be honor and glory through Jesus.

Explanation of the pictures: Building . . . congregations around the world sent to help the assembly here construct their building, from Germany, Italy, Spain to congregations in California, Texas and even a small colored church in Jamacia. The Liege church did a big part and are paying off their share as rent.

Roberts' family. Picture take in Memphis, Tenn. in the summer of 1962 by brother Edgar Orman.

Group picture. This is a picture of some of those present for a joint young people's meeting and gospel meeting held in Liege in the last of Decem-

ber 1963. Winfred O. Wright preached in the evenings with workers and young people in attendance from Germany, France, Belgium and Switzerland. Some 14 European congregations were represented.



Young People's meeting in Liege, December 1963

Mrs. Myrtle Rowe

Central Africa

MRS. MYRTLE ROWE

Born: November 22, 1896

Parents: Mr. and Mrs. G. C. Lyle

Baptized by: J. W. Crumley

Married to: W. R. Rowe, in 1917, who died in 1918.

Foreign Address: P.O. Box 22, Kalomo, N. Rhodesia, Central Africa

Current Address: 919 E. Market Avenue, Searcy, Arkansas

Entered Field: 1938

Sponsors: 1938-44. Peak and Eastside church of Christ, Dallas, Texas.

1945-57. Downtown church of Christ, Searcy, Arkansas.

First Inspired by: Don Carlos Janes and F. B. Shepherd during their visits to Western Oklahoma Christian College 1922-26. Worked my way through W.O.C.C. junior college and Harding College; graduated 1932; taught at Harding until 1938.



Myrtle Rowe teaching a class of teachers' wives child care and home-making.



Girls' sewing class on mission

REFLECTIONS

BY MYRTLE ROWE

Tears literally poured as my train pulled from the station racing toward Africa while I strained to look back for a last glimpse of friends waving, but mainly to see once again my only son, Don, a young man now in Harding College, leaning against a post pouring out his heart. I almost wished I could leap from the train before speed was up and run back.

Now, I sit reading my diary of those happy years in Africa and recall many happenings; some amusing, others sad, some that pluck heart-strings, and days of hardships made easy by prayer. Tender hearts responded to the story of a wonderful saviour and through passing years heathen homes were replaced by the establishment of Christian families.

My eyes well up with tears as I relive that day I was with fellow-missionaries lumbering through plowed ground, stumps and rocks in an old truck approaching a village. When natives heard the old car struggling, here they came; old women, barefoot and half-nude, young women with babies on their backs, children and old men in the rear, all bounding across fields to greet us, shouting, "white people coming. They'll preach to us, or maybe give us soap and salt." Another, "Bring wood and water. Help them make camp." Were our heartstrings touched? You know.

What about the time co-workers and I rode the sawmill train a hundred miles? Slept on blankets spread on caboose floor, disembarked at a siding stop, in African forests, with food boxes, bedrolls, and bicycles for the last few miles. Following foot-paths across native fields, sandhills, pushing instead of riding bicycles mostly, we entered a clearing. There stood the village with its little school conducted by a Christian teacher trained at Namwianga Mission. As we approached nearer bedlam set up in school. Here came racing, light-footed children, teacher, and women with babies followed by the Christian headman. Some grabbed our hands, some bowed low clapping their hands in greetings, then clamoured to relieve us of our loads, balancing bundles on their heads. Two days and into the nights were spent preaching, teaching, showing lantern slides or strips by means of sunray reflection, (ingenuity of Alvin Hobby) service of some kind all hours of the day. Did I like Africa? Surely.

On the mission: oh, the time a school girl came running to my house near midnight crying, "Salia is ill with evil spirit." I knew the trouble for this wasn't my first experience with this illness. (Just nerves and upset about something.) Hastily dressing, I went to her. On arrival I found all dormitory girls sitting on the floor watching her cry, squirm, and wring her hands while one vigorously washed soap into a dish of water and gave her to drink. One suggested, "Beat her on the head with a Bible. That will cure her." Another insisted, "We must

sing to her." I scattered girls and treatments then sat on the floor beside her, speaking in calm tones and soon she was quiet. I massaged muscles and back, and in minutes she was asleep. I put out the candle lights leaving the dormitory quiet the remainder of the night.

With passing of weeks these girls sat in daily Bible classes at school and our nightly readings, songs, prayers, and heart talks in their dormitories. Grasping the desire to belong to the Lord, five or six girls and perhaps as many boys, step out in front at a church service, confess His name, and are led down a long hill to the small river (Jordan) and are buried with their Lord in baptism. Did I love the work in Africa? A rewarding experience to watch growth and development of the Lord's church among those kind-hearted ebony-skinned people.

Now, a picture on the lighter side but yet serious. Girls and boys, though on the mission must still cling, to some extent, to parents' customs. A Christian teacher wants a Christian wife whom he chooses from among girls intrusted to my care for school. He observed her general conduct for months or maybe two or three years. (No dating or private talks with her, mind you). At last he came to me with an open letter for her, requesting that I read it as he wanted that girl if I would agree. Details were settled, letters exchanged (through me) and his gifts came for her (to me of course). First, a bar of laundry soap; but would she accept it? If she rejected the soap, she rejected him: if she kept it she was agreeing to take him. Accepted! Happy? Both? Yes. Now, he was permitted to talk to her occasionally on my front yard in the shade of the trees. This, several times. (The extent of dating.) More gifts: two spoons one day, two knives another time, a blanket, small dishpan, cups. Gifts were stored in my house; dormitory girls must not know. Finally here came bright colored cotton prints for the wedding dress and one other! She made them in classwork. Next came a head scarf; and finally white tennis shoes and socks. A Christian wedding at the church, ceremony by one of the missionaries, reception on the yard, serving buns spread with syrup, sweet biscuits, and tea to friends and relatives.

A Christian home established. Today, children from families such as this are in mission or village schools scattered far and near over Central Africa. The Word is being carried by our own boys and girls of past years. I could relate many more similar experiences of my near-nineteen-years in this service. I yearn for it again but it is my conviction that younger people must take up where we seniors are slowing down, and go on with their vigor and new planning to meet the African changes facing us.

May I help others make decisions is my prayer.

Ivan Rude

Brazil

RUDE, Ivan Neil November 16, 1922
Catherine Louise February 10, 1931
Mary Elizabeth August 7, 1955
Michael Aaron August 19, 1957
Deborah Ana June 16, 1959
Jonathan David August 29, 1961

Adopted:

Rachel Eve February 2, 1951
Ruth Esther April 16, 1955
Rebecca Naomi December 8, 1956

Brother and Sister Rude both attended Pepperdine College.

Address: now moving but can use: 19254 E. August Ave., Hilmar, California.

Entered the Field: 1959.

Sponsor: North Boulevard Church of Christ, Baton Rouge, Louisiana

I was encouraged to become a gospel preacher by brother Sim O. Carr. We were encouraged to become missionaries to our Great Northwest by brother Alfred Lee. I became a gospel preacher and missionary at the same time in this area. Carl Mitchell first persuaded me to go to Italy but the elders of the York Blvd. church prevailed upon us to reconsider toward Brazil.

I worked in school to help pay expenses.

Parents: Irvin Henry Rude born in Parsons, Kansas, Nova Lillian Rude born in Texas.

Wife's Parents: Jack Free, born in Arkansas; Esther Elizabeth Free born in Spokane, Washington.

EXPERIENCE I. Shortly after moving into the city of Sao Jose do Rio Preto we began holding services in the front room of our home. Besides the sign on the building I placed a blackboard out in front of the car-port. On this we wrote new phrases every day and also advertized bible studies. Jose



Ivan, Kitty, Mary Beth, Michael and Debby in Kitty's arms. Taken about 6 months after we arrived in Sao Paulo, Brazil.

Goncalves watched these and began attending our services and Bible Studies. Approximately 3 months later after studies at our place of worship and also many studies in his home Jose completed his obedience to Christ. Just a few weeks later his wife Joanna also became a Christian.

Jose was a man hungry for the word of God. Our meetings were on Tuesday, Thursday and Saturday nights, Sunday morning and Sunday night—thus 5 meetings each week. Jose was always there and always had studied his lessons. One year later he informed me that he had read through the Bible and through the New Testament 3 times besides our regular studies 5 times each week. His Bible was all marked up where he had underlined and circled important passages of Scripture.

We left Jose in charge of the local work in the first building built for the churches of Christ in all of Brazil. Missionaries from Sao Paulo go in frequently to help him with the work there. Alaide Cunha e Silva is doing a marvelous job working



A picture of the meeting place in Sao Paulo Brazil. From left to right: Ivan and Kitty Rude stand in front of the entrance, a Brazilian girl visitor can be seen between them. Mary Elizabeth Rude at left of buggy, Deborah Ana Rude in buggy and Michael Aaron Rude at right of buggy. Next to Kitty is Jose Marcelino dos Santos, another Brazilian girl, Alma Smith, Sue Smith, and Arlie Smith.



The Rude's house in which the church began in Sao Jose do Rio Preto.

with the children as well as working in many other ways to keep the work going in this place.

EXPERIENCE II. Working with Christ on the mission field is in itself the greatest experience any one can have. He is constantly placing great challenges and open doors before you and you only have to accept them and go through the open doors. Our 1½ years in the interior city of Sao Jose do Rio Preto was a continuing series of challenges and open doors. The greatest of these, besides the baptizing of some 35 persons, was the building of the first house of worship for the churches of Christ in all Brazil.

The church began in our home. A few months later we were able to move to a rented house, using

bedrooms for classrooms and living and dining room for auditorium. At 6 months we began our appeal for help financially to buy property and construct a building. One year after arriving in this city we bought the property. Then, just 4 months before our scheduled return to the States we had the ground breaking ceremony February 4, 1962. On April 13, 1962 we had the Inauguration Ceremony for our building. Approximately one month later all aspects of the construction were completed and thus the finished structure was left for these people to meet in with no indebtedness facing them. They were free to worship the Lord and lead others to the Christ. Just one week later, May 22, 1962, we left the work there beginning our journey back to the U.S.A.

Rodney Rutherford

Africa

RUTHERFORD, Rodney V.	July 28, 1939
Brenda E.	August 13, 1942
Debra J.	May 23, 1964

Brother Rutherford attended David Lipscomb College in Nashville, Tenn. He received his BA degree in 1965 in Bible and History. He earned his own

way through college by working at a variety of jobs on the Lipscomb campus such as: library assistant, boiler fireman, night watchman, and postmaster.

Sister Rutherford attended David Lipscomb College also. She received her BS degree in Elementary Education in 1964. She earned her way by serving as a dormitory hostess and doing secretarial work.



THE RODNEY V. RUTHERFORD FAMILY

Brother Rutherford was baptized by Fred Weisman in 1953. Sister Rutherford was baptized by Bill Heinselman in 1954.

Entered field: January, 1966

Address: % H. E. Pierce, P. O. Box 1016, Lusaka, Zambia, Africa

Sponsor: Church of Christ, Melbourne, Florida

Brother Rutherford was born in Livonia, Indiana, the son of Mr. and Mrs. Lester Rutherford. Before

going into the mission field, he served churches at Glenwood, near Waverly, Tenn., Bold Spring, Tenn., and Hurricane Mills, Tenn. Sister Rutherford was born in Fremont, Ohio, the daughter of Mr. and Mrs. J. W. Luttrell. She taught in the public school system of Nashville while her husband was completing his education. Both were influenced to go into the mission field by hearing various missionaries who spoke to the Mission Emphasis group at Lipscomb. Before they married they decided they could best spend their lives serving the Lord in a foreign field.

Thomas Schulz

Netherlands

SCHULZ, Thomas (Father), born: March 30, 1930. BA from York College, York, Nebraska and MA from Abilene Christian College.

Dorris (Dottie) Schulz (Mother), born: November 18, 1937. Attended both York College and Abilene Christian College.

Stephen Schulz (Oldest son), born: July 6, 1957.

Rebecca Schulz (Daughter), born: September 26, 1959.

Paul Schulz (Son), born: February 20, 1961.

We are supported by the Eastside Church of Christ, 1003 E. Portland St., Phoenix, Arizona and our working fund is supplied by the Mesa Church of Christ, 1223 E. Dana Ave., Mesa, Arizona.

The church here has recently moved its meeting place from Hobbemakade 29 to Pieter Calandlaan 323, Amsterdam-W. (Osdorp). Our old building was sold at auction and brought more than enough to pay for and furnish the new building. The new



Schulz Family, Amsterdam



Inside view of new meeting place in Amsterdam—looking from front to back. Church began using new building December 22, 1963. This is actually a store building, but was the only thing available to us in Amsterdam.

meeting place will seat 70 people. It has two nice classrooms and the auditorium can be divided into two more. We feel that this move will enhance our work in several ways. The building is more attractive and suitable for teaching than the old one, and it is located in a new and better section of the city that is still under development. In July, 1964, two of the young Dutch members here in Amsterdam, brothers Martin Rozestraten and Frans Snel, plan to begin full-time work for the Lord. Brother Snel is presently teaching school here in Amsterdam, and brother Martin will complete a two-year Bible training course in June, 1964. Thus, while we have only a dozen faithful members in the church in Amsterdam, we are optimistic about the future. We ask you to pray for us that the Lord will add fruit to our labors.

(It may be added that at the present time—January, 1964—we do not have support assured for the two Dutch brethren mentioned above. Perhaps such information can have no place in the publication, but if the need could in some way be advertised we would be grateful).

FROM ALASKA TO AFRICA—FROM AFRICA TO HEAVEN

(This sincere tribute to two of God's nobility was written by their daughter, Helen Pearl Merritt. Ed.)

Half blind and a long time sufferer from heart trouble, Brother George M. Scott sat in an arm chair with his feet and legs wrapped in a woolen blanket. A well-worn, large print Bible lay in his lap. He was not bedfast but confined to the house. Sister Ottis Scott moved about in the living room arranging chairs which often eclipsed her frail seventy pound body. On the evening of December the nineteenth 1954 Christian friends came in and sang hymns of praise and thanksgiving to the Lord for bringing Brother Scott safely through the eighty years of his earthly sojourn. There were prayers, speeches, and many words of appreciation for the work he and Sister Scott had done among the people of Cape Town, South Africa, and for starting the work at Grassy Park. Less than a month later he was called up higher with these words on his lips: "Ah! There is my Lord! Now show me the Father."

George was the second son in a family of eight. They moved from the buffalo country of western Kansas to the Territory of Washington when Seattle was a small railway terminal. While he was in the third grade his father died. There was a real struggle for the survival of both body and soul in that frontier country, so he left school to become a bread winner for the family. He worked as errand boy, farmer, carpenter, storekeeper, sailor, fisherman and preacher. The last was rather forced on him when the church where they worshiped introduced the instrument and a few began to meet in his mother's home. He took the responsibility very seriously and began reading the Bible through each year for the next sixty years. When he became too blind to identify friends by sight he could still read the Bible since it was his most familiar friend.

When the younger brothers and sisters were able to look after themselves he and his brother Roy went to Western Bible and Literary College to better prepare themselves to preach. Roy died suddenly leaving a widow and a baby girl. A few years later George married the widow, Ottis (Reese) Scott, and became a devoted father to Helen Pearl.

This little family moved from Odessa, Missouri to the west coast where George worked at odd jobs in the summer and preached all winter in school houses, tents, rented halls and homes from California to Alaska. These meetings were in places where there were few or no Christians. Money was scarce. During one preaching trip in Oregon he would unfold his blankets and sleep on the ground in the tent after the meeting. A dairyman told him to come by and get all the buttermilk he could drink. That and crackers was his main food for three weeks. One Saturday night some brethren from the next community came to help in the meeting. Several good sisters with this group left "covered dishes" for him. Scarcely had the last person left the tent until he rushed up to have a good meal. The first parcel was an apple pie. He greedily ate nearly all of it before opening another parcel. It also was an apple pie. Now he loved apple pie but was stunned to find that all six parcels contained apple pies!



Geo. M., Dec. 19, 1874-Jan. 1955, and Ottis Adelaid (Reese) Scott, Aug. 7, 1882-Dec. 1955.

There were no Bible schools out west so when Helen Pearl was old enough to go to school George and Ottis talked one up. With the help of some fine men giving part time and Sister Scott giving full time, Pacific Christian Academy of Graton, California was started with nineteen children in attendance. The Christians of the community were very sacrificial and missionary minded. Nearly all the mission workers going to Japan and points west were asked to speak. In 1923 Brother John Sherriff told of his work in Africa and mentioned that he used the English language in his work. This inspired Brother Scott, who was nearly fifty, to want to go to Africa where the masses had not heard of Christ even once. People he preached to in America all had Bibles and were able to read them if they wished. He began praying and saving to send some one or go himself. He fished in Alaska three summers. When he was getting to be a fair fisherman his boat blew up. As soon as the doctor assured him that his burns were not fatal he sent a wire to the family in California telling them to get packed. He wanted to use his savings to go to Africa rather than to buy a new boat and start all over again.

In September 1926 they left home, school mates loved ones and drove to New York in an old Dodge car. From New York it took thirty-three stormy days by ship to reach Cape Town, from where a week by train brought them to Livingstone, Northern Rhodesia on May 5th, 1927.

At first Brother Scott had a hard time distinguishing one African from another but was delighted with the country and the work. He built up the school enrollment at Sinde where he taught daily Bible classes, oversaw field work and building programs, and made extensive village trips preaching to hundreds for the first time. Sister Scott taught school, doctored the sick and kept house. She took three white orphan children to raise. She saved a black baby from being buried alive with its dead mother and raised that one too. She wrote most of the letters, and saw that food in season was canned for future use.

After nearly five years at Sinde Brother Scott wanted to work a new area so moved farther north and helped open up Namwianga Mission, which is

near Kalomo. Here Sister Scott started a "White" school for her orphans and some European neighbor's children. During those years of depression support for the Scotts dropped so that it averaged less than sixty-nine dollars a month, but they only worked the harder to make up what was lacking. Unselfishness pervaded their whole lives.

They did twenty years of service in Rhodesia before returning to the homeland for a visit. When their health broke the doctor sent them to a lower

altitude. They went to Cape Town and continued working as hard as ever in the Lord's vineyard for another eight years.

The same loving friends who served their Beloved Brother Scott in January came the next December to lay to rest the tiny body which had housed the great spirit of Sister Scott. They have gone, but their faith lives on in hundreds touched by their consecrated lives.

Truman Scott Italy

SCOTT, Truman LaVerne May 5, 1933
Mozelle Ferne Scott October 31, 1934
Linda Laverne Scott October 5, 1955
Stephan Deloy Scott August 20, 1959
Sharon Deanna Scott March 30, 1962

Address: Via Pagliucola, 49 Pistoia, Italy

School Attended: Freed-Hardeman College; Harding College

Sponsor: Church of Christ, 1127 Clay Street, Fairfield, California

Our first period of service is about finished. After a summer in the States, we plan to return to Genoa (pop. 850,000) the fifth largest city in Italy to work with a group of four members in the evangelization of the city and at the same time direct a national advertizing program in which we will advertise the Bible study program in 100 cities of Italy.

The congregation at Pistoia withdrew from a baptist church in 1956 and have hence become one



SCOTT FAMILY

of our most stable congregations. There are forty members, of which three are preachers (self-supporting).



A lectureship for churches in Italy was held the past two years in Pistoia; 33 churches were represented by about 175 members being present. Here the group is shown after an evening service.



This is one of the many displays. This one depicts the wall-poster program of the church in Italy in which we are securing many contacts leading to conversions and the establishing of churches.

THE PERSONALITY OF JESUS CHRIST

BY CLYDE SHEPPARD

Jesus Christ is the subject of Divine revelation. The radiant beams from the first rising sun in the morning of creation converge their splendor over earth's new-born king wrapped in swaddling clothes lying in a manger (Luke 2:12-14). He was the

promised "seed of the woman" who was to "bruise the serpent's head" (Gen. 3:15); the covenant "seed of Abraham" who was to bless all nations of the earth (Gen. 12:1-3). "Abraham rejoiced to see my day," said Jesus, "and he saw it and was glad

Baptized: 46

Restored: 22

Brother Shappley was born in Crockett Co., Tenn. He is the oldest child of O. H. and Virginia Shappley. Brother Shappley attended the Bells, Tenn. High School and was president of the Soph., Jun., and Sen. classes. Sister Shappley was born in Dyersburg, Tenn., and is the third child of Thomas F. and LouElla Joyner.

The Shappleys worked 2 years and 8 months for the Delhi, La. church. While there they began planning future evangelism abroad. Two years with the St. Marys, Ga. church helped prepare them for that work.

Brother Shappley writes, "Preaching Mark 16:15 and II Timothy 2:2 over and over made us see that we should stop just repeating these commands to other Christians and go ourselves. No certain school or individual influenced us; just the urgency of God's command."

Work Abroad

The church in Aruba is about 6 years old. There were 47 members in November, 1962. Today there are 68; in the last 2½ years, about 25 members have moved from Aruba. Sunday School attendance, about 90; Sunday night, 55; Wednesday night, 75. VBS in 1964 averaged 316.



THE DEWAYNE H. SHAPPLEY FAMILY

About 5000 contacts have been made in a personal work program begun in January, 1964; at least 70 study appointments arranged. Several thousand tracts, booklets, and papers have been distributed. Two thousand copies of a special booklet in English have been printed; 1000 copies in Papiamento (native dialect). Four correspondence courses in English are offered, 1 in Dutch; 1 in Papiamento is in preparation. Members receive the *Firm Foundation* and *Just-A-Moment*; the men receive the *Minister's Monthly*, *Christian Chronicle*, and *Action*. Three local men preach. Brother Shappley speaks Papiamento. He and a local preacher have a radio program in Papiamento.

John Sherriff

Africa

SHERRIFF, John Born: October 23, 1864—
Died: June 30, 1935
Emma Dobson February 26, 1874

John Sherriff, the son of a monumental stone mason, was born in Christchurch, New Zealand. After learning his father's trade he went to Melbourne, Australia, where he was converted to Christ, being baptized at North Fitzroy. From this time on his life was surrendered to God and to His work. Though he won high honours with his work in stone—First Prize, Bulawayo; Diploma at the Glasgow International Exhibition—yet his real work was building living stones into the temple of the Living God. Among those he led to Christ in these early years was Emma Dobson who later (1912) became his wife. On February 27, 1889, Brother Sherriff was married to Marguerita Wilson. They had one child which died shortly after birth and his wife spent the rest of her life in a mental institution. She died October 23, 1911.

Perhaps this double tragedy was used by God to thrust John Sherriff out to a great and needy field. He landed at Cape Town February 28, 1896, and immediately advertized in the Cape Argus for "Believers in Christ to meet for the breaking of Bread."



JOHN AND EMMA SHERRIFF, 1930

Following his trade to Pretoria he worked on the Law Courts and Kruger's Church. Here he led two of his fellow-workmen to Christ, baptizing them in the Public Baths, and started a little Sunday School for Dutch children—one knew some English and interpreted for him.

In July, 1897, he left by mule coach for Bulawayo, Rhodesia, arriving there, August 2, three months ahead of the railroad. On January 2, 1898, he began

breaking bread with three other disciples. So far he had only sought to reach white people but one night, returning very late from the bedside of his sick business partner, Brother Sherriff peeped through the cracks of a tin shanty occupied by his workers in the stone-yard, and saw them gathered around the stub of a candle stuck on the floor, trying to learn to read. The scene moved his heart and he resolved at once that he would teach them to read and also the gospel of Jesus Christ. He opened a night school in his own room and soon drew around him a number of African men eager to learn. Always keeping "Christ and Him crucified" in the foreground, Brother Sherriff led his students to a clear understanding of the gospel and many of them became powerful preachers and leaders of the church—not only around Bulawayo, but also in other cities and states hundreds of miles distant.

George Khosa, whom Brother Sherriff called his "mustard seed", became a self-supporting preacher in Johannesburg, even supporting others who served with him in the gospel. Then there was Peter Masiya who spent three weeks under a tree with nothing to eat but roots and a little wild fruit while he waited for his chief to give him permission to teach his people. Peter started the work where Sinde Mission is now located. And Jack Mzira who taught his own people three years before making a single convert, but ultimately built a congregation of some 200 members. Huyuyu Mission (now Nhowe) is a follow-up of Jack's work.

The New Zealand churches were the first to respond to Brother Sherriff's call for help, sending the Hadfields out in 1906. The Bulawayo and Intini work was turned over to them and they now have an extensive work in Matebeleland. Brother Sherriff then bought Forest Vale and started a boarding school for coloured children. In 1921 the W. N. Shorts came out

from America, spent a year at Forest Vale, and then started Sinde Mission where Peter Masiya was teaching. Several other families followed them to N. Rhodesia (now Zambia). In 1924 Brother and Sister Sherriff and daughter Theodora made a trip around the world, visiting the churches in America and arousing considerable interest in the African work. In 1927 he sold his business and started Huyuyu Mission in Mashonaland (Jack Mzira's place). The S. D. Garretts came to his aid there in 1930, but poor health brought on by overwork forced his retirement to Capetown in 1931; but in 1933 he returned to Forest Vale where he continued to serve as health permitted until the Lord called him home.

Twenty-five years after his death the Bulawayo Chronicle ran a full-page spread of Pictures Sherriff had taken of the town and the monuments he had erected. The write-up begins:—

"Ah, there was a man among men

"John Sherriff, the most monumental mason of them all.

"John Sherriff came to Bulawayo with a Bible in the 90s, bound to be a missionary."

The write-up ends:—

"This is Sherriff's Bulawayo.

"Almost all that is left of it today are the bits he built himself."

John Sherriff built things to endure—not for time but "for eternity." He "prepared the way" for those who followed him with the gospel. On Sunday, June 30, 1935, he "broke bread" for the last time. His last words were: "Eager eyes are watching, waiting, for the lights along the shore." His body lies under a granite slab at Forest Vale with this simple inscription:—"TILL HE COME."

—S. D. Garrett.

J. C. Shewmaker Zambia

SHEWMAKER, James Cluver	April 29, 1902
Joyce Copeland (wife)	February 11, 1907
James Stanford	July 8, 1934
Claudia Jane	July 16, 1941
Samuel David	July 26, 1943
Sherman Nelson	July 23, 1945

Brother Shewmaker attended Harding College

Baptized by: P. R. Shewmaker (uncle)

Sister Shewmaker attended Harding College

Baptized by: Joe McPhearson

Address: P. O. Box 22, Kalomo, N. Rhodesia, Central Africa

Entered Field: 1939

Sponsor: Kingman Church of Christ, Kingman, Kansas

From earliest childhood there was daily Bible reading and family prayer in the home, largely through the influence of mother. Likely this early environment helped to prepare me to respond to the



Mr. and Mrs. J. C. Shewmaker with their three youngest children (standing) Claudia, Sherman, and Samuel.

teachings of Brother R. N. Gardner, who was my first high school teacher. The first definite interest

in Africa was aroused in me by Brother John Sheriff, who visited David Lipscomb College in 1923 while we were in school there. In later years while working to help pay college expenses, Brother Armstrong kept encouraging the students to prepare for service to God and man.

Place of birth: Paragould, Arkansas

Father: John Josiah Shewmaker

Mother: Emma Jane (Webster) Shewmaker

Place of birth: Coopertown, Tenn.

Father: Newton Watson Copeland

Mother: Claudia Idella (Wilson) Copeland

“—and Lo, I Am With You Always”

Once, when on a village trip into the Zambesi Valley, Christ's promise to be with us to the end of the world, was brought forcibly home to me. Brother Alvin Hobby and I needed to return to the mission earlier than the rest of our party. We left them. Taking the advice of the villagers, we started out on two motor bicycles, with an African guide, on a push bicycle, following the path which led to the river. We were to follow this path to a certain village, but when we reached the river instead of one path, there were many trails leading into the forest on the other side. These had been made by elephants which found their various ways to the river to drink. We were perplexed, but took the trail which, we thought, led in the general direction we wished to travel. After an hour or more of lifting our bicycles over one fallen tree trunk after another which had been pulled down by playful elephants, our African guide enquired: “Are you sure you know the way?” I had always prided myself on my good sense of direction,

so I answered, “Yes.” But I must confess he sowed seeds of doubt in my mind. We were not used to being directed by the African sun, which was nearly directly over head since we were in the southern hemisphere and much closer to the equator than we were in the United States. Traveling on into the African bush, where the trail had by now completely disappeared, Brother Hobby asked if we were sure we knew the way. That did it! We were not sure. We stopped and removed our hats in the shade of a tree and as we stood taking counsel, a lull came in the conversation, and during that lull, the Lord helped. Just then, a cock crew, way to our left. We had missed the village for which we were headed. The Lord used a cock to direct us to the village.

Sowing the Seek

Brother Sikekele Mulamfu told us the story of his father's conversion, as we stood discussing the work of the Lord. I asked Mulamfu, “Who converted your father after so many years? Did you do it?” He said, “No. My father told me when I asked him that question, ‘I cannot forget the words of Muluti (teacher) Reese.’”

Brother Reese proclaimed the Gospel to old Mulamfu many years before. We all thought the seed had fallen on a hard heart, but after lying dormant for many years, even after Brother Reese had left the field, it finally took root and began to grow.

Those of us who are teaching children daily find much consolation in this story. We are laying the ground work—planting the seed for another to water and reap the harvest.

Stanford Shewmaker *Zambia*

SHEWMAKER, J. Stanford	July 8, 1934
Jo Ann	June 25, 1934
Donald	October 24, 1957
Emily	November 5, 1960
Penny	April 4, 1963

Brother Shewmaker attended Harding College. He worked while going to school. Sister Shewmaker also attended Harding College.

Entered field: 1960

Address: Namwianga Christian College, Box 22, Kalamo, Zambia.

Sponsor: College Avenue Church of Christ, El Dorado, Ark.

Baptized: Not many personally, as most of the actual baptizing is done by the African preachers and teachers.

Biographical Sketch

Brother Shewmaker was born at Enola, Arkansas where his father, Brother J. C. Shewmaker, was then teaching school. Sister Shewmaker was born near Woodlawn, Tennessee, but was orphaned at the age



THE J. STANFORD SHEWMAKER FAMILY

of two. She was raised by her aunt until she was sent to Boles Home, Quinlan, Texas.

Having been raised in a missionary home, his natural desire was to return to the Republic of Zambia (formerly Northern Rhodesia) where he had spent fourteen years. Christian teachers at Harding, particularly Dr. George S. Benson and Brother Andy T. Ritchie, Jr. were influential in his decision to be a missionary.

Sketch of my Work Abroad

Their work in Zambia has been centered around education. It is their belief that Christianity can be taught very effectively to young people who attend our schools. Learning God's word is made easier in the atmosphere which exists on the mission.

Their efforts are presently being directed toward developing the new Christian high school at Nam-

wianga Mission. Namwianga Christian College (as the new school is called) provides five years of intensive Bible training and practical application in addition to a formal High School education. The Zambian government gives favorable consideration to any endeavor in the field of secondary education so they believe that a whole new area is now opening for development of better Christian leadership in Zambia.

PRESENT YOUR BODIES A LIVING SACRIFICE

BY J. STANFORD SHEWMAKER

Paul did not write these words from an empty heart. He wrote from the heart of a man who felt a great debt to all men. He had something to share. He had something to give. Paul's life as a Christian was one of total sacrifice. He is what we could consider a "career" missionary.

The "career" missionary is the great need today. To one who is willing to make it his life's work, the blessings and rewards which the Lord heaps upon his servants have no bounds.

Due to adjustments which have to be made when one is suddenly placed in a completely foreign society, the missionary's initial effectiveness is sometimes almost nullified by unintentional blunders. These mis-

takes are practically unavoidable and are to be expected. Experience comes hard at times but the challenge is in being able to remain alert and patient, zealous and humble through all hardship.

If they are willing to go and teach the whole creation the Savior has promised to be with all his servants even unto the end of the age. The unprecedented material prosperity and spiritual riches with which the Lord's church is now blessed places a fearsome responsibility upon our shoulders to carry the saving gospel of Christ to all men in all lands.

Our prayer is that each day we may "present our bodies a living sacrifice, holy, acceptable to God."

C. H. Shipp *Brazil*

SHIPP, C. H. July 19, 1903

Nola B.

Baptized for remission of sins at Milton, Oregon, 1921.

Attended Eugene Bible University, Eugene, Oregon; Pepperdine College; Fresno State College.

Sister Shipp baptized at London Springs, Oregon, 1912.

Attended Pepperdine College.

Address: Caixa Postal P.O. Box 1514 Belo Horizonte, Brazil

C. H. Shipp was born of pioneer ancestry in Bellevue, Idaho (near famous Sun Valley) in a log cabin on a cattle ranch. The family moved to Baker, Oregon, and then to Milton, Oregon, where at the age of 18 he was baptized into Christ and began preparation to preach the Gospel. He began his college training at Eugene Bible University in 1921. He was elected by the university to be a delegate to the national convention of the Volunteer Band, a group of college students dedicated to fulltime service to the Lord. The convention was held in New York, so he toured much of the United States and Canada enroute. He anticipated entering missionary work in the Congo, but due to severe illness, was unable to complete this hope.

He met Nola, his future wife, at London Springs, Oregon. She was a daughter of an elder and song



THE C. H. SHIPP FAMILY

leader for the London Church of Christ (oldest congregation in Oregon). They were married in 1926, and to this union were born three children—Gloria, now coordinator of public relations at Pepperdine College and preparing for missionary work in Brazil; Gail, a building materials plant superintendent; and Twila, now Mrs. Joe Swicegood. Gail lives in Union City, California and Twila in Concord, California.

Brother Shipp has supported his family at various periods in his life by working as a carpenter, electrical stockman, salesman, and house painter. During these times he has started new congregations in Oregon and California. These include churches in Albany, Eugene, Roseburg, and Monroe, Oregon; and

Del Paso Heights (first regular preacher), Roseville, Davis, Rio Vista, Vacaville, Yuba City, Grass Valley and elsewhere in California. He has preached full-time for churches in Hawthorne, Del Paso Heights, Madera, Fresno (Palm Avenue), Salinas, San Jose, California, and Honolulu, Hawaii. He has been active in Bible camp work with Sierra Bible Camp, Yosemite Bible Camp (both in California), Oahu Bible Camp and Hilo Bible Camp (began the latter two

in Hawaii). He has also preached on radio extensively, conducted vacation Bible schools, served as a director of Christian education for various churches, and has appeared on lectureship programs.

Because of his wide range of experience and training he is well fitted to act in this project as an administrator, secretary, maintenance supervisor, and personal counselor. He is an able preacher and teacher of the Word.

Glover Shipp

Brazil

SHIPP, Glover H.	August 1, 1927
Marjorie M.	September 17, 1929
Gerald H.	March 24, 1950
David W.	May 14, 1951
R. Mark	September 15, 1953
Terry J.	December 17, 1957
Cynthia E.	March 13, 1965

Brother Shipp was born in Yakima, Washington, and reared in a missionary family in Western Oregon. He is the grandson of a pioneer elder in Oregon and the son of a preacher of thirty-five years experience (now a missionary in Hawaii). He was baptized by his father, C. H. Shipp, in 1940. His education includes B.A. and M.A. degrees from Pepperdine College, and additional graduate study at Pepperdine, Fresno State College, and the California College of Arts and Crafts.

Sister Shipp was baptized in 1944 by W. B. West, Jr. She was born and reared in Los Angeles, California and attended Pepperdine College.

Address: Caixa Postal P.O. Box 1514 Belo Horizonte, Brazil

Glover Shipp is known throughout the church for his research, writing, and lecturing on world evangelism. He is Assistant Editor of the *Christian Chronicle*, and has written for *Twentieth Century Christian*, *Teenage Christian*, *Firm Foundation*, *Gospel Advocate*, *Minister's Monthly*, and other religious publications. He has been a co-writer for several books.

Brother Shipp is a professional artist and advertiser, serving several prominent firms in these capacities, operating his own art and advertising service, and on the staff of Pepperdine College for five years as coordinator of public relations and publications. He has preached regularly for churches in Dallas, Texas, Fresno and Benicia, California. He has also taught public school, lectured at Pepperdine College, and served as a trustee, promotional chairman, and teacher for youth camps in California and in Oregon. He has been a deacon and educational director for churches in Richmond and Los Angeles, California, and has taught extensively in Bible classes.

Sister Shipp is an experienced Bible teacher and has acted as a clerk for a telephone company, an



THE GLOVER H. SHIPP FAMILY

Back row: Mark, David and Gerald. Front row: Terry, Glover, Margie and Cindy.

insurance agency, and other organizations. The three older children are Christians and are active in school and church projects.

Supplementary Information

Brother Shipp has preached regularly for churches of Christ in Beverly Hills (Dallas, Texas), Kerman and Pinedale (Fresno, Calif.), and Benicia, California.

He has baptized about 300 people, although accurate records have not always been kept on this.

He was influenced toward missionary work by a number of people and events. His childhood home environment was mission-centered. His grandparents, the J. E. Bantons, were personal friends of the Scotts and Brittells in Africa, and of other missionaries, some of whom were guests in the Banton home. The London church of Christ in Oregon, his childhood

place of worship, was always mission-minded. His father did extensive mission work in Oregon and California, starting about twelve congregations, and engaged now in mission work in Hawaii.

In college, Frank Pack has a missionary influence as one of his teachers. Missionaries Harold Paden, Norman Helmuth, Clifford Reeves, Otis Gatewood, J. M. McCaleb, and many others had an influence. Cal Hall, B. D. Morehead, and Operation '68 had a strong impact. His years of missionary research, writ-

ing, traveling, and speaking also led him inevitably to practice what he was preaching.

In Brazil he will be engaged primarily in publishing Bible school materials in Portuguese, in printing tracts, books, and other such items, in advertising and other fields related to his profession. He will also assist with preaching and teaching duties and with long range planning of the work in Brazil and South America.

Harold Short *Rhodesia*

SHORT, Harold Foy	Jan. 17, 1921	Kathren A'Delia	Aug. 4, 1957
Margaret Ellen	Sept. 11, 1925	Address: P. O. Box 218, Gwelo, Southern Rhodesia,	
Harold Foy, Jr.	Sept. 13, 1945	Africa	
Ellen Marie	Aug. 10, 1949	Entered Field: 1947	
James Lester	Nov. 18, 1951	School attended: Abilene Christian College	

W. N. Short *Africa*

SHORT, William N.	December 7, 1894
Nancy A'Delia	January 11, 1896
William, Jr.	February 23, 1943

Address: 8 Bamboo Rd. Newton West Belmont, Bulawayo, Rhodesia

Entered Field: 1921

Our native African brother, Fazo Shandavu was asked, and then told later to join the political party. He thought this was out of reason and so he refused to join this party. Later he was told definitely to join them, but again he refused, because he thought it was wrong. Then he was given a letter saying



An African girl stirring greens made of pumpkin leaves, at the kitchen at the Girls' Compound.

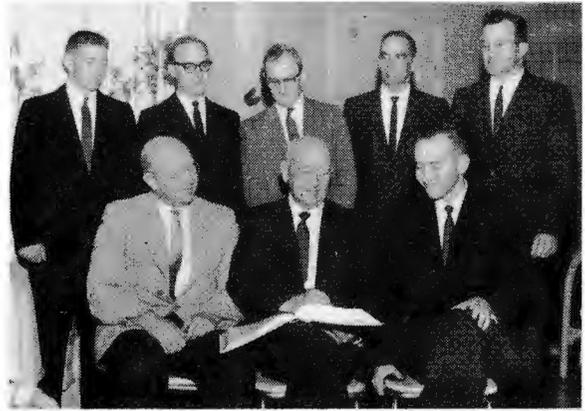


W. N. and Mrs. Short, 1920

that he had but seven days to live if he did not join this party. (Fazo is a very influential preacher and school teacher.) Still he refused to do what he thought was wrong to do. The days passed with no outward signs of anything, but what would happen on the last day he did not know. But he prayed

earnestly to the Father above. All the time his wife and children begged him to join the party to protect them from harm. The evening of the sixth day he said he did not know what would happen. By morning he and his family might be dead and his house blown to pieces by a petrol bomb. He could but pray earnestly, for he did not want to do what he thought was wrong. By the morning light of the seventh day, he was still alive, and found that the Police had caught the leaders of that party, put them in jail and banned the party. In telling me of this our Brother showed very much humility and dependency for his delivery upon the power of the Lord. We thank God for such faithful men who are teaching their own people.

Old Kambole, who started preaching with me in 1923, came to see me the other day. He lives in Northern Rhodesia some 300 miles from where I now live. It was Kambole who helped me with the African language. It was Kambole who taught schools for us for so long. It was Kambole who preached so faithfully. It was Kambole who interpreted for so many of us for so many years. It was Kambole who helped carry the girl to the hospital



W. N. Short; Sons, Foy Short, Billy Short; Sons-in-law, Bennie Lee Fudge, Henry P. Ewing, Donald D. Moran; Grandsons, Edward Fudge, Harold Short.

after a crocodile had bitten her hand off. It was Kambole who helped carry a boy to the train 40 miles away, after a lion had mauled him up. It was Kambole—yes, so many ways Kambole has been the prop and stay of so much work for the Lord. Praise God for such men.

Billy Smith

Japan

SMITH, Billy M.	August 24, 1924
Margaret J.	October 20, 1923
Donald B.	May 8, 1946
Marcia Lee	July 10, 1948

Billy and Margaret Smith entered the Japanese mission field in August, 1959. The address is: Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken, Japan.

Donald returns to America in the Summer of 1965 to attend Lubbock Christian College. Marcia Lee will return to the United States in 1966. Both children have spent the past four years in a boarding school in Tokyo where they finished high school.

Biographical Sketch

Billy M. Smith was born in Springfield, Missouri August 24, 1924. After the death of his father, the family moved to Washington, D. C. where he completed high school. After completing military service in World War II, he returned to his work with American Airlines, Inc. In 1955, he resigned his position to devote full time to preaching the gospel. Returning to Nashville, he entered David Lipscomb College, finishing the B.A. in 1958. While at Lipscomb, the need of workers in Japan came to the Smiths' attention . . . Logan Fox, B. B. Baxter and Charles Doyle encouraged the family to work at I. C. C.

After graduating from Lipscomb College, the Smiths left for Japan. They have been supported since the beginning of their service by three congregations:



THE BILLY M. SMITH FAMILY

gations: Waverly-Belmont congregation 2415—12th Avenue South, Nashville—which also serves as sponsoring congregation; 15th & Delaware in Tulsa, Okla.;



A typical group of Christians served through a circuit-type preaching program.

Union Avenue in Memphis, Tennessee. In 1962, the Smiths returned to the States, where Billy received the M.A. from the University of Maryland.

In 1963, Smith was named principal of Ibaraki Christian High School. In 1964, he assumed the

duties of vice-president of the college. Then in 1965, E. W. McMillan resigned as president and the board of directors named Billy Smith to succeed him.

In addition to the work in this mission school, Smith is also active in evangelistic work in Ibaraki-ken. Most of this work is done with and through the congregation which meets on the campus of I.C.C. One important part of the evangelistic program is the operation of Light and Life Press, which publishes a monthly magazine, literature, tracts and operates a Christian book store. Tracts and Bibles are then distributed throughout the nation in conjunction with a correspondence course, radio program and other projects.

At present, both Billy and Margaret devote much of their time teaching in the school and conducting small Bible classes in the surrounding area. Billy preaches for the church in Omika.

Hillard Story *Italy*

STORY, Hillard	February 2, 1930
Alma Story	March 24, 1932
Pamela Story	January 27, 1953
Mark Story	October 5, 1955
Bruce Story	May 26, 1958
Philip and Timothy Story	December 21, 1960

Address: Route 45 at Butterfield Road, Mundelein, Illinois

Entered Field: 1955

School Attended: David Lipscomb College

Sponsor: Spring Hill, Tennessee

The frequent evangelistic campaigns conducted particularly in southern Italian and Sicilian cities proved to be the most interesting and inspiring experiences on the mission field. The almost avid willingness of the people to hear and discuss the Bible—the long nights spent in study in peasant homes, with students in public places, and the resulting baptisms—these were the really great moments of fulfillment. Beyond doubt, such experiences prove the latent power of the Gospel. They also prove that Italy is one of the richest mission fields in the world.



HILLARD STORY FAMILY



Inside of place of worship

Bob Stewart *Austria*

STEWART, Bob	August 27, 1937
Nyla Faye	June 26, 1937
Rachel Dianne	March 6, 1959

Entered Field: 1961

School Attended: Abilene Christian College
Sponsor: Southlawn Church of Christ, 4800 Bonham,
Amarillo, Texas
Address: Huettelbergstrasse 89, Vienna XIV, Austria

Ernest Stewart

Israel

STEWART, Ernest O., Jr. April 16, 1925
Mary Frances December 12, 1927
Ernest O., III November 11, 1949
Karen M. November 29, 1951
Kenneth M. May 8, 1954
Bryan A. June 10, 1965



THE ERNEST O. STEWART FAMILY

Brother Stewart attended David Lipscomb College. While there he met his wife. She worked and he filled preaching appointments while continuing his school work. He had been baptized by Brother Paul Buchanan in Chattanooga, Tennessee, and she by her brother, Douglas Harris. Brother Stewart was born in Chattanooga, Tennessee. His father served for many years as an elder of the church in Dalton, Georgia, before his death. His mother still lives in Dalton.

Sister Stewart was born in Holt's Corner, Tennessee. Her parents, Mr. and Mrs. O. F. Harris, are still living. After leaving David Lipscomb College the Stewarts lived for a short period of time in Frankfort, Indiana, where Brother Stewart preached. For nine years prior to going to Israel Brother Stewart preached in Detroit, Michigan. The Stewart family entered Israel in the summer of 1960 with the Ralph Henley family. The Henley family left Israel in the summer of 1962.

Entered field: 1960

Address: 42 Einstein St., Haifa, Israel

Sponsor: Western Avenue Church of Christ, 546
Western Ave. Toledo, Ohio

Baptized: 90

The Work

Work is carried on in Israel among both the Jewish and Arab populations. The church in Jerusa-

lem has only seven native members and an average attendance of about twenty. A young Jewish preacher, Joseph Shulem, of Jerusalem, is now employed to work with Brother Stewart in the Jewish work. Classes are also conducted in Joppa and other places. In the Arab work Farouk Qubty, native of Nazareth, serves as a full time co-worker. The church does not yet own any buildings of its own in Israel. A building belonging to the Greek Community of Jerusalem has been rented there for more than four years. Funds were raised for property there, but inflationary prices have made it impossible for the church in Jerusalem to have its own property. A nice lot is owned in Nazareth and a permit has been applied for a small building there, the building will include an apartment for the Qubty family. The church also owns a nice lot in the village of Eilabun where there are fifty-five members. An application has also been filed for a building permit for Eilabun. There are also Arab members of the church living in Haifa, Esfia, and Jerusalem. Classes are taught each week among the Arab people in several places, including Cana.

Ted Stewart

Brazil

STEWART, Ted Travis May 28, 1934
Dorothy (McAfee) October 12, 1936
Kevin Travis March 9, 1959
Kerry Brent September 16, 1960
Cynthia Cherie September 26, 1964

Stewart graduated from Abilene Christian College (B.A., 1957; M.A., 1960). He put himself and his wife through college by selling Bibles. He was baptized by Hoyt Houchen in 1950. Dot Stewart also graduated from ACC (B.A., 1959). She was baptized in 1948.

Entered field: June 1961

Address: Caixa Postal 30.008, São Paulo 1, Brazil

Sponsor: Central church of Christ, Amarillo, Texas
Baptized: Helped 13-family group of evangelists in
Brazil baptize about 300 persons since 1961.

Stewart was born in Albuquerque, New Mexico. Dot Stewart was born in Iraan, Texas. They were married May 28, 1957. His mother, Mrs. Rachel Stewart lives in Amarillo and her parents, the C. T. McAfees, live in Gordon, Texas. Both were class officers and honor graduates. Stewart began preaching for the Rosen Heights church of Christ, Fort Worth, Texas and taught Greek at Fort Worth Christian College. He later served with Central of Amarillo before going to Brazil. His master's thesis: "A Critical

Investigation of the Internal Evidence for the Genuineness of Second Peter.”

In Brazil, Stewart edited the 12-lesson correspondence course, “What the Bible Says.” He serves on the church building committee and the educational committee of Southwest church of Christ, the English-speaking congregation in São Paulo. He works

with the Central (or Downtown) church of Christ in São Paulo, with others, and this congregation has doubled in less than six months of 1965. He and Howard Norton recently raised \$262,000 to acquire land and to erect a building for Christians meeting in Brazil. He also directs the current leadership training school, preparing Brazilians to preach.



Ted Stewart worked closely with the printer in preparing and publishing the 11 lesson Bible correspondence course which he edited.



THE TED STEWART FAMILY



Ted Stewart, with 12 other families, works with the church meeting in the Brooklin Paulista section of Sao Paulo, which meets at Avenida Morumbi, 330.



Stewart prepares to baptize a believer who just confessed the name of Jesus.



The Stewart family lives at Rua Capitao Otanio Machado, 30F in the Alto La Boa Vista District of Sao Paulo.

Forest Suddeath

Australia

SUDDEATH, Forest, Jr.	August 17, 1934
Ann	August 27, 1934
Kempa Ann	October 25, 1959
Lee Forest III	May 11, 1963
William Marion	January 22, 1965

Brother Suddeath attended David Lipscomb College. He worked while going to school. He was baptized by C. W. Brannam.

Sister Suddeath also attended David Lipscomb. She worked while going to school. She was baptized by D. Ellis Walker.

Entered field: 1963

Address: P. O. Box 6, Holland Park, Queensland, Australia

Sponsor: Southside church in Hopkinsville, Kentucky receives his funds and sends them on to him.

Baptized: 37 since the arrival of John Lee Newton and Brother Suddeath.

Biographical Sketch

Brother Suddeath was born in Allensville, Kentucky to Lee Forest Suddeath, Sr. and Bernice Sud-

death. Sister Suddeath was born in Boston, Massachusetts to Joseph and Nada Hackett. Both of them taught school in Dover, New Jersey and helped establish the congregation there before moving to Australia. His parents encouraged him to be a good Christian; his training at Lipscomb, and fellow Christians have inspired and aided him in becoming a missionary.

Sketch of Work Abroad

The Suddeaths arrived in Brisbane September 18, 1963. They have found the work rewarding. Attendance has gone from an average of 47 up into the 80's. Contributions are good considering that wages are low compared to the States. They have found converts on the mission field to be zealous and eager to learn. The adjustments needed to become accustomed to a new environment are nothing compared to the thrill of entering into their lives and teaching them Christ's way. As the apostles and early Christians went two by two, so brethren Newton and Suddeath felt that two families could do more than twice as much as one. They still believe this to be true.

Donald Taylor

Belgium

TAYLOR, Donald Ross	September 6, 1938
Mary Virginia	March 28, 1939
Donald Bruce	September 28, 1959
Jerry David	December 24, 1961

Brother Taylor attended Freed-Hardeman College, Harding College

Baptized: during meeting conducted by Charles A. Holt.

Sister Taylor attended Freed-Hardeman College

Baptized by: Gaddis Roy.

Address: 2, Rue des Deportes, Verviers, Belgium

Entered Field: 1960

Baptized: 5

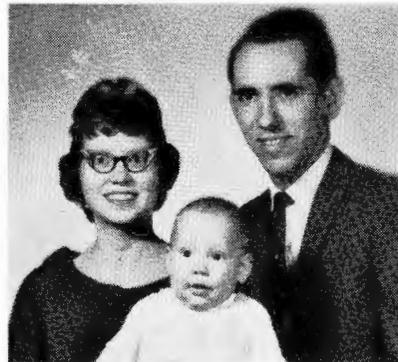
Sponsor: Church of Christ, Vicksburg, Mississippi.

Parents: Richard Clyde Taylor, Sr.—birthplace of DRT: Utica, Mississippi.

Thelma Ross Taylor

James Cleveland Stroud—birthplace of MVT:

Clanton, Alabama. Betty Golson Stroud



This is a picture of our family when we left for Belgium in September, 1960.

began taking him and his brother and sister to Sunday School at the church of Christ, then meeting in a little red country school building nearby. When he became convinced at age eleven that sinners were doomed, the author made the good confession and was baptized into Christ. From that time on he had the desire to preach the gospel. During high school days the desire became fainter, then stronger as college days drew nearer. He began to preach on appointment basis for the small congregations in the general area of Vicksburg, Miss., thus gaining some experience. In 1956 he entered Freed-Hardeman College, where in 1958 he met and

Biographical Sketch

Donald Ross Taylor was born of humble parents, in Hinds County, Mississippi, on September 6, 1938. Many times during his early childhood his place of residence changed, but much of his first ten years was spent on a small farm in Claiborne County, not far from Utica, Miss. During this time his mother

married his wife Virginia (Stroud). Completing three years at F.H.C. he went on to graduate from Harding College. While at Freed-Hardeman various missionaries, such as Farrell Till, Maurice Hall, and George Gurganus inspired him to do mission work in foreign fields. Afterwards, J. L. Roberts and S. F. Timmerman, Jr., encouraged him to go to Belgium. Graduating from Harding College in 1960 his family went immediately to the mission fields with the church at Vicksburg, Mississippi as their sponsoring congregation.

One of My Most Helpful Experiences

Sometimes things go well in mission work, but at times the missionary can be tried sorely. Once when a misguided brother had upset the entire church through his angry words, I was very discouraged over the whole thing. After everyone had left, I was there with one of the finest of the Belgian brethren, and together we talked the situation over. At length I burst out in tears, being no longer able to conceal my feelings. Brother Bertholet, in kind yet positive tones, placing his arm on my shoulder, said to me, "Brother Taylor, this is no times for weeping, but for strength. If you, the evangelist, are not strong, how do you expect us to be?" This was a lesson to me, and I have tried since to be master of myself and be strong.



This is a picture of our present family, taken in the U.S.A. in June, 1963.



This is a picture of the church building at Verviers, Belgium. This property is rented, the church occupying the ground floor, and the missionary's family occupying the three upper stories.



This is a picture of the congregation at Verviers. Some, of course, are not pictured, who were there that day. The congregation there numbers between 30 and 35.

Hilton Terry *Belgium*

TERRY, Hilton C.	August 4, 1925
Wanda L.	May 31, 1927
Lawrence Ray	November 14, 1947
Lynn Hilton	November 15, 1951
Lavonne Denise	March 31, 1954
Landon Walter	October 1, 1957
Lamar Paul	January 26, 1960

Hilton Terry attended Abilene Christian College—1948-1951. Graduated with B.A. degree.

Wanda Terry attended Abilene Christian College—1944-1945.

Foreign Work: Worked in Belgium from September 1952-October 1961. Sent by: Polytechnic Church of Christ, Ft. Worth from 1952-1956.

By Mitchell Blvd. Church of Christ from 1957-1961.

Encouraged to do foreign mission work through the influence of many teachers while in A.C.C. Decision made after talking with Bro. S. F. Timmerman while he was home on visit from his work in Belgium in 1952.

Although we have a desire to return to foreign mission work, we are working in the States for an indefinite period of time. Our address at present time is the Pantego Church of Christ, 505 Milby Rd., Arlington, Texas.

In nine years of work in Belgium there were many interesting experiences that came to us while teaching the Gospel. Although the country of Belgium has been dominated by Roman Catholicism for hundreds of years, there is a great indifference toward Catholicism. Nominally, about 97% of the population of Belgium is Roman Catholic, but only some 15% of the entire population is faithful to their belief. So, among the vast majority there is a search for the truth, and to know what is right.

We found the door of opportunity opened to us many times by means of advertising and tracts. Once when an ad appeared in a national magazine of France inserted by the Church in Paris, a couple came to see me in Brussels from the city of Ostende. They expressed their desire to know more of this that was called the "Church of Christ" who made a plea for the return to pure New Testament Christianity. After an hour's discussion, I gave them some tracts and asked to come to Ostende and study with their group some time. There were about a dozen of them altogether who were striving to find the light after being led into the darkness by the Jehovah Witness group. Since most of the group spoke the Flemish language, I asked Bros. Bill Richardson and Danny Boyd to come down from Holland so they could speak to them in that language. After some four months of study with them, nine of them were baptized to begin the Church of the New Testament in the Belgian coastal town of Ostende. There is still a fine group of Christians meeting there who have never received any support from the United States, other than missionaries coming to talk to them, and this work was begun by an ad in a magazine. The power of the printed page is great in mission work!

Realizing the importance of literature in the French work, I began a quarterly in 1961, which



The Hilton C. Terry family in Brussels in 1960.

was similar in appearance to the 20th Century Christian. Since my return to the States, Bro. Richard Andrewjewski continues to edit this quarterly magazine. It is hoped that very soon the magazine "L'Evangile et les Hommes" can be increased from 1,000 to 5,000 per issue. It has been well received and is of great value in the French work.

One of the outstanding contributions we made to the work in Brussels was to obtain a permanent meeting place for the church. The first meeting place in Brussels was in a rented store building which we rented for six years from January, 1954-January, 1960. In July, 1959 Bro. Bill Lemons, who was working in Brussels at that time, and I signed a contract to purchase property on the same street—rue du Trone—but nearer the main Blvd. We had some \$4,000 on hand for the total cost of \$26,000 on the property. We began a "flood" of correspondence to raise more than \$20,000 in the next nine months, when the final payment would be due on the building. The Lord blessed us in this effort and we were able to raise the entire amount—plus an additional \$4,000 for fees and renovation of the building—before the final note was due. The property is entirely debt free. There are adequate facilities for the church on the ground floor and basement, and housing facilities for the preacher and his family on the two floors above the meeting place. This was one of the rare times—if not the only time—when we were able to buy property for the church in a foreign field without making a trip to the States to raise the money. This was the first church building owned in Belgium by the church, and the second in all the French-speaking work.



The first meeting place in Brussels—a rented hall for six years.



The present property owned by the church in Brussels.

Leon Tester

Brazil

TESTER, Leon E.	April 4, 1922
Marion V.	April 5, 1925
Claude Robert	October 14, 1962
Jon Randal	March 6, 1964

Tester graduated from Abilene Christian College (B.S., 1958; M.S., 1961). He was baptized by B. F. Haynie, Jr. (April 3, 1952). Marion Tester attended Abilene Christian College. She was baptized by B. F. Haynie, Jr. (August 14, 1952).

Entered Field: June 1961

Address: Caixa Postal 1484, São Paulo 1, Brazil

Sponsor: 16th and Vine church of Christ, 1610 Vine St., Abilene, Texas

Tester was born in Loring, Mo. and Marion Tester was born in Pine County, Minn. They were married in Seattle, Washington (August 5, 1949). Tester served for 14 years in the U. S. Navy, taking an honorable discharge (1956) to go back to college.

In Brazil, Tester has been chairman of Southwest church of Christ's steering committee, keeps books for Southwest and is chairman of the public relations committee. Along with other religious work, his work



THE LEON E. TESTER FAMILY

consists of helping Brazilians learn how to put out their own religious publications and he acts as field reporter for *Christian Chronicle*.



Tester, with 12 other families, regularly worship with the Southwest Church of Christ meeting in the Santo Amaro District of Sao Paulo.



Tester (right) helped in the planning of the four-night campaign conducted in 1963 which drew over 2,000 individuals, most hearing the Gospel for the first time.



Tester lives on Rua Julio Ribeiro, 1096 in the Alta da Boa Vista District of Sao Paulo.

Carl Thompson

Ethiopia

THOMPSON, Carl L.	February 18, 1933
Willadean (Wyatt)	February 11, 1936
Carla Dean	April 4, 1955
Darci Ann	July 12, 1956
Galyn Lee	December 23, 1957

Carl was born in Stillwater, Oklahoma. Willadean was born in Rector, Arkansas. Carl's parents, Mr. and Mrs. LeRoy Thompson, live in Livingston, California where Brother Thompson preaches. Willadean's parents, Mr. and Mrs. James Wyatt, are retired and live in Bakersfield, California. Carl preached for three years at Chico, California before entering Ethiopia. Carl and Willadean were influenced by many, not one single person, and the guidance of the Lord to enter the mission field.

Phase I of the Ethiopian Mission work consisted of its establishment and the beginning of a school for the deaf. Carl Thompson and Bobb Gowen were the first missionaries to Ethiopia. Official recognition by the Ethiopian government, approval to begin mission work and securing property for the mission compound highlighted the first months work.

Contacts were established and over fifty Ethiopians responded to the gospel. The school for the deaf was built on property given by Princess Tenagne Worq, the daughter of the Emperor of Ethiopia. In October, 1965, forty-five students will attend the school.

Phase II of the Ethiopian Mission is concerned with the establishment of a Bible Training School and expansion of the evangelistic program to every corner of the Empire. This Bible Training School is designed to work with the indigenous churches in the interior of Ethiopia also.

Artie Reed of Sacramento, California is expected to join the mission in Ethiopia. Working with the deaf are Billy Curl and Jimmy Davidson.

Carl is a 1957 graduate of David Lipscomb College. Both he and Willadean were baptized by his father, LeRoy Thompson.

Entered field: 1961

Address: P. O. Box 3147, Addis Ababa, Ethiopia

Sponsor: Central Church of Christ, 3305 Mission Road, Stockton, California.

Billy is a graduate of Southwestern Christian College, Terrell, Texas, 1962. Associate Arts Degree in Bible. Attended Abilene Christian College, Abilene, Texas and graduated in May, 1964. He majored in Speech Therapy, and his minor was Bible (21 Semester Hours) with courses in Education and Psychology, and one semester in Hearing Rehabilitation.

He had four years preaching experience, and at the time of his entrance to the field in July 1964, he was working with Church of Christ, Hamlin, Texas.



THE CARL THOMPSON FAMILY



The Homes.

Three Staff Houses on the mission compound—constructed of cement block. Cost: Approximately \$8,000.00 each.



The James Davidson Family in front of the school.

He was Past Associate Minister Southwestern Christian College for one year. He was married in July, 1964, and his wife, Mary is a practical nurse and is assisting her husband on the field.

James Oscar Davidson was born in Dalhart, Texas, October 5, 1927. He received education through high school at Ralls public schools, Ralls, Texas, and also attended Texas Tech College in Lubbock, Texas.

He was baptized August, 1949 at Broadway Church of Christ in Lubbock, Texas. Married Darlene Louise Ditmore in September, 1950. He has three children, Katherine Anne, 12, Koebe Ruth, 10, and James Courtney age 7.

Began first work with the deaf in September of 1955. In 1959 was placed on the committee at the Broadway church to help with the deaf work. Has been meeting with the deaf and assisting Brother



The Amaha Desta School for the Deaf.
Cement block construction cost approximately \$12,000.00.

Jack Price in teaching and preaching for five years for the deaf.

Entered the field: September, 1964

TWO THOUSAND NEW TESTAMENT CHRISTIANS DISCOVERED IN ETHIOPIA

BY CARL THOMPSON

"Praise God!" he said, his voice trembling with excitement. Ato Shongeh Sadaybo had experienced the happiest moment of his life. He has preached over twenty years, established four hundred ninety congregations and converted over twenty thousand souls from heathenism. Now he had located brethren in Christ who taught and practiced the same things as himself.

Ato Shongeh was in Addis Ababa from the interior for an audience with H. I. M. Haile Selassie I. Various missions have come into his area and taken over four hundred sixty of the congregations he has established. He said, "I could only give them the word of God, I had no money." By training and paying the preachers the missions led away the congregations and took the buildings and property. Now only twenty-nine congregations remain faithful. He is seeking a ruling from His Majesty about this situation.

On his way to the palace to confirm his audience, he walked by our office and reading room. In his own words, "my heart leaped" when he saw on our sign, "The church of Christ." After entering, he asked the question, "Is this the true church?" A short discussion and study of the scriptures followed and he uttered the emotion-filled phrase, "Praise God!"

An humble man, he is uninterested in numbers. He estimated over two thousand Christians worshipping in the Sidamo and Wollomo provinces about two hundred miles from Addis Ababa. They teach and practice baptism of adult believers by immersion for the remission of sins. The congregations use no instruments of music in their worship. Ato Shongeh stated they observed the Lord's Supper monthly but after some study affirmed that this practice must be altered. Their only standard for doctrine and practice is the New Testament.

Ato Shongeh was converted from heathenism by missionaries of the Sudan Interior Mission before the Italian occupation of Ethiopia. As he studied his Bible he saw inconsistencies between their doctrines



LENNIE DARDEN

and the scriptures and broke completely with them. The Italians forbade him to preach during their occupation. After the war he went forth with energy, zeal and spirit to preach in three languages. (He has asked us to return to his home and see with our own eyes the things he has told us.)

"Why Didn't You Come Sooner?"

Our newly-found brother uttered an unforgettable and difficult question. "Why didn't you come sooner?" His mind was centered on the thousands of brothers and sisters in Christ who had been led away. I answered, "I do not know. I came when I was called by the providence of God." He then asked, "Why didn't others come sooner?" Could I say, "My brethren were not interested; they were busy elsewhere; or God did not want anyone to come until now?" I did not have the answer then and I do not have it now.

The Kingdom all over the world needs more evangelists. The church in Ethiopia needs more workers now. I have the opportunity to go and work with these native churches. The twenty-nine evangelists

need more specific training that they be not led away as the others. We desire to start a Bible training school in Addis Ababa. New staff members are needed for this program and to aid in the total evangelist program in Ethiopia.

ETHIOPIAN MONK IN SEARCH OF THE TRUTH

BY CARL THOMPSON

Recently the American churches received the news of Ato Shongeh passing the office and reading room of the church of Christ in Ethiopia, noticed the sign and entered. His first question was "Is this the true church of Christ?" We learned that with the help of God he had single-handed begun a Restoration Movement in Ethiopia.

One day not long ago while we were visiting with Ato Shongeh in the office another man came in whose name is Ato Selassie, which means "wealth of the trinity." He, too, had been intrigued by the sign on the office and asked what it meant. The name on the sign is "the people of Christ," the nearest translation that we could find in Amharic for "the church of Christ." I explained to him the real meaning of the name. He was amazed and said that he and we must have had the same teacher, the Spirit of God, because we believe and teach the same things.

What amazed us most was that Ato Selassie had been a monk in the Ethiopian church for fourteen years. He began, however, to study the Scriptures with an unbiased mind and decided that some of the teachings and practices of the Ethiopian church were

not in accordance with the Scriptures. Thus he gave up his position as monk, took off his cape, which he said had become an idol to him, and began to worship and study privately. He had taught many people in Addis Ababa, one of whom we have converted, Musmore. We had no difficulty in teaching this young man because he had already received an excellent background by studying under Ato Selassie.

Ato Selassie is a teacher of the Geez language, which is the basis of the old church language, in which the old manuscripts of the Bible and records of early church history are written. Selassie is a very interesting person. His visit to our office was most encouraging, because it showed that there are people in Ethiopia searching and looking for the truth as revealed in God's divine will. If there are these two—Ato Shongeh and Ato Selassie—I know that there must be others. Our prayer is always that the Lord will lead us to them so that we may teach them. We believe that this prayer will be answered because he has promised, "Seek and ye shall find." (Matthew 7:7)

Samuel Timmerman Canada

TIMMERMAN, Samuel F., Jr.	May 10, 1918
Maxine P.	August 15, 1918
Fannie Sue	December 13, 1946
Carol Jean	March 31, 1950
Samuel III	July 31, 1951
Lorna Marie	April 16, 1962

Brother Timmerman is a graduate of Harding College. He was employed while in college in office work and in part-time preaching.

Sister Timmerman also attended Harding and helped defray her expenses as a piano accompanist.

Brother Timmerman was baptized by Brother A. S. Landiss in Port Arthur, Texas, on October 12, 1928.

Sister Timmerman obeyed the gospel under the preaching of Brother Von Crumley at Monroe, Oklahoma in 1934.

Entered field: Belgium, 1948; French Canada, 1964.
Address: 4490 Sir George Simpson, Lachine (Quebec), Canada.

Sponsor: Pulaski Heights Church of Christ, Little Rock, Arkansas.

Baptized: In Canada, 3.



THE TIMMERMANS; (Back) S. F., Jr., Fannie Sue, Carol Jean. (Front) S. F. III (Ricky), Maxine, Lorna. Made in Brussels when co-workers from Belgium, France and Switzerland feted them on 15 years of labor in Europe.

Biographical Sketch

Brother Timmerman was born to S. F. and Fannie Garrett Timmerman in Wutauga County, Alabama. Sister Timmerman, born at Center Ridge, Arkansas, is the daughter of S. F. and Susan Meaders Paxson.

They were married in Monroe, Oklahoma, on September 30, 1941. Brother Timmerman preached for seven years for the churches at Harriman and Oak Ridge, Tennessee, before going to Belgium in 1948 as the first missionary to that country. Many influences had a part in his decision to go into a mission field, but chief among them were the missionary spirit of Brother J. N. Armstrong and other teachers at Harding College, and the encouragement of his aunt, Mrs. Blanche G. Perry, of Denver, Colorado.

The Timmermans spent 16 years in the Belgian work, helping to establish churches in Verviers, Liege, Brussels and other cities of that country. He did extensive writing in the French language, both for periodicals and in the preparation of numerous tracts and booklets. He was also called on to conduct many meetings throughout Belgium, France, Switzerland, Germany and Great Britain. On deciding, for the sake of his children's education, to return to the North American continent, he went to French



Home bought by the Timmermans in Lachine (Quebec).

Canada in order to continue working in the French language. A French-speaking congregation has already been founded in Lachine, a suburb of Montreal (pop. 2,500,000), in addition to the English-speaking congregation with which Brother Jerry L. Davidson labors.

Robert Tipton

Argentina

TIPTON, Robert L.	August 28, 1935
Lola Phemister	May 12, 1934
Rosalinda	September 23, 1955
Robert C.	October 22, 1956
Jennifer	February 11, 1958

Entered Field: August 1960

Address: Casilla de Correo 50, PILAR (Prov. Bs. As.)
Argentina

Sponsor: Church of Christ, Merkel, Texas

Baptized: Approximately 30

Biographical Sketch

Robert L. Tipton, son of Leonard B. and Alice Tipton was born in Parma, Idaho, August 28, 1935. He was baptized by his grandfather, S. P. Tipton, August 28, 1945, in Barksdale, Texas. He received the B. A. from Abilene Christian College in 1956; the M. A. from Texas A. and I. in 1961. He taught three



THE ROBERT L. TIPTON FAMILY

years at Harding College before going to Argentina in 1960.

Lola Tipton, daughter of Marvin W. and Myrtle Phemister, was born in Weinert, Texas. She was baptized by C. Y. Pettigrew in 1946 in Weinert. She received the B.S. from Abilene Christian College in 1955; taught school in Corpus Christi, Texas, in 1959-60. The Tiptons were married on December 17, 1954, in Weinert.

Sketch of Work Abroad

The Tiptons replaced Ronald Davis and Lionel Cortez at Pilar in August 1960. At that time there were eight faithful members. In spite of internal problems, the church grew to a faithful membership of 28 by March 1963 when the Tiptons returned to the U. S. for further study. Upon their return to



Home of R. L. Tipton Family. Rented, has 2 bedrooms, modern bathroom, hot and cold running water.

Pilar in March 1964, the church began to lay plans for the founding of a second congregation in Bella Vista. At present the church in Pilar is building a



New building being erected. Church of Christ, Pilar, Argentina. Built: 1965 by missionary Robert L. Tipton, CC 50 Pilar, Bs As, Argentina.

permanent auditorium; the church in Bella Vista meets in a private home. Present plans call for the church to be completely independent in 1966.



The Church of Christ, Pilar, Argentina. Built: 1960, by missionaries Ronald Davis and Leonel Cortez. Photo taken: March, 1963.

Frank Trayler *Venezuela*

TRAYLER, Frank
Evelyn Trayler
David
Dorcas

May 7, 1913
January 12, 1911

Address: Apartado del Este 11334, Chacao, Caracas, Venezuela

Entered Field: 1962

School Attended:

Frank, Abilene Christian College
Evelyn, Abilene Christian College

Sponsor: North Madison Church of Christ, Box 62, Madison Heights, Michigan

Venezuela is in political turmoil. Doors are locked against all outsiders and we have to lock our doors too. The DuPont Paint Warehouse, five blocks from our church building, was bombed and burned to the ground yesterday by communist hoodlums. Any young people contemplating work in Venezuela must be greatly dedicated, patient, and of strong desire to serve. "The harvest is plenteous, but the laborers are few."

The love of Christ in the hearts of a few faithful brethren working for the oil companies in Venezuela prompted them to ask for someone to begin the work of the Church there. January of 1961, Brother Clifford Tucker and family were sent to Caracas to answer this call.

After seven months of labor, the Church received official recognition from the Venezuelan government. This was just in time, for shortly thereafter a concordat was signed with the Vatican, making Roman Catholicism the state religion of Venezuela.

Through free English classes and other efforts, Brother Tucker was able to win many friends, establish a meeting place and implant a picture of the Gospel of Christ not before known to these people.

During the first year, a short meeting was conducted by Brother Jack Fogerty of Memphis, Ten-



Bro. and Sis. Frank Trayler, Caracas, Venezuela, in front of "elephant ears" and rubber trees.



Frank and Evelyn Trayler in Trier, Germany, oldest city in Germany, 1957.

nessee. Door to door work was done and the work prospered.

Due to a near fatal accident of Brother Tucker's daughter, it was necessary to find someone to carry on the work he had started.

The Lord blessed our efforts in providing a man to carry on the work, Brother Frank Trayler of

Sacramento, California. He has many years of experience preaching the Gospel in the United States and in the mission fields of Germany and the Philippine Islands and has been fluent in Spanish since childhood. Brother Trayler and his good wife have two children, a son who is a minister of the Gospel and a daughter, now a student at George Pepperdine College.

Tom Tune Hong Kong

TOM TUNE and family arrived in Hong Kong July 27, 1962. This was somewhat a history-making event as they were sponsored by a congregation of Negroes. This was also reported to be the first case of any religious Negro group taking the oversight and sending forth a white missionary.

The North Richmond Congregation (now the East Side Congregation) sponsored their first two years. As a result of the attention given this by various news media throughout the world, contact was made with a religious group in Nigeria and later 600 were baptized by F. F. Carson, the minister of the East Side Congregation, when he made a visit to that country.

While Tune was preaching for the Pleasant Hill Congregation, Pleasant Hill, California, he heard Ira Rice speak on the great need for workers in Hong Kong and of the great service rendered by Sister Bernard to the Chinese people for the past 33 years, in Hong Kong and Canton. The decision was then made to go to Hong Kong. Among the congregation visited during the money raising campaigns were congregations of Negroes throughout the U. S., encouraging them to take their part in sending the Gospel throughout the world.

Upon their arrival in Hong Kong, they began services the first Lords Day on Hong Kong Island. To their knowledge this was the first time service had ever been held on the Island; however, the work was going well across the harbor in Kowloon. This work was started three years previous by Melvin Harbison, Gus Eoff and Douglas Robinson.

During the first two years in Hong Kong 30 were baptized and 40 students in one of the schools in Kowloon were taught the Bible. Among those baptized were Salvador Yu and his son Walter. Salvador is fast becoming a leader in the congregation there. His wife, Gloria, was raised by Sister Bernard.

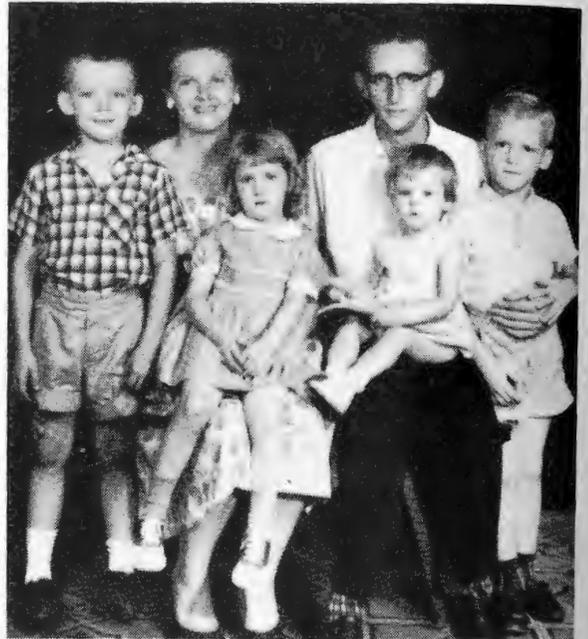
Sister Bernard, now 73, is still in Hong Kong and doing the work she loves so well. She is at present caring for five children.

While in Hong Kong much headway was made in establishing a boarding school on Lantao Island. After the ground was laid, Enoch Thweat, former missionary to Formosa, has agreed to go and head the work there. Site has also been granted by the British Government for a school in the Jordan Valley area of Kowloon. Bible film has been shown in this area for months. This school and congregation could be one of the first in this area of 15,000 people.

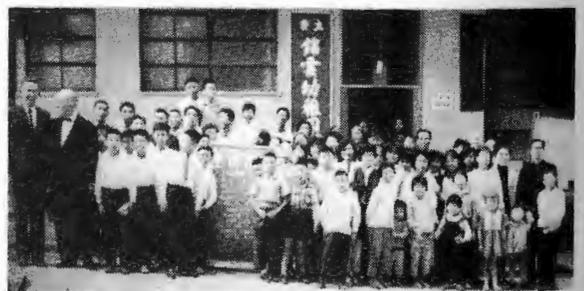
Mailing address:

Tom Tune
Box 15426
Hong Kong,
China

Street address: No. 7 Sunning Rd., Tel. 77-1110.



Myles Thomas Tune—May 12, 1929; Charlene Lowe Porch Tune—October 27, 1927; Michael Thomas Tune—May 22, 1953; Timothy Scott Tune—Nov. 1, 1955; Dorcas Sue Tune—Nov. 5, 1957; Ruby Manon Tune—Nov. 9, 1960.



The front of the building in which the church meets in Hong Kong.



The inside of the building in Hong Kong.

Richard Walker

Germany

WALKER, Richard Earl	January 5, 1923
Helen Elaine (Hinds)	February 4, 1924
Sheryl Jean	August 22, 1946
George Gary	September 14, 1948
Richard Archie	March 8, 1953
Ola Winifred	April 24, 1954
Harold Otis	April 1, 1956

Address: Gemeinde Christi, 1 Berlin 41, Hedwigstr.
3a, Germany

Entered Field: 1949

School Attended:

Richard Walker, Abilene Christian College

Helen Walker, Abilene Christian College

Sponsor: Church of Christ, 19th and Herring Avenue, Waco, Texas

Richard was born in Kit Carson, Colorado. His parents are Archie Richardson Walker and Laura Winifred (Atchison). Elaine was born in Kit Carson, Colorado. Her parents are Archie Wesley Hinde and Ola (Pyle).

After having entered Abilene Christian College, I was encouraged to be a missionary by Harold Thomas and Otis Gatewood.

Once when I was holding a little meeting in Bruchsal, preaching in a little room rented from the hotel, two ladies came up to me after the sermon and said: "You preach exactly what we believe." At first I did not take their statement serious, but later they convinced me it was so. I asked them where they acquired their understanding of the scriptures. They told me of Albert Pfitzenmeier, a farmer, who came occasionally to preach for them. A meeting was arranged with Brother Pfitzenmeier. I remember going back behind a bakery shop, passing through a hall in which unwrapped bread was stored, and then climbing up a set of wobbly stairs to a bedroom filled with people interested in the scriptures. Under a light bulb which hung from the ceiling at eye level, I preached for 30 minutes and afterwards, Brother Pfitzenmeier preached for 30 minutes. At the conclusion, we offered each other the right hand of fellowship. After many hours of private study of the Bible, he had come to an understanding of the plan of salvation and had obeyed it.

Brother Otis Gatewood held the first tent meeting in Berlin. He preached very powerfully for the



Jaroslav Schubert and his wife Jana have been in Berlin since 1956. Jaroslav preached at first for the church in Berlin-Wilmersdorf, and later for the church in Berlin-Friedenau, when the Wilmersdorf church was combined with the one in Friedenau. He was at one time a Catholic priest.

first eight nights of the meeting without offering the invitation. Finally, we decided the time had come to offer the invitation. After a powerful sermon, he exhorted the people to come forward. I was leading the singing and it seemed that about half the people in the tent began to leave their seats and come forward. We did not have enough room at the front to take care of the people. Over 30 came forward that night. It was an experience I shall never forget. It was the first real breakthrough for the church in Berlin.



Entrance to the church building in Berlin-Friedenau, which was completed in 1961.

Gospel Meeting in Zurich

RICHARD WALKER

I had the pleasure of holding a German meeting in Zurich, Switzerland in September. The hospitality of Jerry Earnhart and Clyde Antwine and their families and of the Swiss brethren was great. Due to daily advertising in the newspaper there was generally good attendance. There were three baptisms. Dan Clendening, an American brother, and his family have moved to Switzerland on business for a year. They showed their faithfulness by attending the meeting every night in spite of not having been there long enough to understand the language. On the closing night, Brother Clendening said in jest, "I don't believe I ever got less out of a meeting!"

Pepperdine in Heidelberg

RICHARD WALKER

It was my privilege to be the guest of the teachers and students of Pepperdine's overseas program in Heidelberg. I was there for two weeks, speaking to 18 of the 38 students about the mission work in Europe. The interest which the young people showed in mission work was refreshing. Several plan to give their lives to such work. I enjoyed seeing J. C. Moore and family, and Sister Weigand again, and meeting Brother and Sister Howard White and their children for the first time.

We compiled a list of churches and found that there are 180 in Europe. This includes the American soldier congregations. The largest and most populous unevangelized area in free Europe (not including Spain where the Gospel apparently cannot now be preached) is in Northern Germany.

Ken Wilkey *Philippines*

WILKEY, Kenneth J.	September 17, 1932
Margie Wilkey	October 24, 1937
Carrie	November 14, 1958
Shari	August 4, 1960
Lesla	September 22, 1961

Address: Box 114, Baguio City, Philippines
Entered Field: 1961
School Attended: Abilene Christian College
Sponsor: Inglewood Church of Christ

Douglas LeCroy, a fellow missionary here in Baguio, decided to come to the Philippines while we were in military service on the Island of Guam in 1954. We met brother Charles Smith and brother John Robinson at Abilene Christian College and all four of us decided to work in the Manila area. Circumstances being as they are we did get to come to the Philippines together and have been in Baguio City three years.



KEN AND MARGIE WILKEY

Ken, 31, September 17, 1932, Posey, Illinois, Margie, 26, October 27, 1937, Hobbs, New Mexico, Carrie, 5, November 14, 1958, Abilene, Texas, Shari, 3, August 4, 1960, Lancaster, California, Lesla, 2, September 22, 1961, Baguio City, P. I.

IMPRESSIONS OF JAPAN

BY DR. HERMAN O. WILSON

The weather was stormy in Japan in mid-July, 1953, as the freighter *Kamikawa Maru*, carrying six passengers and a large cargo of lumber, cotton, and machinery nosed her way through the long, filthy channel as she neared the port of Yokaiichi. The muddy water, filled with all kinds of broken furniture, pieces of houses, and debris from the recent storm, gave us a rather sorry first impression.

In our party of four were Mrs. Wilson; Miss Yoko Gabe, a lovely Japanese convert who had been living in our home in Los Angeles while attending Pepperdine; Dean Bixler; and I. We had gone to visit Yoko's family in Tokyo, Dean's parents, Mr. and Mrs. O. D. Bixler, our son Allan, attached to Yokota

Air Base, and various missionary friends. Since Yoko's uncle was a captain for a Japanese shipping company, we made arrangements to travel on a Japanese freighter at a fraction of the cost on a passenger liner. The voyage over was delightful except for a little rough weather near Japan.

Though it would take many pages to describe fully all the impressions we received in our eight weeks in Japan, I want to share some of them in this sketch.

Perhaps the first impression any visitor from America receives in the Land of the Rising Sun is a sense of crowding, noise, and bustling activity. The first night in Tokyo was memorable for the incessant

noise of elevated trains, automobile traffic and screeching horns. Each driver, I learned later, feels free to pass anything on the road or barge through any intersection if he first gives a blast on his horn. This sets up a din that is almost constant day and night.

On the first day—we were visiting in the Bixler home, near one of the stations of the elevated railroad and near to one of the Universities—I was struck by the throngs of people, old and young, passing on the street in front of the building. Every time a train stopped, masses of dark-skinned humanity poured like a tidal wave out of the overcrowded coaches, and moments later a reverse tide filled the vacuum. On the sidewalks students in their school uniforms hurried by, and everywhere one looked there were waves of people on the move.

Tokyo is a city of contrasts. In the streets we saw every manner of conveyance known to the old and new Japan: myriad bicycles, huge trucks, 3-wheeled carry-alls and run-abouts, tiny taxis driven by "kamikaze pilots" who somehow escaped their doom, ox-carts, horse-drawn wagons, buses, limousines, and even large carts pulled by men. On the sidewalks there were country people, usually women, carrying immense loads on their backs. The tangle of traffic, unbelievable in 1953, is said to be even more maddening today.

In addition, we were impressed by the amazing variety of architecture. Within the city, surrounded by a moat, stood the imperial palace, a relic of feudalism. The 250-acre estate, carefully preserved and beautifully kept, is like an island of the past lost in a city of shops, hotels, and all kinds of industry.

On one side of the palace grounds ran a broad street on which stood the tall, white granite Dai Ichi building used as headquarters by General MacArthur. In downtown Tokyo are innumerable little shops, selling anything from souvenirs and shoes to live crabs and eels, silks, cotton, books, and almost anything else men want to buy. Along with these are magnificent new department stores as modern as Macy's and as busy as the May Company during a sale.

Near the great Imperial Hotel, a Frank Lloyd Wright creation, we saw a vacant lot where some of the derelicts of the war were living in sections of concrete culverts or in tiny shanties built out of cast-off tin and goods boxes. Along the roads we saw

family groups living under the shelter of large bridges. I mention these extremes only to point out the contrasts.

Japan is famous for its natural beauty. The country is a long chain of volcanic islands (total area about the same as California's), and only about twenty per cent of the land is arable. The greater part is mountainous, the rivers are short and generally useful only as a source of energy for producing electricity, but much of the scenery is superb. Besides the mountains, lakes and waterfalls—and the incomparable Mt. Fujiyama, the symbol of Japan—there are dark green forests, terraced hillsides alive with gardens, and little valleys where every foot of soil seems to be in cultivation.

Equally impressive are the parks in the large cities, the famous tea gardens of Tokyo, with their beautiful evergreens, their pools, and the bon-sai or miniature trees. Everywhere there are temples and shrines, some of them almost hidden in a little forest, but others made into elaborate show places, with a wall or fence enclosing an area of an acre or more, and entered through huge gates guarded by fantastically ugly gods (or demons). Many of the larger homes have their own gardens, not in front but in the rear or on the side, where grass, stones, a pool, a stone lantern and some shade trees invite one to pause for meditation.

The people impressed us as much as their unique civilization. They seemed to us to be genuinely courteous and hospitable. Everywhere we went we were entertained and served with their choicest foods and delicacies. When they came to visit they invariably brought some small gift. They did all in their power to make us welcome.

They are energetic, hard-working, ambitious, eager to get ahead. They had made tremendous strides toward rebuilding their cities and their wrecked economy after the War. Their recovery has been almost unparalleled.

They read almost anything they can get hold of. On the trains I saw young people reading textbooks, works on economics (a favorite subject), and science. They have a passion for education, are politically active, and want to improve their own and Japan's culture.

I came home with a deep appreciation of these people and their way of life. Likewise I saw and appreciated the important contributions made by the few missionaries we have sent to this great land.

Doyal Wright

New Zealand-Fiji Islands

WRIGHT Doyal C.	February 14, 1930
S. Drucilla	February 19, 1935
Claudia Elizabeth	June 15, 1954
Allen Doyal	March 9, 1956
Paula Lou	March 5, 1958
Sharon Drue	August 26, 1960
Frank Harold	January 2, 1963

Brother Wright graduated from Auburn University with a degree in Mechanical Engineering. He worked while in college. He was baptized by Charles Marshall.

Sister Wright attended Opelika Business school for a time. She worked while going to school. She was baptized by brother W. T. Grider.

Entered field: 1963

Address: Box 793 Suva, Fiji Islands

Sponsor: Central Church of Christ, Huntsville, Alabama

Baptized: 11

Biographical Sketch

Brother Wright was born in Cordova, Alabama, to James and Millie Wright. Sister Wright was born in Notasulga, Alabama to Claude and Lois Ward.

Brother and Sister Wright were active in working with the young people, teaching programs, prison work and visitation at the North Boulevard congregation in Baton Rouge, Louisiana for about 4 years. At this time Brother Wright worked for Ethyl Corporation as a Mechanical Engineer.

From 1961 to 1963 Brother Wright worked at the Red Stone Arsenal in Huntsville, Alabama. He preached for three different congregations while in Huntsville.

Missionaries visiting Baton Rouge coupled with Mark 16:15 gave him the desire to enter the mission field. Brother Eddie Cantrell further encouraged him to do mission work.

Sketch of Work Abroad

The Wrights along with the Eddie Cantrells joined the Ralph Ellis' and Jerry Starling in Wellington, New Zealand in September 1963. The Ellis family left in December 1963 and Brother Starling left in 1965. While in Wellington there have been twenty-five baptisms to the church. Brother Wright has partici-



THE DOYAL C. WRIGHT FAMILY

pated in Vacation Bible Schools, Gospel Meetings, extensive visitation and home Bible Studies. He firmly believes the greatest source of contact in the mission field is gained through the vacation Bible School. The brethren in Wellington are encouraging the native men to take the lead in operating the church (finances, teaching, baptizing, etc.).

Church Building

Bought in August 1963 by Jerry Starling and Ralph Ellis. Down payment of \$5,000 raised by Central church of Christ in Valdosta, Georgia. Total cost of building \$18,000. Balance to be met by preachers on the field and the local congregation.

HOME:
Rented.



Home of Doyal C. Wright Family, Wellington, N. Z.



Church Building, Wellington, New Zealand

Winfred Wright *France*

WRIGHT, Winfred O. January 6, 1935
Dorothy Goodwin Wright November 14, 1936
Sharon Elizabeth April 1, 1961
Address: 8, rue Saint-Bertrand, Toulouse (Haute-Garonne), France
Entered Field: October, 1958

School Attended:
Winfred O. Wright, Harding College and Graduate School
Dorothy Goodwin Wright, Harding College and Abilene Christian College
Sponsor: Center Hill Church of Christ, Paragould, Arkansas

History of the Wright's work in Belgium and France

Winfred O. Wright, graduate of Harding College, first came to Europe in October of 1958. For a two year period he worked in Belgium; in Liege and in Verviers. In August of 1959, he married an A.C.C. graduate, the former Dorothy Goodwin. Their marriage was the first performed in the church building in Paris, France.

In 1960, the Wrights joined the group moving to Toulouse in Southern France for the beginning months of this effort. Preparatory meetings had been held in several cities, and Toulouse selected as most responsive.

In January, 1961, the Wrights returned to the States for an 18 months stay. On April 1, 1961, Sharon Elizabeth was born. During this time, Wright preached for the Looxahoma, Mississippi congregation and attended Harding Graduate School in Memphis, Tennessee, where he received the Master of Arts and the Master of Religious Education degrees.



The meeting place of the church in Toulouse, France is the ground floor of a four-floor apartment building. The property is owned by the church (i.e. only the ground floor). The large window provides advertising and teaching space. Brother Mittag, a young artist who is a member of the church paints the scenes used. Address of church building: 8 Rue St. Bertrand, Toulouse (H. G.) FRANCE.



The Wrights live in a two story duplex in a new housing district at the edge of the city. There are three bedrooms and a bath upstairs; kitchen, living room and garage downstairs.

In October, 1962, sponsored by the Center Hill Church of Paragould, Arkansas, the Wrights returned to Toulouse. Here a program of regular services and local evangelistic efforts such as meetings, correspondence courses and personal contacts is carried out in a building owned by the church. The Wrights also participate in all aspects of the program for the French-speaking area of Europe: meetings, young people's gatherings, annual Bible camp, etc. Mrs. Wright writes a monthly mission feature, "Into all the World" for *Christian Woman*, a publication for women of the church. She is also responsible for a monthly article for women in the French religious periodical, *Vie et Verité*.

In February of 1964, Wright made a six-week trip into the French Cameroons in West Africa, with Don Hindsley of Paris, France. This trip was a teaching and evangelistic project among brethren and numerous contacts in that new nation. In the fall of 1964, the Wrights will be the only American workers in Southern France.

Rudy Wyatt Australia

WYATT, Rudy B.	July 17, 1930
Melodee Joan	Oct. 24, 1932
Rebecca Lynetta	June 2, 1955
James Michael	June 30, 1959

Brother Wyatt attended Abilene Christian College
Baptized by: Fred Custis
Sister Wyatt attended Abilene Christian College
Baptized by: Guy Caskey
Address: P. O. Box 16, Inglewood, Perth, Western Australia
Entered Field: 1961
Baptized: 58 (Conversions result of team of three preachers working together)
Sponsor: West Berry Church, Fort Worth, Texas



The Wyatts standing in front of their home in the Maylands suburb.

Encouraged to be a missionary by parents, preacher, and visiting missionary. Worked while in school to help pay expenses.

Wyatt, Rudy—born in Rochester, Texas, Father, M.

B. Wyatt and mother, Juanita Lee.

Wyatt, Melodee—born in Breckenridge, Texas,

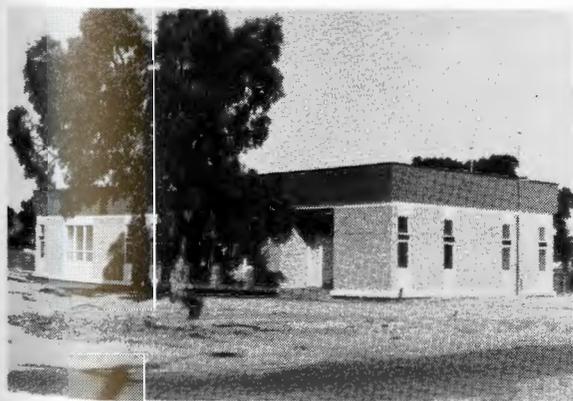
Father, Floy Yates, mother, Parrie Lynn.

Interesting experiences on field to stimulate young people.

Biographical Sketch

Following an Abilene Christian College Lecture-ship in 1960 Ron Durham and Rudy Wyatt determined to go to Perth and plant the cause of Christ. The Wyatts arrived in Perth in June of 1961. Three months later they were joined by the Durham family. In August of 1962 the Phillips family completed the team of three families. Being closely associated with two other fine gospel preachers in a close knit relationship as a team has been a wonderful blessing.

It is a thrill unsurpassed to look about and see men and women strong and dedicated to the Lord, realizing that had you not come these would have never known Christ's way. Such as—a young Englishman in his late 20's (now preaching the gospel) who when you first met him on the tennis court was an agnostic; a former Methodist lay preacher who had the right concept of the one body, but did not know there were people anywhere who claimed to be just members of it and it only; an elderly man in his 70's, and his wife, who for years had stood virtually alone against innovations in the digressive Church; a young man from Calcutta, India who contemplates going back to India some day with the good news; an elderly woman who although limited in physical activity found real purpose in life in the gospel and now grades our Bible Correspondence Course; a woman who within 5 days of her arrival

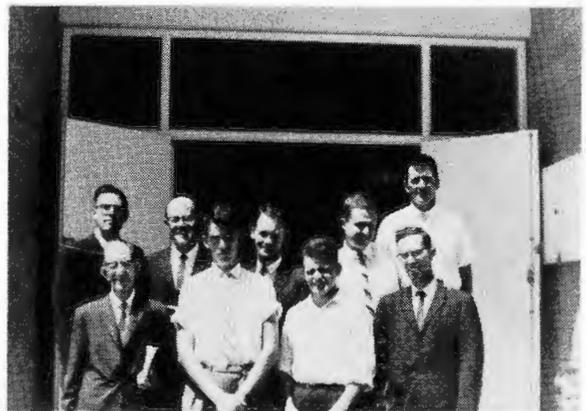


New building in the Embleton suburb entered in Nov. of 1963. Averaging 100 in Bible Study and 80 in worship service on Sunday morning. U. S. churches and individuals gave 2/3 of building cost. Aussies took other 1/3. Without the contribution of three American preachers the contribution of the Australians would support an "Aussie" preacher.

to Australia from Scotland lost her husband and with two teenage sons had no place to turn—now in the church sees her eldest son preaching; another Scottish family arriving in Australia seeking greater opportunity of life found the Lord also; a former Spiritualist finding real spiritualism in the Lord; others who, having sought Christ in the denominational groups in a city of over 430,000, have found Truth and stability in the Lord's church. A painter, a draftsman, a clerk, an accountant, a railway worker, a salesman, a butcher, a wool-grader, a panel-beater, a government agricultural employee, a telephone repairman, builders, retired men, teen-age apprentices, nurses, and housewives have all come to know Christ.

The team effort has made it possible to put more emphasis on many avenues of reaching people. In Perth they have been varied—Bible Correspondence Course; weekly 15 radio broadcasts carried in Perth and three eastern coast stations; a weekly Saturday display and church notice ad in the WEST AUSTRALIAN (the morning newspaper of Western Australia) with hundreds of responses leading to scores of religious discussions carried on by correspondence; thousands of pieces of literature mailed (over 1,000 sent in answer to one newspaper ad); three gospel tent "missions" with over 300 different adult non-members attending; special work among teen-agers; dozens of cottage meetings, door to door work; pulpit preaching and special training and teaching classes for men and women.

In an English speaking country where living conditions are so similar to that of the U. S. and Americans are so readily accepted, and where God has so greatly multiplied our spiritual blessings it would have been a real sacrifice to have stayed home in the U.S.A. and not to have come.



Besides the three American preachers six other men in congregation preach part time and others are now entering a training program. Left to right, front row: Joe Pearce (over 70 years old, was preacher in digressive church), Edward McGeachy (Scottish lad shortly to enter A.C.C.), Henry Pincuzk (Young man of Polish descent, apprentice bookkeeper), Rudy Wyatt. Second row: Marvin Phillips, Harry Taylor (Clerk for Cal-Tex Oil Company and ex-Methodist lay preacher), Ron Durham, John Robinson (Salesman shortly to enter Fort Worth Christian College), Ron Wallace (painter and interior decorator).

Robert Yarbrough

Japan

YARBROUGH, Robert	November 16, 1932
Dixie	November 18, 1940
Locksley	July 9, 1958
Glenn	September 20, 1960

Brother Yarbrough attended Abilene Christian College. He was baptized in May, 1955 by Brother Hal Peoples.

Sister Yarbrough attended Abilene Christian High School. She was baptized by Brother Tommy Shaver in October, 1955.

Entered field: October, 1959

Address: 4625 Higashi Hara Machi, Mito-shi, Ibaraki-ken, Japan.

Sponsor: Bois D'Are Church of Christ, Pecos, Texas
Baptized: 10

Biographical Sketch

Brother Yarbrough was born in Pyote, Texas. After high school, he worked in oil fields, for the Texas Highway Department, and for the United States Army. As a result of his 14 months service in Korea, he was able to attend ACC on the GI bill. Sister Yarbrough is a native of Corpus Christi, Texas. She attended Abilene Christian High School for two

years as a boarding student. The Yarbroughs became interested in mission work in Japan through a fellow student, Brother John Creech. During Brother Yarbrough's senior year, Brother Joe Cannon, on furlough from Japan, taught at ACC. It was due to his influence that the Yarbroughs decided to go. On October 10, 1959 this decision reached fruition when the Yarbroughs landed in Yokohama, Japan.

Sketch of Work

During their first tour from October, 1959 to March, 1963, the Yarbroughs lived on the campus of ICC in Omika, Japan. They worked with the school and with churches in the surrounding area. In 1962 Brother Yarbrough and Brother Fukushima, who was then a student in Ibaraki Christian High School, began a congregation in the city of Akatsuka. When the Yarbroughs returned to Japan in September, 1963, they lived in Tokyo and attended language school. They determined that after language school they would move to Akatsuka and work more closely with the congregation there. On June 1, 1965 they moved to Mito which is a short distance from Akatsuka. Brother Yarbrough is now teaching at Ibaraki Christian High School one day a week and working with congregations in the Mito-Akatsuka area.

IBARAKI CHRISTIAN COLLEGE

Omika, Hitachi-shi
Ibaraki-ken, Japan

The Beginning

As the result of a plea from O. D. Bixler to Dr. George Benson, E. W. McMillan made a survey trip to Japan in 1947 to look over the possibilities of beginning a Christian school in Japan. A 35 acre tract, located about one hundred miles Northeast of Tokyo, was purchased as the location for the school. The high school was accredited in 1949; the junior college in 1950; the junior high school in 1962. All three divisions are fully accredited by the government accrediting association. Presidents who have served the school are: E. W. McMillan; Logan J. Fox; Charles W. Doyle. Billy M. Smith assumed the presidency in 1965.

Facilities

Located on the 35 acre campus are buildings and other assets in excess of one-half million dollars. The home economics and junior high school buildings were built through the cooperation of the "Helpers Association." This is a group composed of leading Japanese business men and parents of graduates. The new three story high school building cost in excess

of \$100,000. The money was borrowed from government lending institutions at very low interest rates. Construction is now underway on the Omika church building which doubles as a chapel for daily worship. This building, built by American brethren will cost in excess of \$100,000. In response to this generosity, the PTA, Helpers Association and Alumni have pledged to build the gym at a cost of \$135,000. Construction is scheduled to start in 1966.

Purpose of the School

Over 99% of the students are non-Christians when they enter Ibaraki Christian College. Therefore, as a mission school, we seek to provide a good education from the Christian point of view. Students that become Christians become part of the congregation in their home towns. Where no church exists, they are instrumental in beginning new congregations. The school also seeks to serve the Churches of Christ in Japan. The department of Bible conducts preacher training programs, teacher's workshops and a four year Bible curriculum. This is the only school in a

radius of 200 miles where the Bible is the center of instruction, and where God is exalted as the true and living God. Batsell Barrett Baxter well summarized the function of I.C.C. as "rendering a great service to the cause of Christ in Japan. These missionaries fully understand that the saving of souls can only be done through the establishing of churches and the preaching of the gospel. But they also feel that providing a Christian education to hundreds of Japanese non-Christians can result only in good and that the training of some Japanese young people who are already Christians may be the means of producing talented, consecrated leaders who will furnish the backbone of the leadership in small churches that are being established."

Administration and Faculty

The school is directed by a board of directors—all must be faithful members of the churches of Christ. Administrative officers are: President: Billy M. Smith; Business manager, Shoichi Oka; Acting Dean, Elmer Prout; Dean of Religion, Joe D. Betts; Junior High School Principal, Hiromi Takeguchi. Teachers, 56; Office personnel, 26. Many of our Christian students go on to a four year college and return as teachers, thus adding to the total Christian influence among the students.

Student Body

There are 1472 students in Ibaraki Christian College. Junior high, 169; high school, 875; junior college, 428. All students take a competitive entrance examination. Each year, for example, we have had to refuse over 1000 students seeking entrance to the high school because we would not be able to give them the Christian education and spiritual atmosphere to which we are dedicated. Daily chapel and Bible classes form the center of the curriculum. Christian teachers add emphasis to the Christian message in a land that has no knowledge or understanding of Christianity. Students, Christian teachers, and missionaries have been responsible for starting over 30 congregations in the area surrounding Ibaraki Christian College.

American Christians share in the mission program of I.C.C. through the "Student Sponsor program." An American Christian sponsors a Japanese student in his Christian education. Through this five dollars each month, Christians in America have a real and vital part in teaching these young people about Christ. If you desire more information about this program write to Ibaraki Christian Foundation, P. O. Box 321 Santa Ana, California.

QUOTES FROM MISSIONARIES

"Rarely has a book moved me so deeply or challenged me so greatly! You have made a valuable contribution to the past and future mission work of the church. It should be in the library of every church in the land and studied in the classes! There is really no end to its possibilities. It is a strong voice for world evangelism."

Dwyatt Gantt
Helsinki 31, Suomi

"I appreciate the work you are doing for mission efforts throughout the world. I pray that your zeal and dedication will continue to grow because the Lord's kingdom needs men who are willing to exhort and build up the brotherhood."

Allen Dutton
São Paulo 1, Brazil

"May I say that your Missionary directory is very excellent. Your preparation for such a great work has been very hard and from experience securing cooperation from the ones on the field has been difficult. . . . But, your efforts on behalf of the total mission effort are appreciated by all."

Billy M. Smith
Ibaraki-Ken, Japan

"We are happy to know that there will be another printing of *Missionary Pictorial*. Sorry that we did not get in on the first one."

H. D. Shappley
Aruba, Netherlands

"With every good wish for the success of this undertaking, which I know is done wholly out of interest in the spread of the Kingdom."

S. F. Timmerman, Jr.
Lachine, Que, Canada

"Missionary Pictorial is so interesting that I have already read my copy through though I have had it only a few days. Surely you have done a good job in publishing this and we are thankful to you and Brother Brewer. If I wasn't a missionary, reading some of those articles would make me want to be! Judging from comments by other missionaries here, you have done a valuable work"

Henry Farrar, M.D., F.A.C.S.
Nigeria, Africa

WHY I BECAME A MISSIONARY

"I became a missionary because Christ has given me so richly through Christian parents, teachers, church and family. I am debtor to share Him!"

Wendell Broom

"I became a missionary because of the influence of Christian grandparents, parents, Bible teachers and friends who taught me the truth that the heart of Christianity is love for others. I suppose this sounds sort of corny, but this is about what it adds up to. Without that influence I would never be here today."

Phillip A. Dunn

"Convinced that the Gospel had to be shared to be kept, I yielded to Providence which brought me to virgin territory. I tried first to prepare; others asked me to go."

C. Philip Slate

"The more I preached about and encouraged mission work, the more I realized that if I was saved I must practice what I preached."

Evertt Huffard

"I was influenced to become a missionary by my parents, my wife, her parents, my teachers at Harding, Paul Sherrod and Otis Gatewood, and by the lost condition of millions in lands foreign to America."

Rees Bryant

"I became a missionary because I consider the getting of the Gospel to all men and nations—worldwide—the most meaningful use I could possibly make of my life."

Ira Y. Rice, Jr.

"If we mean by "Missionary" an evangelist who preaches to people who have never had an opportunity to hear the Gospel, then I reply that this is the

very reason why I became a missionary, because they have never heard the Gospel, and because I take seriously the Lord's command to preach to every creature."

Keith Robinson

"The United States has had the advantage of the 'restoration movement' for 130 years. Meanwhile the rest of the world has waited; God's love requires that it wait no longer. God says "Believe" and I must believe. He says, "Be baptized" and I must be baptized. He says "Go teach" and I likewise must go teach."

Bob Douglas

"My reason for becoming a missionary was to help people in great need who were seeking help both physically and spiritually. I know of no people in the world who need help more than the people here in Nigeria."

Don Harrison

"I had been preaching to others that great faith was needed to launch out into greater depths of Christian service. When the challenge came to go, I felt God wanted *me*."

Bill Nicks

BELO HORIZONTE SURVEY TRIP

On November 7, 1965 six weary travelers returned to the United States after completion of the first Operation '68 survey trip to Belo Horizonte. Those participating in the trip, which lasted sixteen days and covered almost 20,000 miles, were the Otis Marshalls and Cal Hall of Portland, Oregon, the Leon Ramseys of Abilene, Texas, and Glover Shipp of Los Angeles, California. As most readers of O'68 newsletters know, Otis Marshall is one of the elders of the Central Church in Portland, and Cal Hall has been a leader in this movement since its inception four years ago. Leon Ramsey is a publisher and an elder of the Sixteenth and Vine church in Abilene, and Glover Shipp is one of the recent additions to the advance guard, scheduled to leave for Belo Horizonte in 1967.

The trip included two mission lectureships on the way to Brazil, and visits to São Paulo and Rio de Janeiro, as well as Belo Horizonte. Both Hall and Shipp were speakers on the program of a missions workshop by the Cameron Road congregation in Austin, Texas. They and Leon Ramsey were also speakers at the third annual Pan-American Lectureship, held this year in Panama City, Panama.

Purposes of the trip were to bring back a story of Brazil, and particularly Belo Horizonte, as well as to participate in the above lectureships, and to observe the work of the church in Central and South America.



THIRD ANNUAL LECTURESHIP AND SEMINAR IN WORLD EVANGELISM

-An Evaluation

The summer Missions Seminar and Lectureship was held this year in the new American Heritage Building on the Searcy, Arkansas campus of Harding College. With sleeping accommodations for one hundred fifty students, this building offered the ideal facility for air conditioned comfort in an accelerated program of missions preparation. An auditorium seating four hundred, four classrooms for seminars and classes, parlors for private discussions groups, and dining facilities, all in the same building, give the most practical physical accommodations possible. With the regular Harding campus offerings in library, exercise and recreation facilities, the study and family needs of students are all easily at hand. Special nursery arrangements made it possible for wives and mothers to attend classes, either for credit or audit.

Daily schedules include three to five hours of classes, one special speaker lecturing on a phase of mission work, and two devotionals. A wealth of personal experience is exchanged between returned missionaries and those going out into the field during informal gatherings and at mealtimes. The seminar served to inform concerning problems and methods of the field, challenges to service, and to bring the power of Christ to bear upon the hearts of the students.

Total enrollment in the 1965 Summer session was over 125 (one hundred twenty five) students. Among this group were fourteen families returned from the mission field, and forty families soon to depart for the field. The returned workers have a combined total of seventy five years of foreign service, and the outgoing families are committed to sixty seven years of service, plus eight lifetime mission field commitments, Lord willing.

Included among those enrolled were four groups: thirty young people who spent the rest of the summer working with churches in Japan and Korea (with very good results both for themselves and the local churches); ten young people who went into the foreign field with the West Islip "Faith Corps" for short terms of two years each; ten families who have gone into British Columbia and established their permanent homes to serve Christ; and a group of missions students who spent the rest of the summer on a tour of Eastern European mission fields. Also prominent in the course for the first time was a group of elders, (several of whom are serving the church in full time oversight) sent by the congregations with whom they work.

Both from the standpoint of workers returned and workers outbound, all the continents of the world were represented. Of special interest were the workers planning for Hong Kong, Singapore, Viet Nam, and the Satellite Iron Curtain countries.

As workers have returned from various world-wide fields, many of them have expressed the feeling that they should have had better preparations before going to the field. In order to help to meet these needs, the summer seminar has offered the following courses:

Missionary Principles and Practices	Guided Private Studies (Research into field problems)
New Testament Evangelism	Group Work (Principles of working together)
Christianity and Communism	Preparation of the Missionary Man
Non-Christian Religions	Preparation of the Missionary Woman
World-Wide Cultures	Area Studies (Field conditions)

These courses are taught on a college graduate level and if desired can carry graduate school credit toward a degree. They can also be audited without academic credit. Faculty included George S. Benson, George Gurganus, James D. Bales, Donald Sime and Philip Elkins.

In addition to the classes and reading work in the seminar, one outstanding feature has been the evening lectures. Besides the faculty, speakers included Carl Phagan, Ira Rice, Dwain Evans, Howard Norton, Wendell Broom, Haskell Chesshir, Guy Caskey, Reuel Lemmons and William Kornman. These lectures have emphasized various phases of mission work, with special emphasis on making foreign work more effective and stable. Both through classes and lectures, the principle of planting churches that are self-supporting, self-governing and self-propagating has been full explored and the alternate principles discussed. Extensive reading on this phase of mission work and church planting has been required of students participating, and testimony of workers returned from the fields strongly reflects need for more of this kind of emphasis on the field.

(Details of the World Evangelism Lectureship and Seminar for 1966 and following years may be obtained through the Missions Department, Harding Graduate School, Memphis, Tenn.)

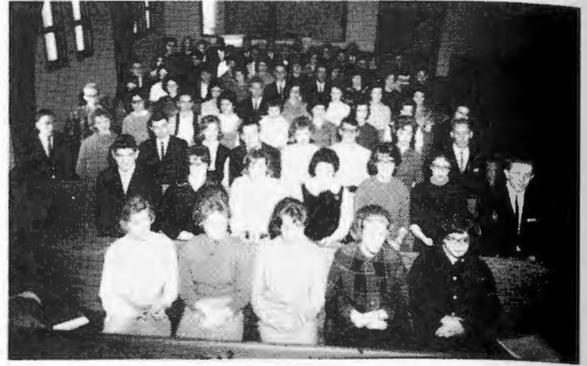
A MISSION-MINDED SCHOOL IN A MISSION FIELD

York College, was born in a missionary setting. There was no New Testament church in the city or the surrounding county when initial plans were made for establishing a Christian college. Since the school opened in 1956, however, a substantial congregation has developed and is sponsoring a number of mission efforts, both locally and in distant fields.

The founders of York College are mission-minded. Many of them had been active in mission study groups and actual mission work prior to coming to York. They knew that a strategically located Christian college would serve young people from scattered small congregations throughout the great Midwest. They knew, also, that a good Christian college would attract outstanding young people from Christian homes and congregations in sections of the country where the church was already strong. This would enable these young people to actually experience and assist in mission work while they were receiving their college education. Those responsible for York College envisioned a rapid support of the cause of Christ throughout the Midwest as a direct result of York College students taking their places of leadership in homes and congregations in this entire area. This vision is already a reality.

From the very beginning, York College has maintained a strong mission study class. This extra-curricular activity is under the direction of Athletic Director, Colis Campbell, himself a missionary in Japan for six years. The spirit of the mission study class permeates the entire campus, and average attendance for their weekly meetings is at least one-third of the student body.

One feature of the York College mission study program is the inviting of monthly guest speakers of outstanding ability and experience, both from



York College Mission Study Class

home and abroad. These men challenge the young people and supplement the regular religious activities of the college students. The YC mission study class endeavors to get more young people committed to spend their lives in mission fields. They correspond with missionaries throughout the world and participate in workshops and seminars throughout the brotherhood. The mission study class is organized into committees handling such areas as devotions, projects and lectureships.

Four separate groups of young people are making plans to spend some of their summer in concentrated mission efforts in three of the States and in Mexico. Two former members of the class are doing secular work in South America and Thomas Schulz and family, assisted partially by the York church, are doing full time mission work in Amsterdam, Holland. Many former students are preaching, teaching or serving in other capacities of leadership throughout the North Central States.

REFLECTIONS BASED ON A WORLD TOUR

BY JAMES D. BALES

Although one must not deceive himself into thinking that a world tour, which included contacts with gospel workers, makes one into an expert on missionary work or anything else, it is still true that visits to the fields and a study of the problems can furnish one with some insights and understandings. My experiences and conversations underscore at least two points. First, the need for more training. Second, the need for more "non-missionary" missionaries.

First, there is the need for more training. Churches need to recognize that many of the foreign fields are so different from our own country that one is indeed an alien in foreign land. Usually the missionary knows neither the language nor the people. If the churches which support him expect him to plunge immediately into missionary work, and to get immediate results, they will be apt to be pushing him into mistakes which will possibly cripple his work for some time to come. Where there are other missionaries on the field, who have learned something about the people and the language, they can

help guide him into activities which are within his grasp and which keep him from making serious blunders. For example, amongst one tribe in India it is not good for one to commend the parents and speak of what a fine, healthy baby they have. To speak thus of the baby is, in their way of thinking, to put the evil eye on him. The parents would avoid such a person as they would avoid a plague. And yet, with all the good intentions in the world a person could make such a blunder because he lacked an understanding of the people and their beliefs. It would be profitable if missionaries could have some time for language study and to learn something of the people—their history and culture—before they launch into an extended program of missionary activities. Congregations need to be taught to help the missionary prepare in this way for the greatest possible service.

One of the ways that some can make this preparation, without cost to the church, is to join the Peace Corp and seek assignment in the country to which they plan later to return to do mission work. The

Peace Corp does not want individuals to be actively engaged in a program of converting native peoples, but the two years spent on the field would enable an individual to learn the language, to learn the people, and to learn whether or not he was fitted to that field, and to do all of this without being an expense to the church. After he has been there in Peace Corp work he can then return to that field with some understanding of the field. He also can have already made some friends in that particular country.

Second, we need more "non-missionary" missionaries. By this I mean that we need more individuals who are not supported by the church but who are in the mission fields as workers for the U. S. government, advising in educational work, stationed in the armed services, working for a company, etc. They can help form the nucleus of a congregation, they can help support the work, they can be an encouragement to the missionaries from America, and they can

make contacts which the missionary himself could not make alone, but can make through them. Doors will be open to these individuals which would not be open to the missionary as a missionary but may be open to the missionary as a friend of the "non-missionary" missionary (if that is the way to describe the type of worker that I have in mind. Of course, every Christian is a missionary, but we have reference to individuals who are not supported by the church but who are on the foreign field using their opportunities to advance the cause of Christ). In my judgment, brother and Sister Wayne Long from Austin, Texas did a splendid work of this nature and were fundamental individuals in the establishment of the work in Bangkok.

More Christians need to choose their profession in life with the view of using that profession in the best way possible to help advance the cause of Christ. In fact, is not this binding on all Christians, for is it not a part of seeking first the kingdom of God and His righteousness?

A BRIEF TRIP TO JAPAN

S. P. PITTMAN

In an age of incessant travel, the heading of this article is not at all sensational. Go back thirty years, and things were quite different. As of foreign missionary activity, there was little among the disciples. There were some who actually opposed sending the gospel abroad and the majority were totally indifferent. A few began to agitate the matter of missions and a cry arose: "One man Missionary Society!" I trust we'll never hear again, not even the echo of such a cry. The interest being taken now in missionary work around the globe is one of our most hopeful signs. But we have just only touched the hem of the garment. Thanks to Brother McCaleb for years almost the lone standard bearer. Occasionally some mission-minded man or woman went to his aid. Among these were Brother and Sister B. D. Morehead. On a visit to America, after they had been gone sometime, Brother Morehead suggested that someone go over to Japan during the summer to teach and encourage the missionaries and their children. I became interested and agreed to go. So in June, 1929, I set out for the "Land of the Rising Sun." With me was a young man just out of high school, Brother Homer Winnett of Coffee County, Tennessee. He had determined to do permanent work in that field. As we sailed out of the golden gate of San Francisco, we faced a sea and a world unknown to us. Strange sounds and sights on every hand. At Yokohama on the floor of the railroad station there was the constant clacking and clacking of the wooden shoes—a foretaste of the monotony of the Japanese language that greets the visitor to Japan. This was before the bitterness of Pearl Harbor. The Japanese people were kind to us and very interesting. I would not leave the impression that my stay there was a signal help to the work there. Indeed it was not. I trust some

good was done in the way of lending encouragement to the workers in this far away field. Of course a visit to the Orient, whether short or long, is an eye-opener. One lesson I learned was that the mission of the missionary is not to endeavor to Americanize the natives, but rather to Christianize them, leaving them with their own customs and predilections. Don't insist on their using chairs as we do. Don't ask them to discard their chopsticks or to keep to the right instead of the left in passing. Another observation contrary to a former idea, I found that the youth rather than the adults can better be reached by the gospel. The older citizens holding tenaciously to their customs, idolizing their "renowned past" are "set in their ways." The young people are the inquisitive ones and become more eager and docile listeners. One more suggestion to the missionaries on the field. "Let patience have its perfect work." Don't be disheartened if they reason differently from us in America. Don't get discouraged if they show signs of vacillation. It is difficult for them to give up all their idols at once. If we searched our own hearts, we would find that we have not given up all of ours. One suggestion to us when sending out missionaries, I would not say that the most highly educated literates ought to be sent over, but they should have a fair education at least. Honesty, enthusiasm, unselfishness and endurance need to be considered in prospective missionaries. Having chosen the missionary in whom we can confide, let us give him the support and encouragement he will sorely need. Let us refrain from criticism. He may, at times, not do what we think best or fail to agree with our judgment; but remember that he is on the spot and would likely exercise better judgment than we who view things from a distance.



CENTRAL CHURCH OF CHRIST

5231 S. E. Stark St., Portland, Oregon 97215

LOCAL WORK

The Central congregation is experiencing a period of rapid growth and vigorous activity. In 16 months the membership has grown 30%. An educational program patterned after the Bible curriculum of a Christian school system has had a profound influence upon the church, stimulating interest and helping to train preachers, elders, deacons, teachers, and specialized church workers. A broad program of work among the underprivileged has resulted in the baptism of several prisoners at the county jail and the rehabilitation of several alcoholics, as well as the comfort and edification of senior citizens of local rest homes. The church is legal sponsor of a young parolee, and is deeply involved in his character education. Several evangelists go out from Central regularly to preach. During 1965 the congregation engaged in two religious census efforts, maintained an active visitation program, and sent out three community mailings. The Herald of Truth was televised weekly, and regular contributions were made to such works as Camp Yamhill and the proposed Children's Home of the Northwest. A primary goal of 1966 is to discover and develop the latent talents of every member and get everyone effectively involved in the work of the Lord.

MISSIONS

Central is a mission minded church. Through the years she has been responsible for establishing eleven new churches in the Portland area, and has sent regular support to works in Germany, Africa, Utah, and Oregon, not to mention the countless contributions made in response to special appeals. Her own favorite son, Robert Vance, is presently a missionary in Kaiserslautern, Germany where he and his family are doing an outstanding work.

Paramount among Central's missionary endeavors, is Operation '68, an ambitious, large-scale exodus movement in which more than 100 young people and adults are planning to move to Brazil en masse in 1968 and succeeding years. An advance guard of at least five families is scheduled to set sail in 1967. The Central elders have overseen the project almost from its inception in 1962, and are presently sponsoring Cal Hall in a full time speaking campaign designed to alert the brotherhood to the movement and to recruit more "travelers" and "senders." The Central elders are eager to correspond with any eldership or prospective missionary interested in learning more about Operation '68.

Richard N. Ady
Minister



Calvin E. Hall
Missionary

Elders: (Top, l. to r.) Bruce Robinson, Clayton Towell, Otis Marshall. (Bottom, l. to r.) Chester E. Haven, R. Heston Havens, Donald Himes.

THE FIRST PRINCE OF PEACE CORPS. TRIP

By LYNETTE GAY GURGANUS

July 19, 1965, marked the beginning of a seven week trip to the Orient for the Prince of Peace Corps, a group of young people embarking on a journey of adventure for Christ. Coupled with our excitement was a strong commitment to show the young people on the other side of the world that we cared. Through our daily lives of Christian love and service, we hoped to prove our love for them and our devotion to Christ. We hoped that through living, working, playing, and worshipping together we would all be strengthened in our commitment and dedication to Christ.

Bubbling over with excitement and anticipation, the group boarded the plane in Little Rock for our first of many flights. First stop—only a few hours from departure in Little Rock—Los Angeles. Graciously hosted by the members of the Mission Emphasis Club of Pepperdine College, the group stayed overnight on the campus, amidst palm trees and Spanish architecture.

As the Japan Airlines jet soared away from the California shoreline the next morning, the varied expressions of the young people all reflected the intense excitement and "is-this-really-happening-to-me?" emotions felt by each person. Arrival in the island paradise of Hawaii was an ecstatic moment for all. During the three day visit the group was royally entertained by the members of the Honolulu Church of Christ. The beauty of the volcanic mountains, the excitement of the city, the unbelievable taste of fresh Hawaiian pineapple, the casual atmosphere which prevailed over all, the free and easy intermingling of races, and the wonderful and warm hospitality shown by all the members of the church—all these and countless more memories lingered in the minds of all, as, once again, the group boarded the plane, this time bound for Tokyo, Japan.

We arrived in Tokyo, largest city in the world, around 7:00 Friday. Thursday had disappeared back at the International Dateline! A delegation of Japanese Christians were on hand to greet us. After a short snack and orientation at the church, we were introduced to our various hosts and hostesses for the night. What a fascinating experience for all!—spending the night in a Japanese home, complete with beds on the floor and the oh-so-relaxing Japanese bath.

We all gathered at the church early the next morning and boarded a chartered bus which took us to the Motosu Christian Camp site. Located at the foot of majestic Mt. Fuji, Lake Motosu is a clear and shimmeringly beautiful spring-fed lake. Nestled in a little valley on the lakeshore is Camp Motosu. After a quick lunch, we had orientation and cabin assignments. We shared cabins with the Japanese young people, anywhere from seven to twelve in one cabin. The afternoon was well spent in making new friends, settling in our cabins, and adding Japanese words to our vocabulary. The evening schedule called for a song service. The valley rang with inspiring music as our voices were raised in praising God. Although we sang in two completely different languages, we could all feel the nearness of the one God who understood us all, and we knew that to Him we were neither Japanese or American, but all one in Christ.

The next day was the Lord's Day, and the day began with a personal meditation period. Then, with the peace and beauty of God's nature surrounding us, we joined together in worship to God. The afternoon's activity consisted of a hike around the lake and a climb up the

mountain on the other side. The Americans had a little trouble keeping up with the Japanese—who happen to go all out for mountain climbing! After a refreshing dip in the cold waters of Lake Motosu, we ate a hearty dinner. The day closed in a truly inspiring way: a campfire devotional of song and prayer.

Monday we started our weekday schedule: 6:30: rise and shine; 7:00: devotional; 7:15: Japanese language class; 8:00: breakfast; 9:00: Group discussion class; 10:00: girls swim; 11:00: boys swim; 1200: lunch; 1:30: work. In the discussion class, we talked of different ways young people can serve the church, discussed some of the things done in America, and told of other campaigns in which we had participated. The Japanese told us of some of the problems they faced and questions they were asked concerning their beliefs.

The work that we did each afternoon consisted of anything from repairing roofs and hauling rocks to papering Japanese doors and stuffing mattresses with straw. The small amount of physical work that we were able to accomplish mattered very little; the importance of it lay in the fact that we were willing to dig in and get dirty hands and tired backs in order to help our friends, and we hoped they would see this as an expression of love and living Christianity.

Monday evening we had an evangelistic sermon which resulted in the baptism of a young boy. The service was entirely in Japanese, and, although we could not understand the spoken words, the emotion touched our hearts. Tuesday night's activity was a campfire with entertainment provided by two girls and two boys cabins. We were certainly shown that humor doesn't have a language barrier, but is just one more tie which can bring us closer together. Thursday of the first week, two Japanese girls were baptized in a truly inspiring lake baptism. A lesson learned: the love of God is a universal language.

Friday, July 30, was a red-letter day for the group. We set out on an excursion to climb Mt. Fuji. What an experience! The Japanese have a proverb: To climb Fuji once is to be a fool; to climb Fuji more than once is to be a fool. Well said! We climbed during the night, starting at 9:00, and reached the top around 6:00 Saturday morning. A rare and magnificent sight was the sunrise viewed from the top of mile-high Fujiyama. Coming down the volcanic ash "slide" was considerably easier than going up, and we were back at the camp—totally exhausted, but accomplished mountain climbers—by four o'clock. Our straw mattresses never felt better than they did that night!

Our second Sunday at the camp was a full day: an inspirational worship service in the morning, wholesome fun in the afternoon—including volleyball, Japanese-style, and an evening devotional.

Tuesday, August third, was our last day at the camp. The campfire farewell touched our hearts deeply. Both Americans and Japanese gave testimonials about what our life together had meant to them. Tears were in our eyes, and an ache in our hearts as we listened to a shy Japanese boy express in broken English what was in his heart. Only a few words, but so much feeling. We do not know or realize the effect we have had, and we cannot measure the good, but we can pray that God will bless our efforts and make them fruitful.

Wednesday marked the beginning of a new phase of our stay in Japan. At the close of a leisurely, all-day, sightseeing tour, we found ourselves once again in Tokyo. Our route had taken us past breathtakingly beautiful scenery, all around the foot of picturesque Fuji, to Shiroito Falls, and an ancient palace. While in Tokyo, the girls stayed in the Asia Center of Japan, a youth hostel, and the boys stayed at the church. Thursday was another day of sightseeing. Several of the boys and girls who were at camp joined us to show us a little of the fascinating city of Tokyo. Friday was an excursion day. We took a streamline express to Nikko—a Shinto temple compound with many beautiful and elaborate temples. Saturday was given over to shopping. Sunday dawned bright and beautiful and was an enjoyable day. Most of the Japanese young people who had been at camp made a special effort to come to church at Yoyogi Hachiman, and there we had a joyous reunion. We all ate lunch together at the church, reminiscing over our wonderful times at camp. Sunday night we went to church at Tachikawa (an army congregation), and spent the night with various members. It was a special treat to have a hamburger and milkshake for supper! Monday saw us on the train once again. This time our destination was Ibaraki Christian College. Again we saw some of the young people who had been at camp, and also met the missionaries who teach at ICC. We had a delicious dinner and an outside song service devotional and spent the night on the campus. Going back to Tokyo on Tuesday, we stopped at Matsudo, a Tokyo suburb, where L. T. Gurganus is working. Several of the Japanese young people were there and we all teamed up and spent the afternoon passing out tracts around the neighborhood. Japanese sure know how to hide those mailboxes! Our last night in Tokyo was spent in the homes of the various members of the Yoyogi Hachiman church, as we did the first night. Wednesday morning was a sad time indeed. Saying goodbye to our wonderful newfound friends, was a heart-breaking task. As we all stood in the airport waiting room and sang together "God Be With You Till We Meet Again," tears flowed as freely as the love which flowed from heart to heart.

Only an hour and a half from the time that we left Tokyo, we found ourselves once again involved in an exciting new experience. As the plane soared into the Seoul airport, we spotted a welcome banner and a group of young Koreans waiting to greet us. We were then taken to the Korean Christian College campus which was to be our home for the next three weeks. The girls stayed in the girls dorm, and the boys bunked in the administration building. Dinner that night was Korean style—eaten on a low table sitting on the floor. We hiked over a hill after supper to the Kimpo Road church for services.

The missionaries had planned our schedule and we started right in Thursday morning. Up at 6:15 for a devotional at 6:45; after breakfast, a language class to learn a few fundamental words and a little about the basic structure of the language. We all received work assignments—the girls ironing, washing, cooking, marketing; the boys digging a foundation for a relief clinic, and making bricks. Each day we ate a Korean lunch, then worked in the afternoons. We ate dinner at the school, or at various missionaries' homes.

Friday we were introduced to our "buddies"—the boy or girl who was to be our special friend and guide. In the afternoon, we packed up and went to the Eight Army Retreat Center, where we engaged in a three-day retreat with the servicemen and missionaries. At this

quiet and beautiful location overlooking Seoul, we took advantage of this much needed time for a little personal meditation and revival of spirit. Sharing Christian fellowship with those who experience very little of it makes you realize the value of it. The servicemen especially enjoyed the singing—it's not easy to praise God in song when there are only two bass voices worshipping together!

After this refreshing and spirit-renewing weekend, we were ready to get back into the routine and eager to do our best. Throughout the day we worked with our Korean friends, and in the evenings, enjoyed dinner, fellowship, and usually an inspiring devotional with one of the missionary families. On Wednesday night each of us went with our friend, usually two Americans and two Koreans, to one of the Korean churches in the Seoul vicinity. Usually we were the only Americans present, and the Koreans were tremendously hospitable toward us. The boys preached and the girls taught a class, both Sunday and Wednesday night. For more of us it was the first encounter with speaking through an interpreter, and sometimes we met with a few problems.

Friday night we had "Korean Night." After a Korean dinner, we all gathered in the auditorium for a program of Korean folk dance and music, complete with the colorful Korean costume, presented by the Korean young people. As citizens of young America, we often are guilty of overlooking the value and the beauty of the past. The traditions, customs, and way of life of the Koreans brought to our minds a greater awareness and appreciation of the ancient ways.

Saturday was our day off from work. Most took advantage of the free time for sightseeing and shopping in Seoul. The fact that our guides were natives of Seoul was a great advantage. We saw and did a wealth of things no "typical tourist" could ever expect to experience. Sunday we went our separate ways to various churches and activities. For most of us, it was a full day: worship service (either preaching or teaching), sightseeing, shopping, etc. A few of us spent the afternoon with the young people's group from one of the largest congregations in Seoul. We visited the Presidents home, a beautiful palace and hidden gardens, and were royally entertained by the Korean young people.

Monday night was "American Night," and we presented a Singerama—American history told in song. Tuesday night was an exceptional one. Divided into two groups, we were invited to the homes of Mr. Lee (a Harding graduate), and Mr. Kim (a DLC graduate), for a delicious Korean dinner and a lovely evening. Friday afternoon included a trip to Incheon Prison for delinquent boys. A welcoming party, complete with brass band was on hand to greet us. We were also entertained by a tumbling and acrobatic group, and enjoyed a fine service at which one of our boys preached.

Early Wednesday morning, September 1, we boarded a military bus to begin an all-day trip to Panmunjom and the Military Demarcation Line which separated North and South Korea. On our way we passed beautiful green rice fields with a backdrop of lofty mountain peaks. Scattered along the countryside were checkpoints and army bases, evidence of the fact that the Korean War has never officially been ended. Finally arriving at the Joint Security Area, we ate dinner in the base dining hall, then continued on to Panmunjom—the site of the signing of the Korean War Armistice, and present day discussion of treaty violations. After an exciting day as

guests of the army, we returned to KCC and joined with our Korean friends in an evening prayer service.

Thursday was another extraordinary day for the girls. Mrs. Hardin, wife of one of the missionaries, was able to secure an invitation for all of us to a tea given by the American Ambassador's wife at the American Embassy. We met quite a few of the embassy officials' wives and daughters and had a very interesting time. After the tea, Mrs. Hardin treated us all to a delicious meal at a Chinese restaurant in Seoul.

Friday, Sept. 3, was a day of mixed emotions. We were faced with saying goodbye to the wonderful people we had grown to love in the past three weeks, but the prospects of being home after a seven week absence cheered our spirits quite a bit. A final devotional with the Koreans caused us to arrive at the airport late. Last minute details caused a lot of rushing around and frustrations, but we somehow found time to bid each of our friends goodbye.

Not all the day was saddened with goodbyes. We had a five hour stopover in Tokyo, and as we deplaned, a wonderful feeling filled our hearts as we once again saw our Japanese friends. We were able to spend several

precious hours with them, but all too soon, it was time to board our plane. Our tears of joy only a few hours before were changed to tears of sorrow as we parted from the wonderful Japanese Christians we had grown to love so dearly.

Our next stop was Anchorage, Alaska,—the good ole U.S.A.! Several of the members of the church there graciously hosted us for a whole day: lunch at the church building, sightseeing around Anchorage, and a cold, but fun, picnic dinner. On the shore of a shimmering lake, surrounded by magnificent snow-capped peaks, we took part in our last group devotional—one filled with emotion. Leaving Alaska, we flew by way of Seattle and Portland to Chicago. It was here that our group started splitting up. The tears flowed as we each went our separate ways. Sharing together the rich experiences that were included in the twelve weeks we were together had woven a bond of love and friendship among us which could never be broken. We had all learned this important lesson: God's love has no bounds, but engulfs all men the world over. And so we were home again, with cherished memories of a summer of experiences which changed our lives.

THE SUMMER SCHOOL OF MISSIONS

PHIL ELKINS

The Harding summer mission school of 1965 brought a revolutionary change in the lives of many Christians. For a number of the 126 students it was the first time they had been confronted with the enormity of the task of evangelizing the world. For some it was the first time they had spent hours in prayer and fasting in an attempt to let God direct them into a decision as to what He wanted them to do. For others it was the first opportunity to look realistically at the problems of communicating Christ to men of other cultures.

Most of the participants experienced what is hoped every future student will enjoy. The experience helped them to grow in three areas. The first area of growth was a better intellectual understanding of the problems and various solutions to carrying on a mission work. The experience came through the daily classes which were conducted by men with experience and training in foreign missions. These teachers realistically described the great difficulties for an American going to a different culture and separating himself sufficiently from his American background that others might become New Testament Christians. They attempted to demonstrate with lectures and discussions ways of making the new converts converters of others.

A second area where participants made rapid personal growth was in the area of human relations. This grew out of special group dynamics sessions. Participants in the program were divided into groups of fifteen to twenty

and met each afternoon. These groups learned by their group participation how to work more effectively with groups. Each participant learned the principles involved in making group decisions effectively. They learned that one of the major problems on the mission field is subjecting self to the will of the group. They learned ways of overcoming differences and achieving a closeness out of a deep unity of purpose.

The third area of growth was one of spiritual development. In addition to the spiritual impact of teacher upon student and Christian students on each other, periods of prayer, fasting, praise, and mutual exhortation were included in the six weeks of study. There was a seeking for the guidance of the Holy Spirit in classes, in chapel, in evening discussion sessions, in periods of counseling, and in recreation at Camp Wyldewood during the weekends.

The 1965 summer school in missions was not just a place where suggestions were made for future action but where personal commitment grew. It was not just a time when participants were told to evangelize the world but when the challenge was realistically examined and positive instruction was given in how to fulfill our Great Commission.

If you missed this unique experience, make plans now to be a part of the 1966 summer school in missions. Do so by writing to Dr. George Gurganus or Phil Elkins, 1000 Cherry Road, Memphis, Tennessee 38117.



THE JESSE FONVILLE FAMILY

The Fonville family lived in Pecos, Texas, in 1961, when they started making plans to go to Thailand to do mission work. At that time, Brother Fonville was in business for himself and preached on the Lord's Day for small congregations not able to afford a full-time preacher.

They arrived in Bangkok, Thailand, in February, 1962, sponsored by the Pecos, Texas, church. Sister Fonville and Brother Fonville attended language school, and worked in Bangkok for two and a half years. They

moved to Cholburi, a town 60 miles south of Bangkok, where they worked until their return to the States. The church met in their home in Cholburi. Brother Fonville taught the Bible in the Thai language in three private schools in Cholburi, a population of 200,000 people, where they were the only foreigners.

The Fonville family plans to return to the country of Thailand in June, 1966, sponsored by the Fulton, Mississippi church. Their Thailand address will be Box 881, Bangkok, Thailand.

THE GREAT COMMISSION

JAMES BURTON COFFMAN

Matthew's is the fullest account of the great commission (Matthew 28:18-20) and contains a remarkable constellation of many of the great Christian doctrines.

The Divinity of Jesus Christ is implied in the words "all authority," and by the use of His name along with that of The Father and The Holy Spirit. Christ is called God no less than ten times in the Greek New Testament. (John 1:1; John 20:28; Acts 20:28; Titus 1:3; Hebrews 1:8; etc.) Such words as are attributed to Christ in the Great Commission would be utter nonsense in the mouth of a mere man.

The Doctrine of the Trinity is indicated by use of the sacred triple name of Father, Son, and Holy Spirit. Although not stated categorically in Scripture, the doctrine of the Trinity is everywhere evident in the New Testament and by implications in the Old Testament. God said let "us" make man. At the Baptism of the Lord Jesus, all three persons of

the Trinity appear: the voice out of heaven, the descent of the dove, and the baptism of the Son.

The Brotherhood of All Men is taught by the commission which requires the baptism of "all nations." The great missionary program of the church receives its fountain strength from this divine imperative.

The Teaching Ministry of the church is included in the command to teach the baptized "all things" contained in Christ's doctrine. Every Bible class on earth draws its authority from this admonition. The Christian faith is a teaching faith.

The Identification of Divine Truth is presented in the words, "Whatsoever I have commanded you." The Christian faith is primarily and above every thing else the *teaching of Christ*. No part of his teaching through His apostle may be de-emphasized or omitted. "All things" must be taught. See: Matthew 4:4; Luke 24:25, 44; and Acts 5:20.

Baptism for the Remission of Sins is taught in the commandment to "baptize all nations." The essentiality of baptism is a natural deduction from this reference to it on such a solemn occasion and by the injunction that men be baptized "into the Name of the Father, and of the Son, and of the Holy Spirit." It is inconceivable that optional, incidental, or non-essential commandments would have been mentioned by Our Lord upon such an occasion as this.

The Kind of Baptism men are to receive is seen in the fact that the church is to administer it. The same people who do the going are commanded to do the baptizing; therefore, it must be *water baptism*. Men are not able to administer the baptism of the Holy Spirit.

The Providence of God is taught here. Jesus said, "Lo, I am with you always, even unto the end of the world." What a blessed promise. The Lord continues to direct, overrule, and providentially aid the struggles of His disciples. He will never leave them or forsake them.

The Immortality of the Soul shines in the promise, "Even unto the end of the world," not, "until ye die;" but even to the end of the world. Christ brought life and immortality to light through the gospel. His entire teaching is predicated upon the after-life. The resurrection is not a side-issue but of the foundational truth He brought to man (See Hebrews 6:2).

The End of the World is not merely contemplated but promised in the great commission. Men of science agree that the earth itself will fulfill its destiny and pass into oblivion. Our sun is a supernova type of star which may explode at any time, becoming a million times brighter and hotter than it is. Such explosions have been photographed in the galaxy. That such a fate awaits our earth is evident in such passages as II Peter 3:10 and II Thessalonians 1:8.

This remarkable commission is, therefore, entitled to the appellation "great." It constitutes the marching orders for God's church through time to Eternity.

PRAYING FOR MISSIONARIES

DEWAYNE DAVENPORT

One of our most neglected parts of mission work is that of "praying for missionaries." It costs nothing in terms of money, yet we are not using this effective mission tool. Recently a missionary in Ghana received a letter from a church in the States saying, "We had a prayer meeting for you." This letter helped the missionary to know his name and work were remembered in the prayers of friends so far away.

How long has it been since your congregation or you individually have had a "prayer meeting" for a missionary?

Workers in the far mission fields of this world do not need your pity, they need your prayers. "But," you ask, "How do I pray for a missionary?" I have received from Christian Life Publications, Inc., in Chicago, a little tract entitled, "Praying for Missionaries." It has some excellent suggestions as to effective missionary prayers.

1. *Find out all you can about the missionary for whom you are praying.* Here are some things to learn about your prayer subject. What is his or her name? What is the wife's name? What are the children's names? Where is the missionary working? The prayer needs of a worker in Southeast Asia are different than those of a worker in South Africa. After you learn all you can about the missionary, then pray with these facts in mind.

2. *Pray regularly.* You may pick up some gospel paper and see a very sad story about the needs of some missionary. Then you go to pray. Don't wait for some story to stir your heart, pray always for the missionary. The missionary should not have to write some exciting news to get your prayers, for a missionary's life is made up of the small everyday affairs of life. He needs your prayer in the small things even more than the "headline" events. Pray

regularly for your missionary whether you hear any news or not.

3. *Be specific in your prayers.* How many times have we heard our brethren pray, "Lord, bless all our missionaries in different fields." This is too general. In public and private prayers the missionary should be mentioned by name. Pray for Gordon Hogan in Lahore, Pakistan on Sunday morning and Douglas Lawyer in Aba, Nigeria, on Sunday night. "Lord, bless the missionaries" is not very specific.

As a family, make up 3 x 5 cards and put pictures of certain missionaries on them. Pray for a different missionary, with the picture before you at each daily devotion. As a church, put the pictures on the bulletin board and have special prayer for that missionary all week.

Pray for certain needs. Write the missionary and ask him his needs. However, remember that the missionary may not be able to reveal some of the intimate needs. One missionary said, "The missionary is capable of becoming discouraged, of feeling lonely, and of even having doubts regarding his own spiritual life. It is difficult to write home about these things, when normally one does not even mention these matters except to a very "intimate friend." Some of the missionary's greatest problems, he cannot reveal. If he is having trouble with the government, he dares not write about it, lest he and the whole mission get expelled from the country.

But many times you do know the needs. A new building, a gospel meeting, opening a new area, getting needed equipment, etc., all need your prayers.

4. *Try to anticipate needs.* By the time you hear of a need, it may be passed. Keep up with the work of the missionary so that you anticipate his needs and pray in advance.

5. *Be persistent and persevering in prayer.* One African missionary put it this way: "You prayed for an African to become converted. You prayed once or twice and results came. Then you stopped praying. Satan attacked. The native backslid. His testimony was lost. The missionary became discouraged. The church lost a leader. Be consistent in prayer. Make those foreign Christians brother-members of your own family whom you remember constantly in prayer."

Some items to remember when praying for a missionary are: For victory over mental stagnation, for freshness in prayer and Bible teaching, for guidance in how to present the gospel to some foreign person

with whom the missionary may have a fleeting contact, for deliverance from the temptations of pride, for wisdom in relations with other missionaries (the number one cause of all missionary problems), for strength to overcome the temptation of loneliness, and for a saving sense of humor.

Pray today and every day for your missionaries. The missionaries will benefit greatly from your prayers but you will benefit even more yourself. Prayer will give you a direct part in mission work.

Help your friends and brethren to learn how to pray for our men and women on foreign fields.

P. O. Box 3247, Kumasi, Ghana

—Selected from *Christian Chronicle*, May 1964.

Signs Tell the Story:

CHURCHES OF CHRIST GROWING, EXPANDING

BY GLOVER SHIPP

The traveler returns home from his tour of the nation. Although not a religious man, he remarks that everywhere he had gone, in every metropolis and village, he had observed signs . . .

CHURCH OF CHRIST

Welcomes You

Sixth Street and Central Ave.

Signs of the Times,

Signs of Growth and Progress.

Yes, there are signs on the highways today. Numbering more than two million members, Churches of Christ have reached out in two decades to every state. Texas and Tennessee both count thousands of congregations, with California, Oklahoma, Arkansas and other states totaling hundreds each.

And there are other signs—"Future meeting place, Lakeview Church of Christ," or "New educational wing to meet the needs of a growing congregation." The pace of land acquisition and construction is accelerating everywhere as new congregations are formed and older ones are expanded. Some, such as the Madison Church in Nashville, Tenn. have built their own children's homes, Bible camps, and other special facilities.

The signs across the land continue—"Sierra Children's Home," "Yosemite Bible Camp." "Church of Christ Bible Chair." "Camp Shiloh." Children's homes number about 30, summer Bible campus into the hundreds. Bible chairs are being organized adjacent to public colleges and universities.

Twenty-one Christian college campuses are on the map of America today. The signs read "North-eastern Institute of Christian Education," "York College," "Abilene Christian College," "Harding," "Pepperdine," "Lipscomb," "Columbia," "Magic Valley," "Freed-Hardeman," "Alabama," "Fort Worth," "Michigan," "Lubbock," "Oklahoma Christian," and others.

Signs Across the Sea

The world hopper returns from a less-than-eighty days jet tour to report that at every airport he had been met by missionary families and had observed the success of their efforts.

In more than 100 countries today signs are found—"Chiesa de Cristo," "Kristi Forsamling," "Gemeinde Christi," "L'Eglise du Christ," "Kristuksen Seurakunta," "La Iglesia de Cristo."

The world evangelism movement in the church has grown at an impressive rate since World War II. In Nigeria a little more than a decade of evangelism has produced 400 congregations and 40,000 members. Tanganyika, Japan, the Philippines, Mexico and Canada count hundreds of churches meeting. Work is underway even in more remote islands such as Greenland, Iceland, Samoa, and Midway.

Christian schools are growing in Japan, (where Ibaraki Christian College has celebrated its 15th anniversary), in Korea, in the Philippines, in Canada, Nigeria, Ethiopia, Tanganyika, the Rhodesias, Italy, Mexico, and other countries.

Signs in the Air

In Russia a factory worker hunches over his one contact with the world, his radio, and hears a message of hope in his own language. World Radio enters his country with the voice of Stephen Bilak, a Ukrainian evangelist and beams daily Bible messages in other major languages to all continents.

The radio listener and television viewer today see (and hear) signs of progress, as Herald of Truth programs cover this country and other countries.

Signs at Ports of Entry

The customs officer examines passports and ushers a constant stream of missionary families into South America, Europe, Africa, Australia, Asia, the Pacific islands. Here are more signs of growth—"Exo-

Bayshore," a hundred families moving to Long Island, N. Y. to expand the church there; "Operation '68," another hundred young people preparing for evangelism in Brazil; "Safari for Souls," a six-month campaign in Tanganyika; annual campaigns in Scotland, England, Australia, Germany, Canada.

Signs in the Mail

The postman delivers a letter from a Christian college, a missionary report, a special World's Fair issue of the CHRISTIAN CHRONICLE, the latest installment in a Bible correspondence course, advertising about a campaign in New Zealand.

The mail alone indicates the vigorous upsurge of activity in the church. Bible courses are distributed by the tens of thousands in various languages. Christian publications of greatly improved quality have reached new highs in circulation.

Letters to and from missionaries are in the mail daily. The volume of correspondence and announcements by Christian colleges is staggering. One such college alone will distribute this year more than two million pieces of literature.

Why This Growth?

What has caused these signs of growth to blossom on a worldwide scope in recent years?

One reason is a greater emphasis on education among Churches of Christ.

Today's youth are receiving better instruction in the local churches. More and more of them each year are seeking an education in Christian colleges, which are breaking enrollment records and building frantically to keep abreast of the demand.

Students are encouraged to make an early commitment to fulltime evangelism, thus creating a new, spirited work force for the church around the world.

A Growing Awareness

Another reason is a growing awareness — of the world, of its social, moral and spiritual needs.

This consciousness gained momentum during World War II when men in military service saw firsthand in different countries the need that existed for Christ. After the war they returned to alleviate this need.

This new awareness has continued to develop, boosted by the diligent effort of teachers, writers, churches sponsoring missionary programs, and missionaries themselves. As a result, local churches have matured to the point where they are actively engaged in Christian service in more than a hundred nations.

The Tools for the Task

"We see the challenge, but how can we fulfill it?" the question is asked.

So the need arises for better tools — improved methods and materials. Bible school materials, visual aids, periodicals, and methods of instruction have all shown recent marks of efforts to improve their appearance and usefulness.

The church is entering an Age of Professionalism in its methods. No longer are church leaders content with amateurish attempts at evangelism, but are insisting that all plans be developed in an orderly, quality way seldom before attained.

This professional attitude has motivated high quality, dignified television programs, films, world radio schedules, Bible messages in the world's leading newspapers and magazines, an outstanding World's Fair exhibit center, and other such projects.

These evangelistic programs have necessitated further increases in planning and participation. Thus the cycle of education - awareness - participation grows to reach into all nations. As the cycle grows, new opportunities are presented for Christian missions, schools, literature and other means of converting the world to Christ that would not have been available a few years earlier.

A Vital Message

"What do you people really teach?" is being asked daily at the World's Fair Exhibit Center.

The question indicates growing interest in the Churches of Christ and their message. The answer is another reason, perhaps the greatest one, for the growth of the church in this generation.

Churches of Christ plead for a return to simple New Testament Christianity. Today, when religious movements are almost countless in number and complexity of organization, the doctrine of One Lord, One Faith, One Baptism, One God and Father of us all (Ephesians 4:4-6) has a powerful appeal. In an age when the world itself is becoming dangerously explosive, man yearns for a faith like that of early Christians, who also faced a dangerous world.

The Churches of Christ strive to present that doctrine and that enduring faith to a confused and frightened humanity.

An Old Message, a New Spirit

The message preached by the church today is an old one—as old as Jesus Christ and His Apostles.

But it has the power to cause men of every race to listen and turn to it. Signs of this quickening interest are everywhere—on the air, in the mail, in the personal response of millions to the timeless message of Christ.

Linked with this message is a new Spirit.

Signs of it are everywhere also—college students on 20 campuses committed to world evangelism, families, journeying en masse to missionary centers, thousands of congregations being organized or expanded, a new sense of awareness, purpose and destiny.

The signs are conclusive, Church of Christ are On the March, a people with a dynamic future. Their renewed Spirit is well voiced by the song sweeping college campuses these days, raised in a swelling chorus by the young preparing to give their lives in service to God:

**"I know the Lord will find a way for me.
I know the Lord will find a way for me.
If I walk in Heaven's Light,
Shun the wrong and do the right,
I know the Lord will find a way for me."**

—Selected from *Christian Chronicle*, June 5, 1964.

MICHIGAN CHRISTIAN COLLEGE

Rochester (Greater Detroit), Michigan

Michigan Christian College opened her doors in September, 1959. The effort is the result of years of planning on the part of faithful Christians in the North Central states. Beginning with 54 students the enrollment has grown to 200 with bright prospects for the future. The college is located on a 44 acre campus in Rochester (north side of greater Detroit). Prospects are good that 53 additional acres will soon be added.

MCC is a Liberal Arts College offering 9 departments of study. Outstanding among these is the department of Bible and Missions. Many of the students have enrolled in academic mission courses and well qualified teachers have provided instruction and leadership. Brother Maurice Hall headed MCC's missions training until he recently went to Viet Nam. He has been assisted by Otis Gatewood, Lucien Palmer, Hugh Mingle, Epi Bilak and Bill Nicks. Bill Nicks is presently providing leadership. All of these men have worked on foreign mission fields.

In addition to academic classes in missions, several outstanding mission workshops have been held on campus. Missionaries from around the world have attended and participated. An active "Missions Class" (extra curricula) meets on campus each week. Students from MCC also attend the annual student workshops held on Christian college campuses.

MCC has a large number of foreign students on campus each year under her missionary training program. Presently, there are 18 students from 14 nations. Among U. S. students, 11 states are represented. Many of these students have finished their training and returned to their homelands.

A missions emphasis at MCC has aided greatly in causing the college's influence to spread around the world. Also, has helped to focus attention on the need of missionary training and preparation on the part of other Christian colleges and churches.

The Administration, Faculty and Staff (consisting of 44 presently) of MCC faces the future dedicated to the training of young people to know the Bible, love God, and to the carrying of the gospel to every nation under Heaven during our generation.



Lucien Palmer, President, and Maurice Hall, until recently head of the Missions Department, signify that the World is our field —our goal.



Lucien Palmer, President of Michigan Christian College, Rochester, Michigan, greets four international students as they arrive in the United States. They are from left to right: Tara Pol (Bombay, India), Ivan Uys (Pretoria, Union of South Africa), Francoise Rambourg (Paris, France), and Sutira Ariyapongse (Bangkok, Thailand).



Otis Gatewood, Maurice Hall, Milton Fletcher, Hugh Mingle and Lucien Palmer, pioneers at Michigan Christian College 1959-1964.

E. LUCIEN PALMER
President

HUGH R. MINGLE
Acting Dean and Registrar

MILTON B. FLETCHER
Business Manager



One of the many mission workshops held at Michigan Christian College.

TO EVERY MAN...

IN HIS OWN LANGUAGE



World Radio is a mission effort designed to use the powerful means of International radio to preach Jesus Christ to every man in the world in his own language. The gospel is now being broadcast in eight languages on four continents over super-powered commercial stations. Numerous other programs are planned for the near future.

With God's help it is planned to buy or build giant short-wave stations in strategic areas in order to blanket the world with the gospel of Christ. These Christian-owned stations will be dynamic and mighty tools to aid our missionaries in making disciples of every nation.

Your prayers and fellowship are essential to the success and growth of World Radio. For further information write:

Elders
White's Ferry Road
Church of Christ
P. O. Box 545
West Monroe, Louisiana
71291

WORLD RADIO USA

Each Sunday

XEG, 1050 kc., 9:15-9:45 p.m. (C.S.T.)
XELO, 800 kc., 8:30-9:00 p.m. (M.S.T.)

These two international stations broadcasting from Mexico, are heard in almost every state in the nation, the greater part of North America and parts of Central and South America.

KXEL, 1540 kc., 12:00-12:30 a.m. (C.S.T.)
Waterloo, Iowa

WHAM, 1180 kc., 10:30-11:00 p.m. (E.S.T.)
Rochester, New York

KWKH, 1130 kc., 7:30-8:00 a.m. (C.S.T.)
Shreveport, Louisiana

WOAI, 1200 kc. 8:30-9:00 a.m. and 11:00-11:30 p.m. (C.S.T.)
San Antonio, Tex.

The above are 50,000 watt stations, strongest in the United States.

KLEI, 1130 kc., 10:30-11:00 p.m.
Kailua, Hawaii

KVCL, 1270 kc., 8:00-8:30 a.m. (C.S.T.)
Winnfield, Louisiana

WPEH, 1420 kc., 8:00-8:30 a.m. (E.S.T.)
Louisville, Georgia

KDQN, 1390 kc., 8:30-9:00 a.m. (C.S.T.)
De Queen, Arkansas

WMDC, 1220 kc., 1:00-1:30 p.m. (C.S.T.)
Hazlehurst, Mississippi

WORLD RADIO

Foreign Broadcasts

WORLD RADIO, BRAZIL (Portuguese)
Broadcast Daily, Sao Paulo, Brazil

WORLD RADIO, FRANCE
Radio Luxembourg, 1293 meters, 5:25-5:40 a.m. each Monday

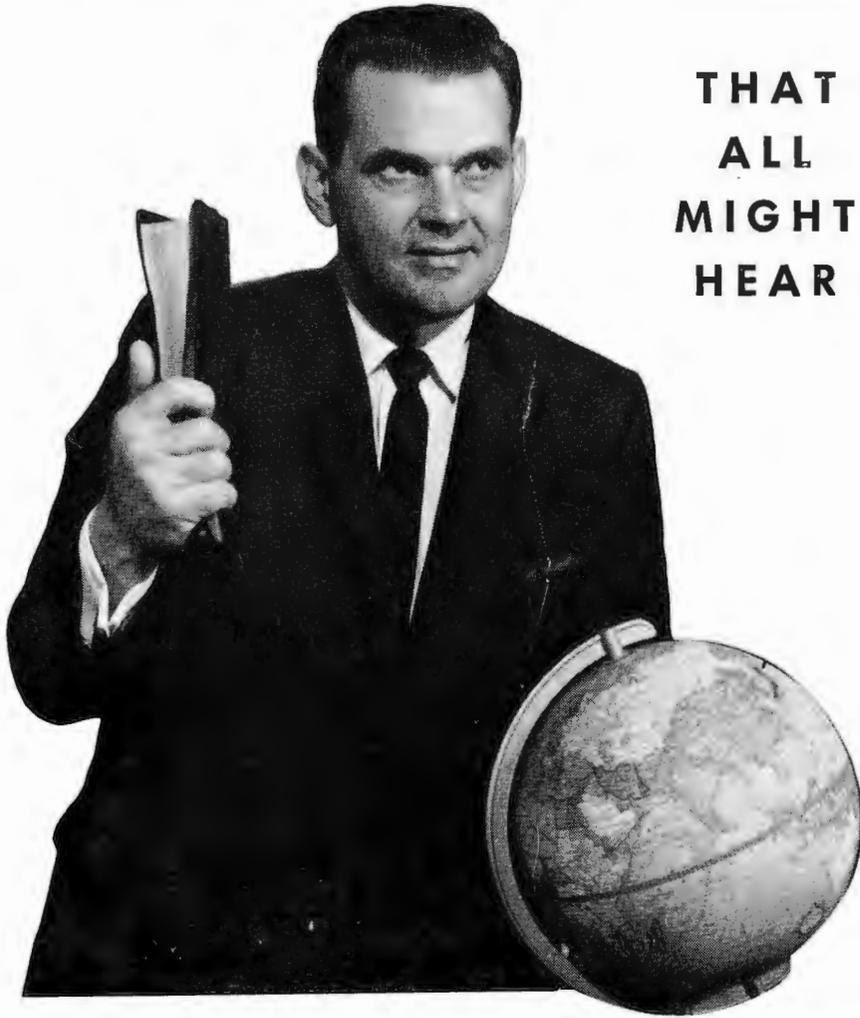
WORLD RADIO, GERMANY
Radio Luxembourg, 208 meters Medium Wave; Mondays 5:00-5:15 a.m.
Radio Luxembourg, 49 meters Short Wave; Mondays 8:30-8:45 p.m.

WORLD RADIO, PHILIPPINES
DZBB, Manila, 580 kc., 4:30-5:00 p.m. each Sunday, Local time. (Tagalog dialect)

WORLD RADIO, SPANISH
TGUX, 1020 kc., 6:00-6:15 a.m. daily except Sunday, Guatemala City, Guatemala

WORLD RADIO, SWEDEN
Radio Luxembourg, 49 meters Short Wave; Tuesdays 8:45-9:00 p.m.

WORLD RADIO, VIETNAM
Channel "c" Radio Vietnam Network each Friday, 6:00-6:30 a.m. local time



**THAT
ALL
MIGHT
HEAR**

The HERALD of TRUTH

is now being broadcast . . .

- on 3 of the 7 continents
- In more than 50 Western European countries via the world's most powerful long wave radio station
- over more than 450 radio and television outlets in the United States

Our Immediate Goal

To reach the entire English-speaking world with the gospel of Christ, on 128 English-language foreign stations and in every American city of 5,000 or more population.

Our Long Range Goal

Mark 16:15

The world is populated by 3 billion people, and this population is increasing at the rate of 2 births to every death. We cannot depend on a relative handful of Christians to reach the four corners of the earth. Mass communication *must* be utilized. The HERALD OF TRUTH can help you reach greater numbers for Christ in your area. Write the elders of Highland Church of Christ if you can help . . . or if you need help . . . in securing the program for your community or others.

HIGHLAND CHURCH OF CHRIST

P. O. BOX 2001

ABILENE, TEXAS

NHOWE NEWS

By J. C. McCURDY

Hillcrest church of Christ, Abilene, Texas

Work during the year 1963 produced 414 baptisms at Nhowe Mission in Southern Rhodesia, Africa, the largest number of conversions ever in one year.

Brother Roy Palmer reported to the elders at the Hillcrest church of Christ that this number compares with 277 in 1962, 239 in 1961, 279 in 1960, and 259 in 1959. These baptisms include those at Nhowe proper and at congregations and camp meetings held in the mission area.

About 26 camp meetings, each running Friday through Sunday, were held during 1963.

For the first time, Nhowe has an adequate staff of workers. Joining the work during 1963 were the Mark Legg family, the Rhinard Troup family, and Monika Steinger. Already there were the Lloyd Giffords and the Roy Palmers.

Also, among the 40 native teachers are a number of very able preachers. This large staff teaches the Bible daily to 1,800 children at Nhowe, four out-schools and six farm schools.

In addition, the Bible School for Preachers at Nhowe reached an enrollment of 29 during 1963. Five completed the three year Bible course. Two of these will teach school and become self-supporting

as they preach. Two probably will study a fourth year, and one will go with Brother Loy Mitchell later to Umtali for full-time preaching.

Other 1963 events at Nhowe:

In January a week's refresher course for Nhowe teachers touched on teaching methods, attitudes, and the Bible.

The annual July lectureship attracted visitors from many places in Africa, and crowds were large as 700 persons.

In August, the Roy Palmer family helped hold Bible camps for European young people in Lusaka, Northern Rhodesia, and near Bulawayo, Southern Rhodesia.

Two November gospel meetings was successful.

At December exercises 78 Standard VI (8th grade) school children were graduated, a record for Nhowe.

During recent school holidays, Brother Palmer has been working to put the Shona language on a sound track of films which teach the gospel.

Brother Richard Clark in Salisbury, Southern Rhodesia, is producing a second printing of 2,000 copies of a song book in Shona, and also some tracts in that native language, which help greatly in the work at Nhowe.

A BEAM OF HOPE AMONG ETHIOPIAN DEAF STUDENTS

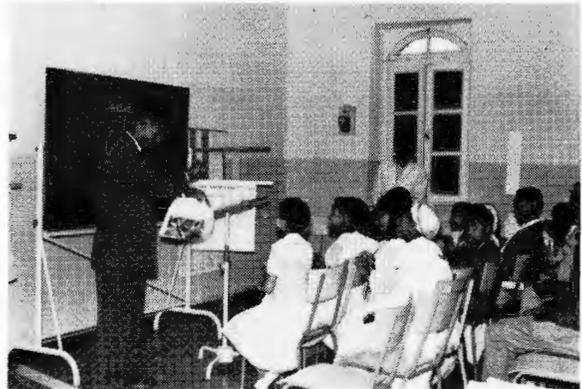
By LENNIE DARDEN

After working with the deaf for a year, we have come to realize that they need to learn not only to communicate but to become independent. Thus we are placing them in jobs around town so that they can develop some sort of skill. During the mornings we will teach them to use the sign language and finger spelling, as well as other forms of communication. In the afternoon they will have on-the-job training in town.

Some of our twenty deaf students are very young and would not be considered by an employer, but most of them are old enough to profit by a trade of some kind. Already five different shopkeepers have agreed to take at least one of our students into their business and to teach him their trade. It was difficult to convince these business men that deaf people are able to learn if they have the opportunity.

Mamo, one of the brightest boys in the deaf school, was one of the first granted this opportunity. Last year his father brought him to us not realizing that he was able to learn anything. Now Mamo is training to become an expert shoemaker in the evenings after he gets out of school.

Last year we found a little deaf girl in the market place. We learned that her name was Genet and that she had no father and mother. She lived in a world void of both sound and hope until we moved her and her grandmother to a better part of town, gave them food and clothing, and encouraged her grandmother to let Genet come to our school, so that she could find meaning for her life. Today she



Lennie Darden teaching deaf students

is a new person. Although her ears are closed, her lip has been opened. Thanks to Christians in America, she hopes to take her place in life rather than being resigned to the lot of a beggar.

One of our deaf students is now working at a local printing press. Another is learning to recap automobile tires. Several girls are now learning to type. And another, with thanks to the Singer Sewing Machine Company, is learning to sew. May the Lord continue to open the hearts of these in Ethiopia who are giving the students the opportunity to become useful citizens and those Christians in America who are giving so liberally so that these students can learn to communicate and so that the gospel can be taken to the lost souls in Ethiopia.

PREPARING TO DO MISSION WORK IN PAKISTAN

By J. C. CHOATE

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

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

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

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

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

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

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

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

clothes, etc. Many of these things are hard to get here and the prices in Pakistan are many times higher than they are in the States.

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

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

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

11. The church is now located chiefly in Lahore and Karachi, although there are congregations at Mangla and Peshawar. Many other cities are in need of the gospel, such as Quetta, Hyderabad, Multan, Rawalpindi, Lyallpur, and so on. In East Pakistan, the church has been established in the Capitol city of Dacca. However, many other populated areas need the gospel in that province.

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

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

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

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

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

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

IRELAND FOR CHRIST

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

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

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

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

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

HERBERT ASIHER
WAYNE NORMAN
LEE WATKINS

Elders
Fruitville Church of Christ
Sarasota, Florida

'OPERATION '68' LOOKS SOUTH FOR FUTURE EFFORT IN BRAZIL

It's a long, long way from Oregon to Brazil, but when 1968 rolls around a dedicated group of more than 100 persons will plan to make the journey. Organized in 1963 as "Operation '68," the group will be going to bolster the mission program in that South American country by the churches of Christ.

"Operation '68" will really be the second wave of missionaries to move into Brazil. The original Brazil Group made the first big impact on the country by beginning a congregation in Sao Paulo in 1960.

As yet, the new group has not selected a city to use as a base for operations.

The movement, which began with a group of young people at Camp Yamhill, Oregon, in the summer of 1962, at last count numbered at more than 100. Included—at all ages—are doctors, ministers, teachers, professional people and students.

The original purpose of the group, before it mushroomed to current proportions, was to place 68 missionaries in a foreign field by 1968. In the spring of 1963 they decided on Brazil as that field.

Before Brazil was chosen, all who could attended planning meetings to study more than 12 different areas of the world as possible mission points. At the last meetings, Feb. 22, 1963, the field was narrowed to three and then finally to one—Brazil.

Oversight of the project has been assumed by the Central Church of Christ in Portland, Ore.

Various Brazilian cities are now being studied by the group and a definite choice will be announced in June, 1964.

At the time the choice was announced, representatives of the movement said that it was Brazil "because of the abundant opportunities that exist there for a large group such as "Operation '68." There are approximately 75 million people in Brazil today with only 100 members of the church of Christ meeting in four small congregations, they said.

A three-point program has been outlined by "Operation '68" leaders:

1. *Locate the entire group in a central city for a two-year period, during which time each one will try to become familiar with the language, customs, etc., and establish a strong congregation.*

2. *During the two-year period a home for homeless children will be established. It is planned that this will include a school with daily Bible lessons and a medical center.*

3. *From this central point, after the two-year period, send smaller groups into large population centers of Brazil to establish similar works.*

"Operation '68" has been divided into two groups that are working closely together: the "Travelers," those who will be traveling in 1968 and the "Boosters, those who are sending.

1968

SUPPLEMENT

Dick F. Biggs

Jordan

BIGGS, Dick F. April 27, 1905

Rose M. Aug. 30, 1908

Address: Dick Biggs, P.O. Box 276, Ramallah, Jordan

Entered Field: Feb. 20, 1965. To present time have baptized 21.

Brother Biggs attended Lawton Commercial College, Lawton, Okla. Sister Biggs, attended Southwestern Agricultural College, Lawton, Okla.

Sponsor: Church of Christ, 404 East Cherry, Cushing, Okla.

Brother Biggs was born in Henderson, Texas, and his parents moved to Fletcher, Okla. when he was a small boy. They were members of the Christian church, and he was baptized when he was 23 years old. After a few years he began to study the use of instrumental music in worship to God. As a result, he left the Christian church and was later baptized by Hugh Boydston. Sister Biggs was born in Van Buren, Arkansas, and her family moved to Lawton, Okla. when she was young. She was baptized by Floyd Spivy.

Soon after brother Biggs became a member of the Lord's body he began teaching and preaching for small groups that needed help. For his livelihood he worked as a farmer, rancher and building contractor. During the next twelve years he helped to establish three congregations, and supervised the construction of four church buildings. Then they moved to Ft. Scott, Kansas and spent four years in full-time mission work.

The last year the Biggs' were in Ft. Scott he made a trip to the Bible Lands and the Middle-east; which had been his life-time dream. What he saw on that trip he could never forget. One third of the population of the world, and at that time not a single per-



Dick and Rose Biggs, taken on entering mission field

son to tell the story of a Saviour. Five years later he sold their home; and they made another trip to the Middle-east. They spent a month studying the possibility of returning and working in the Bible Lands.

The Biggs' begin their first mission work on foreign soil in Jerusalem. They began working with the Evertt Huffard family who had come to Jerusalem eighteen months before, and established the church there. A few months later they began to concentrate their entire efforts on the city of Ramallah, ten miles to the north. Three were baptized and the church started meeting there.

The church in Ramallah has had a slow, but steady growth from its beginning. They have been blessed with many children who attend Bible classes. Besides the regular classes and worship in Ramallah, the Biggs' are conducting Bible study now in three villages near by each week. Four young men are now studying to preach the gospel. With the prayers of the saints, and the help of God the foundation has been laid; and with the help of these young native preachers the Lands of the Bible will again hear the story of a Saviour.



Attendance, after first month of services. In Ramallah

Interesting Experience:

About a year ago they packed a lunch and went to see the ancient cities of Bethel, Ai and Jericho. After spending the morning at Bethel and Ai, and eating their lunch near by; they started on toward Jericho. Five miles east of Bethel they came to Taybeh, a village built on and around a mountain. Seeing what they thought to be an old castle on the top they drove to the top and found themselves in the backyard of a house. The people invited them in, and on the table before them lay a Bible. They began talking about Jesus and the Bible, and spent the afternoon there. The people invited them to come back and have a Bible study in their home. The result, five have been baptized. Two of these are plan-



Dick Biggs baptizing Lewis Hammaeh in the Jordan River. Lewis is studying to preach the gospel.

ning to preach the gospel. Plans are now to set the church in order there in the near future.

Ray W. Bolton *Australia*

BOLTON, W. Ray (Rusty)	January 8, 1934
Martha M.	November 17, 1934
Jeffrey Carl	December 9, 1958
Stacey Lynn	August 18, 1960
Roger Allen	September 24, 1962
Daniel Ray	January 25, 1965

Address: 50 Bristol Avenue, Bicton (Perth), Western Australia

Entered Field: August 1966

Schools Attended: Abilene Christian College (BS)
Fresno State College (MA), Harding College
(Missions Seminar)

Sponsor: Commack Church of Christ, 25 Old Indian Head Road, Commack, Long Island, New York

Rusty and Martha, along with the Dale Harper family, left California headed for the Northeast U.S. in the summer of 1959. Their purpose was to assist the Cause of Jesus in an area where the church was numerically small or non-existent.

Rusty, whose father served as an elder, is the son of Mr. and Mrs. W. E. Bolton who now work with the Sierra Children's Home in Vacaville, California. He had finished high school in Dos Palos, California and spent four years in the U. S. Air Force, serving in the U.S. and Korea, and then returned to California to attend College. Martha's parents were not members of the Lord's church but she had been baptized in 1955 just before the couple met at the Palm Avenue church of Christ in Fresno. They were married in 1956. The following year they moved to Abilene where Rusty completed his B.A. degree and back to Fresno where they made their decision to move to the Northeast.

When they arrived on Long Island, New York they found the work just beginning in Suffolk County with the arrival of a team of full-time personal workers. Rusty spent the first year teaching in the local school system and assisting in the establishment of the Huntington Station church. The following year he accepted full-time support and joined the team effort in establishing the Commack church (which



THE BOLTON FAMILY

now sponsors him in Australia). Three years later he moved to another location on Long Island—the town of Patchogue—and, along with the Bill Bowman family, they established the church in that village (this church, too, assists in his support in Australia). It was during the two and a half years spent at Patchogue that the Boltons and the Ernie Gill family made their plans to move to Western Australia to begin a new work.

The Harding Summer Seminar in Missions was a great blessing to the Boltons as they were on their way overseas with their four children.

The work in Perth had begun in 1961 with the arrival of the Rudy Wyatt family who were soon joined by the Ron Durhams and the Marvin Phillips. By the end of 1965 a strong congregation was well established. In 1966 three other congregations were started in the city of a half a million as other

workers arrived. It was then that the Boltens joined the Ernie Gills to begin the work in the South-west suburb of Bicton. After one year as a congregation the group owns its own building, has a membership of 31 with a normal attendance in the 50's.

Billy J. Burchett

France

BURCHETT, Billy J. August 26, 1935
 Barbara L. October 14, 1937
 Lawana L. May 19, 1957
 Michael J. September 26, 1958

Address: 53 Bd. Henri Henrot, 51 - Reims, France
 Entered Field: January, 1967

School Attended: East Texas State University
 Sponsor: Sixth & Jackson Church of Christ, Odessa, Texas

Bill Burchett was born at Point, Texas, the son of Mr. and Mrs. Cecil Burchett. His wife, Barbara, is a native of Greenville, Texas. Her parents are Mr. and Mrs. A. A. Wilson, and, for several years her father has served as an elder of the Johnson Street church in Greenville. Barbara was baptized by the beloved Tillet S. Teddlie.

Bill was baptized by Roy Nance while both were serving in the Army, and the fact that he was converted in a mission field has played no little part in his becoming a missionary. Since that time, many elders, preachers and Christian friends have given him encouragement and assistance in preaching the gospel of Christ. His wife and her Godly parents



BILLY J. BURCHETT FAMILY

certainly come high on this list, as do preachers Lanny Henninger and Austin Siburt.

From 1960-65, Bill taught history in the public schools of Odessa, Texas, having obtained his college education while working full-time with an aircraft firm. He has also served as instructor of American History in Texas colleges, and is a certified Public School Administrator. He preached for fifteen months at Rankin, Texas, before moving to France where he and his family are now co-workers with the Jerrel Rowdens at Reims.

Ray Bynum

Costa Rica

BYNUM, Ray August 10, 1937
 Elizabeth September 2, 1937
 Rebecca March 24, 1960
 Judy September 24, 1961
 Linda January 22, 1964
 Timothy January 11, 1966

Address: Apartado 4652, San Jose, Costa Rica

Entered Field: February, 1967

School Attended: ACC & Harding

Sponsor: Overland Park Church of Christ, 6701 Woodson, Overland Park, Kansas 66204



THE BYNUMS



Efrain and Enid Valverde and family in their Home,
where the church meets



Sunday Morning Service of April 30, 1967

Biographical Sketch

Ray was born in Rusk, Texas, son of Mr. and Mrs. H. C. Bynum now of Waco, Texas. Elizabeth, born in Elkhart, Texas, is the daughter of Mr. and Mrs. F. A. Brunson. The Bynums were married in June, 1957. Ray was baptized by Joe Gay and Elizabeth by Milton Henry, both of Palestine, Tex.

Ray was graduated from Abilene Christian College in May, 1961 with a degree in mathematics. His parents paid the expenses for the first two years and, after marriage, he worked for four years, going to college only part time. Also, Elizabeth worked as they together paid their expenses for living and education. After graduation he began work in management in a life insurance company in Dallas, Texas. While working there, he and his family became a part of the Exodus Bay Shore and, in 1963, moved to Long Island, New York. The Lord blessed him with a good job with Grumman Aviation as a design engineer and this experience with, what is now known as, the West Islip congregation was the turning point in his life—a preparing ground for work outside the States. The early teachings of parents and the college training of teachers at A.C.C. were brought to a focus in the Exodus experience, creating the desire to help spread New Testament Christianity in foreign lands.

Realizing his inadequacies, he desired further Biblical training and preparation for overseas work, which he sought at the Harding Graduate School in Memphis. He completed all but one course and his thesis on his masters in seven months of studies, which included nine weeks at the Harding Mission Seminar at Searcy in the summers of 1965 and 1966. He worked with the church in Overland Park, Kansas, for 14 months before they sent his family and the Norman Fox family to Costa Rica as the first career missionaries sent by the churches of Christ to that country.

Work Sketch of Past, Present, and Future

Prior to the arrival of these two families, some Christians who had been transferred to San José by their companies were working to plant the church of our Lord there. One of the highlights in their endeavors was the conversion of the Valverde family. Efrain teaches in the language school in San José and had preached for a denominational group for some years. Prior to his conversion he had spent time in Guatemala studying with the full-time workers there. This grounding, plus the teaching of Bros. Casey Fine and David Casey in San José, has produced a solid Christian worker for the future of the church in Costa Rica. The church in San José now meets in their home, in which there is ample seating for about fifty people. There are two children's classes each first day of the week and on Wednesday nights.

Spanish correspondence courses, "Estudios Biblicos," offered from Guatemala have opened up contacts that will keep these men busy for some time. These courses are designed to teach those things necessary (1) to create a faith in Christ and (2) to understand God's Plan for man. Many times all that is lacking is the personal touch of soul upon soul. Thus, much ground work is laid for the completing of obedience. Ray feels that it is their task to assist in the initial obedience and to instruct the Costa Ricans in the principles of Christian worship and living, allowing room (1) for these to use their initiative and (2) for the creation of a church that is native to Costa Rica.

Darrel M. Davis

Brazil

DAVIS, Darrel M. June 23, 1938
 Judith G. Feb. 21, 1940
 Karen Elaine Dec. 20, 1964

Address: Caixa Postal, P.O. Box 1514 Belo Horizonte, Brazil

Entered Field: Aug., 1967

Schools Attended: Lubbock Christian; Pepperdine College, Los Angeles State College, Long Beach State College, and LaVerne College.

Sponsor: Decatur Church of Christ, 1677 Scott Blvd. Decatur, Georgia 30033



THE DAVIS FAMILY

Family Picture: Darrel Davis and his family entered Brazil in 1967, as members of the Advance Guard of Operation '68.

Family Story:

Darrel received his B.A. degree from Pepperdine College in 1963, majoring in Psychology. He served

one year in the Department of Religion as a graduate assistant. After he left Pepperdine, he completed a degree in English at California State College in Long Beach. He is presently a teacher in Hawthorne, California. He is also an experienced preacher, Bible teacher, and social caseworker.

His wife, Judy, attended David Lipscomb, and then graduated from Pepperdine in 1962, with a major in Home Economics. She spent one year in graduate study and taught school in Los Angeles following the completion of her work at Pepperdine. Her father, presently an elder in San Diego, California, devoted a number of years to mission work in Maine.

Prior to their marriage, Darrel and Judy talked at length about their hopes and intentions of serving God in some foreign country. At Pepperdine they worked with Mission Studies class, and Darrel served as program chairman. They organized a group to study Australia, and met with a group which was considering going to the Philippine Islands. Not until March, 1966, did they feel definitely that they had been directed by God into a particular country. On March 30, 1966, they announced their intentions of going to Brazil with the Advance Guard of Operation '68, in July of 1967.

The Davises both worked while they were in college.

Prior to entering the mission field Darrel was a social case worker and a teacher.

Paul Dillingham

Africa

DILLINGHAM, Paul M. November 1, 1932
 Catherine Feb. 1, 1963
 Paul Mark Oct. 9, 1957
 Philip Oliver June 17, 1959
 Craig David Jan. 19, 1962

Address: P.O. Box 1111 Freetown, Sierra Leone, West Africa.

Entered Field: July 1, 1966

School Attended: David Lipscomb College

Sponsors: Una and Vultee Congregations—Nashville, Tennessee

Family Picture: The family with a scene of Aberdeen Bay behind us. Our home overlooks the bay.

Paul was influenced to become a missionary by viewing—first-hand—the mission field in Nigeria. He was sent for a 6 weeks tour by the Reid Ave. Congregation, where he was preaching. He had heard of the new mission field of Sierra Leone and wanted the

challenge of this new work for the Lord. When Bro. Gene Peden returned from Sierra Leone in Jan. of '66, Paul talked with him and found that the Una and Vultee congregations of Nashville were looking for a family to sponsor for this work.

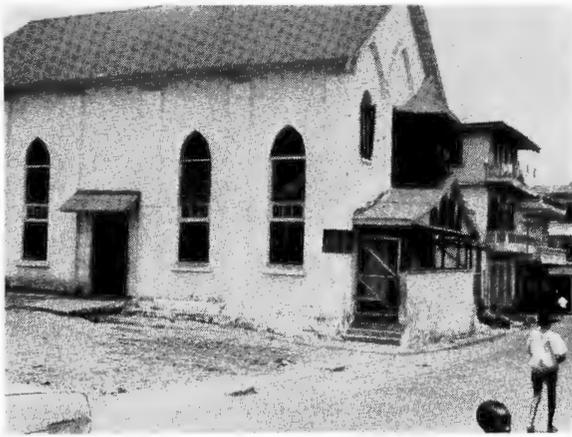
Paul's parents, O. M. Dillingham died May 1958 was elder of Reid Ave. Congregation. Allie Mae Dillingham.

Catherine's parents Carl and Sally Parker.

Born in Nashville, Tennessee.

How Educated. After serving a tour in the U.S. Air Force, I went back to David Lipscomb to finish my education—I had had one year of college only. While finishing my next three years I both worked and attended school.

Type of work prior to mission field—I was teaching at Madison High School where I had been for 10 years and preaching also. I now have a two year



CHURCH IN SIERRA LEONE

leave of absence from the Metropolitan School System. I was preaching for the Reid Ave. Congregation before entering the mission field.

Picture of Church building. Since the work in Sierra Leone is so new (1965) we have yet to build our own church building. We now rent one of the old church buildings in Freetown. It is also used as a school during the week where we teach the Bible to about 100 boys and girls.

We have many plans for the work here. Most of our contacts have come through the Bible Correspondence Course, and the church has shown a good rate of growth. The creole language is spoken here by most and is fairly easy to understand. A big population here in Sierra Leone are Moslem and very hard to convert.

There are many strange customs and superstitions here. Sierra Leone has many society "devils" who parade the streets dressed in masks and strange out-



THE DILLINGHAM FAMILY

fits with many followers. One Sunday a visitor from the States tried to take a picture of one of these masked devils and he and I were mobbed for his camera. They do not allow their pictures to be taken and also the camera could be sold for a good sum of money. This happened before services—outside of the church building and all the church members came to his rescue. We had several uneasy moments before the police were brought to help. We had our services that morning under police guard.

Earl D. Edwards

Italy

EDWARDS, Earl D.	April 13, 1933
Gwen G.	March 26, 1931
Terry L.	July 11, 1956
Karen D.	July 4, 1958

Entered Field: September 1960

Sponsor: Brookside Church of Christ, 1132 East 38th Street, Tulsa, Oklahoma 74105

Address: Via B. Poccetti, 6B, Florence, Italy

THE EDWARDS STORY

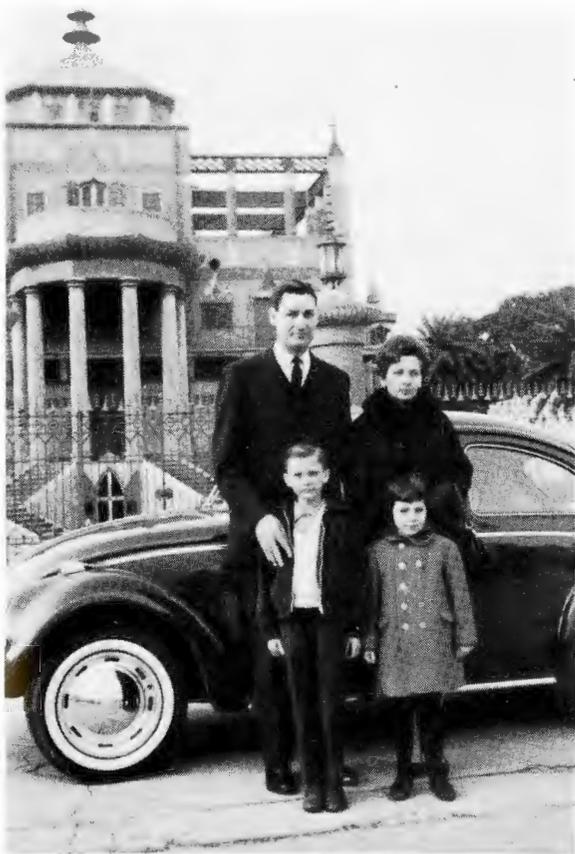
Brother Edwards, who was born in Moundville, Missouri, is the son of the D. E. Edwards, who now lives near Miller, Missouri. He was baptized by C. L. Wilkerson in 1947. Sister Edwards, who was baptized by Boyd Fanning in the same year, is the daughter of the A. H. Halls', Sr., now of Denver, Colorado. Brother and Sister Edwards met and married while attending Oklahoma Christian College in 1953. From

that school they transferred to Nashville. Gwen went to work as a secretary while Earl continued his education at David Lipscomb. He received his B.A. from this school in 1956.

While in Lipscomb, in order to help finance his education, he worked part time as a radio announcer and in addition preached every Sunday. He participated in debate and his senior year served as student body president.

After graduation in 1957, the Edwards Family moved to Wichita, Kansas to work with the newly formed Pleasant Valley congregation of that city. Before leaving that congregation in 1960, a new building was built, elders were appointed, the congregation became self-supporting and reached a peak attendance of around 275.

For several years the Edwards' had been corresponding with the John Butts and the Don Shackel-



THE EDWARDS FAMILY AT PALERMO IN 1964

ford families, who had been in Palermo, Sicily, and through this influence they decided to go to Palermo to replace the Shackelford family in September of 1960. During this first tour of duty in Italy the Cleveland Avenue Church in Wichita, Kansas had their oversight and a part of their salary—the rest being supplied by sister congregations.

The Edwards remained at Palermo for nearly four years until July of 1964. During this period, in addition to working with the Palermo congregation (it now has about 45 stable members), Earl taught in the Florence Bible School in Florence, Italy, for several weeks each year.

At the Edwards' return to the States in July of 1964, the Brookside congregation in Tulsa, Oklahoma, assumed their full personal support (working

funds continued to be supplied by others) with a view to sending them back into the Italian field. The Edwards' lived in Tulsa and worked with Brookside for one year, however, before their return. During that year, in addition to working with Brookside, Earl held numerous meetings and traveled a great deal on behalf of the Italian work. At their return to Italy in July, 1965, they moved to Florence where Edwards and Don Shackelford had been invited by other Italian workers to assume the primary responsibility for the Florence Bible School, which was established in 1958 for the purpose of giving concentrated Bible training to young Italian Christians. Shackelford was to serve as president of the school and Edwards as dean.

Edwards, availing himself of the advice of other brethren, purchased property for the school in early 1966 as well as re-organizing the school's program.

THE NEW PROPERTY OF FLORENCE BIBLE SCHOOL

Via A. Spadini, 24, Scandicci
(Florence), Italy

The new property, which including modifications and some furniture, cost around \$70,000, is a three story building in a nice suburb of Florence. It has classrooms, library, kitchen, washroom, dining-room, playroom, garages, furnace room, administrator's apartment (on middle floor) and dormitories for both boys and girls. At capacity the property could care for 30 boarding students plus other day students from the area.



The New Property of Florence Bible School

Robert B. Elliott

Italy

ELLIOTT, Robert B.	September 29, 1937
Janet (Jan)	September 6, 1937
Bryan Mitchell	January 22, 1960
Beth Ann	September 20, 1961
Emily Jane	October 16, 1966

Address: Viale Ferrarian 23, Vicenza, Italy 36100

Entered Field: September 1967

School attended: Sunset School of Preaching, Lubbock, Texas

Sponsor: Idalou Church of Christ, Post Office Box 1558 Idalou, Texas 79329

The parents of Brother Elliott are Mr. and Mrs. J. B. Elliott of Sulphur Springs, Texas. Brother Elliott was born at Winfield, Texas. The parents of



THE ELLIOTT FAMILY

Janet are Mr. and Mrs. Earl Lancaster of Sulphur Springs, Texas, and this is her place of birth. Bob was baptized by Horace Teddlie and Jan by L. L. Paul.

Brother Elliott obtained his school through individual and congregational support, (Sulphur Springs, Texas).

Prior to entering the mission field, Robert was an evangelist for the West Side Church of Christ, Elgin, Illinois.

Robert and Jan have for several years desired to serve the Lord in a foreign mission field. Believing now the Lord answered their prayers and opened the door for them to go to Italy, they arrived there September 24, 1967. The first year of their sojourn will be spent in the city of Vincenza where the Howard Bybee's now labor. Later, after learning the language and custom, they will concentrate their efforts elsewhere.

Henry Ewing *Africa*



EWING FAMILY

EWING, Henry P.	April 21, 1918
Beth Short	June 18, 1925
Nina Elizabeth	July 27, 1944
Henry Padelford (Jr.)	October 22, 1946
Nancy Eugenia	June 12, 1948
Bonnie Elaine	May 9, 1951
George Wilcox	November 30, 1954
Linda Carroll	July 3, 1959

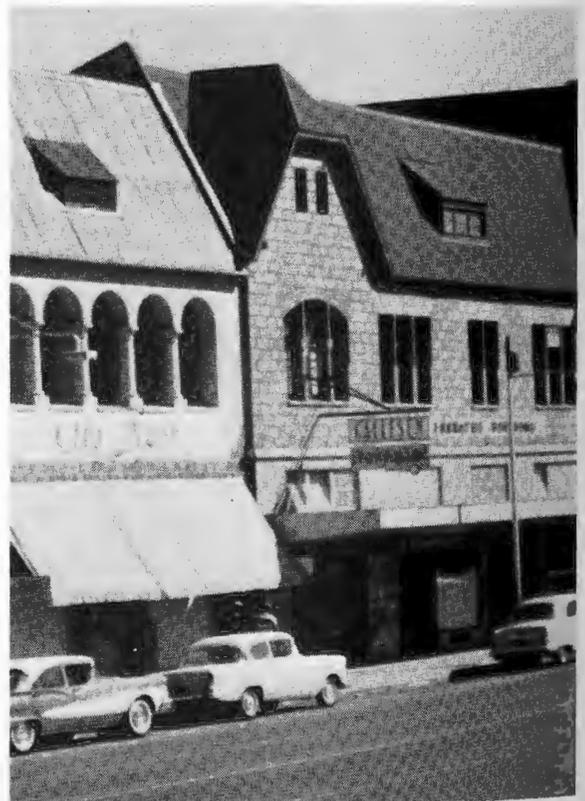
Address: P.O. Box 3718, Windhoek, South West, Africa

Entered Field: 1941

School attended: Harding College and A.C.C.

Sponsor: Southside Church of Christ, Amarillo, Texas

This is what is left of their family of eight. Their



MEETING PLACE IN WINDHOEK

oldest daughter is a missionary in El Salvador (Mrs. Alvis Golightly), one daughter is married in Rhodesia, and a son is in A.C.C. Left now are George, Bonnie and Linda.

Henry Ewing came slowly into the conviction that he must preach overseas. The product of three generations of Christians on both sides of his family

(Ewings and Wilmeths). A very faithful father (Pat Ewing) and mother taught him from infancy the word of God. Baptized by Brother J. D. Tant, taught by many Christians, it was inevitable that he should rebel against the atmosphere of the state colleges he attended, and gravitate to Harding and to A.C.C. Drafted into the army between these last two schools, he gained a consciousness of the untaught world in the South Pacific. It was his wonderful lot to be stationed for awhile near A.C.C., where he met and married Beth Short, the daughter of our oldest American missionary in Africa. The end of the war found him in Luzon, very thankful to be alive and very happy to return to his wife and the child he had never seen. With all this in his favor, it is inevitable,

he thinks, that he go to Africa with the wife who was born there, baptized in the African bush by her own father.

The Ewings have worked in Rhodesia since 1951, and are now in a completely new work in South West Africa in Windhoek, where the church is unknown. They meet in an "upper room" of a hired house. They ask your prayers.

Of all his experiences in Africa, Mr. Ewing recalls the question of a little, black, tattered preacher in the Rhodesian bush, snagged toothed and bare-footed, who caused the missionary to weep when he asked, "Am I made in God's image?" The answer: "Yes, all men are, and all men deserve to have the Gospel preached to them."

Dale Graham

Australia



THE GRAHAM FAMILY

GRAHAM, Dale	November 9, 1924
Gay Shipp	November 19, 1927
Brick	March 17, 1950
Roci Gay	July 30, 1953

Address: 310 West Coast Highway, Scarborough, Western Australia

Entered Field: 1966

School attended: North Texas State University

Sponsor: College Church of Christ, Victoria, Texas

Claude A. Guild

Australia

GUILD, Claude A	May 9, 1917
Sammie La Rue (Wife)	April 21, 1921
D'Esta Lea Love	July 6, 1940
Cheryl Ann Elliott	July 29, 1943
Sonny (Claude Weldon)	July 28, 1944
Mary Sue Galyean	Dec. 6, 1947

Address: P. O. Box 25 Wynnum, Queensland, Australia.

Enter Field: April 29, 1967

Schools attended: College of Idaho and Abilene Christian College

Sponsor: Rosemont Church of Christ, 4041 Ryan Ave., Ft. Worth, Texas

Family Picture: Guilds have spent 15 years on the field in N.W., Canada and Alaska before going to Australia.

J. C. Bailey and Arthur B. Tenney had the greatest influence on his life to be a missionary. The Guild family was Lutheran when Bailey brought the gospel to them in Montana and the desperate need for preachers in that area also caused Bro. Guild to choose the ministry for his life's work. His mother has been a great missionary in her own right. She

was first to obey the gospel, saw her husband and ten children converted, all the in-laws but one and all the grand children and great grandchildren that are old enough, have obeyed the truth.

Parents: Mr. Charles A. Guild, Born in Memphis, Tenn. Ella O. Olson Guild. Born in Hayward, Minnesota.

Wife's: Velma O. Curry Lacy. Born in Leonard, Texas. (father) Samuel Jack Hammon. Born, Blair, Oklahoma.

Baptized by J. C. Bailey, Canada, Moose Jaw.

Typed the Ph.D. Thesis for Dr. James Millar, College of Idaho my first year. He milked cows on Jenkins Dairy the second year. (A.C.C.). He worked at the Hilton Hotel washing dishes and did Janitor work the 3rd year. He was a checker in A.C.C. cafeteria the 4th year.

The Guild family is teamed with Mack Lyon from Ada, Oklahoma in the newest of four congregations in Perth. They meet in a rented hall. They have 19 members and cottage classes, T.V. and newspaper articles are the methods used by the Carlile St. church.

Great fellowship and warmth followed Bro. and Sis. Guild to Australia. He has helped establish the church in Walla Walla and Yakima, Washington; Baker, La Grande, Albany, Corvallis, Dallas, McMinnville and Eastside in Portland, Oregon; Vancouver, B.C. and Ketchikan, Alaska. He served six years as Vice President of Columbia Christian College, Portland and 3½ years as President of Ft. Worth Christian College. He also served the River Oaks church in Ft. Worth as an elder. To secure his



BROTHER AND SISTER GUILD

working and travel funds, the brethren rallied strongly behind him because of his age and experience. He approached 65 churches for help and 54 had fellowship.

The Gunselman Family *Philippines*

GUNSELMAN, Douglass	March 8, 1920
Charline	August 31, 1922
Charles	November 18, 1947
Carol	November 10, 1951
Kenneth	January 17, 1956

Brother Gunselman attended: Harding College;
Graduate work at Peabody, Nashville, Tennessee

Sister Gunselman attended: Harding College

Entered Field: 1964

Address: 3-C Gilmore Avenue Quezon City, (Manila)
Philippine Islands

Sponsor: Sanford Church of Christ, Sanford, Florida

Type of work prior to going on the mission field:
Assisted in the starting of Florida Bible Camp,
Carolina Bible Camp, Central Florida Bible



GUNSELMAN FAMILY

Camp and worked with new congregations in
North Carolina and Florida.



Student learns how to baptize.

STUDENT LEARNS HOW TO BAPTIZE.

The mission work in the Philippines revolves around the idea of teaching college students to work for the Lord. The Gunselmans have a very large house situated near the colleges and universities. They select and keep about twenty students, mostly young men, and conduct daily Bible classes for them. Most of the students are Catholics when they come, but All who have stayed a while have responded to the Gospel!

The school is associated with Philippine Bible College and Zamboanga Bible School in the Philippines, and is accredited by certain Christian schools in the states. There are over one half million college students in the Manila area, and the mission work needs to expand. All classes are in English.

The four daily Bible classes are plain and to the point. They teach kindly, but are sold on the Lord's church and the Word of God.

In two years, the students, with the Gunselmans help and encouragement, have begun five new congregations, and have baptized dozens. The converted students preach in these new congregations. The Gunselmans believe in learning by doing.



The 3-C Gilmore congregation meets here.

The 3-C Gilmore congregation meets here. The Gunselmans live upstairs. The Bible College students live downstairs. The church meets in the covered patio. The weather is always warm.

The largest congregation in the Manila area meets in the same compound where the family lives and where the school meets. Several Americans attend and meetings are in English.

They advertise and follow up on Bible correspondence work conducted by missionaries a hundred and fifty miles north of them. They baptize some every few weeks from this effort. Tracts are very well received here, and people respond to them.

The workers have their part of opposition and criticism from the evil one. The cultural background of Catholicism makes it necessary to remold the character of many who come their way.

The missionaries in the Philippines have hardly touched the opportunities there. They need Bible teachers, also, teachers for the public elementary and high school.

The Gunselmans have three children. Charles is 19 and is a sophomore at Harding College. Carol is 15 and in the tenth grade at Faith Academy. Kenneth is 11 and is in the sixth grade.

Victor L. Hunter *England*



THE HUNTER FAMILY

Left to right—Vic, Heather, Charisa and Lynette. Both of the Hunter's children were born in England.

HUNTER, Victor L.	August 26, 1942
Lynette	September 11, 1941
Heather Lea	April 15, 1965
Charisa Laural	April 18, 1967

Address: 3 St. Cuthberts, Westfield Park, Hatch End, Middlesex, England

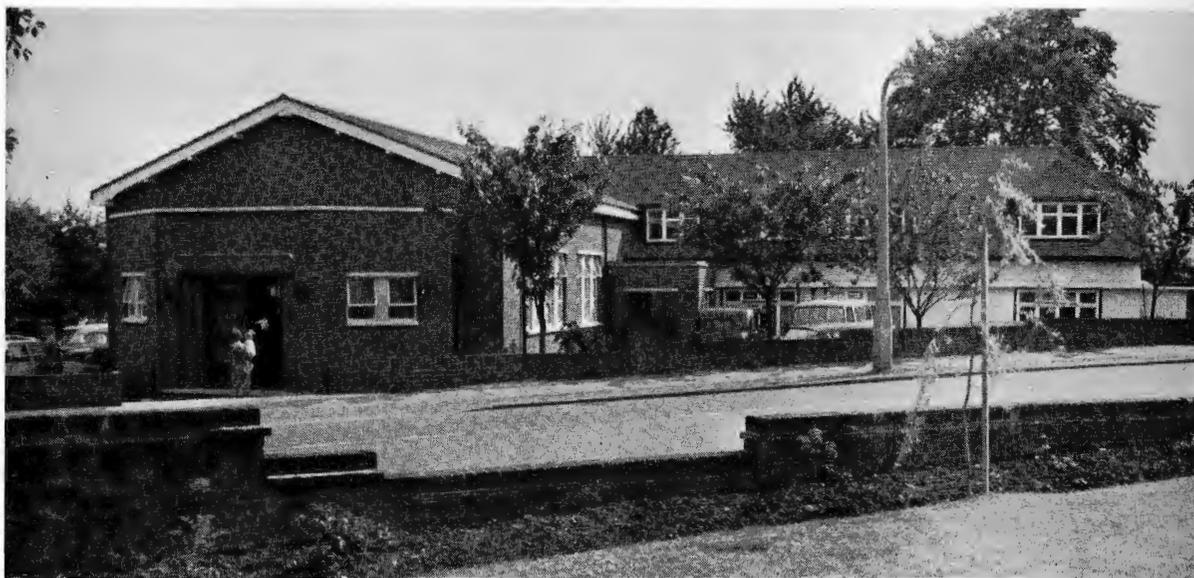
Entered Field: October, 1964

Schools Attended: Abilene Christian College; London Bible College

Sponsor: Hillsboro Church of Christ, 2206 Hillsboro Road, Nashville, Tennessee

Vic Hunter is the son of Mr. and Mrs. Russell C. Hunter of Dodge City, Kansas, where his father is an elder in the Lord's church. He met and married the former Lynette Boles while they were students at ACC. Lynette was the daughter of Mr. and Mrs. C. I. Boles of Tulsa, Oklahoma. Before her father's death in 1966, he was a deacon in the Springdale church in Tulsa. Vic first became involved in the work in London in 1961. While a student at Abilene

he came to the first London campaign, which was conducted by the Hillsboro church. He became interested in the British work at that time and was asked by the Hillsboro church to return to the work full time after his graduation in 1964. He is now preaching for the congregation in Wembley, London, as well as teaching in a training school for British workers.



WEMBLEY MEETING HOUSE

This meeting place was completed in June of 1966. The congregation's membership is 80 and this building will seat 210 people. It contains 11 classrooms which are not only used on Sundays and Wednesdays by the congregation, but throughout the week for students in the training school. The property was purchased by the Hillsboro congregation and deeded to the

Wembley congregation. Believing it is not wise to follow the practice of 'American churches' giving everything to mission congregations, the church in Wembley have undertaken the expense of erecting the building. Therefore, more than half of the total cost will have been paid by the church in London.

Milo Richard Hadwin

Jamaica

HADWIN, Milo Richard May 20, 1940

Address: P.O. Box 211, Kingston 7, Jamaica, W.I.

Entered Field: Dec. 6, 1966

Schools attended: Harding College; Abilene Christian College.

Sponsor: Church of Christ, 1310 National Road, Wheeling, West Virginia 26003

Milo Hadwin traces the origin of his desire to work in a foreign field to his father, D.H. Hadwin, and his brother, David Marshall Hadwin, who were the only missionaries on the continent of South America from 1952-54. Their work was in Montevideo, Uruguay. His father was born in Illinois, his mother in Ohio and they presently live at 117 So. 20th St., Haines City, Florida 33844. Milo was baptized by his father in 1952 in the college church building at ACC. His father was responsible for



MILO RICHARD HADWIN

providing his education at Harding College, but three years of public school teaching and preaching enabled him to support himself through two years of graduate studies at ACC.

The church in Mona Heights presently meets in the community centre which can seat 500. Eleven have been baptized in the past year. People have been contacted through newspapers, gate-to-gate work, direct mail, fair booth, and personal contact primarily. Teaching has been by preaching, classes, home Bible studies, newspaper, correspondence courses, direct mail and gospel meeting primarily.

THE RASTAFARIAN WAS RIGHT!

or

DUDLEY WAS DIFFERENT

"Where does Dudley Burke live?" He knew. Everyone knew Dudley. He was different. We found him in a field cutting tall grass with a machete. That way he could make a little more than the \$7.00 a week he made at his previous job. But that isn't what made him different from the others in that pitifully poor fishing village. Dudley was deaf. This made him

the object of misunderstanding and the butt of jokes of many thoughtless and ignorant villagers. But Dudley wasn't ignorant. He could read and through our Bible correspondence course he had "heard" the gospel.

At his request to be baptized we drove across the mountains to Rio Bueno on the north coast of Jamaica. Leaving his room in a shack on the brow of a hill we descended to the beach below. His mother followed. A crowd gathered at the shore as the whole village seemed to have converged on the spot to witness this strange event. A Rastafarian, a long-haired member of that weird racist cult, was among the throng. As I buried Dudley in the warm water of the Caribbean the "Rasta man" cried out, "Phillip and the eunuch!" He had the right idea. For arising from the water as black as night but as pure as snow, Dudley, at the age of 48, was born again.

THE INTERNATIONAL STUDY GROUP OF 1966.

BY EVELYN SEWELL



The International Study Group of 1966.

To Okinawa and the Philippine Islands—1965

Sponsor: White Station Church of Christ, Memphis, Tenn.

Bottom row, l. to r.: Sandra Kay Gilbert, Rachelle Leckliter, Eva Immediato, Evelyn Sewell, Janie L. Hardin, Georgia Ridgeway, Betty Bird. Second row: Sandra Green, Becky Tilotta, Susan Ann Lipsey, Inez Claire Gill, Susan F. Hubbard, Lynette Gurganus, Karen Leach, Sharon Louise Bone. Top row: Ray Henson, Mike Bolinsky, Larry Dale Rideout, Roy Huttan, Dwight Marable, Thomas E. Wolfe, Pete Kendall, William Dee White, Charles Couch, Danny Taylor, Dr. George Gurganus, Director. Not pictured: Dennis Cady, Dorothy Elias, David Bales.

In the summer of 1966, a group of twenty-nine predominantly college students, traveled on a seven-week mission trip to Okinawa and the Philippine Islands making several intervening stops in Toronto, Tokyo, Taipei, Hong Kong and Honolulu.

The two major purposes of the trip were to strengthen and encourage the mission churches and to build up spiritually and encourage mission-mindedness in the college students. Before travel, the group spent the first six weeks of the summer at the

Harding Missions Seminar in Searcy, Arkansas, studying mission methods and anthropology.

The group, called the International Study Group, was under the leadership of Dr. George Gurganus, professor of speech and missions at Harding Graduate School of Religion and former missionary to Japan. Sister Becky Tilotta, who has taught Bible teacher training classes and children's Bible classes all over the world, served as mother and supervisor to the girls.

The group representing ten colleges and universities and thirteen states included David Bales, Searcy, Arkansas, Harding College; Sharon Bane, Big Creek, California, Columbia Christian College; Betty Bird, Memphis, Tennessee, Harding Academy; Mike Bolinsky, Tacoma, Washington, Columbia Christian; Dennis Cady, Scottsville, Kansas, York College.

Charles "Chuck" Couch, Blacksburg, Virginia, Harding College; Dorothy Elias, Lynnville, Tennessee, David Lipscomb College; Sandra Kay Gilbert, Houston, Texas, University of Houston; Claire Gill, Guthrie, Kentucky, David Lipscomb; Sandra Green, Chesterton, Indiana, Harding College.

Lynette Gurganus, Memphis, Tennessee, Harding College; Janie Hardin, Portales, New Mexico, Eastern New Mexico University; Roy Henson, Memphis, Tennessee, Harding Graduate School of Religion; Susan Hubbard, Memphis, Tennessee, David Lipscomb; Roy Hutton, Nashville, Tennessee, David Lipscomb; Eva Immediato, Wilmington, Delaware, Brandy Wine High School.

Pete Kendall, Tuscola, Texas, Karen Leach, Portland, Oregon, Columbia Christian; Rochelle Leckliter, Winfield, Kansas, Harding College; Susan Lipsey, Memphis, Tennessee, Memphis State University; Dwight Marable, Nashville, Tennessee, David Lipscomb; Larry Rideout, Abilene, Texas, Abilene Christian.

Georgia Ridgeway (Carruth), Searcy, Arkansas, Harding College and Registered Nurse; Evelyn Sewell, Nashville, Tennessee, David Lipscomb; Danny Taylor, Picayune, Mississippi, Pearl River Junior College; Dee White, Cleveland, Tennessee, David Lipscomb; Tommy Wolfe, Abilene, Texas, Abilene Christian.

On July 18 the group boarded a plane for Toronto, Canada, with a brief stop in Chicago. Toronto preachers Brother Edward L. Bryant of the Strathmore congregation and Brother Floyd Lord of the Bayview congregation met us at the Toronto airport. Toronto Christians kept us in their homes for the night.

On the 19th, we flew by jet to Tokyo and, crossing the International Date Line, we landed in Tokyo on the 20th. Until the 22nd we saw Tokyo, met and lived with our Tokyo brethren and preacher Yukio Mori and worshipped with them at Yoyogi-Hachiman Church of Christ.

Our next jet took us to Naha, Okinawa, where we were met by missionaries Joe Cannon and Robert

E. George. Members of Naha church (Okinawan) and the Ojana congregation (military) provided us with food and housing. On Monday morning, the 25th, we made a four-hour trip by bus to the northern tip of the island with the eight University of Okinawa students who stayed with us at Sosu Christian Camp.



Living Quarters of the Prince of Peace Corps

For two weeks we lived in tents, bathed from a running stream and ate Okinawan and American food cooked in large rice kettles. During the mornings we went to the nearby village of Sosu and, as a community service project to them, we dug ditches in the red soil to drain their roads and filled in holes. We had Bible classes back at camp and plenty of free time to privately teach the Okinawan students about Christ. None of them were Christians. However, soon after we left, Maja was baptized.



Digging Ditches

At the invitation of the Sosu villagers, we held several evangelistic services in their village. The only previous contact they had had with Christianity was a tall white cross erected in 1961 by Colonel Skye, an American serviceman.

The girls in our group began teaching Bible stories to the village children every evening under the big tree in the middle of town. Beginning with the creation, we taught seventy the first evening, including quite a few adults and teenagers. Becky Tilotta taught us how to make visual aids from little things we could find at camp. Joe Cannon translated for us after Okinawan Christians Nakamura and Yamaguchi led the children in song. Later we had the opportunity of teaching in Oku several times.

A strange Okinawan student was hitch-hiking all over the island and happened to come by and see our sign "Sosu Christian Camp." Curious, Yoshikazu Yoza entered the camp and finding a friendly, hospitable atmosphere decided to stay. Yoza wants to believe in God. He made plans then to study with Brothers Cannon and George after we left.

Many lovely moonlit evenings were spent out on the haystack talking to each other as the moon glistened across the ocean. Often we spent this time praying or singing as we thanked the gracious God who had surrounded us with a rippling ocean visible on three sides of the camp.

August 6 we held the first Ryukyu-American International Friendship Day. In the morning we visited by small groups in the homes of Sosu villagers, sipping tea and talking with them about everything from American and Okinawan traditions to Jesus Christ.

At suppertime the people of Sosu came up to the camp bringing half of the meal. The other half was American food. After eating we entertained each other with songs and folklore, ending the day with several peaceful hymns. Two mornings later we made the trip back to Naha and jetted for Taipei, Taiwan.

Missionary Roy Mullinax and Brother Coon, translator, met us at the airport. Though we stayed only one night, we were able to worship with our Chinese brethren. We sang hymns for them and then we heard their vociferous singing in Chinese. The men sat on one side of the building and the women on the other. At the invitation song people walked down the aisle for anything from accepting a Bible study to baptism. Four were baptized that Wednesday evening.

August 11, Japan Airlines carried us to Hong Kong, China. The missionaries and some of the Chinese Christians met us at the airport. The missionaries were Brother and Sister Leonard Pamplin, Sister Ed Reeves (her husband had flown back to the U.S. the week before) and Tom Tune who is working on Hong Kong Island.

We worshipped with the congregation in English and Chinese that evening. After the service we went to a nearby resettlement area to sing, preach and distribute tracts. Many children gathered and pushed in close to us. Adults fringed the crowd.

Sherwin, a Chinese Christian sixteen years old, told us about the night when he was eleven and swam from Communist China to free Hong Kong. The missionaries found Sherwin and took him in. He had not been able to contact his family back in Communist China since he left. Sherwin quickly learned English. He studied the Bible with the missionaries and soon became a Christian. He plans to go back to Communist China and teach his people about Jesus Christ when he is old enough.

When we landed in the Manila airport on August 12, we were met by missionaries Douglas Gunselman of Quezon City, Ken Wilkey, Bob Buchanan and



Brother Ray Bryan Passing Out Literature and Enrolling People in Bible Lessons in Philippines.

Toby Langley of Baguio City. Ray Bryan and Baguio was out in one of the barios (town districts) preaching at the time.

After a devotional at the Quezon City branch of Philippine Bible College, the girls in our group and Becky Tilotta made a bumpy, rainy six-hour trip up the mountain to cool Baguio City. The boys and George Gurganus stayed the three weeks in sweltering Manila at the PBC branch.

In Baguio we worshiped at Baguio City Church of Christ which meets in the Philippine Bible College auditorium. We soon got to know the 94 PBC students, their teachers and their dean Felix Bravo. On Sunday afternoon we went to sing hymns in a Baguio hospital with PBC students. We handed out tracts to the patients as we were leaving. At 6:45 most mornings we attended regular chapel with the PBC students.

In Baguio and other towns like Urdaneta, Naguilian, Sison, Dagupan and Mangalden we went from door to door with some of the PBC students. We passed out thousands of tracts, enrolled over 1,000 people in Bible correspondence courses, enrolled children in Sunday school and set up scores of home Bible studies. After two hours in Urdaneta, for example, we had 234 Bible correspondence courses and 40 home Bible studies. In Naguilian we enrolled 98 in Sunday school in a two-hour space.



Claire Gill Signing Up Someone For A Correspondence Course In The Market Place In The Philippines.



Sharon Bane and Evo Immediato Taught Sunday School In This Nipa Hut In The Philippines.

Down in Manila the boys were doing the same kind of work. Also, they helped establish three new congregations and build two simple church buildings.

Back up in Baguio we advertised for the gospel meeting Brother Bob Cannon from Inglewood, California, held while we were there August 21-25. Fourteen people were baptized and many visitors were present each evening. The open forum held each evening after services was very profitable and drew more people.

We held a few home Bible studies in the Philippines, one of which was five of the girls in our group and Filipino preacher Connie Lucas studying with five practice teachers of our own age in Urdaneta.

Sunday, August 28, we girls went out to different barrios and taught a children's Bible class. Sandy Gilbert and the writer of this article taught ours under an avocado tree to a group of about 35 that Sister Lucas had gathered. In the Orient it is easy to gather a crowd of children to listen to you teach about Jesus.

We American girls on three occasions, had the opportunity of speaking before large student audiences at Baguio, Dagupan and Orient Colleges on American life and the purpose of our trip to the Far East. We were surprised that at Orient Colleges the students bombarded us with questions on religion and the church of Christ. We seized the opportunity of



Rochelle Leckliter Speaking At Dagupan College In Dagupan, Philippines.

passing out tracts and of enrolling over half of them in the Bible correspondence course.

When the boys came up to Baguio we joined with the PBC chorus members in recording hymns to be used on the daily radio program that the Baguio church broadcasts. The day before, our group had a special devotional after dinner for Dwight Marable and Danny Taylor before they returned to Tokyo for two years. We also left Dennis Cady, who was staying to work in Malaysia for two years.

Our group parted from these three on September 2 when we flew to Honolulu, Hawaii. In Honolulu, at the planning of Keeaumoku Street preacher Wendell Broom, we again stayed with our generous brethren for four days. Saturday night we met at Roundtop Park on a quiet, grassy hill overlooking the city lights and the ocean. We had an appraisal of the value of our trip, discussing the things we had learned and the problems we knew to avoid when we become more than summer missionaries. We followed this with a spontaneous devotional to our God and Father.

Late Monday night, September 5, we flew to Los Angeles, California. Our group then separated to go home in thirteen different directions, but our hearts and souls never parted. We realized that we couldn't have accomplished anything without God. We did all to His glory and with his strength and guidance.

Thank you Evelyn for this fine job Uncle Barney.

IN APPRECIATION OF DR. GEORGE POPE GURGANUS

In I Timothy 5:17 the Apostle Paul says that elders who lead well are deserving of double honor. Brother George Gurganus without a doubt, in my opinion, is within the ranks of those who deserve double honor. I believe this is true because of the fine example he sets as a teacher, elder, and leader of youth. Among those who know him well, Brother Gurganus is held in high honor as a valiant soldier of the cross.

During the 1967 Harding Missions Seminar in Searcy, Arkansas, I was able to see Brother Gur-

ganus in action as a teacher. I took his course in the study of culture and missionary preparation. I will always be indebted to this man for helping me become a better student of missions. His thorough knowledge of anthropology coupled with his zealous and unique delivery made me appreciate the time, effort, and money that he put out to prepare himself to teach others. As I listened to him lecture, I not only grew academically, but spiritually as well. His very lectures revealed to me his high quality of

living for the Master. I have thanked God many times for Brother Gurganus' spark of urgency concerning gospel saturation of our world in this generation. I know that this spark has ignited many a "spiritual battery".

Another reason I appreciate Brother Gurganus is that while he was an elder at the great White Station church in Memphis, Tennessee, he initiated a program of Christian service and evangelism especially designed for college youth. This program, known

now as the International Study Group, was intended to give college Christians a chance to be involved in the missionary outreach of our Lord. These programs have been an overwhelming success, and only eternity will measure the results.

I deeply appreciate the life of Dr. Gurganus and trust that our Father in heaven will raise up more like George Gurganus!

Joe Tomlinson, Jr.

Carl E. Johnson *India*

JOHNSON, Carl E. October 16, 1917
Emma January 4, 1917
Address: Mount Zion, Ketti, P.O. Nilgiris, Madras
State, India

Entered India: January 12, 1966

School attended: Radville Bible School

Sponsor: Shades Mountain Church of Christ, 959
Alford Avenue, Birmingham, Alabama 35226

Brother Johnson's parents were Charles L. Johnson and Mary Inga Holm of Wisconsin. Sister Johnson's parents were Peter Bakken, born in Solar, Norway, and Maud Loshaw, born in Lewisham, Ontario, Canada. Brother and Sister Johnson were baptized by J. C. Bailey, then of Radville Saskatchewan, Canada.

They acquired their education by hard work and practical experience.

Prior to going to the mission field, Brother Johnson was a wheat, cattle and hog farmer from their marriage in November 1940, till 1956; then parts manager and diesel shop foreman in a John Deere Implement Agency till he resigned in December 1964. The year of 1965 was spent in Gospel work and preparation to go to India.

Brother and Sister Johnson desired to teach the Gospel in a foreign field for many years before becoming missionaries, but were unable to do so due to the illness of their oldest son. During these years, Brother Johnson worked with a local congregation and his preaching reached out approximately one hundred and sixty miles.

While preaching in the States, Brother Johnson and his wife became interested in the work of Brother Ira Rice, Jr. This interest made Carl and Emma determined to go some day to the mission field.

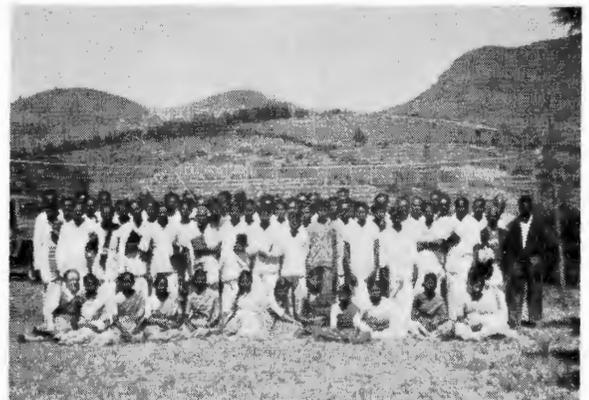
In October, their son died, and they decided it was time to do something about their desire to go on the mission field. Since both can speak the Norwegian language, they decided to go to Norway.



CARL AND EMMA JOHNSON

They wrote to Brother J. C. Bailey, in India, of their decision, and he immediately requested them to join him in his work. He had been in India for two years and could not find anyone to come and help in the work. Brother Bailey pointed out to Brother and Sister Johnson that any number of Americans could enter Norway but only Canadians could enter India. With much prayer and thought, they allowed the pleadings of Brother Bailey to change their plans and went to India to help there.

The Student Body of the Bible School on February 1967. Seventy-six students were enrolled—they were housed, fed and taught Bible for six hours each day by Carl and Emma.



The Student Body of the Bible School on February 1967.



MOUNT ZION

The above picture is of the Bible school facilities at Mount Zion. This part of Mount Zion was acquired in February 1967, and includes two acres of tea plants at a cost of \$5,500. The meeting house and classroom will seat seventy-five. The center is living quarters for another missionary. At the far end of the picture, is dining and kitchen facilities for the school, and in the foreground is dormitory space, partly finished.

There have been approximately nine hundred and sixty eight people baptized on this mission field. The methods used in getting these responses were by per-

sonal contact, Gospel meetings, Jule Miller films and Bible Schools.

Brother Johnson reveals this interesting story. With interpreter and guide and much misgiving they headed for a village known as the "Den of Robbers." They were received by one of the villagers and told to proceed to the center; they got there ahead of the man who had received them. The minute he got out of the jeep another man dusted off a stone bench and he sat down, when the first man came it was evident that he had sat down in the wrong place as he wanted him to preach from the village well. A quarrel began, joined by the whole village. The jeep was parked half way between the disputed spots; so, he went and sat on the hood of the jeep and the uproar increased. After about ten minutes, his interpreter was able to get them to listen to Brother Johnson. He told them he would preach only if they let him do it from the jeep. They all consented as in this way he had not shown favoritism to either side. So with the jeep bumper as a pulpit, over one hundred people hushed up and listened intently as he told them about a living God and a Resurrected Christ. Many missionaries had tried to enter this "Robbers Den" but had been refused. With God's help, Brother Johnson was able to sow the seed of the Kingdom in this Godless village.

James Alex Johnson *India*

James Alex Johnson was born on Feb. 17, 1905 on a farm near Pine Creek, which is near Austin Manitoba, Canada. He was raised and had his elementary schooling there. Taught by a godly Father, Mr. William Johnson, and a Loving Mother, Mrs. Sophie, nee Rasmussen, both of whom were born in Denmark and emigrated to Canada at different times and met and married in Toronto, Canada.

James was one of a large family of whom 6 boys and 3 girls reached maturity. He was baptized by His Father in October 1919 along with a Sister-in-Law, Mrs. Gertie King. After his father's death in 1927, he along with his younger brother Herman and his aging Mother moved to the City of Winnipeg where they attended the then "Sherbrooke St. Congregation of the Church of Christ." In 1932 he met his wonderful wife, Miss Eva Braun, who had been born in Altona, Manitoba on December 29, 1909 to Mr. and Mrs. Peter Braun. They were both born in Canada.

She obeyed the gospel on July 15, 1933, being baptized by a Bro. George Lawrence in the Red river outside of Winnipeg. They were married on Nov. 22, 1933 in Winnipeg by the late Brother Walter Eatough. To them were born three sons and two daughters, all of whom are members of the church.

James worked for the City of Winnipeg, Water Works Department from November 1930, till January



Mr. and Mrs. James Alex Johnson

1965. Eva was also working for the last several years for the Government of Manitoba, and became the first "Female" Probation Officer of that Province.

During their entire lifetime together, they have been active in the Lord's service, many times conducting Home-Bible-studies, teaching classes of varying ages and preaching in the congregation and in outlying places, sometimes driving as much as 200 miles and return on week-ends in order to assist these outlying congregations.

In 1932, he went along with a number of brethren to establish a congregation in the City of St. James, then a suburb of Winnipeg. Here, thanks to a wonderful leadership, they both became well-grounded in the faith. In order to increase their abilities in the Lord's service, a number of younger men began a "Mutual Improvement class", meeting once each week on a Monday night, making talks, studying methods, reading public-speaking books, and above ALL criticizing each other in a wonderfully helpful way. As they developed they even permitted, yea, encouraged, criticism of their public efforts. James also participated in three different public-speaking-human-relations courses, one of these the Dale Carnegie course.

In 1964, having noted many times the wonderful news concerning the work being done by faithful brethren throughout the world, he decided he had wasted many precious years and began to try to raise support to work full-time in the saving of souls. During his travels in this connection, he happened upon a little paper called "Action" and decided to subscribe to it. In acknowledging his subscription the Editor, Bro. Jimmy Lovell made this terse remark, "The Canadians are doing such a wonderful work in India, it is too bad we could not send men up to Canada to take the place of some of you who can get into India." or words to that effect. Upon reading the comment he called to his wife and said "Dear, here is our opportunity". When he had read the comment to her, to his surprise and joy she answered without even hesitating, "You know there is no reason why YOU and I could not go to India for five years."

The statement thus made they begun to work toward that end. Believing that he could be of definite assistance on account of the number of years of teaching, plus many long hours in prayerful study. Having been encouraged and instructed by His Father to always "READ YOUR BIBLE TO LEARN", not to prove what you believe". Having also served the Congregation known as the "Osborne St. Congregation" from 1949 till his departure in 1965 as an elder, he was not averse to suggesting to the various

congregations where he sought support that he felt he could fill a MUCH-NEEDED-GAP in the building and strengthening of those who had obeyed the gospel in India.

After travelling more than 3000 miles visiting and pleading with brethren, he was finally rewarded in finding two very fine congregations who were willing to guarantee his support. First, Kennedy, Texas, agreed to commit the congregation for \$100.00 per month. Next the elders of "Sunset" Church of Christ 2442 W. Jefferson Blvd. Dallas, Texas, agreed to guarantee the balance of his support. Many of the congregations visited were VERY SYMPATHETIC, but were already committed for what they could handle. Many of these, including many wonderful individuals contributed to their travel fund, and toward the purchase of a vehicle for their use in India.

The funds were raised, plans completed and they left Winnipeg on May 1, 1965. They flew via Dallas, New York, Glasgow, Belfast, London, Paris, Berlin, Rome, Karachi, Bombay to Madras, arriving on May 28, 1965. On the VERY SAME DAY by 4:30 P.M. Bro. Bailey took him and two interpreters and began a visit of several congregations. After sleeping under the stars on an old rickety cot, we were up and had our first meeting by daybreak. That afternoon we were returning from a backwoods congregation and had two flat tires. This left us to walk about five miles to the nearest residence. It was ONLY 107 in the shade. That was a long walk. This was his introduction to the Indian work.

He has not kept track of all that he has baptized personally, for he feels that MUCH of the credit goes to the Native workers, for all that he does the actual baptizing. However, suffice it to say that since his arrival the figure was raised from something less than 2000 to 5207 when Bro. Bailey was forced to leave India because of ill-health on June 22, 1966.

At this writing, including those baptized by Bro. Carl Johnson in the Coonoor area, plus many by other Native brethren, the number has now risen to 7618. This is such a wonderful field. Many preachers may have dreamed of such a harvest, but few, we feel sure have ever experienced the thrills which we have experienced since arriving in India. When at 60 yrs. and his wife at 55, both quit their jobs just five and ten years from a good pension, brethren said they were foolish. But the harvest of souls has been the greatest experience in their lives, and they have been heard to say "If we die in poverty and rags, we will never forget going to India."

James Darrel Judd

Africa

JUDD, James Darrel
Clydene G.

March 26, 1926
June 16, 1928

James Randall
Robert Edwin

September 22, 1947
August 22, 1949

Philip Eugene	April 12, 1952
Deborah Anne	November 17, 1956
Beverly Grace	November 2, 1959

Address: P.O. Box 590, Blantyre, Malawi, Africa

Enter Field: September 1957

Schools attended: Mercer University, David Lipscomb College, Florida Christian College, and Tampa University.

Sponsor: Pleasant Valley Church of Christ, 2576 Pleasant Valley Road, Mobile, Alabama

THE BOYS OF THE JUDD FAMILY

Brother Doyle Gilliam influenced Brother Judd to enter foreign mission work. This influence came not only with sincere words of encouragement but by the example set in Brother Gilliam having prepared himself to go.

Parents: Brother Judd, the son of Claude and Jane Judd, was born in Somerset, Kentucky. Sister



THE BOYS OF THE JUDD FAMILY

Judd, the daughter of Clyde and Grace Gardner, was born in Birmingham, Alabama.

Brother Judd was baptized for the remission of sins by a Navy Chaplain in the Island of Guam. Sister Judd was baptized by Oliver Cunningham.

Education was received with the aid of the G.I. Bill and doing mechanical and construction work.

Brother Judd worked 7 years in the aircraft industry before entering full time preaching. He worked with the churches at Fitzgerald and Macon, Georgia; Tarpon Springs, Tampa and Avon Park Florida before going to Africa.

THE GIRLS OF THE JUDD FAMILY



THE GIRLS OF THE JUDD FAMILY

THE CHURCH BUILDING IN BLANTYRE, MALAWI



The church building in Blantyre, Malawi's largest city. It is located only a few blocks from the Prime Minister's house. The building was designed by Frank Campion and built by Brother Judd, assisted by Leon Clymore and Frank Alexander. It was completed in 1966 and contains a fully equipped print shop, offices for the correspondence school and an auditorium seating 200 people. It was built for \$5600.00 but is now valued by the city at \$16,000.00.

Since 1957 there have been 90 congregations established. This includes the work of brethren Gilliam, Liggin, Clymore, Connally and Higginbotham who have served here during this time. Preaching and teaching in villages and public gathering places have been widely used with good results but the printed work seems to have been the most effective method employed.

In place of an interesting experience, we have enclosed a picture of one of the village congregations and their building. This is typical of most of the 90 churches. They build their own buildings and are self supporting.

KOREA CHRISTIAN COLLEGE

By Daniel C. Hardin

On July 10, 1967, twenty students of Korea Christian Christian College journeyed by boat to the island of Suh-gum just a few miles from the mainland of Communist North Korea. For five days, in the intense heat of mid-summer, they offered classes, gave simple medical aid, and preached the gospel of Christ to the fifty families on the island. They cooked over open fires, slept without bedding and carried on an incessant battle with mosquitos. The result: At the end of five short days, a multitude of idols were publicly burned, song books and Bibles were distributed to each home, and thirty-seven people were baptized into Christ.

The students returned to Seoul and studied ways and means of sending someone to continue the teaching. Hyun Sup Pak, a student who preaches for another congregation was asked to divide his time. By September 22, 1967, the congregation numbered fifty and Pak reports that the whole island can be converted within a year.



The Public Burning Of The Idols and Items Of Spirit Worship.

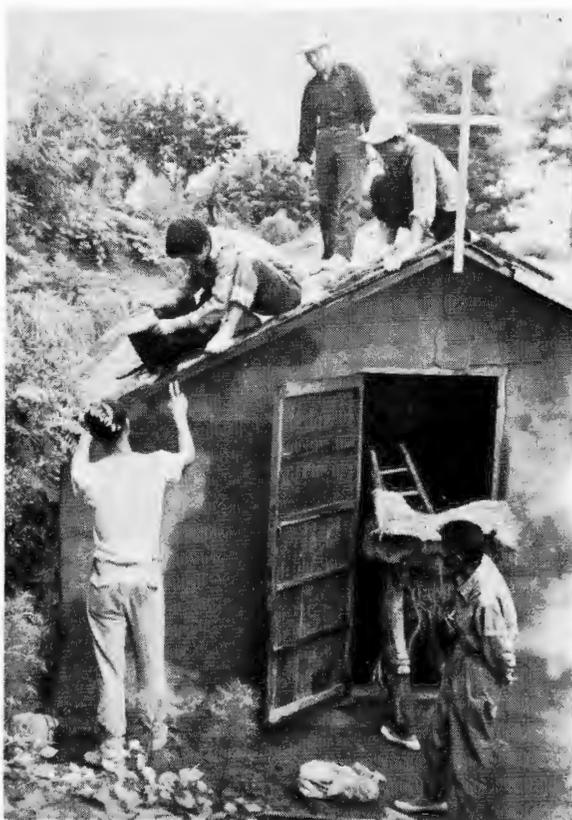
This type of campaign could be repeated again and again in Korea but it can only prove successful when integrated into a total evangelistic plan. Ten years ago, this acceptance of Christianity led evangelists to hold meeting after meeting, baptizing literally hundreds of people. However, without vision, the people perish (Prov. 29:18). Left alone, the new converts became a prey to every form of false doctrine and temptation.

To be sure, the gospel was preached to many in the nation and disciples were baptized (Matt. 28:19), but there was no plan for teaching them to observe all things taught by God (Matt. 28:20).

Moses' father-in-law, upon seeing the confusion of the people during the exodus from Egypt insisted that Moses approach the work with more organization (Exodus 18:17ff). In Korea, there were those who realized this need for systematic evangelism and teaching.

The apostle Paul clearly supplied the basic plan when he indicated the personnel needed to accomplish the work of building the body of Christ. He listed evangelists, elders, and teachers in that order (Eph. 4:11). Evangelists are necessary to take the gospel to the unsaved. Elders are indispensable as shepherds to the evangelist's converts. And, teachers are the medium through which the elders continually feed the flock.

The training of evangelists can be a relatively short ranged program but training well-grounded teachers definitely takes time and the training of



A Deserted Church Building Was Located and Remodeled By The Labor Of The Students To House The New Congregations.

elders requires teaching plus many years of experience. To obey God's instructions fully demands equal attention to these three areas and thus long, as well as short, range planning.

Paul again supplied needed advice. He asserted that we must teach faithful men who will, in turn, teach others (II Tim. 2:2). Thus began the teaching program now called Korea Christian College.

Established in 1958 to teach faithful men and women, Korea Christian College aims at the goal of three-fold leadership for the Lord's church: evangelists, elders and teachers.

To emphasize the fact that the Bible is the sole authority for the church, every student studies every book of the Bible, a total of fifty-two semester hours.

For the aspiring evangelists, there are fifty-six additional hours of doctrine, church history, and related courses. It is through these young men that the thirty million people of South Korea can be reached by the gospel of Christ.

The future teacher of the church study specialization in their field with fifty three hours of religious education. Not only are classes given with instruction in vacation Bible school and regular Bibles class principles and practices but great emphasis is placed on parental responsibility for the training of children in the home. The training is professional enough that students willing to take extra hours at a degree granting institution can teach in the public schools. This offers an opportunity for support and service in an economically limited society.

Finally, the future elder can select courses from either of the sections just mentioned or from a special area designed to meet the needs of those who will not be directly supported by the church. This selection is called religious social work and is based upon Christ's own criterion for judgment (Matt. 25: 31ff). The heart and soul of Christian life and the very activities upon which judgment will be based is the feeding of the hungry, clothing the naked, ministering to the sick, etc. The social work skills are



Among the 37 baptisms.

included so that those completing this section can qualify as trained social workers and support themselves and the church.

Korea Christian College in no way represents the total work in Korea, but it is an integral part of a unified and coordinated approach to foreign evangelism which includes benevolent work, medical services, an extensive agricultural self-help program, a Bible correspondence course, and an active press. All of these activities, with K.C.C. as coordinating center, contribute to the extension of the borders of the Kingdom in Korea. The more than forty existing congregations in Korea can look forward to bright new horizons.

Glenn G. Kramar

Peru

KRAMAR, Glenn G.	November 21, 1925	John Adam	August 8, 1961
Janice R.	April 10, 1929	Stephen Glenn	August 1, 1964
Ellen Joyce	June 21, 1951	Address: Av. Los Incas 465, San Isidro, Lima, Peru	
Doris Anne	August 1, 1952	Entered Field: March 19, 1963	
Lucinda Beth	January 15, 1954	Schools attended: Univ. of Minnesota, Abilene Christian College	
Lois Janette	October 3, 1955	Sponsor: Wynnewood Hills Church of Christ, 5415 So. Polk Street, Dallas, Texas 75232	
Julie Marie	November 21, 1957		
Rebecca Lynn	November 2, 1959		



THE GLENN KRAMAR FAMILY

Family Picture: L. to R. rear: Julie, Ellen, Cindy, Lois. Front: John, Glenn, Stephen, Janice, Rebecca. Doris is in Dallas, Texas in school.

Glenn's parents: Adam Raye Kramar (deceased), born in Iowa, Lois Sprinkle Kramar, born in Tennessee, 1902. Glenn born in El Centro, California.

Janice's parents: William Edward Renner, born in Iowa. Ethel Blake Renner, born in Iowa (deceased). Janice born in Marshall County, Iowa.

Glenn, baptized by Jesse W. Nicholson. Janice, baptized by R. C. Yadon.

Glenn's education was paid by the G.I. Bill. Janice's education was paid partially by her father and partially by working in the ACC library and as paper grader, and also by staying out one year to teach school.

Glenn preached five years in Holtville, California, six months in Welland, Ontario, Canada, six and one-half years in Whippany, New Jersey prior to going to Peru.

The church in Lima meets in the preacher's residence. The large living-room, dining-room combination provides space for about eighty persons.

Experiences while in military service, mission study at ACC, contact with missionaries, a general sympathy for the underprivileged, and having a companion with similar experiences and attitudes motivated Glenn toward mission work. The specific challenge came from Bob Morrison and other members in Lima when their preacher left to continue studies in the U.S.

David E. Lavender

Italy

LAVENDER, David E.	March 19, 1929
Edith Joyce	Sept. 7, 1928
Jane Marie	January 2, 1948
Timothy David	December 31, 1948
Janice Elaine	March 13, 1950
Nancy Louise	February 18, 1953
Earl Dale	July 15, 1954
Thomas Ray	December 23, 1958

Enter Field: September 1953

Sponsor: Grand and Palm Church of Christ in Ponca City, Oklahoma

Address: 4397 East Mound St., Columbus, Ohio 43227

David E. Lavender attended Purdue University, Spartan School of Aeronautics and Florida Christian College.

Edith Joyce attended Purdue University.

David was baptized in 1941 by Loren N. Raines at Bedford, Indiana. Edith was baptized in 1943 by A. A. Adams at Prairie Creek, Indiana.

David's parents: Emmett H. Lavender and Genevieve Lavender.

Edith's parents: David T. Reed and Nora Reed.

The Lord's church in Covington, Indiana, established by Alfred Elmore, where I first preached on a full-time basis in 1949 and 1950, was highly interested in the mission efforts in Italy. The church there gave liberally to the Frascatti Orphan's Home outside of Rome, Italy and kept up with the events in the work by means of the Frascatti Home Paper.

Our real encouragement to go on the field, how-



THE LAVENDER FAMILY

ever, did not come until 1952 when Bro. James Nichols spoke in Wichita, Kansas at the Wichita Forum before 1500 Christians who had come to hear the first report on the Herald of Truth. There, Bro. Nichols divided his time in telling of the desperate need of workers in Italy. My boss at Cessna Aircraft Company, Earl Lauer, was with me the night we heard Bro. Nichols speak. He told me the next day in our engineering office that I should leave engineering and go and help the people in Italy to know of the Christ who died for them. Bro. Lauer is still a wonderfully inspiring person and at that time convinced me that we should go.

Maurice Hall, who lived at the time in Wichita, also persuaded me to go. He and his good wife, Marie, visited us often and prayed with us every time that we would decide to go and devote our lives to this effort. The Halls even went so far as to delay their own departure for France so they could sail with us and help us with the myriad of details that only missionaries can know. Without their help, we would never have gone.

We first lived in Milano, Italy with the Harold Paden family. Our first six months were spent there. Due to the fact that we could not remain in Italy at that time since the government would not issue us a visa, we left Milano to go to Trieste, a city still under Allied Military Government.

The work was started in Trieste in March, 1964 among the American troops who were stationed there. We had an attendance of about 60. During the nine months that the troops were still in Trieste, we baptized five men. Bro. Ray Ramsey, an American soldier stationed in Trieste, was a great help in working among the boys stationed there. He is still a great worker in the church in Mulvane, Kansas.

The American troops were pulled out of Trieste in October, 1954 and Trieste was given back to Italy. There was an agreement made with the Italian government at that time that the Lord's church would be allowed to function as long as desired. Likewise, the first official agreement was made in Trieste to allow the church to display a sign outside of the building. Consequently, all congregations in Italy were allowed this same privilege.

The arrival of Luigi Lisi, an Italian evangelist, and Paul Rogers from Texas was a great help in the working forces. Both men meant a great deal to starting the work among the Italian citizens. Unfortunately, Bro. Rogers had to return to the States after a few months due to ill health of one of his boys. Bro. Lisi stayed in Trieste close to seven years before coming to the United States. He is now preaching in California.

From the first Gospel Meeting in Trieste in October, 1954, it was evident that the people there truly desired the Truth of Jesus Christ. Our small building was only designed to hold about 100 people but over 300 pushed their way inside so that they could hear the sermons being preached. Bro. Lido Petrini preached in this first series. Being a converted priest, he could help the people to see the doctrinal error of the Roman Catholic Church.

There were five baptisms just a few weeks after the first meeting was closed. All five of these people are still very faithful in the church in Trieste today. Probably, we have baptized close to 100 people over these past 13 years. Many have moved out to other cities in Italy. Some have departed from the Truth. Today, there is a faithful nucleus of 40 members in Trieste.

My family and I returned to the States in 1956 and did not go back to Italy until 1958. The second time back, we went to Udine, a small city northwest of Trieste. There we made an attempt to establish a second congregation. Udine is the most difficult city that any of the missionaries had ever worked in. It is the seat of an arch-bishop of the Catholic Church. We were battled tremendously from the beginning. In two years, only seven people responded to Christ. It was then necessary for our return to the States due to schooling problems with our children.

I have returned to Italy on two different occasions to conduct Gospel Meetings. My heart has always been there and will be until the day my Lord calls me home. I can say without reservation that I truly love the Italians with a depth that is difficult to explain. The happiest years of my life have been in their midst. Our family adjusted perfectly to the environment there. It is here that I would like to pay tribute to the greatest Christian I know, that is my wife. Edith has been a model missionary's wife. Her sweet disposition and willingness to suffer much for the cause of Christ has made it a wonderful thing to live in Italy. Ask any of the Italians and they will tell you that they will never forget her understanding ways. There is no doubt that God has given me the best help-mate I could have had.

Our six children have been blessed to live in Italy and they will tell you so. Five of them are now strong Christians and we know Tommy will be as he grows old enough to obey Christ. The children talk of nothing but returning to the field. It is our fervent prayer that they can be among the best qualified missionaries to ever go into Italy.

One thing that always kept us especially close on the field was our daily devotional with the children. We learned to walk close to God and there is no substitute for this experience. I pity Christians who do not really know Him.

Since our return, God has allowed us to continue to serve Him in regard to Italy through the student group going each year, called "Project Italy". This has been a highlight in our lives. We feel that eventually, this will serve as a basis to supply many new missionaries to the work force there. It is our hope and prayer to some day return to live in Italy and we hope that there will be hundreds of missionaries on the field by that time. We will do all we can to inspire youth to think in terms of mission service to God, whether it be in Italy, Japan, or parts of the United States.

In summing it all up, we can truthfully say that Jesus and God have proven to us over and over every promise made in the Inspired Word. Jesus was with us in every situation and every day. God gave us everything we needed. We are so very thankful for this rich experience that makes us wish for the day when we can see Him face to face.

LORD HELP US TO THINK AND ACT

Lord help us to believe that you can and will use us to evangelize the whole world, preach to every creature, during each generation when WE ARE WILLING to be so used.

Lord help us to realize that we can do all you have commanded, depending on you for strength and guidance.

Lord help us to know that many do not know Christ because we have neglected to introduce Him to them. May we repent of this neglect.

Lord help us to see ourselves spending more time and talent for self than for others. Maybe more than 90% of our thinking, planning, and spending concerns U.S. or about 7% (93% of the human family lives outside U.S.A.) of God's assignment.

Lord show us that much of our thinking, planning and spending may not have your approval. May we carefully study to please you.

Lord we confess to the following:

1. Many congregations spend more in sounding in than sounding out the gospel.
2. Some churches show more concern in replacing a local preacher than in recruiting a man for the frontier.
3. Many churches invest more money in brick and mortar than in sending men to the mission field. We frequently support our janitor and song leader better than we do our missionary.

Lord help us to realize the following:

1. At home where 7% of mankind is living the church may fully support 5,000 preaching families.
2. Abroad where 93% of our job is the church may fully support 300 preaching families.
3. Lord, are you satisfied with our sense of justice?

Now my brethren, how many Nashville born missionaries are out of U.S.A.? Can you name five Nash-

villian families, who were reared by Nashville parents, now abroad this date 1968? Do you realize that most of our missionaries do not go from church centers? Young people from small towns and rural areas are more minded to become missionaries.

Brethren who send and support missionaries, may you realize that the average missionary abroad is converting one a week or fifty per year, at a cost of around \$150 per person. Some churches at home of 300 members are spending locally \$20,000 for preaching, building and equipment and baptize fifty a year at a cost of around \$400 per person.

Now brethren after traveling among the churches nearly forty years in behalf of lost souls without a chance to become my brethren in Christ, I have been moved to write this paper. I thank God for giving me this work. He has been good to me. Many brethren have encouraged me. Almost every week some missionary writes his appreciation of my efforts in his behalf. In the beginning of my work among the churches when some encouragement was most helpful, Brother J. N. Armstrong was always ready to say, "Power to you Brother Barney."

May God bless the special efforts—Annual Mission Seminar at Harding College and Abilene Christian College, the Annual Mission Workshop at one of our Christian Colleges and the training on the job as young people go on guided tours among the missionaries. May churches encourage many elders and young people to attend the summer seminars and mission workshops.

I am asking the Lord for an additional twenty years during which time may my brethren peacefully work together covering the earth with God's word as the waters cover the sea.

Yours for preaching the gospel to every creature during his lifetime.

B. D. Morehead

P.S. May God bless any part of this paper which meets His approval and defeat any part which may not be in harmony with His will.

CO-WORKERS IN STUDENT MISSIONARY WORK IN TOKYO, JAPAN

Dwight Marable — Born 1946 — Attended Harding Academy in Memphis, Tennessee from 1st grade through graduation. Attended Union Avenue Church of Christ from birth to entering college at David Lipscomb. Accepted Christ and was baptized at about age 12 years. Mother, Mrs. Merle Marable, a Memphis resident for 26 years, moved to Nashville when Dwight entered DLC. Dwight was inspired to

do mission work by his mother, his lifelong friends, Mr. and Mrs. Hollis Scott of Memphis, and a host of teachers at Harding Academy and Union Avenue Church of Christ. Dwight had one year of college at DLC, two Sessions at the Harding College Mission Seminars, and two overseas tours of duty with the Prince of Peace Corps before entering the student missionary work.



A Chat On Lawn

Danny Taylor — Born 1946 — Attended Harding Academy in Memphis and graduating there — was a member of White Station church in Memphis, baptized at an early age. After graduating from Harding Academy, attended Pearl River Junior College in Picyaune, Mississippi for one year. He then attended one summer session at the Harding Seminar, and went on one overseas tour with the Prince of Peace Corps. His parents, Mr. and Mrs. E. L. Taylor, live in Picyaune, Mississippi. Danny's mother says that Danny had always wanted to be a preacher, playing preacher when a little boy by getting up on a box and preaching.

(Dwight and Danny have been close friends all through high school.)

Student Missionaries in Tokyo, Japan

In the summer of 1966, the White Station Church of Christ, Memphis, Tennessee, inaugurated a program of mission work which was new to the brotherhood. Because of the close contact of that congregation with the Yoyogi-Hachiman church in Tokyo, an arrangement was made so that two American students, with plans for full time mission endeavors in the future, would go to Tokyo for two years to work under the direction of the elders at the Yoyogi-Hachiman church. Selected to go were two college students, Dwight Marable and Danny Taylor.

They made preparation for a two year tour of students, Dwight Marable and Danny Taylor.

Hachiman church building is a small dormitory where college students who manifest interest in Jesus Christ are encouraged to take rooms while studying in Tokyo. Dwight and Danny's plans were to live with these Japanese students in this dormitory, and identify with them.

Their daily activities, after arriving and getting settled, were made up of attending school, teaching English language classes, English Bible classes, and becoming acquainted with Japanese history and culture. English conversation classes is one of the main sources of contact with Japanese students, who are the most flexible group of people in the Japanese culture. The language classes proved to be a very strenuous part of their day. This being true because



Dwight and Japanese Student

of the difficulty of the Japanese language and the accelerated type of instruction. However, both men adapted to the language and culture and enjoyed a fine relationship with the Japanese students and the Yoyogi-Hachiman church.

These students made several special efforts to reach the hearts of the Japanese students with the gospel of our Lord. One of these efforts was a two-weeks camping session during the summer at Camp Motosu. This beautiful camp, near world famous Mt. Fuji, provided a perfect setting for teaching about the love of Jesus. The camp attendance was great. About thirty or forty college students attended. This was a direct result of contacts made in the English conversation classes. As a result of these two-weeks of playing together, studying the Bible and enjoying the wonders of God's great world, five or more students were baptized into Christ. This seemed to be a most effective way of reaching Japan with the gospel. According to Dr. Cliff Ganus, president of Harding College, it is the very best way. A quote from the *HARDING BISON* by Dr. Ganus on return from a recent trip to Japan and the Orient, helps to establish this fact. Dr. Ganus said, "The colleges are the bright spots because they influence so many people. The people want education; they are looking for it. The Bible can be used to teach English, and, in doing so, to teach Christ."

While in Tokyo, these two American students made several journeys into other parts of Japan to conduct gospel meetings and campaigns. Everywhere they were welcomed, and their message was accepted with great interest, primarily because of their age. Their age gave them added rapport with changing element in Japan.

Danny Taylor and Dwight Marable have had a tremendous influence on the friends they left behind in the U. S. A. Their example of unusual courage, faith, and strength have given encouragement to many young people to have a stronger faith and to be more determined to take the gospel to all the world by going themselves.

Dwight and Danny returned in 1968 after their two year tour of student missionary work to enter Christian colleges and further their formal education.

Many souls have been led to the Lord through their efforts. These men feel that this plan is effective and also personally rewarding. In December 1967 Dwight wrote home expressing some of the wonderful feelings and inspiration that come as a result of this type of work for the Lord. He said, "Being here is the finest, most fantastic adventure in the

world — God is using us in ways I never dreamed of — and I have had some pretty big dreams. What an exciting life!"

The Yoyogi-Hachiman elders, preacher and members have been very happy to have them, expressing their feelings in many ways to the White Station congregation and to the boys' parents.

Ron Moon

Italy

MOON, Ron	June 23, 1935
Loretta Merline	July 24, 1935
Ronetta Louise	February 15, 1955
Paula Marie	September 4, 1958
Ronald P. Jr.	March 9, 1966

Address: Via Appia Nuova 992 Sc. 5-1 Rome, Italy

Entered Field: September, 1967

School attended: Little Rock University, David Lipscomb College

Sponsor: South Harpeth Church of Christ, Old Harding Road, Nashville, Tennessee 37215

Wife's parents: Mr. and Mrs. R. C. Burgess, Little Rock, Arkansas.

Husband's parents: Mr. and Mrs. C. L. Moon, Little Rock, Arkansas.

Loretta was baptized by John French, in England, Arkansas, 1948.

Ron was baptized by Charles Davis, Little Rock, Arkansas, 1959.

During the summer of 1966, while working with the North Boulevard Church in Baton Rouge, Louisiana, Keith Robinson was invited to speak to the congregation in behalf of the work in Rome. The work was immediately challenging to Ron and Loretta who had planned for sometime to go into work abroad. In fact, their desire predated school days at David Lipscomb College. Ron was converted to Christ in 1959 while attending services at Geyer Springs in Little Rock, Arkansas. Charles Davis, currently working in the Philippines, was the preacher at that time. After a year or so, Ron began to think seriously of attending a Christian College to get a firm foundation in the Bible. He and his family left their jobs, friends, relatives, for Nashville, Tennessee in the fall of 1961. After three of year-round school, with Loretta working at Vanderbilt University, Ron preaching in Sumner County with the Birdwell Chapel and Cottontown congregations, he finished the requirements for the B.A. degree with his wife being awarded the P.H.T. degree.

After three years of rewarding work, directing the personal evangelism program and congregation in song during worship, they announced their plans to join forces in a most unique program of evangelism, to the North Boulevard Church. The program was to utilize the concentrated efforts of ten evangelists, working in ten different zones of the city of Rome. Five of those families are currently in Rome. Within five years it is hoped that the three million souls of the city will have heard the gospel of Christ by tongue, printed page, and Christian example.

Their interest in evangelistic work has been varied and has prepared them for this great challenge. While in David Lipscomb Ron directed the personal work in a campaign for Christ in Gaffney, South Carolina during the spring holidays of 1964. Loretta accompanied her husband on this five day campaign. Later that same year Ron was privileged to join efforts with a group to Glasgow, Scotland for a three week endeavor for Christ. He personally taught seven individuals from two families who were baptized before the campaign was over. While working with the church in Baton Rouge he directed two campaigns for Christ that ended with the eldership planning a yearly campaign for the congregation. His wife, Loretta, participated in the Greater New York campaign for Christ during 1965, which climaxed with services in Shea Stadium.

Their belief in the Italian work has caused them to make many radical changes in their lives. The work in Rome is not American. There have been many guidelines set down from the beginning which results in their convictions concerning the education of their children, the attitudes they must have toward the Italians, and all those things that will make their efforts for Christ fruitful. For these reasons, the workers in Rome presently worship in Italian. They are studying the language so that very soon they may communicate the good news to their Italian friends. It was and is their conviction that by speaking Italian, sending their children to the Italian schools, and taking every opportunity to learn more of the people in whose land they live, they will truly become all things to the Italians.

Miss Catherine Newberry

Africa



NEWBERRY, Miss Catherine

Address: Post Office Box 1111 Freetown, Sierra Leone

John William Nicks

Africa

NICKS, John William December 11, 1919
Gerry August 7, 1924
Becky June 6, 1945
Jeanie January 20, 1948
Susie December 14, 1949

Address: 316 Guinn Street, Savannah, Tennessee 38372

Entered Field: October 1955

Schools attended: Freed-Hardeman, Memphis State, Abilene Christian

Sponsor: Procter Street Church of Christ, 3700 Procter Street, Port, Arthur, Texas

Brother Nicks was born in Nashville, Tennessee, and his parents are Mr. and Mrs. Tommy A. Nicks (Father now deceased). Sister Nicks was born in Parkersburg, West Virginia.

John was baptized by Brother J. E. Acuff and Gerry by Brother Austin Taylor.

Brother Nicks worked while in college by preaching and directing the singing. Before going to the mission field, he had preached for congregations: Berclair, Memphis, Tennessee; Woodbury, Tennessee; and Highland View in Oak Ridge, Tennessee.

Brother and Sister Nicks were impressed by work being done in Nigeria through ones they knew: Elvis Huffard, Howard Horton and Eugene Peden, and were convinced of the fruitfulness of the field, and the need for more workers. They were at Highland View in Oak Ridge, Tennessee, where they had labored five years. The Nicks resigned their work and announced intentions of entering Nigeria. In two weeks, Procter Street had heard and asked them to go under their supervision.

Operation '68/Brazil

ADVANCE GROUP SAILS ON LINER

By Bill Youngs

LOS ANGELES HARBOR, CALIF. (July 18) — Seven dedicated families sailed prayerfully today to a new home and way of life which involves pioneering a huge mission outpost in Belo Horizonte, Brazil.

Leaving aboard the Japanese line, *Argentina Maru*, the advance guard of Operation '68/Brazil is scheduled to be at sea for 23 days.

They need this leisurely voyage after years of planning, months of final preparation and weeks of packing and taking care of the thousand and one things necessary to uproot from one country to move to another.

Adding to the strain of the departure was the fact that the ship hit some rough seas coming from Japan



The decks of the *Argentina Maru* are crowded here with Operation '68/Brazil missionaries and friends and relatives who came to see them off.

to Los Angeles and was delayed a day in sailing for South America.

But even that had its blessings. "I don't see how we could have possibly gotten everything done without that extra 24 hours," commented Marge Shipp.

Actually, they had more than 24 hours as it turned out, but it probably was just as well they didn't know it in advance. The members of the party were ordered to be aboard with their gear between 1 and 2 p.m. for a departure scheduled for around 3 o'clock. By the time they got on board the departure sign had been changed to 6 p.m. But it was after 1:00 in the morning before the big vessel took in its lines and sailed out of the busy harbor to open sea.

During those dozen hours the families spent on the ship at dockside, they visited with loved ones who had come to wish them "bon voyage", got settled down in their small but comfortable quarters, posed for pictures and some even managed to catch up on much needed rest and sleep.

These families are the bulk of the advance group of Operation '68/Brazil, a movement which had its conception in 1962 at Camp Yamhill, Oregon. This departure group includes three other families and

three individuals. It is to be followed in 1968 by a larger body of an estimated 25 families and several individual workers and by yet other groups and individuals in succeeding years.

Families and Sponsors

The seven families in transit and their sponsoring churches are:

Mr. and Mrs. Dale Brown, and sons Tod and Cary (Crieve Hall Church of Christ, Nashville, Tenn.)

Mr. and Mrs. Darrell Davis, and daughter Karen (Scott Blvd. Church of Christ, Decatur, Ga.)

Mr. and Mrs. Cal Hall, and children Merrill, Sheryl, Lanae, Mona and Jon (Central Church of Christ, Portland, Oregon)

Mr. and Mrs. Carl Henderson, and children Lyle, Leonard, and Carlusue (White's Ferry Road Church of Christ, W. Monroe, La.)

Mr. and Mrs. Charley Huffman, and children Monty, Melody, Wendy, and Peggy (Northside Church of Christ, Riverside, Calif.)

Mr. and Mrs. C. H. Shipp (Blossom Hill Church of Christ, San Jose, California)



Adult members of the Operation '68/Brazil advance guard

Mr. and Mrs. Glover Shipp, and children Gerald, David, Mark, Terry and Cindy (Richland Hills Church of Christ, Fort Worth, Texas)

Other families and individuals include:

Mr. and Mrs. Ray Meisenhalder, and children Christi and Mark (Western Hills Church of Christ, Fort Worth, Texas)

Mr. and Mrs. Al Campbell (Sponsorship yet indefinite)

Mr. and Mrs. Jorge Mikhin, and children Ronaldo and Roberto.

Mrs. Emily Hollett, mother of Mrs. Glover Shipp (Richland Hills Church of Christ, Fort Worth, Texas)

Mr. John Paul Simon (West Hill Church of Christ, Pensacola, Florida)

Miss Linda Cook (Crenshaw Center Church of Christ, Los Angeles, California)

The Meisenhalders departed for Brazil in May, and are now in Belo Horizonte. The Jorge Mikhins are Brazilian Christians who will join the group in São Paulo and will serve with them in Belo Horizonte. The Campbells are detained in Los Angeles by a military commitment until early 1968, and will depart at that time. Emily Hollett is accompanying the group in transit. John Paul Simon and Linda Cook are to depart by plane for Brazil in September.

Total number in the advance group is 46, in-

cluding 23 adults and 23 children. This is a sizable beginning in itself.

Travel Schedule

The Argentina Maru is routed through the Panama Canal, with stops at the canal, and at various seaports in the Caribbean Sea. Among activities aboard ship the group plans Lord's Day services, evening devotionals, discussion sessions, and practice in Portuguese conversation.

They are to be met in the Canal Zone by missionaries in Panama, and by others at various ports, including the Arlie Smiths in Rio de Janeiro, Brazil.

The entire trip will require 23 days in transit, with disembarkation scheduled at Santos, Brazil on August 10. The missionary team in São Paulo will meet the group at Santos. From there they will be conducted to São Paulo, where they will be hosted by the missionary team in a series of orientation sessions for a period of five days. After attending Sunday services in São Paulo and visiting the congregations in that area, they are to travel four hundred miles to join the Ray Meisenhalders as the first workers in Belo Horizonte, capital of one of the most populous states in Brazil, and a city of a million and a quarter people.

In Belo Horizonte they will proceed to locate housing, organize English and Portuguese worship services, begin a small Christian high school for their

own children, and begin following up on the 1000 or more radio and Bible correspondence course contacts in the Belo Horizonte area.

Departure Events

A large gathering was on hand to see the seven families off at Los Angeles Harbor. Elders, preachers, editors of church papers, relatives, and other friends of the departees were in the excited crowd. Official documents of greeting from Los Angeles City and County officials, and from California State officials to their counterparts in Brazil were presented to the departing group.

Departure was accompanied by farewell hymns and prayers, as the ship slowly moved away from its berth, and the stretch of sea broadened between those lining the rail and their loved ones along the dock.

Today's departure was preceded by a series of seminars on Brazilian culture and evangelism at Pepperdine College, by a special worship service Sunday night, with missionary Wendell Broom speaking, and by an all-night prayer session, in which Christians not only met in Los Angeles, but in other cities in the nation, on behalf of world evangelism, and especially that in Brazil.

Roy V. Palmer

Germany-Africa



THE ROY PALMER FAMILY

PALMER, Roy V.	Nov. 17, 1918
Iva Jaxie	Nov. 24, 1917
Jerrell Dean	Oct. 23, 1941
Roy, Jr.	Feb. 4, 1945
Mary Etta	Sept. 10, 1950
Rebecca Ruth	May 31, 1952
Charles Alan	March 9, 1956
Richard Harvey	Dec. 29, 1957
Philip David	March 5, 1959

Address: 800 W. Avon Rd., Rochester, Michigan

Entered Field: Germany, 1947; Africa, 1957.

Schools attended: Abilene Christian College, Pepperdine College, University of Heidelberg, University of Oklahoma, University of Michigan.

Sponsor: Culbertson Heights, Oklahoma City; University Church, Austin, Texas; Hillcrest, Abilene.

Brother Palmer was baptized by James Fowler, Sr. at San Antonio, Texas, and Sister Palmer (Iva Jaxie Lewis) by Will Slater. Brother and Sister Palmer received their first inspiration and desire to do mission work through the Abilene Christian College Lecture-ship on World Evangelism in 1937, while freshmen at the college.



ROY PALMER

Before going to the mission field, both Brother and Sister Palmer taught in the high schools of Canyon and Morse, Texas. Their first full time work in the church was in the Northwest, where they established the church in The Dalles, Oregon in 1943-44. This work was supported by the Inglewood and North Hollywood churches in California.

The Palmers, together with the Otis Gatewoods, went to Germany in 1947. At that time there were no known congregations in Western Europe, not including the British Isles, representing the plea for a return to New Testament Christianity. Twenty



African Preacher Students at Nhowe Mission Bible School



Camp Meetings at Outschools

years later, including the American G.I. groups, about 150 congregations are active.

Bro. Palmer had a part in establishing the Frankfurt Bible School and in initiating the European Lectureship, which held its 17th series of lectures this year (1967). The Palmers returned to the U.S. in 1955 to join the Bible faculty of Abilene Christian College.

In 1957 the Palmers responded to the need at Nhowe Mission and entered the work in Rhodesia. In addition to the regular program of preaching and Bible instruction in the mission schools, a Bible Training School was established. Many young men have developed into excellent preachers and leaders, and have been encouraged to go out and get jobs to support themselves while building up the church and spreading the gospel. The Richard H. Clarks and the Loy Mitchells worked with the Palmers at Nhowe.

By 1964 the program had increased considerably, with almost 2000 students in 14 schools receiving daily Bible instruction, and 44 full time Bible students in the training program. There were over 400 baptisms in the area that year. The annual Nhowe Bible Lectureship, initiated in 1958, completed its

10th year in 1967. Some of the others who have worked at Nhowe during the last ten years are Alex Claassen, the Jesse Browns, Lloyd Giffords, Clayton Waller, Mark Leggs, and Rhinard Troups.

The Palmers returned to the U.S. in 1964. After the completion of the PH.D. at the University of Michigan in the summer of 1968, they plan to return to Salisbury, Rhodesia supported by the Swartz Creek, Michigan church.

Bro. Roy you did real well preparing your assignment.—The publisher.



Nhowe Mission School—Marching to Chapel

Leonard R. Pamplin *Hong Kong*

PAMPLIN, Leonard R.	December 24, 1930
Patricia Ann	March 21, 1931
Bill Hockaday	May 26, 1955
David Hockaday	November 1, 1957
Shan Lorraine	September 19, 1964

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

Entered Field: July 25, 1966

Schools attended: Westlake College of Music, Moler's Barber College, George Pepperdine College (B.A.), and Harding Graduate School.

Sponsor: Central Church of Christ, 3172 Johnson Avenue, San Luis Obispo, California

Family Picture: The Pamplin family plans to remain in Hong Kong until 1971 with a brief furlough after two years service. Four or five years will then be spent in the States. Then they plan to return to the field for an undetermined length of time.

In 1953, Leonard R. Pamplin was serving with the United States Navy on the U.S.S. Manchester, CL-83. The Manchester participated in the Korean War, and Pamplin saw action aboard that ship during the last six months of the War. During the time that the ship was in the Far East it visited the British Crown Colony Port of Hong Kong. The ship stayed in port for one week while her company rested from war

activities. This was in 1953. Pamplin went ashore each day that the ship was in port and saw as much of Hong Kong as was possible.

During the time that he was in the Navy, he decided to become a preacher of the gospel. He felt the need for more education, so he enrolled in George Pepperdine College in September, 1954. He graduated from that institution in 1958 and was admitted to graduate study. Following completion of the class requirements for the M.A. degree, he began working as associate minister for the Placentia Avenue church in Anaheim, California. During the year 1958, he felt a desire to do foreign mission work. There was no one individual that influenced him to have this desire, but many different contacts that he made with missionaries, preachers and leaders in the church and college all had a part in his making this determination.

In thinking and considering what field he should enter, Bro. Pamplin could think of only one place—Hong Kong. In 1958 there were no missionaries there other than Sister Elizabeth C. Bernard who was not an evangelist. Thus, he determined that if it were the Lord's will he would one day go to Hong Kong to preach the gospel of Christ.

However, as yet Brother Pamplin did not have any experience as a fulltime evangelist. He had "made talks" since 1954 when he was identified with a small "one-cup anti-class" congregation in which he had been brought up. Since that congregation did not have a regular preacher, Pamplin took his turn with the other brethren in the church.

Thus, upon completion of his college training, he did not feel qualified to immediately enter the mission field when he had not yet proved to himself that he could be successful as a fulltime evangelist in his own country. To himself and to his God he determined that he would go to Hong Kong if God willed and if he felt that he could do missionary work successfully after working with a church in the United States for at least five years. During 1959 he met with the group of students at Pepperdine College who were interested in Hong Kong and who "planned" to go to Hong Kong someday as missionaries. Bro. Pamplin did not tell anyone of his plans during this time, but simply attended the meetings of such students that he might lend his influence to interest in Hong Kong and that he might perchance increase his knowledge concerning that interesting city.

After working with the church in Anaheim for six months as associate minister during the latter half of 1959, Brother Pamplin wrote to the Central church in San Luis Obispo, California who needed a minister. He went to labor with this church as its regular minister in January, 1960. Pamplin planned to work with this church for five years (until 1965) at which time he hoped that that church would be in a position to sponsor him in Hong Kong. Of course, he did not know at that time how he would succeed as a preacher and whether or not the brethren at the



THE PAMPLIN FAMILY

Central church would want to have him as their preacher for that long. There were many "ifs" connected with the whole deal.

However, the church did develop and matured as did Brother Pamplin. Little by little all concerned became more interested in mission work. Brother Pamplin did not leave for the field in 1965 as he had intended though. In February, 1962 while attending the A.C.C. Lectureship he met Mrs. Patricia A. Hockaday who was a widow with two small children. In April, 1963, Brother Pamplin married her. Due to this event it was decided that it would be best to delay plans to go to Hong Kong for one year.

Brother Pamplin publicly announced his plans to go to Hong Kong in 1965 at the Yosemite Bible Encampment at which Brother Otis Gatewood was the principal speaker. The elders at Central were then approached as to whether the church would be interested in sponsoring the Pamplins. The elders and church were agreeable, and in November, 1965, Brother Pamplin began to raise his support. The support was successfully raised, and the Pamplins embarked from San Francisco aboard the *President Cleveland* on June 7, 1966, bound for Hong Kong and their new home for the next five years.

Since the Pamplin's arrival on the field ten have been baptized in the sighted church and nine have been baptized in the blind church which is a part of this work. Methods used to teach them have been filmstrips and open Bible personal study.

An interesting experience.

Recently one of our long-time members passed away. The service was held in a large room on the property of the funeral director's office. The service

was a western-style one and there were about 40 or 50 Chinese friends who had come to show their respect to Bro. Lo and his family. Soon after our service had started, people came into the other side of the room and began to set up their things for a Chinese-style funeral. First, the priest led the family members in marching around the casket while he played cymbals, apparently to frighten away evil spirits. The family members were all dressed in white with a piece of burlap or "sackcloth" tied on the front. The other mourners came forward in small groups to bow three times before the table

which held a photograph of the deceased person, lighted candles and joss sticks (incense), and an offering of fruit. After a rather noisy traditional ceremony which left those of us who were foreigners completely nonplussed, they departed as suddenly as they had arrived. Fortunately, it was a brief funeral and it did not seem to faze the Chinese people involved in our funeral. Another custom which was interesting to us was the passing out of an envelope to each person as he left. Each one contained a small coin and two pieces of candy which was the family's way of thanking those friends who came for their interest.

David E. Lavender

Italy

"Project Italy"

"Project Italy" is no one person's idea nor the product of one person. It is the result of many brethren working together in order to perform a specific task.

A group of students from David Lipscomb College originally began to inquire as to the possibilities of doing personal work during the entire summer period in the country of Italy. This inquiry was made at the conclusion of a "Campaign for Christ" in Columbus, Ohio during which many Italian families were located who could not speak English. David Lavender was asked to accompany the students to these homes since he spoke the language. The hospitality shown the students in those Italian homes inspired them to want to know the people of Italy better.

Following up this initial inquiry, David Lavender went to David Lipscomb College to challenge students with the possibility of working in Italy during the summer months. Many accepted the challenge. Groundwork was laid for such an endeavor.

The elders at the Donmoyer Avenue Church of Christ, 718 East Donmoyer Avenue, South Bend, Indiana, were then contacted to see if they would sponsor such a work. They had helped support the Lavender family in Italy when they lived there. Noble Morton, Ward Sullivan, and Charles Hoggatt, the elders, agreed wholeheartedly to spearhead the program and we can say that "Project Italy '66" was born.

After several months, the students at Ohio Valley College at Parkersburg, W. Va. were approached about the possibility of their participation. Several signed up to go.

There also were three students from Ohio State University of Columbus, Ohio who signed up to go. This constituted three colleges represented.

Three principal ground rules were agreed upon from the start. 1. Each student would have to present letters of high recommendation from elders. 2.



David E. Lavender, Leader of the "Project Italy" Group

Each student would have to learn the Italian language in a conversational manner before leaving. 3. Each student would have to raise the amount of \$1,200.00 to pay his own travel to and from Italy as well as food and hotel bills in Italy. It is evident from these rules that not too many young people could qualify or be willing to go to the trouble to learn the language.

David E. Lavender and family led the group since they had lived in Italy for six years. Altogether, counting the eight in the Lavender family, there were 25 workers.

The group left Columbus, Ohio on June 23rd and returned to Columbus on Sept. 8th. They worked in the following cities of Italy: Milano, Sesto San Giovanni, Varese, Luino, Agra, Verona, Vicenza, Torino, Padova, Mestre, Venezia, Trieste, Gorizia, and Udine.

The work consisted of three major classifications. 1. Door-to-door solicitation and distribution of brochures to sign people up in a Bible Correspondence Course. 2. Singing in the public parks and on city squares. 3. Building up the Italian youth in spirituality.



"Project Italy '66' Group in Agra, Italy"

In the Bible Correspondence Course distribution, the group worked 7,410 total man hours in walking the hot streets of Italy. They walked more than 500 miles all summer. The Italians and missionaries donated an additional 2,800 total man hours. Altogether, over 750,000 brochures of enrollment were distributed. In all of this, over 4,000 new people signed up to study the Word of God in this way. Thus, the distribution program was a great success, thanks be to the blessings of God.

Since the Italians do not sing congregationally in their Roman Catholic worship Services it was thought that group singing of hymns would be a spiritual enlightenment to them. Bro. Douglas Pummill, former director of music at Ohio Valley College, was a member of the group, along with his wife, Janet, in order to direct this singing activity. He did such a tremendous job with the group that they were able to sing in Italian in a short time. Everywhere the group went, the Italian public was favourably impressed. Undoubtedly, this did more to cement relations with the people than any single factor. Many homes were opened up as a result.

The response of the Italian young people to the group was a wonderful thing indeed. There could not have been better relationship maintained between them. The fellowship enjoyed by both American and Italian proves that in Christ we are one. Many, many hours were spent in worshipping God together. This constituted a closeness that had to be observed to understand. There is no doubt that lifetime friendships in Christ were established. Both

the group and the Italians have been greatly benefited in greater service for Christ as a result.

There has come about a great blessing as a result of the summer of work. Many of the project members now desire to prepare properly and some day return to do full time missionary work. This comes at a time when we really need new workers established on the field in Italy permanently.

"Project Italy '66" was so successful that the Italians and missionaries asked for another project in 1967. Thus, "Project Italy '67" has been launched under the oversight of the same congregation, the Donmoyer Avenue Church of Christ at South Bend, Indiana. Initially, the same rules have been applied again as to workers. Many of the previous year's group are returning and the efforts should be much greater as a result of increased language ability and understanding of all concerned as to what should be done.

The "Project Italy '67" group will leave on June 15, 1967 and return on Sept. 6th. The cities to be worked in are: Agra, Luino, Verona, Trieste, Padova, Gorizia, Udine, Venezia, Mestre, Vicenza, Genova, Torino and Rome. Also, the group will work one week in Paris, France in the campaign there as well as one week in London, England. This will enable them to observe the work in other nations as well.

Future projects for Italy are being planned. This undoubtedly will be one way to reach more and more people with the Gospel of Christ as well as train young men and women for this type of work.

Many blessings can continue to flow forth from the work for many years to come.

The elders of the Donmoyer Avenue Church of Christ are to be highly commended for their vision and faith exhibited by supporting such an endeavor. Christians everywhere who have contributed to this work are to be commended as well. It is only through the cooperation of many that such a work can be a reality. All of the missionaries in Italy who worked so hard to assist and have everything in readiness are to be commended as well. Above all, let us thank our heavenly Father for His unlimited blessings that all went so wonderfully well.

The finest young people who could be found anywhere were members of this project. Not one single problem developed during the entire summer of work. High esteem has continued to exist between all of these workers, even after a return home. This should exhibit to many that a project of this nature would be a blessing to Christians everywhere if they had the opportunity extended. May we thank the



Elders, Minister and Education Director of Donmoyer Congregation

God of all the universe for His blessings and help in carrying out His will.

William Reeves *Hong Kong*

REEVES, William April 16, 1913
Marguerite October 18, 1913
Address: 146 Argyle Street 2/D, Kowloon, Hong Kong

Entered Field: Feb. 28, 1966

Schools Attended: Abilene Christian

Sponsor: Pittsburg, California Church of Christ, 99 Mountain View, Pittsburg, California

Enclosed picture of William and Marguerite Reeves taken at Hong Kong's Kai Tak Airport.

The Reeves have had a mind to be in missionary work from the beginning of their ministry, having done missionary work in Abilene, Texas (of all places) during the forties while attending Abilene Christian College. Reeves was instrumental in establishing some churches "across the tracks" in Abilene, Texas. The Reeves worked in the Northeast (New York-Philadelphia area) for about ten years.



BLIND BOARDING BUS



WILLIAM AND MARGUERITE REEVES

Reeves also worked in both Northern and Southern California. The Reeves were not so much influenced by any contemporary person to do mission work as they were by the example of the apostle Paul.

The parents of William Reeves are both deceased (Thomas Samuel Reeves and Mary Emily). The mother of Marguerite Reeves is Leona Fletcher (341 Hawthorne, Glendale, Calif.). Her father, Thomas Harvey Fletcher, is deceased.

William Reeves was baptized by Horace Busby; Marguerite Reeves was baptized by R. J. Fuller.

William Reeves supported self while obtaining a B.A. Degree in ACC.

The Reeves were working with the Pittsburg, Calif. church prior to going to Hong Kong.

No church in Hong Kong has a permanent church building. All of the works are in temporary quarters. An application has been made to the British

government for ground to build a church building.

The picture shows some blind people boarding a bus to attend our church for the blind. Not only are

the members all blind, but the preacher, Wilson Cheung, is also blind. So far as we know, we are the only group working with the blind in Hong Kong.

Frank E. Roberts

Brazil



THE FRANK ROBERTS FAMILY

ROBERTS, Frank E.	January 18, 1927
Mary L.	December 7, 1927
William W.	April 22, 1950
Sharon L.	October 27, 1952
Marcia A.	October 8, 1962

Will enter field in July, 1968.

Missionary Field: Belo Horizonte, Brazil.

Sponsor: Eastside Church of Christ, Portland, Oregon.

Frank was born in Long Beach, California. Mary was born in Redland, Oregon. Frank attended Oregon State University for two years, and was graduated from the University of Oregon in 1950, with a B.S. degree in Business Administration. Mary attended Oregon State University for three years, majoring in Education. They were married at Corvallis, Oregon, in June, 1948. They were baptized into Christ at Bakersfield, California, in April, 1952.

Frank was employed by Sears, Roebuck, and Company, serving as a department manager for several years. He began preaching on a supply basis while serving the church in Albany, Oregon, as a deacon and song leader. He entered the ministry full-time in July, 1957. The Roberts' have worked with congregations in Walla Walla, Washington, Hood River, Oregon, and Mountlake Terrace, Washington. Frank has preached in gospel meetings and has conducted singing schools throughout the Pacific Northwest. The Roberts' have worked with Christian youth camps every summer since 1961, and Frank has directed camps in Oregon and Washington since 1964.

Their decision to enter missionary service was made at Camp Yamhill, Oregon, in 1962, at the birth of the Operation '68/Brazil movement. They will help to lead the main body of missionaries (over 100 people) to Belo Horizonte, Brazil, in July, 1968.

Jerrel D. Rowden

France

ROWDEN: Jerrel D. August 16, 1934
Christiane Andrejewski May 5, 1939
Timothy Lane June 8, 1962
David Alan December 26, 1963

Jerrel Rowden attended Abilene Christian College. Jerrel was baptized in Loop, Texas, by Cline Paden. Christiane was baptized in Lille, France, by Melvin Anderson.

Entered Field: 1962

Sponsoring Church: 6th and Jackson Church of Christ, Odessa, Texas

Family Picture: Jerrel, born in Brownfield, Texas; Christiane, born in Pecquencourt, France; Timothy, born in Odessa, Texas; David, born in Reims, France.

Parents: Jerrel's, Mr. and Mrs. Hugh Rowden born in Texas and live at Brownfield, Texas.

Christiane's, Mr. and Mrs. Stanislas Andrejewski both born in Germany and live in France.

Education: As a working student and with some assistance from parents. Classwork continued during and after military service.



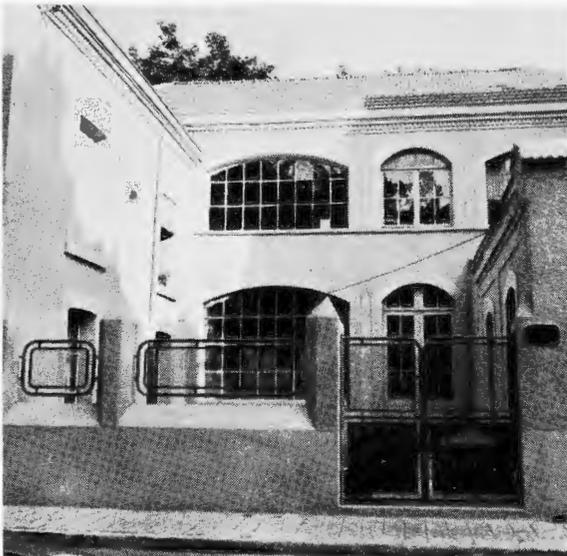
THE ROWDEN FAMILY

Church Building: Purchased in 1963 in badly run-down condition. Renovated by local members. It provides a small apartment, three classrooms, work room, seating capacity of 150, baptistry, restroom, offices for workers and print shop. Total cost: \$32,000; estimated value: \$38,000. Ten people have been baptized.

After leaving Abilene Christian College, Jerrel worked in Midland, Texas, then entered the Army and was shipped to France in 1958. During the almost three years, he filled the duties of Chaplain on three bases in Western France. He was able to visit missionaries in Paris and Lille. It was during one of these visits that he preached his first sermon in French.

It was in Lille that he met Christine Andrejewski, who had just returned from Lubbock Christian College to work with missionaries in France. They were married in 1960 and made their plans to return to Reims, France, to preach the gospel after two years of preparation in the states.

During their stay in the states, they worked with the church in Anthony, Texas, and Odessa, Texas. Sixth and Jackson Church of Christ of Odessa supports them now. They set foot on French soil on October 8, 1962, exactly two years to the day after they left.



Church Building in Reims, France

Charles R. Sheppard

Philippines

SHEPPARD, R. Charles July 3, 1931
Bonnie J. April 26, 1932
Gregory A. Dec. 24, 1951
Robert B. July 14, 1953
Brenda J. July 16, 1954
Larry B. Sept. 26, 1958

Address: P.O. Box 83, Zamboanga City, Philippines
Entered Field: February, 1966
Schools Attended: Abilene Christian, Hardin-Simmons University; Abilene, Texas
Sponsor: Central Church of Christ, 6755 San Joaquin Sacramento, California 95820



Front, left to right: Charles, Larry, Bonnie. Rear: Robert, Brenda, Greg.

Parents: H. C. and Margie Sheppard

Place of birth: Houston, Texas

Parents: A. B. and Elva Carman

Place of birth: Tucumcari, New Mexico

Bonnie: Baptized by Arthur Hixon

Charles: Baptized by father

Charles gained his education with help from his parents and by working eight to ten hours a day in a service station.

Prior to going into the mission field Charles was employed by the Dow Chemical Company for thirteen years in Research and Development.

The purpose of ZAMBOANGA BIBLE SCHOOL is to prepare its students for fuller service to the Lord—whether as preachers, Bible teachers, skilled laborers, or responsible families in Christian homes.

Built by many during the times of various missionaries since its beginning in 1948. The capacity of the school at present is sixty students. The estimated value of the overall plant and property is about \$40,000.

It would be difficult to give the number of baptisms in this area with any real accuracy. During our first year here we have witnessed 120 baptisms which resulted from the efforts of students, national preachers, and working brethren. This is only in our immediate area! Person to person teaching and preaching seem to be the most common methods of converting.

The Sheppards resided for thirteen years in Lake Jackson, Texas. Charles was a deacon serving as chairman of the mission committee, and it was through this work that he first caught the spark to "GO"; for this work brought him into contact with many missionaries, either returned, or those seeking to enter a field.

While Stanley Shipp was minister for the congregation, he instilled in many the desire to be of



Picture of Zamboanga Bible School

greater service to God. Brother Shipp and the family doctor had the greatest influence on Charles and Bonnie, for *both* left the comfort of Lake Jackson and went into mission fields: the Shippes to Lausanne, Switzerland and the Mays to Chimala, Tanzania.

In late 1964 the Sheppards made the decision to begin actively looking for a place where they could be used by the Lord, and by June of 1965 the choice had been made through the providence of God. Charles would serve as the administrator of Zamboanga Bible School, using his experience in business, and his years of Bible teaching experience in Lake Jackson in the school. Bonnie is teaching the Ladies' Bible Class of the local congregation; teaches English in the Bible School, as well as womens' courses.

Being a Christian is not always popular in this Catholic dominated country. This has been made apparent in many cases by acts of violence and vandalism. One night the Girls' Dormitory was showered with great stones for over an hour; in a place where there is no telephone available to call the police, and going out in the hail of stones is dangerous this can be quite alarming. Another evening following services two of the students were set upon by hoodlums who first asked if they were "protestant" and upon receiving a positive answer proceeded to knock one boy unconscious.

Such attacks are sometimes the product of a demented mind. One night during evening classes a madman raged into the library adjoining the classroom where Charles was teaching. When he entered the room he was amazed to see the Dean, Roman Cariaga, holding the man at bay with two heavy chairs in one hand! Before steps could be taken the intruder hurled a knife at a student he had singled out for punishment. God was with the boy, for the knife struck him in the head handle first, giving him nothing more serious than a bruise. Charles stepped to the side of the dean, further screening the students, and they succeeded in driving the madman away . . . classes were dismissed for the evening.

Edward L. Short

Taiwan



Ed and Sharon leaving Nashville, Tennessee, for Taiwan.

SHORT, L. Edward September 28, 1944
Sharon Clemons December 1, 1944
Address: Permanent U.S.A. address: 1700 Green Hills
Drive, Nashville, Tennessee 37215. Overseas resi-
dence and mailing address: Tien Mou, Road 1,
Street 56, House 2, Taipei, Taiwan, Republic of
China.
Church Post Office Box: Post Office Box 1333,
Taipei, Taiwan, Republic of China.

In April of 1967, the Shorts entered the mission field of Taiwan, Republic of China. They arrived in Taipei on April 6. The Shorts are under the oversight of the Lawrence Avenue Church of Christ in Nashville. There are three other missionary families on the island.

Edward and Sharon are both graduates of David Lipscomb College in Nashville. Sharon received the B.S. degree in elementary education, and Edward

the B.A. degree in speech. Each also attended the summer Missions Seminar at Harding College. Prior to their going to Taiwan, each taught school. Edward has preached part-time for several years. Presently, both are in the Taipei Language Institute studying Mandarin Chinese to enable them to communicate to the Chinese people.

WHY A MISSIONARY

Both Sharon and Edward have been interested in missions since they were in college. Edward's decision was motivated by several people and involvement in various Christian services.

The latter of these included more than twenty weeks of work in campaigns for Christ. It was in 1964, during the twelve-week Toms River, New Jersey campaign, that Edward decided he really *could* be a missionary. People involved in his decision start with his mother, father (who died in 1961), and Aunt Ellen Baker, all three of whom gave him a Christian home and education. Others directly connected with his decision include B. D. Morehead, Leslie Wyatt, Miles Cotham, Ming Paul Lee, and many other missionaries speaking in behalf of God's great commission, and various books written by or about missionaries.

The one event, however, which brought all the above to a grand climax was the Annual Missionary Workshop held at Harding College, October, 1965. It was on the evening of the eleventh that Edward signed his name to a pledge card stating that he *would go* and help "take the gospel to every nation in our generation."

Sharon's decision also began with a Christian home. As she was reared in a small Indiana town her parents instilled in her the desire to always serve God. During college she attended the Missionary Workshop in 1963 at Abilene Christian College. There she pledged to God that she would go wherever He led. Later she decided, that with God's help, she would say to her husband, "Where you go I will go, and where you lodge I will lodge."

WHY TAIWAN?

Factors motivating the Shorts' selection of Taiwan included:

1. Taiwan is the world's second most densely populated country. Since one out of every four people in the world is Chinese we need to put emphasis on these people.

2. Recent missions history show Taiwan to be a receptive area.

3. The national language, Mandarin Chinese, is the basic dialect for reaching the world's most populous nation, mainland China.

Taiwan has a population of 13 million people. Taipei, the capital, has 1.3 million. In the past few years, Taiwan's economy has risen so that now her people enjoy the second highest standard of living in all of Asia.

PRESENT WORK

The missionaries here have fourteen radio programs each week in cooperation with World Radio. Roy Mullinax is in charge of this phase of the work, and Enoch Thweatt speaks for most of these broadcasts. Some of the programs are in Chinese and some are in English. They are aired over most of the island and on parts of mainland China.

Word of Appreciation about Ed

"Since our high school days, I have always admired Ed's humility, sense of humor, enthusiasm, and loyalty to truth. In college his emulation of Christ was felt by many. May he continue these good things, especially in the mission field of Taiwan."

Joe Tomlinson, Jr.

Word of Appreciation about Sharon

Sharon and I met while attending David Lipscomb College. The years which have followed that meeting have given me an opportunity to love, respect and admire her.

Sharon is one of the most dedicated young ladies that I have ever known. Her heart overflows with love for God and all His people, and her complete attitude is one of patience, kindness and gentleness. I consider it a great privilege, which God has given me, to be able to say, "Sharon is one of my very best friends." May God bless her and Ed in their efforts to serve Him.

Mary Black

THE SOJOURNERS: WOMEN WITH A MISSION

By Joyce Hardin

A few weeks ago my family left its home in Seoul, Korea, boarded a plane and a few hours later arrived in the United States, time-wise, before we had actually left Korea. I can pick up my telephone and by dialing a few extra numbers can speak to a relative two thousand miles away as easily as I can talk to a next door neighbor. Via a man-made satellite, we are able to sit in front of our television sets and watch an athletic event as it takes place a half a world away or listen to the count down as a man prepares to be launched into space. All of these remarkable electronic feats point out a truism of today—simply that the world, as we know it, is shrinking. Time and distance are no longer obstacles that cannot be easily overcome.

Men have always been migrant creatures, sometimes by choice and at other times having been moved by forces beyond their control. Men have travelled to distant land looking for adventure, for food, for refuge, or for new worlds to conquer. And, as men have travelled, so have their women.

Women as a rule are not migratory creatures. Their instincts are for the security of things as they have known them. They prefer the status quo to dis-

covering new lands, blazing new trails, or fighting wars. But, woman's place is beside her man and she has left mother, homeland, and possessions to keep that place.

In the electronic world in which we live, there are few countries yet to settle, but there are new trails to blaze and man continues to search for new horizons and woman continues to follow, but no longer finding it necessary to leave possessions, homeland, or even mother for long.

If man in general is a migratory creature, then God's people should be doubly so, for it is God's plan that His people should not be content to remain stationary. In the eleventh chapter of Genesis, we find God's wrath visited upon the people of the world as they sought to build a great city that would keep them from being scattered abroad on the face of the earth. God's greatest servants have always been people away from home: Abraham, Moses, Esther, Daniel, Paul. Christ's last words to His disciples was the command to go and preach to all the world. The very nature of Christianity itself is that of a living organism in movement.

Thankfully, today more and more of God's people are recognizing their responsibility to go and preach and in almost every country of the world we find Christian men and women fulfilling this obligation and others who are preparing to go. These are Christians with a mission.

As the wife of an evangelist in a foreign country, I often hear and use the term missionary. The word itself is not wrong but often the implication it leaves is false and misleading. As most Christians use the word, missionary means one who is sent out from a particular church to preach. He is thus distinguished from others who might also be teaching and preaching away from home but as military men or business men receive their support from other sources. Usually missionary is used to designate only those who do their preaching in an element foreign to their own. And, a missionary wife is a woman who follows her husband to such an environment.

Actually, the only difference between these missionary wives and other Christian women is physical surroundings. The view from the kitchen of one might be a rice paddy instead of a green lawn, the Whirlpool automatic washer might be replaced by a little woman named Mrs. Kim, and the supermarkets might differ in variety and odor, but the work of Christian women the world over is basically the same. We are all women with a mission—to preach and teach God's word to the people with whom we come in contact.

Many of those called "missionaries" would be happy to have the word left out of the next edition of *Webster's Dictionary* if for no other reason than the fact that the word itself conjures up an undesirable image.

To most people, the word missionary brings to mind a little shrimp of a man in pith helmet and

spectacles looking ridiculous as he tries to preach to a heathen people. He is usually accompanied by an unattractive wife whose hair style and dress belong to an earlier generation and whose look of pious long-suffering belies the happiness belonging to Christianity.

Those in foreign work prefer to think that most of them do not fit this image but rather that they would be accepted in almost any situation. It has been my experience that missionaries are usually out-going, well-adjusted people whose appearance show that they enjoy the life they lead and the contribution they are making.

The word missionary also brings other difficulties. For example, those receiving support from a church to do full time foreign evangelism are often expected to make more material sacrifices, have a lower standard of living, and a higher set of ethics than other Christians living and working in that same country. I have been told that it is wrong for a missionary to have a nice home or a savings account and that as a missionary wife, my duties far exceeded those of the ordinary Christian woman.

This standard of perfection that has been set up for missionary wives has caused many a woman to return to the States feeling herself a failure when she could not meet the qualifications and fulfill the duties that other believed necessary for a missionary wife.

I recently read some advice to missionary wives containing lists of duties that the woman should fill; how she should dress; how she should keep her house; the sacrifices she must make in rearing her children; and even whether or not she should take her electric appliances to the field. The life of a missionary wife, though described as generally fulfilling, left the impression of being not only a hardship but also of being dull. I could not help but think how unappealing the life sounded.

This picture of a life of many hardships and few rewards might have been true a generation ago but in today's modern world, the wife of a foreign evangelist is really no different from any other wife—except that her life may be more challenging, more fulfilling, and more exciting! One missionary wife I know has her clothes made by a famous designer, has appeared on various T.V. programs in the city in which she lives and has contributed to local publications. Another has become well-known for her talent in singing the country's folk songs. Still another has served as president of a large international women's organization. And, many have visited with heads of State and leaders in today's world. In addition to this, they have seen governments overthrown and democracies born, witnessed Christian colleges established, and contributed to the growth of the Lord's church both numerically and spiritually. Life in a foreign field may be frustrating but certainly never dull!

If the word missionary is not perhaps the best word to describe women who with their husbands

accept the challenge of life in a foreign country, then what word should we use? For certainly these Christian women whose mission is common with all Christian women, must fulfill that mission in surroundings that cause problems and difficulties alien to those at home.

In Genesis 23, we find a statement made by Abraham as he lived in the country that God had given him. He said simply that he was a stranger and a sojourner. In Psalms 119:19, David also calls himself a sojourner on earth. Both of these men of God recognized that their place on earth was temporary; that they were only on earth for a brief sojourn and that their real home was with God.

Perhaps this word "sojourner" could be used to designate those Christians living and working away from home. Spiritually, all Christians are sojourners but a Christian who leaves his homeland to live in another country becomes a sojourner in the physical sense of the word as well.

Sojourners in the physical sense are not limited to Christian workers who receive their salaries from churches to work in a foreign country, but include every Christian who is living his or her Christian life away from home. The girl from New Mexico who finds herself living in New York has many of the problems of adjustments common to one whose life takes her to Germany or Japan. The military wife whose husband's duty take her to Korea has the same obligation to teach as the wife of a foreign evangelist. The wife of an oil corporation executive in Venezeula faces the same cultural barriers and the same frustrations as does the Peace or Prince of Peace corps worker. Whether a sojourn in a foreign culture is brief or encompasses a lifetime, there are problems to be solved and challenges to be met.

Perhaps women, as builders of homes, are more away from home than their husbands. It has been said that a man's work never changes—just the surroundings. A preacher will be preaching whether in Dutch or in English and a business executive makes the same business arrangements whether in Seoul or Chicago. This is not to say that there are not adjustments to be made by men but simply that these are fewer than those made by women.

Since she was a little girl playing with dolls, every woman has had a dream or an idea of how life would be for her. She knows how she will cook her meals; what foods she will use; the basic lay-out of her house; how she will raise her children; and how she will, in general, conduct her life. Suddenly, as the wife of a preacher or perhaps a military man, she finds herself in an environment completely different from everything she has known. The foods she cooks are strange; her house is different in shape and design; she has servants to command; her children speak a second language and learn customs foreign to her; and she cannot even talk her problems over with a neighbor for the neighbor speaks a different language. Even the small courtesies that are a part of her very existence have become wrong.

The results of such an experience to any woman may be damaging to her personality and to her Christian life. Unless she overcomes this barrier called culture shock the sojourner may miss the excitement and joy of living in a foreign country. The military wife may cling to the PX and become distrustful and superior-acting toward the "natives." The business man's wife may make her house as much like New England or Texas as possible and spend the rest of her time at the American Club. And, the preacher's wife, feeling guilty at her own reactions may either become as native as possible to compensate or become openly antagonistic toward the people she has come to teach. In every case the sojourn may become a trial and not a pleasure.

Of course, there are some women who never react to cultural barriers and who feel immediately comfortable in a new situation. Unfortunately, these are rare and unusual women.

However, forewarned is forearmed and the purpose of this book will be to discuss some of the difficulties involved in living in a foreign country and to endeavor to help women prepare themselves to enjoy their sojourn and make that sojourn more beneficial to His service.

THE SUNSHINE GROUP

In 1960 Brother James Carney began taking the Lord's Supper to his neighbor, Brother Charles Towns, who was unable to attend regular congregational worship. His visits continued until he moved to Texas about three years ago. Then he left his work in the hands of Brother B. D. Morehead.

This new work was added to the work already being done at Metropolitan Convalescent Hospital, now being conducted at Bordeaux County Hospital. The students from David Lipscomb College help get the patients ready for worship and afterwards return the patients to their rooms. Sometimes as many as twenty students go to the hospital.

Following the work at the hospital most of the students go to the home of Brother Charles Towns. The students conduct a devotional being inspired by Brother Paul Mathis, who was once a patient of old Metropolitan Convalescent Hospital but who joined the group when he learned to use his brand new wooden leg.

The devotional centers around the Lord's Supper with singing and prayers suggested by participants at the meetings. After the Lord's Supper one of the younger men delivers a short message known as "The Golden Nugget." To close everyone stands in a circle holding hands while singing "Bless Be The Tie." This is the same procedure this day.

The devotionals and visits made by this group have made a profound effect upon its members. From the beginning emphasis has been on foreign missions. Five members have gone into mission work and others are making plans to go. Those now in active service for the Lord are the following:

Van Tate

Africa

TATE, Van	September 20, 1935
Nita Jean	October 1, 1936
Susan Melody	October 6, 1960
Lori Lynn	June 8, 1962
Ann Janelle	March 15, 1965

Address: P. O. Box 8086, Nairobi, Kenya

Entered Field: September, 1965

Schools attended: Florida College, Abilene Christian College, Harding Graduate School of Bible and Religion

Sponsor: White Station Church of Christ, 1106 Colonial Rd., Memphis, Tenn.

Family Picture: Taken March 15, 1967.

The parents of Harry and Geraldine Tate, live on a farm in the hills of northwest Arkansas near the town of Wesley. Van received his early training as a preacher from the little churches scattered throughout those hills. He was born in Wesley and was baptized there in 1949 by Jack Shackelford.

Jean was born on Merritt Island, Florida. Her parents, C. R. and Carmen Fortenberry still live there and attend church at Cocoa.

Jean and Van both worked while they attended Florida Christian College. Both graduated there and then moved to Abilene. Jean worked while Van continued in school and preached part time for the church at Putnam. After graduation they moved to Alla, La. to work with the church there. The Tates served in two other places before going to Kenya: Concord, Okla. and Pompano Beach, Fla.

During the years they were in school and then after graduation they became more and more aware of the Lord's guidance in directing them toward the mission field. They believe Tommy Kelton planted the first seed of desire in their minds as he told them about the work in Nigeria. The Tates used these years to prepare for service on a foreign field and by 1963 felt they were about ready to go. Soon they found support from the church (White Station) in



THE VAN TATE FAMILY

Memphis, Tennessee, and moved there to work with this church one year and attend Harding Graduate School for some further study in missions. Their companions and co-workers while in Memphis and in Kenya are Ted and Martha Ogle. One of the things Ted, Jean and the elders at White Station wanted was to begin a work in a country where there were no Christians to their knowledge. After much study and prayer, they decided to go to Kenya. It is Van and Jean's hope that what they have now begun will soon grow into a great company of believers serving the Lord there and from there to other parts of Africa.

Robert L. Tompkins

Italy

TOMPKINS, Robert L.	May 11, 1932
Evelyn A.	April 30, 1933
Roberta Lynn	May 13, 1958
Robert Boston	November 5, 1962

Address: Strada del Pasubio 113, Vicenza, Italy 36100

Entered Field: September 24, 1967

School Attended: Sunset School of Preaching, Lubbock, Texas

Sponsor: 8th. and Austin Church of Christ, P. O. Box 471, Garland, Texas 75040

When Rob and Evelyn Tompkins returned to Fort Worth, Texas from Virginia where he was stationed with the 714 Railway Operating Battalion, Rob soon became interested in teaching Bible Classes and trying to preach occasionally. Evelyn, who was not a Christian at that time, also became interested



The Tompkins family just prior to leaving Garland, Sept. 11, 1967.

in studying the Bible, and was baptized into Christ in June of 1956 by brother Johnny Richter, the regular preacher for the Worth Heights Church of Christ in Forth Worth. Rob, who was baptized in December, 1944 by brother M. E. Blake, minister of The Eastside Church of Christ in Cleburne, Texas, soon became more interested in preaching the Gospel, and was soon preaching every time he could. The desire to preach full time became an obsession, but because of a lack of real Bible training, Rob was hesitant to begin full time work. Then in 1963, Rob first became acquainted with the Sunset School of Preaching in Lubbock, and began to try to get things worked out to attend. The Worth Heights congregation saw the need for more preachers, and in 1964, began to support the Tompkins while Rob studied Bible at the school. In 1965, the Worth Heights congregation in Fort Worth became a Latin-American congregation, and the Tompkins support was assumed by West Berry Congregation in Fort Worth, who supported the Tompkins until August of 1966, when Rob was graduated from the School of Preaching. While still a student, Rob was influenced by Cline Paden, director of the School and Keith Robinson and Harold Paden of Rome and Milano, Italy to become a worker for Christ in that country. Because support for the field of Italy could not be immediately found, the Tompkins took the work of preaching the Gospel with a congregation near Lubbock. They stayed at the Acuff congregation until June of 1967 when the 8th. and Austin Congregation in Garland assumed their support for Italy. Rob worked with campaigns and with personal work at different places while still in school, and preached whenever and wherever he could during his two years in school. This experience was invaluable to him in his full time work in Italy.

WORLD EVANGELISM SEMINAR

Harding College, which traditionally has furnished outstanding leadership in the preparation of missionaries through the annual Seminar in Missions, will host the Sixth Annual World Evangelism Semi-

nar, June 3-28, 1968. Because of continued growth and interest in the Seminar, the basic concept has been expanded and enlarged so that missionaries may be properly trained before entering the mission field.

The 1968 World Evangelism Seminar will include urgently needed training in the areas of campaigns, personal evangelism, and mass evangelism as well as in foreign mission work. To help meet these needs the following courses will be offered:

Non-Christian Religions Seminar in Missions	Selecting the Field
Evangelism Through Teaching	Seminar in Evangelism
Missionary Preparation	Seminar in Women's Work in Missions
Evangelism in the Early Church	Anthropology
Missionary Principles and Methods	History of Missions
	Personal Evangelism
	Group Work

Courses may be taken for graduate and undergraduate credit, or they may be audited. Up to four hours graduate or undergraduate credit may be earned for the four week period. Undergraduate classes meet 1½ hours each day and earn one hour credit per two week sessions, with a maximum of two courses per session taken for credit. Graduate classes meet 2 hours and 40 minutes each day and earn two hours credit per two week sessions, with a maximum of one course per session taken for credit.

All courses may be audited. Students may take more than two courses per session if they do not wish to obtain course credit.

The four week World Evangelism Seminar will have as its goal: to provide a service helpful in preparing individuals to evangelize the world, beginning at home and extending around the globe. To achieve this goal the program has assembled a staff of high academic training and extensive evangelistic service at home and abroad. Those serving on the staff are: Joe Hacker, Jr., James D. Bales, George S. Benson, Colis Campbell, Robert Eubanks, Otis Gatewood, Harold Hazelip, Irene Johnson, Evan Ulrey, Fred Walker, Earl West, Winfred Wright, Alan Bryan and E. W. McMillan. The quality of leadership they will provide should broaden the spiritual horizons of every person attending the seminar.

In response to an increasing awareness of the immediate importance of the missionary task of the church, Harding College will also begin a new major in missions on the undergraduate level in September, 1968. Realizing that academic and technical training pertaining to mission work should be made available to undergraduates as well as graduate students, the college is offering a Bachelor of Arts degree which will encourage and equip students for their chosen fields, with the goal of making the worldwide evangelistic work of the church more effective.

For further information concerning the World Evangelism Seminar or the Missions major, contact W. Joe Hacker, Jr., Chairman, Bible Department, Harding College, Searcy, Arkansas 72143.



The Faith Corps Group

THE FAITH CORPS

WEST ISLIP, N. Y.—The Faith Corps, a concept only two years ago, is now a workable and working reality. Twenty-seven Faith Corpsemen are currently on the mission field at eight locations in Canada, Brazil, and Nigeria.

Comprised of dedicated young men and women of the church living at subsistence levels, the Faith Corps has been effective in helping missionaries do a better job of taking the "good news" to these countries.

The Faith Corps is a part of the total mission effort of the West Islip church, and is overseen by the elders and Missions Committee of this congregation. It had its beginning in 1965 when workers were sent to Sao Paulo, Brazil, and to Barrie, Ontario, Canada. The program is an effort by the West Islip members to involve more people in the task of world missions, to influence more Christians in the direction of deeper commitment to Christ, and to provide our youth with a serious call to mission. The West Islip church is the congregation that grew out of the 1963 EXODUS/Bay Shore movement wherein 80 families from the Southwest moved to the south shore of Long Island, N.Y., to demonstrate a dynamic witness for Christ.

More than a year of planning went into the Faith Corps program. This planning was culminated in September of 1965, when six workers were sent to Sao Paulo and four were sent to Barrie. The move was preceded by their attendance at the annual Summer Missions Seminar at Harding College, followed by an intensive six-weeks training program at West Islip. A year later, additional workers were sent to Sao Paulo, to two new locations in Canada, to two Nigerian cities, and to a slum area of Brooklyn, N.Y.

The Faith Corps concept rests on the belief that there are many young people of the church ready to do mission work—ready to sacrifice—if they are provided with the proper motivation, guidance, and spiritual leadership. Volunteers for the program are asked to raise their own subsistence salary (usually \$150 a month) and travel funds, to participate in an extensive training period, to go abroad or to a location in a mission area of the United States, and there to assist missionaries on the field in whatever ways are expedient. Their jobs range from preaching and teaching to typing and baby-sitting. Each missionary location is carefully screened before workers are sent to assure that there are no conflicts of interest, and insofar as possible, no personnel in-

compatibilities. A requisite of the West Islip church regarding Faith Corps service is that those who participate be willing to serve at whatever job is assigned to them by the missionaries on the field.

Going to Barrie, Ontario, in 1965 were Tom Blake, a 1963 Harding graduate who was a school teacher on Long Island before his move; his wife Carolyn, a 1963 graduate of North Texas State University, who came to Long Island with the EXODUS as a school teacher; Shirley Campbell, an Oklahoma native who attended ACC and who was a case worker for the Welfare Office on Long Island; and Karen Van Rheenen, a 1963 Harding graduate who also was a teacher on the Island.

"We have not thought of our four Faith Corps workers as a special or separate group," said Wesley Jones, minister of the church in Barrie. "Instead, we have dropped the Faith Corps name and refer to them simply as members of the staff. They have blended into our program very nicely and have done outstanding jobs," he added. "Tom works primarily in the area of personal evangelism. He is on the missions committee, runs our printing press, and he and Carolyn have taught the gospel to several of our new members. Carolyn has done yeoman duty as the church secretary. Because of her training, Shirley has naturally taken an active part in our hospital programs, our training of retarded children, our work in establishing a home for the aged, and in many other benevolence activities. Karen, almost from the beginning, has taught a five-day nursery school at the church building, a project described by the local

townspeople as 'something Barrie really needs'", Jones explained.

The 1965 Brazil group consisted of Leta Albritton, a Kentucky native who came to Long Island in 1963 as a social worker; Carleta Roberts, a graduate of East Texas State College who came to Long Island in 1963 as a teacher; Robert and Susan Grissom, Harding College graduates who were married after their arrival in Sao Paulo; Tom Kemp, a native Ohioan who interrupted his junior level studies at Harding to join the Faith Corps; and Roger Tate, a 1963 ACC graduate who came to Long Island that year. He was called into the Air Force for two years and used the time to good advantage in planning for the Brazil work.

Because of the high quality of their work and their fervor in taking the gospel to the people of Brazil, the 1965 contingent was recently asked by the 14 missionary families they work with in Sao Paulo to extend their tour for another year. "This group of workers has more than lived up to the high standards assigned them," commented Don Vinzant, the Sao Paulo missionary who coordinates Faith Corps activities. Since most had not seen their families since 1965, they decided not to remain, however, and are scheduled to return to the U.S. in May of this year. A reception at West Islip is planned where each Faith Corpsman will report on his activities.

In September of 1966, the Faith Corpsmen in Sao Paulo were joined by another six workers. These included Ruth Bennett, a 1966 David Lipscomb College student; Martha Garrett of Tupelo, Miss.,



Roger Tate, Tom Kemp and Robert Grissom,
Part Of The Group in Sao Paula, Brazil.

who was graduated from Mississippi State College for Women in 1966; Tom Wicker, a native Texan who graduated with honors at ACC in 1966; Sandra Shipp of Fort Worth, Texas, who attended ACC and York College; Donna Jones, an X-ray technician from Little Rock; and Frank Balch, an Oregon native who was graduated from Pepperdine College in 1965, and who did a year of graduate study at ACC before joining the Faith Corps.

Although this group has been in Brazil only seven months, and has primarily been engaged in a crash language course, each has been assigned a full complement of duties, which they are carrying on, and which they describe in glowing terms. "This work is most rewarding," says Martha Garrett. "When you walk down the street and feel a tug at your sleeve and you see a dirty, scantily clad little boy asking for food or money, then you begin to know why God wanted you to come to Brazil."

Two locations were added in Canada in 1966; Bryan and Jo Hare, a married couple who are Harding graduates, were sent to the city of North Bay, Ontario, and Phil and Betty Sellars, graduates of Oklahoma Christian College, were sent to the small city of Ice Lake, Ontario. These two couples quickly became involved in almost all of the activities of their respective congregations, and have added greatly to the efforts of the missionaries already there. They particularly have helped in personal evangelism work, and each family teaches several home study Bible classes weekly.

Two Faith Corps locations were established in the West African nation of Nigeria in 1966 in response to missionary requests. In September, Ralph and Suzie McCluggage, graduates of Harding College, were sent to Enugu, and since then, have participated in almost all phases of the work program there. Ralph has preached in the city of Enugu, in the market places of neighboring villages, and at a boys' reformatory 60 miles away. He and Suzie travel on a small motorcycle that their supporting congregation in Arkansas, family, and friends helped them to purchase. Ralph will be active in the Bible Training College that was to have been started in Enugu in January.

Hazel Buice, a mature Christian lady, is senior member of the Faith Corps. In late 1966, she spent \$1200 of her savings getting to the Nigerian city of Onicha Ngwa to work as a Faith Corpsman in the hospital run by Missionary Doctor Henry Farrar. Hazel is a trained medical technician and is providing a much needed service in the hospital's laboratory. Dr. Farrar often sees 175 patients in a single day. "Hazel is proof that the Faith Corps need not be restricted to the younger men and women, but instead is a vehicle for people of all ages who truly want to serve the Lord," said James Hance, a West Islip elder.

A significant milestone in Faith Corps history was achieved in August 1966 when a number of young men and women physically moved to the East New York section of Brooklyn, N.Y. to teach the gospel. Referred to simply as the "Inner City" group, and serving within the framework of the Faith Corps, these Christians have for several months been proclaiming and demonstrating Christ in this ghetto area. Four Christians are currently involved in this work. Included are Lamar and Freda Baker, a man and woman who came to Long Island in 1963 as vocational missionaries and were married in 1965. Lamar, a Texan, has a masters degree in electrical engineering from the University of Texas. Freda is a native of Oklahoma. Third member of the group is Carolyn Cunningham, an ACC journalism student who spent three years in Ottawa, Ontario, Canada before joining the Inner City. Vickie St. John rounds out the current team. From Roswell, N.M., she is a registered nurse, and works full time as a visiting welfare nurse in Brooklyn, in addition to her missionary duties.

"On the field, these 27 Faith Corpsmen are preaching, teaching Bible classes, knocking on doors, visiting hospitals, teaching health and sanitation, doing clerical and secretarial jobs, and performing hundreds of errands and odd jobs so that the more experienced missionaries can work more effectively," said Dwain Evans, minister of the West Islip church. "They are demonstrating to everyone who sees them that Jesus really does make a difference. Christianity is costing these young people something. Most of them are college graduates who left good paying jobs, security, family, friends, and comfortable surroundings. But it would be difficult to coax any admission from them that they have sacrificed," he added.

Even as the ten 1965 workers plan to return this year from Barrie and Sao Paulo, and the 1966 groups remain on location, a 1967 Faith Corps contingent will begin its training early in June at the Harding seminar, preparatory to going on the field. In mid-March, with the benefit of very little recruiting, nine applications had been received for 1967 duty. The decision on 1967 locations will be announced later. The West Islip church has more requests for Faith Corps workers than it can fill. The church is still accepting applications for 1967 service. Any dedicated Christian may apply. Applicants must be at least 20 years old, single or married with no dependents, be willing to serve two year terms at mutually agreeable locations, be able to raise their own subsistence level salaries and travel funds from family, friends, home congregations, or other mutually agreeable sources, be in good health, be able to participate in an extensive three month training program to begin in June 1967, and be willing to work under the eldership of the West Islip church.

Additional information, including reports from workers on the field, can be obtained by writing to the Church of Christ, 600 Montauk Highway, West Islip, N.Y. 11795.

INDEX

1968 Directory of American Missionaries Serving Outside of the Continental United States.

Surface, first class, one ounce mail can be sent anywhere in the World for 13¢. First class, one half ounce, air mail can be sent to Asia, Australia, and Africa for 25¢; Europe for 20¢; and South America for 15¢.

AFRICA

- BESSON, KEITH**, Namwianga Mission, P. O. Box 13, Kaomo, Zambia, Africa—Entered Field: 1965
- BRITTELL, ELAINE (MISS)**, Box 132, Livingstone, Zambia, Africa
- BROWN, David Stanley**, 87 Chiltern Drive, Waterfalls, Salisbury, Rhodesia
- BROWN, W. L.**, c/o S. D. Garrett, #12 Kew Drive Highlands, South Rhodesia, Africa
- BUICE, HAZEL**, Box 823, Aba, Nigeria, Africa
- CLARK, Richard**, 163 Sinoia Street, Salisbury, Rhodesia
- CLYMORE, LEON**, Box 742, Blantyre, Malawi, Africa—Entered Field: 1959
- CONNALLY, ANDREW M.**, Chimala Mission, Post Office Box 724, Mbeya, Tanzania, East Africa—Entered Field: 1957
- CROOKSHANK, EDWIN**, Box 2297, Kitwe, Zambia, Africa—Entered Field: 1961
- CROSS, JOE**, Box 48, Uyo, Nigeria, Africa
- CURRY, BILL**, Box 763, Enugu, Nigeria, West Africa—Entered Field: 1962
- DIESTELKAMP, LESLIE**, Post Office Box 4064 V.C.I., Ibadan, Nigeria
- DILLINGHAM, PAUL**, P. O. Box 1111, Freetown, Sierra Leone, West Africa
- DIXON, ROBERT**, Box 6, Uyo, Nigeria
- ELDER, KENNETH E.**, Kabanga Mission, Post Office Box 60, Kalomo, Zambia, Central Africa—Entered Field: 1949
- FARRAR, DR. HENRY**, Box 823, Aba, Nigeria, Africa—Entered Field: 1964
- GARRETT, ROBERT LEON**, 108 Malvern Road, Waterfalls, Salisbury, Rhodesia, Africa—Entered Field: 1960
- GARRETT, STANTON DEWITT**, Post Office Box W-64, Waterfalls, Salisbury, Rhodesia, Africa—Entered Field: 1930
- GIBSON, BOB**, Post Office Box 731, Mbeya, Tanzania, East Africa
- HARDIN, JOHN**, Box 167, Bononi, South Africa
- HAYES, MISS IRIS (R.N.)**, Box 823, Aba, Nigeria
- HUDDLETON, DR. RONALD W.**, Chimala Mission Hospital, Post Office Box 724, Bbeya, Tanzania, East Africa—Entered Field: 1964
- JUDD, JAMES D.**, Post Office Box 590, Blantyre, Malawi, Africa—Entered Field: 1957
- KEE, WENDLE**, Box 823, Aba, Nigeria, Africa
- KLEDZIK, JOHN EDWARD**, Box 13, Kalomo, Zambia, Central Africa—Entered Field: 1966
- MAYS, JERRY D.**, Post Office Chimala, Mbeya, Tanganyika, East Africa—Entered Field: 1963
- MENEFEE, P. T.**, Post Office Box 1111, Freetown, Sierra Leone
- MERRITT, JOHN DOW**, Post Office Box 221, Kalomo, Zambia, Central Africa—Entered Field: 1926
- MITCHELL, DENNIS**, Kabanga Mission, Post Office Box 60, Kalomo, Zambia, Central Africa—Entered Field: 1966
- MITCHELL, LOY**, 5 Taylor, Umtali, Rhodesia, Africa
- McCLUGGAGE, RALPH**, Box 763, Enugu, Nigeria, West Africa
- NEWBERRY, CATHERINE**, Post Office Box 1111, Freetown, Sierra Leone
- NORWOOD, M. T.**, Post Office Box 1111, Freetown, Sierra Leone—Entered Field: 1967
- OGLE, TED R.**, Post Office Box 567, Nyeri, Kenya, Africa—Entered Field: 1965
- OTOYO, LAVERA (MRS.)**, Nigerian Christian Secondary School, Ukpom-Abak, Eastern Nigeria, West Africa—Entered Field: 1962
- PETTY, MISS NANCY (R.N.)**, Box 823, Aba, Nigeria
- PIERCE, HENRY EDWARD**, Post Office Box 1016, Lusaka, Zambia, Africa—Entered Field: 1950
- PINEGAR, JIM**, Box 13, Kalomo, Zambia, Africa—Entered Field: 1966
- POMEROY, LYLE K.**, Church of Christ, 163 Sinoia Street, Salisbury, Rhodesia, Central Africa—Entered Field: 1961
- PRATT, BOBBY JAMES**, Church of Christ, Box 356, Tripoli, Libya, North Africa—Entered Field: 1965
- RUTHERFORD, RODNEY**, Box 1581, Mufuliro Zambia, Africa—Entered Field: 1966
- SAVAGE, JEROME**, Box 2832, Dares Salaam, Tanzania, Africa
- SHEWMAKER, JAMES CLUVER**, Namwianga Mission, Post Office Box 22, Kalomo, Zambia, Central Africa—Entered Field: 1939
- SHEWMAKER, SAM**, Namwianga Mission, Post Office Box 22, Kalomo, Zambia, Central Africa—Entered Field: 1967
- SHORT, HAROLD F.**, Post Office Box 218, Gwelo, Southern Rhodesia, Africa
- SHORT, WILLIAM**, 8 Bamboo Road, Newton West, P. O. Belmont, Bulawayo, Rhodesia—Entered Field: 1921
- SMALLING, WAYNE**, Ehimila Mission Hospital, Post Office Box 724, Mbeya, Tanzania, East Africa
- SPEER, ROBERT**, Post Office Box 4064 V.C.I., Ibadan, Nigeria, Africa
- TARBET, GASTON D.**, Box 823, Aba, Nigeria

INDEX (Continued)

TATE, VAN, Post Office Box 8086, Nairobi, Kenya, Africa—Entered Field: 1965
 TRIPLETT, GEORGE, Kabanga Mission, Post Office Box 60, Kalomo, Zambia, Africa—Entered Field: 1966
 UNDERWOOD, DAVID R., Box 823, Aba, East Nigeria, West Africa—Entered Field: 1965
 WALTERS, GID, Box 823, Aba, Nigeria, Africa
 WHEELER, DR. P. R., Chimala Mission Hospital, Box 724, Mbeya, Tanzania, Africa

ASIA

ALLEN, DENNIS L., 4, Stafford Road, 1st Floor, Kowloon, Hong Kong, China—Entered Field: 1957
 ALLEN, DR. and MRS. SIDNEY, Church of Christ Mission, Kimpo, San #61, Deung Chong Dong, Young Dong Po Ku, Seoul, Korea
 BECK, BILL, c/o Kenneth Rideout, Post Office Box 881, Bangkok, Thailand
 BETTS, JOE D., Ibaraki Christian College, Omika, Hitachi Shi, Ibaraki-ken, Japan—Entered Field: 1956
 BIGGS, F. DICK, Post Office Box 276, Ramallah, Jordan—Entered Field: 1965
 BIXLER, O. DEAN, JR., C.P.O. Box 433, Tokyo, Japan—Entered Field: 1964
 BIXLER, ORVILLE DEAN, Central Post Office, Box 433, Tokyo, Japan—Entered Field: 1918
 BRANHAM, DON, Apartment 15 Misno Mansion, 3 Jo 5 Chome, Misono, Sapporo, Hoppaido, Japan—Entered Field: 1967
 BRIGGS, WAYNE, Church of Christ Mission, APO San Francisco, California 96243
 BRYAN, GEORGE, c/o Church of Christ, Box 6543, Cumbala Hill, Bombay 26, India
 BUCHANAN, ROBERT E., Box 114, Baguio City, Philippines—Entered Field: 1964
 CHESSHIR, HASKELL, Church of Christ Mission, Kimpo, San #60-1, Deung Chong Dong, Young Dong Po Ku, Seoul, Korea—Entered Field: 1954
 CHILDS, G. W., c/o Lane Cubstead, Beirut, Lebanon, American Embassy, APO New York 09694
 CHOATE, J. C., Box 3103, P.E.C.H.S., Block 6, Karachi, 29, Pakistan—Entered Field: 1962
 DANIELS, DAVID L., Philippine Bible College, Box 114, Baguio City, Philippine Islands—Entered Field 1966
 DAVIS, CHARLES W., Hq. 13 AF (JA), APO San Francisco 96274—Entered Field: 1964
 DEITRICK, DONALD H., Church of Christ Mission, #6 Hyo Chong Dong, Yongsan Ku, Seoul, Korea—Entered Field: 1966
 DEPEW, DAVID, c/o Kenneth Rideout, Post Office Box 881, Bangkok, Thailand
 DOUGLAS, BOB, Church of Christ, Post Office Box 5479, Beirut, Lebanon—Entered Field: 1961
 EASTMAN, EDWIN, Ibaraki Christian College, 4048 Kuji-Machi, Hitachi-shi, Ibaraki-ken, Japan
 EUBANK, THELMA (MRS.), 638 Jalan Sentul, Kuala Sumpur Selangor, Malaysia
 EWING, HETTIE LEE, 739 NaKada, Shizuoka-Shi, Japan—Entered Field: 1925
 FONVILLE, JESSE E., Post Office Box 881, Bangkok, Thailand
 FRAZIER, ROBERT, Box 227, Taichung, Taiwan, Republic of China
 GIBONEY, TERRY T., Ibaraki Christian College, Omika, Hitachi-Shi, Ibaraki-ken, Japan—Entered Field: 1963
 GOOLSBY, DAVID, Korea Christian College, Mtn. 61 Deung Chon Dong, Young Deung Po Ku, Seoul, Korea—Entered Field: 1966
 GREEN, DON, Post Office Box 475, Ipoh, Perak, Malaysia
 GUNSELMAN, DOUGLASS, 3-C Gilmore, Quezon City (Manila), Philippines—Entered Field: 1964
 GURGANUS, L. T., JR., Higashi 2Jo, 4chome, Tsukisamu, Sapporo, Hokkaido, Japan—Entered Field: 1958
 HALLETT, DAVID, c/o Donald Perry, Church of Christ, Malawi Phudmawri, Shillong 8, Assam., India
 HARBIN, A. L., G.P.O. Box 1475, Singapore, 1—Entered Field: 1960
 HARDIN, DANIEL C., Church of Christ Mission, Kimpo, San #60-1, Deung Chong Dong, Young Dong Po Ku, Seoul, Korea—Entered Field: 1958
 HOGAN, GORDON, Church of Christ, P. O. Box 570, Lahore, Pakistan—Entered Field: 1960
 HUFFARD, EVERTT L., Post Office Box 19/0529, Jerusalem, Israel—Entered Field: 1963
 JOHNSON, CARL E., Mount Zion, Ketti, P.O., Nilgiris, Madras State, India—Entered Field: 1966
 JOHNSON, JAMES ALEX, Annex 23, Aspiran Garden, Madras 10, India—Entered Field: 1965
 JOLLIFF, BOB, Higashi 2Jo, 4chome, Tsukisamu, Sapporo, Hokkaido, Japan—Entered Field: 1958
 LANGLEY, TOBE, Box 114, Baguio City, Philippine Islands
 LeCROY, DOUGLAS, P. O. Box 114, Baguio City, Philippine Islands—Entered Field: 1962
 LIMB, MYONG NAM, Church of Christ, 215 Kitaguchicho, Nishinomiya City, Hyogo, Japan—Entered Field: 1964
 MARABLE, DWIGHT, Yoyogi Post Office Box 1, Tokyo, Japan—Entered Field: 1966
 MATHENY, CARL P., Box 5479, Beirut, Lebanon—Entered Field: 1961
 MELTON, CHARLES, Ibaraki Christian College, 4048 Kuji-Machi, Hitachi-shi, Ibaraki-ken, Japan—Entered Field: 1966
 MORGAN, FLOYD LEE, Ibaraki Christian College, Omika Hitachi-shi, Ibaraki-ken, Japan—Entered Field: 1966
 MOWRER, MAX D., Ibaraki Christian College, 4048 Kujimachi Hitachi shi, Ibaraki-ken, Japan
 MULLINAX, ROY N., P. O. Box 1333, Taipei, Taiwan, Republic of China—Entered Field: 1959

INDEX (Continued)

- McCALEB, ELIZABETH, Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki Ken, Japan—Entered Field: 1961
- McCUAIG, JAMES, 4/2 Orient Row, Calcutta 17, Calcutta, India
- McGEE, PAT, P. O. Box 2331, Djakarta, Indonesia—Entered Field: 1967
- McMILLAN, WILLIAM R., Lummawrie, Laitumkhrach, Shillong-3, Assam, India—Entered Field: 1963
- NELSON, RONALD, Church of Christ Mission, Kimpo, San #60-1, Deung Chong Dong, Young Dong Po Ku, Seoul, Korea
- NEWCOMB, WAYNE, c/o Mr. J. C. Choate, P.E.C.-H.S., Block 6, Karachi 29, Pakistan
- PAMPLIN, LEONARD, 85 Waterloo Road 1/F, Kowloon, Hong Kong—Entered Field: 1966
- PARSLEY, MALCOLM E., Church of Christ Mission, Kimpo, San #58-1, Deung Chong Dong, Young Dong Po Ku, Seoul, Korea—Entered Field: 1960
- PENDERGRASS, EDNA, 1 chome Hanakoganei 133, Kodaira Shi, Tokyo, Japan—Entered Field: 1953
- PERRY, DONALD ERNEST, Church of Christ, Mawlai, Phudmawri, Shillong 8, Assam, India—Entered Field: 1963
- PETTY, DONALD E., Box 570, Lahore, Pakistan—Entered Field: 1965
- PROUT, RICHARD ELMER, P. O. Box 4, Kunitachi, Tokyo-to Japan—Entered Field: 1958
- RAMSAY, WILLIAM, Church of Christ Mission, Kimpo, San #60-1, Deung Chong Dong, Young Dong Po Ku, Seoul, Korea
- RANDOLPH, DALE, c/o Evertt L. Huffard, P. O. Box 529, Jerusalem, Jordan
- REEVES, WILLIAM, 146 Argyle Street 2/D, Kowloon, Hong Kong, China—Entered Field: 1966
- REYNOLDS, GAY LAJUAN, Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken, Japan—Entered Field: 1966
- RHODES, E. A., 30 Oimatsu-cho, Nishi-ku, Yokohama, Japan—Entered Field: 1919
- RICHARDSON, BILL, c/o Church of Christ, Kimpo Station, APO 301 San Francisco, California 96301—Entered Field: 1958
- RIDEOUT, KENNETH, P. O. Box 881, Bangkok, Thailand—Entered Field: 1958
- SHEPPARD, CHARLES, Zamboanga Bible School, P. O. Box 83, Zamboanga City, Philippine Republic—Entered Field: 1966
- SHORT, EDWARD, Tien Mou, Road 1, Street 56, House 2, Taipei, Taiwan, Republic of China—Entered Field: 1967
- SMITH, BILLY, Ibaraki Christian College, 4048 Kujimachi, Hitachi shi, Ibaraki-ken, Japan—Entered Field: 1966
- TAYLOR, DANNY, Yoyogi, P. O. Box 1, Tokyo, Japan—Entered Field: 1966
- THWEATT, ENOCH B., JR., Tien Mou, Road Number 1, Lane 60, House Number 1, Taipei Hsien, Taiwan, Republic of China
- TRAW, DORSEY, c/o Kenneth Rideout, P. O. Box 881, Bangkok, Thailand
- TUNE, TOM, Church of Christ, Box 15426, Hong Kong, China—Entered Field: 1962
- WALDRON, JIM, c/o J. C. Choate, P.E.C.H.S., Block 6, Karachi 29, Pakistan—Entered Field: 1967
- WHITEFIELD, JUD, 8, Road 5/10A, Petaling Jaya, Selangor, Malaysia, China
- WILKEY, KENNETH J., Box 114, Baguio City, Philippines—Entered Field: 1961
- WRIGHT, PHIL, Church of Christ, 318 Lobak Road, Seremban N.S., Malaysia—Entered Field: 1965
- YARBROUGH, ROBERT, 1582 Miyahara-cho, Akatsuka-machi, Mito-shi, Ibaraki-ken, Japan—Entered Field: 1959

AUSTRALIA

- ALLISON, MARVIN, P. O. Box 1024, Christchurch, New Zealand—Entered Field: 1965
- ANDERSON, HOMER, Canberra, Australia
- BIZZELL, JOHN, P. O. Box 2299, Auckland, New Zealand
- BOLTON, RUSTY, 50 Bristol Avenue, Bicton (Perth), Western Australia—Entered Field: 1966
- CAIN, KERRY, P. O. Box 2299, Auckland, New Zealand
- Coleman, Ronald W., P. O. Box 412, Hamilton, New Zealand—Entered Field: 1962
- COUNTS, HUGH, P. O. Box 1582, Wellington, New Zealand—Entered Field: 1959
- DARBY, EUGENE B., 18 Stockdale Crescent, Wembley Downs, Western Australia—Entered Field: 1966
- DENNIS, DAVID, P. O. Box 394, Napier, New Zealand
- DUNAVIN, RON, P. O. Box 394, Napier, New Zealand
- FLAXMAN, ALLAN E., 1 Albert Road, Auburn, N.S.W., Australia—Entered Field: 1949
- GILES, CLAUDE, Box 44, Applecross, Western Australia
- GILL, ERNEST R., 28 Moorehouse Street, Melville, Western Australia—Entered Field: 1965
- GRAHAM, DALE, 310 West Coast Highway, Scarborough, Western Australia—Entered Field: 1966
- GREY, GLEN, P. O. Box 2299, Auckland, New Zealand
- GUILD, CLAUDE A., P. O. Box 25, Wynnum Queensland, Australia 4178—Entered Field: 1967
- HARRIMAN, JACK, 67 Puketapu Rd., Taradale, New Zealand
- HAYHURST, W., P. O. Box 556, Invercargill, New Zealand—Entered Field: 1968
- HODGES, DOUG, P. O. Box 1582, Wellington, New Zealand
- HUTSON, CECIL, c/o Church of Christ, Angleton, Texas

INDEX (Continued)

- JENKINS, DAN**, P. O. Box 412, Hamilton, New Zealand—Entered Field: 1962
- JONES, JOE**, P. O. Box 2299, Auckland, New Zealand
- KEELE, ASA**, c/o Cam La Spina, Box 418, Innisfail, Queensland, Australia 4860
- LYON, MAC**, Box 44, Applecross, Western Australia
- McGEACHY, EDWARD**, 76 Hardy Road, Ashfield, Western Australia
- NEWTON, JOHN LEE**, 88 Orange Grove Road, Coopers Plains, Brisbane, Qld., Australia—Entered Field: 1963
- PAGE, ROBERT RAYMOND**, P. O. Box 20, Lambton, Newcastle, N.S.W., Australia
- PHILLIPS, MARVIN**, P. O. Box 40, Doubleview, Perth, Western Australia—Entered Field: 1962
- SCOTT, HAROLD L.**, Church of Christ, P. O. Box 1024, Christchurch, New Zealand—Entered Field: 1965
- STARLING, JERRY**, P. O. Box 2299, Auckland, New Zealand
- SUDDEATH, FOREST**, Church of Christ, P. O. Box 6, Holland Park, Queensland, Australia—Entered Field: 1963
- WALTON, JOHN CHARLES**, P. O. Box 1024, Christchurch, New Zealand—Entered Field: 1965
- WATTS, BILL**, P. O. Box 2299, Auckland, New Zealand—Entered Field: 1958
- WOODROOF, JAMES S.**, P. O. Box 1024, Christchurch, New Zealand—Entered Field: 1965
- WYATT, RUDY**, P. O. Box 16, Inglewood, Western Australia—Entered Field: 1961
- EUROPE**
- ANDERSON, CARREL, JR.**, P. O. Box 5008, Oslo, Norway—Entered Field: 1957
- BAIRD, KENNETH P.**, Kristi Menighet, Postboks 5008, Oslo 3, Norway—Entered Field: 1966
- BATES, BOBBY L.**, Burgemeester Hogguerstraat 741, Amsterdam - W (Slotermeer), Nederland—Entered Field: 1966
- BEARD, KENNETH THURMAN**, via Cesare Battisti, 74 (Abano Terme), Padova, Italy—Entered Field: 1959
- BOYD, GLENN**, Graimbergweg 10, 69 Heidelberg, Germany—Entered Field: 1958
- BURCHETT, BILL**, St. Remi-Apartment 29, 53 Boulevard Drive, Henri Henrot, Reims, France
- BURGESS, ROBERT L.**, Kristi Kirke, Howitzvej 57, Copenhagen F., Denmark—Entered Field: 1966
- BURTON, BILL**, Presso La Chiesa di Cristo, Via Messala Corvino, 65, Rome, Italy—Entered Field: 1967
- BYBEE, HOWARD**, Viale Trieste 213 E, Vicenza, Italy—Entered Field: 1950
- CATHEY, JOHN A.**, Venusvej 2, Aarhus C., Denmark—Entered Field: 1961
- COLLIER, LOYD**, 43 Essen-Kupferdreh, Byfanger Str. 85, Germany—Entered Field: 1947
- CROUCH, LEON**, 11 Farmdale Close, Liverpool 18, England—Entered Field: 1965
- DAUGHERTY, DONALD**, 9, rue Hedouin, 92 Meudon, Paris, France—Entered Field: 1953
- DAVIS, FLAY**, 51 rue Chateau des Balances, Namur, Belgium
- DUNN, EDDIE L.**, Box 13033, Helsinki 13, Finland—Entered Field: 1960
- ECKMAN, BOB**, Church of Christ, 93, Castlereagh Street, Belfast 5, Northern Ireland—Entered Field: 1965
- ECKMAN, CLARENCE**, Church of Christ, 93, Castlereagh Street, Belfast 5, Northern Ireland—Entered Field: 1951
- EDWARDS, EARL D.**, Via B. Poccetti, 6B, Florence, Italy—Entered Field: 1960
- ELLIOTT, ROBERT B.**, Viale Ferrarin 23, Vicenza, Italy 36100—Entered Field: 1967
- EUBANKS, R. E.**, Sorgenfrivaenget 17, Virum, Copenhagen, Denmark
- EVANS, RAY**, Hengelolaan 599, The Hague, Netherlands—Entered Field: 1962
- EXUM, JACK HARDEMAN**, Castlereagh Church of Christ, 93 Castlereagh Street, Belfast 5, Northern Ireland—Entered Field: 1965
- GIBBS, JOE E.**, Via Galliate 14, Torino, Italy—Entered Field: 1958
- GOODHEER, WIL C.**, Meloenstraat 86, The Hague, Netherlands—Entered Field: 1958
- HAHN, THOMAS**, 19 Rosslyn Park, Lisburn, Northern Ireland—Entered Field: 1964
- HARE, BOB**, Krottenbachstrasse 150, 1190, Vienna, Austria—Entered Field: 1950
- HARRIS, A. WAYNE**, Engsvinget 29, Bellinge, Fyn, Denmark—Entered Field: 1961
- HERRON, NORMAN L.**, Kristi Menighet, Postboks 5008, Oslo 3, Norway—Entered Field: 1966
- HILL, RAYMOND A.**, 31, Mossley Hill Road, Liverpool 18, Lancs., England—Entered Field: 1964
- HINDSLEY, DONALD H.**, Eglise du Christ 4, rue Deodat-deSeverac, 75 Paris 17, France—Entered Field: 1958
- HOLLIS, DWAYNE**, Kristi Menighet, Postboks 5008, Oslo 3, Norway—Entered Field: 1966
- HOWELL, BERNARD CLARENCE**, Presso Chiesa di Cristo, Via Tezone 8, Verona, Italy—Entered Field: 1953
- HUNTER, VICTOR L.**, 3, St. Cuthberts, Westfield Park, Hatch End, Middlesex, England—Entered Field: 1964
- JACKSON, WILLIAM**, 61, Gainsborough Road Ipswich, Suffolk, England—Entered Field: 1964
- JOHNSON, IRENE (Miss)**, Geminde Christi, Senkenberg Anlage 19, 6 Frankfurt/Main, Germany—Entered Field: 1948
- JONES, JACK**, Venusvej 2, Aarhus, C., Denmark
- KRUMREI, JAMES E.**, Rijksstraatweg 513-I, Haarlem, Holland—Entered Field: 1963

INDEX (Continued)

- LOCKWOOD, GERMAINE CHARLES**, Kristi Forsamling, Upplandsgatan 48, Stockholm Va., Sweden Entered Field: 1961
- MOBLEY, HAROLD DEAN**, Via G. Carducci, 49, Scandicci (Florence), Italy—Entered Field: 1961
- MON, RON**, Via Appia Nuova 992, Sc. 5-1, Rome, Italy—Entered Field: 1967
- MOORE, BILLY**, 6 Frankfurt am Main, Senckenberg Anlage 19, Germany
- MCANULTY, O. DALE**, rue Ma Campagne C-20, Res. Rambouillet, Tourcoing 59, France—Entered Field: 1965
- MCCUTCHAN, W. FRANK**, Bellevuestr, 133, 3028 Spiegel/Bern, Switzerland—Entered Field: 1961
- MCKINNEY, JACK**, Bachtelweg 3, 8132 Egg. Zurich, Switzerland—Entered Field: 1966
- NADEAU, JACK J.**, 5-Cologne, Germany, Volksgartenstrasse 16—Entered Field: 1948
- NADEAU, TED**, Boethestrasse 6, 5211 Lulsdorf Germany
- OLBRIGHT, GLENN CALVIN**, Adamstr, 27, 85 Nurnberg, Germany—Entered Field: 1959
- PADEN, GERALD**, Via Vespucci 119, Pisa, Italy—Entered Field: 1953
- PRIOR, MISS LISTER MARCIA**, c/o Bernbom Filosofgangen 8, 5000 Odense, Denmark—Entered Field: 1966
- PROFFITT, DANIEL DAVID, SR.**, 122 Trees Road, mount Merrien, Dublin C., Eire, Ireland—Entered Field: 1965
- REED, DANIEL H.**, Via San Francisco 16, Trieste, Italy—Entered Field: 1965
- ROBINSON, KEITH**, Via Appia Pignatelli 425, Rome, Italy—Entered Field: 1959
- ROD, ARNE, I.P.** Jacobsensvej 35, Abyhoj, Denmark—Entered Field: 1960
- ROWDEN, JERREL D.**, St. Remi—Apartment 209-1, Rue Nicholas Roland, 51-Reims, France
- SCHULZ, THOMAS N.**, Pieter Calandlaan 377, Amsterdam-W (Osdorp), Netherlands — Entered Field: 1962
- SCOTT, TRUMAN**, Via Acerbi 2812, Genova (Quarto), Italy—Entered Field: 1961
- SHACKELFORD, DON**, Director, Florence Bible School, 24 Via Spadini, Scandicci 51-(Florence), Italy—Entered Field: 1957
- SLATE, PHILIP**, Church of Christ, Barnhill Road, Wembley, Middx., England—Entered Field: 1961
- ST. JOHN, CHARLES**, 58, Bushmills Road, Coleraine, County Londonderry, Northern Ireland — Entered Field: 1963
- STELDING, CHARLES**, Bachstrasse 6, 4104 Oberivil, Baselland, Switzerland
- TAYLOR, DONALD R.**, 5, rue Coronmeuse, Verriers, Belgium—Entered Field: 1960
- TOMPKINS, ROBERT L.**, Strada del Pasubio 113, Vicenza, Italy 36100—Entered Field: 1967
- TYNER, BILL**, Church of Christ, 276 Newtownards Road, Belfast 4, Northern Ireland—Entered Field: 1965
- WALKER, RICHARD**, c/o Gemeinde Christi, 1 Berlin 41, Hedwigstr, 3a, Germany—Entered Field: 1949
- WALLER, AL**, 23 clos de la Licorne, Brussels 15, Belgium—Entered Field: 1964
- WHITACRE, GREGG**, Gemeinde Christi, 675 Kaiserlautern, Muehlstrasse 34, Germany—Entered Field: 1966
- WILLIAMSON, FLOYD**, c/o Kristi Forsamling Upplandsgatan 48, Stockholm Va., Sweden
- YOUNG, JAMES B.**, Via Tellini, 17, Milano, Italy
- YOUNG, JAY**, Presso La Chiesa di Cristo, Via del Bollo, 5, Milano, Italy

NORTH AMERICA

- AIKIN, ALBERT OWEN**, Church of Christ, Post Office Box 41, Ste-Foy Quebec 10, P.Q. Canada — Entered Field: 1951, France and 1964, Canada
- BAILEY, CECIL T.**, Box 539, Oxbow, Saskatchewan, Canada
- BIEN, CLARENCE**, 1023 Carlton Street, West Moose Jaw, Saskatchewan, Canada
- BRAZLE, CLINTON**, North Weyburn, Saskatchewan, Canada—Entered Field: 1964
- DAVIDSON, JERRY L.**, Church of Christ, Box 26, 760-44th Avenue, Lachine, Quebec, Canada — Entered Field: 1959
- HUERTA, HIGNACIO L.**, Central Church of Christ, Calle 13, de Sept. #26, Col. Condesa, Mexico 11 D. F., Mexico—Entered Field: 1959
- TIMMERMAN, SAMUEL F., Jr.**, 4490 Sir George Simpson Street, Lachine (Quebec), Canada — Entered Field: 1964

SOUTH AMERICA

- ARNOLD, ADLAI F.**, c/o U. S. Embassy, Asuncion, Paraguay—Entered Field: 1965
- BROCKMAN, BYRL**, Box 2978, Balboa Canal Zone, Panama
- BROWN, DALE**, Caixa Postal, Post Office Box 1514, Belo Horizonte, Brazil—Entered Field: 1967
- CAMPBELL, JERRY LEE**, Caixa Postal 5825, Sao Paulo, Brazil—Entered Field: 1961
- COOK, LINDA (Miss)**, Caixa Postal, Post Office Box 1514, Belo Horizonte, Brazil—Entered Field: 1967
- DAVIS, DARREL M.**, Caixa Postal, Post Office Box 1514, Belo Horizonte, Brazil—Entered Field: 1967
- DUTTON, GARNER ALLEN**, Caixa Postal 604, Porto Alegre, Rio Grande do Sul, Brazil—Entered Field: 1961
- EDWARDS, JARRELL**, Caixa Postal 30.008 Sao Paulo, Brazil—Entered Field: 1963
- GOLIGHTLY, ALVIS**, Apartado 1584, San Salvador, El Salvador—Entered Field: 1966
- HALL, CALVIN E.**, Rua Itapetinga no. 4.320, Caixa Postal 1514, Belo Horizonte, Minas, Brazil — Entered Field: 1967
- HARGESHEIMR, KEN**, Apartado 702, 19 Avenue "B" 19-40, Z. 10, Guatemala, Central America — Entered Field: 1960

INDEX (Continued)

HENDERSON, CARL, Caixa Postal, Post Office Postal 1514, Belo Horizonte, Minas, Brazil — 1967

HILL, JERRY, Apartado 702, Guatemala, Central America—Entered Field: 1959

HOLLAND, JAMES R., Box 3003, Balboa, Canal Zone—Entered Field: 1963

HUFF, RICHARD LYNN, Caixa Postal 30.217, Sao Paulo 1, Brazil—Entered Field: 1963

HUFFMAN, CHARLIE, Caixa Postal, Post Office Box 1514, Belo Horizonte, Brazil—Entered Field: 1967

JAMES J., CARL, JR., Box 3003, Balboa, Canal Zone, Panama—1959, Guatemala; 1965, Panama

KEMP, THOMAS EDWARD, Rua Barao de Passos, 149, Passos—Sul de Minas, Brazil

KRAMAR, GLENN G., Av. Los Incas 465, San Isidro, Lima, Peru—Entered Field: 1963

KREIDEL, WALTER, Caixa Postal 30.008 Sao Paulo 1, Brazil—Entered Field: 1961

LONG, ELLIS E., Caixa Postal 30.008 Sao Paulo 1, Brazil—Entered Field: 1961

LOOPER, GLENN L., Caixa Postal 1.647, Sao Paulo 1, S.P. Brazil—Entered Field: 1961

MEISENHALDER, RAY, Caixa Postal, P. O. Box 1514, Belo Horizonte, Brazil—Entered Field: 1967

MICKEY, DAVID R., Caixa Postal 30.543, Sao Paulo 1, Brazil—Entered Field: 1961

NORTON, HOWARD, Caixa Postal 30.008, Sao Paulo 1, Brazil—Entered Field: 1961

OWEN, GLENN, Caixa Postal 30,543, Sao Paulo 1, Brazil—Entered Field: 1961

PENNISI, JOHN L., Caixa Postal 30.008, Sao Paulo 1, Brazil—Entered Field: 1961

PICKARTZ, EVERT, Embajada de EE. UU. Santiago de Chile—Entered Field: 1958

PINTO, ATILIO S., Uruguay 1615, Montevideo, Uruguay—Entered Field: 1962

REYES, CARLOS E., La Iglesia de Cristo, Avenida del Ejercito, 101 y Piedrahita — Entered Field: 1966

ROBERTSON, Mr. CARROL, c/o Mr. Glenn Kramar, Los Incas 465 San Isidro, Lima, Peru

SEWELL, NOYLES E., 365 Belgica, Quito, Ecuador

SHIPP, C. H., Caixa Postal, P. O. Box 1514, Belo Horizonte, Brazil—Entered Field: 1967

SHIPP, GLOVER, Caixa Postal, P. O. Box 1514, Belo Horizonte, Brazil—Entered Field: 1967

SIMON, Mr. JOHN PAUL, Caixa Postal, P. O. Box 1514, Belo Horizonte, Brazil—Entered Field: 1967

SMITH, ARLIS, Rua Dias Ferreira 45, Apto, 202, Leblon, Rio de Janeiro, Brazil—Entered Field: 1956

STEWART, TED, Caixa Postal 5825, Sao Paulo 1, Brazil—Entered Field: 1949

TESTER, LEON E., Caixa Postal 1484, Sao Paulo 1, Brazil—Entered Field: 1961

VINZANT, DON, Caixa Postal 30.008, Sao Paulo 1, Brazil—Entered Field: 1961

ISLANDS

AMERICAN SAMOA

HARP, ROBERT, Box 968, Pago Pago, American Samoa, 96920

BAHAMAS

MILLER, WILLIAM H., P. O. Box 5001, Nassau, Bahamas—Entered Field: 1960

COSTA RICA

BYNUM, RAY, Apartado 4652, San Jose, Costa Rica—Entered Field: 1967

FOX, NORMAN, Apartado 4652, San Jose, Costa Rica

FIJI ISLANDS

WRIGHT, DOYAL C., Box 793, Suva Fiji Islands —Entered Field: 1963

HAWAII

BROOM, WENDALL, 572 Kaumakani Street, Honolulu, Hawaii 96821

MCKAY, GRAHAM, Church of Christ, Post Office Box 733, Hilo, Hawaii 96720 USA—Entered Field: 1962

PUERTO RICO

BAIN, ERMON, Box 10154, Caparra Heights, Puerto Rico 00922

FOGARTY, J. P., (Jack), 467 Muniz Souffront, Los Maestros, Rio Piedras, Puerto Rico

MATHIS, L. HOMER, Box 10154, Caparra Heights, Puerto Rico 00922—Entered Field: 1963

ROBINSON, R. A. (Dick), 114 A Street, Ramey AFB, Puerto Rico, 00604

SHAPPLEY, H. DEWAYNE, Apartado 1264, Bayamon, Puerto Rico—Entered Field: 1962

WEST INDIES

CROWSON, MARVIN, Post Office Box 211, Kingston 7, Mona, Jamaica, West Indie—Entered Field: 1965

HADWIN, MILO RICHARD, P. O. Box 211, Kingston 7, Jamaica, West Indies—Entered Field: 1966

THOMPSON, JERRY WAYNE, P. O. Box 211, Kingston 7, Mona, Jamaica, West Indies — Entered Field: 1965

WHARTON, RALPH, Box 164, Kingstown, St. Vincent, West Indies

We believe the above listing of around three hundred to be at last 90% of missionaries on the field or at home and plan to soon return.

We thank all of you who responded to our request for this information. As we are informed, we will gladly change address, add to or subtract when the next directory may be printed. Please be sure to tell us when you entered the field.

