1950

The Second Lubbock Lectures: Germany for Chrisy

Otis Gatewood

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THE SECOND
Lubbock Lectures

Germany FOR CHRIST
The Second
Lubbock Lectures
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"He who loveth a good book will never want for a faithful friend, a wholesome counsellor, a cheerful companion, or an effectual comforter." - Isaac Barrow

Acknowledgements to Otis Gatewood for condensing and bringing up to date this report after his return to Frankfurt, to Paul Sherrod, Carl Spain, Ann Croom, Helen M. Young for valuable assistance in the preparation of the manuscript in final form.—M. N. Y.

Printed by Dennis Bros.—Lubbock, Texas
FOREWORD

Paul Sherrod

This book gives a most complete report on the work being done to establish the church of our Lord in Germany, and it is hoped that every word of it will be read by all those who are interested in sending the pure gospel to every creature, and especially those who desire to see the peoples of Europe taught the principles of pure New Testament Christianity. Surely you cannot help being greatly inspired by reading about the great things that have been accomplished in so short a period of time. I believe you want to have a part in seeing that the plans for the future are carried out.

After you have read the complete report, will you send a personal contribution for the support of this work? Such great efforts require the support of those who can give $1.00, $5.00 or $10.00, as well as those who can give $100.00 or $1,000.00 or $10,000.00. Also may those of you who are elders and leaders in congregations put in your budget a definite amount each month to contribute to this cause? If any want their contributions to go to any particular phase of the work, such as food, building fund, Boys' Home, Bible classes, you may so designate your gift. Send any contributions to Elders, Broadway Church of Christ, Lubbock, Texas. The gifts will be promptly acknowledged and an up-to-date report made to you on the work. If the church where you worship wishes to support a worker we would be glad to furnish further information regarding the work. Each worker is directly supported and under the direction of the elders of the church which sponsors him.
BEHIND THE LECTURES

For the benefit of some readers who may not have been keeping up-to-date with every phase of this effort to take Christ to Germany and to win Germany for Christ we take you behind the lectures.

For more than five years the Broadway Church of Christ has been interested in taking the gospel in its pure New Testament form to Europe. During the war plans were laid to this end and Otis Gatewood decided to go and to encourage a number of other Christians to go with him. A special fund for Germany was begun at the church in 1943 and seven thousand dollars was contributed to this fund by the members locally before the opportunity to go presented itself. In June of 1945 the elders and deacons of the church met with Otis and Alma Gatewood and decided to send them to Germany. The congregation had supported them in mission work in this country since 1937. It was further decided that Paul Sherrod, one of the elders, and Bro. Gatewood should go to Germany and “spy out the land” deciding where the work should begin and just what would be necessary to its continued success in that field.* They made the trip in three months and reported to the congregation and interested brethren in the First Lubbock Lectures in August 1946. These lectures were published and were extremely well received. Otis Gatewood and Roy Palmer entered Germany in June 1947.

Since then the work described in this book has been accomplished by God’s grace. Thousands of Christians have prayed for the success of the work and thousands have given to its support. These lectures were held August 15, 16, 17 of 1948, but have been revised by Bro. Gatewood after his return to Frankfurt and edited here in Lubbock to bring them up to the minute as a report. Visitors registered from fourteen states during the lectureship. Many local visitors attended who did not register. A collection was taken only on the last night and sixty-two hundred dollars was given at that time. Some twenty-five thousand dollars was contributed to the work during Bro. Gatewood’s twenty-nine days in the United States.

Bro. Gatewood was brought back to this country to speak at the Lectureship of David Lipscomb College in Nashville, Tennessee. The college arranged for his expenses to and from Nashville.

This book is being sent out to the many friends of this Christian work in the hope that it will arouse an increasing interest in carrying the gospel to all the world, both at home and abroad. You are welcome to write to us for further information. It is our prayer that all those who read this will be stimulated to work harder to advance the Kingdom of Christ on earth and that each one will contribute as he is able to the German work. Pray for those of us who are actively engaged in the Cause and pass this book on to others who may become interested.

—M. Norvel Young, Editor

*Bro. Sherrod bore his own expense and Bro. Gatewood paid for his out of special contributions given for that purpose.
OTIS GATEWOOD

The author of these lectures was reared in Meadow, Texas thirty-five miles southwest of Lubbock. His mother died when he was six years old. While he was a lad in his teens he attended a gospel meeting in Meadow, but was too timid to go inside. An elder of the church came outside to talk with him and encourage him to come in. He hesitantly went inside and listened to his first gospel sermon. Soon after this he was converted to Christ and decided to leave the farm and seek his college training at Abilene Christian College in Abilene, Texas. He preached in nearby towns while completing his four years of college work. During the summers he helped earn his way by selling Bibles. He married Alma Morgan of Abilene in 1937. Since 1937 he has been doing mission work supported by the Broadway Church of Christ. He completed his residence requirements for the Master of Arts degree at George Pepperdine College in Los Angeles in 1946.
SUNDAY MORNING

Oh Lord,

OPEN OUR EYES!

At this very time as I stand here speaking to you in Texas, Brother Palmer or Brother Loyd Collier is standing before the church in Frankfurt, Germany. It is now 7:30 P. M. over there and they are preaching in the German language. I am sure that it gives you a great deal of satisfaction to know that the efforts that you have put forth in the Kingdom of God have resulted in more than four hundred assembling there in Frankfurt tonight to hear the gospel of Christ.

I am here for the next three days to give you a report on what has been done in the last year. Throughout the United States members of the churches of Christ are expecting the Broadway church in Lubbock to guide this particular undertaking of preaching the gospel in Germany to success. It is having a beneficent effect on the preaching of the gospel throughout all of Europe. This morning I shall take you on a brief survey of what the Lord has done through us and in later sermons I shall go more into details and give fuller reports on what we are planning for the future. I would like this morning for you to see the influence that the gospel is having not only in Germany, but also in Switzerland, France, Italy, Holland and Belgium. These are countries that have been influenced by the efforts that we have made to preach the gospel in Europe. I will tell you first of the other countries and then about the work in Germany.

HOLLAND AND BELGIUM

Jacob Vandervis is now in Holland.* With him are two young men, Bill Phillips and Bill Richardson. I mention Brother Vandervis because he was converted in Salt Lake City, Utah while you were supporting that work and is actually a son in the gospel of this congregation. He has a convenient place to live in Holland and there are fifteen members of the church meeting in Haarlem. I met with that congregation just before coming over and my wife and children are now visiting in Holland with Brother Vandervis. They soon will start the second congregation in Holland in Amsterdam. They have a comfortable little meeting place in Haarlem that will seat about fifty and there were thirty present the day that I was there. They are seeing that it will be necessary for them to get larger quarters so they are thinking that it would be advisable to be-

*He is supported by the Northside Church in Abilene, Texas.
gin in Amsterdam, the largest city in Holland.

Brother Vandervis is also preaching in Belgium. We received a letter from Madam Noel soon after we were in Germany. She had been contacted by Brother Dennis Piety in Denver, Colorado. The Pietys wrote us and told about her interest and also wrote the church in Lubbock. Brother Palmer, Brother Vandervis, Brother Bill Phillips and I met in Belgium. We taught Sister Noel for a few days and she was baptized by Brother Vandervis. Since that time twenty people in Belgium have obeyed the gospel and the church is growing, Sister Noel has been having a great part of the responsibility resting upon her. She is doing much personal teaching. Brother S. F. Timmerman from Tennessee is now on his way to Belgium* under the direction of the Sherman Street Church of Christ in Denver, Colorado. He will labor among the French speaking people in Belgium. These things are of special interest to you because these people in Holland and Belgium are somewhat grand-children of this congregation since Brother Vandervis has been the one who has taken the leadership in converting the first natives.

ITALY

When Bill Hatcher and Cline Paden made ready for the survey trip to Italy the Elders of the church here agreed that I should go with them on that trip to help spy out the land. We spent two weeks in Italy looking over the possibilities. We decided that Rome was the place to begin. Brethren Hatcher and Paden have been traveling throughout America and now have raised some $30,000. They plan to sail back to Italy the first of January to begin work there. Brother Gordon Linscott has already arrived in Italy where he is in school in Rome to prepare to help in the work in Italy.

We believe that there is a great opportunity in Italy at this time because the only religious competition in Italy of any consequence is the Roman Catholic religion. Many of the Italians are dissatisfied with that religion and are looking for something else. They were hoping that America would offer them some better way at the end of the war but instead of sending a democratic representative into Italy who would be independent of the Catholic church, the President sent Myron Taylor as his personal representative to the Pope. He tied himself to the Vatican as the personal representative of America and has supervised practically all the relief and welfare work that America has done and channelled most of it through the Catholic church. A great number of people in Italy were greatly disappointed. We heard much dissatisfaction expressed while we were there. The Communists are having a large influence in Italy largely because of reaction against the Roman Catholic Church. It appears to many to be the only hope that the Italians have to get away from the Catholic religion that

*Bro. Timmerman is in Belgium as this book goes to press.
has dominated their politics so long. We believe that the New Testament Church will grow in Italy and that when the twelve gospel preachers who are planning to sail in January arrive that they will find a wonderful opportunity for the cause of Christ.

FRANCE

Now let us mention France. We have been in contact with a congregation in Strasbourg of about one hundred members who are very close to the truth. Mr. Charles Hoffman who is there and others have visited with us and have shown that they are seeking to follow Christ to the extent of their understanding. They have been writing to us and keeping in contact with us and we are hoping soon that we can have a gospel preacher from this country to go into France. Evangelists are needed for this field. Brother Dreyer-Dufer who was converted during the war is still planning to come to this country to teach in a Christian college.

SWITZERLAND

As you know those of us who have been going into Germany have been stopping in Switzerland. We have used Switzerland as the springboard for our work in Germany because those people are German speaking and also because it has been possible to get permission to stay in Switzerland. At the present time no visa is required so you can go into Switzerland and stay and study as long as it is necessary. We are strongly convinced that those who go to Germany should first go into Switzerland and spend some time studying. Before Brother Palmer and I left America we were kept so busy by our brethren in different places that we didn’t have time to study the German language as much as we should. Of course we studied it in classes at college but it is almost impossible to learn to speak a language well unless you are among people who can speak it. Brother Delmar Bunn had the privilege of staying in Switzerland for eighteen months before coming into Germany and at the present time he is the one that can speak the language most efficiently. We are therefore urging all of those who plan to go to Germany to go to Switzerland now and spend some time learning the language. Some Churches might feel that the missionaries are not doing an active work while they are there. It is true there is not as great an opportunity in Switzerland as in Germany just now, but a year spent in Switzerland getting ready, learning the language, is a very good investment. Brother Bunn has been of untold value to our work in Germany because he was qualified to teach the German people. However, on our way through Switzerland to Germany we have done some good in establishing the gospel in that country. A small congregation has been established and visitors attend each service.

Switzerland is a little America. The food is unrationed. You can buy almost anything that you desire in the stores and it is of good quality. It is a little high in price. Switzerland is a
beautiful progressive country that has not known war for four hundred years and surely we should do something to get the church established there. Switzerland does not welcome missionaries because they feel rather self-satisfied in their religion but they will allow students to come in and study while they prepare for mission fields. That gives us an opportunity and already several of the Swiss people are attending our services regularly and so far two have been baptized. The Bob Heistens, the J. C. Moores, Jr., the Russell Artists, Helen Baker, the Jack Nadeaus, Irene Johnson, and Dorothy Baker are now in Switzerland. Keith Coleman and the Weldon Bennetts should arrive by January 1.

GERMANY

137 Baptized In Frankfurt

I know that you are interested primarily in what we have been able to accomplish in Germany. Brother Palmer and I were the only ones that were granted permission to enter Germany originally. We left our families in Zurich, Switzerland and for six months we worked alone in Germany. It wasn’t at all easy to work there and be separated from our families in that way, nor was it easy on our families. It is always harder on the wife in a separation like this than it is on the husband. We were busy in our work in Germany but the families were left alone in a strange country among strange customs and among a people who spoke a strange language. They had a number of difficulties and we were thankful when on the first of January they were permitted to come in. It came somewhat as a Christmas gift. We received notice from the military permit office on December 24 that our families would be permitted to enter Germany. That was the best Christmas present possible.

At the present time there are nine Americans in Germany. That includes Brother Palmer’s wife, and my wife, Brother Herman Ziegert, supported by the church of Christ in Tracy City, Tennessee, Brother and Sister Loyd Collier, supported by the Twelfth and Drexel church in Oklahoma City, Brother Delmar Bunn, supported by the Charlotte Avenue congregation in Nashville, Tennessee and Sister Kathryn Patton supported by the Sunset Street church in Dallas, Texas. The Palmers are supported by the Culbertson Heights church in Oklahoma City.* We have been greatly blessed in preaching the gospel of Christ and I will tell you how we go about the task.

Sunday Schedule (Over 700 In Services)

Every Sunday night we have preaching in German. These sermons are not preached as I am preaching this morning. They are written in English, translated into German, and then read. We have regular translators who do this translating and then we stand before the congregations and read. It has been some-

*In some cases other churches are helping to supply support for the workers.
what difficult but we have found that is the most effective way
to teach. Even Brother Bunn, who can speak the language with­
out reading, reads his sermons. In that way we are sure that
we get the language correct grammatically and we spend enough
time practicing on the sermons before we give them that we
pronounce the German rather accurately. In fact, the German
people state that they would rather that we would read those
sermons than for some younger men whom we are training
there to deliver sermons extemporaneously. They are accustom­
ed to sermons being read. There are between four and five
hundred people who attend these services on Sunday night. We
are meeting at the present time in a German Baptist church
building. This auditorium will seat about five hundred people
and soon it will be filled. At the same time that we preach to
the grown people we have classes for children and some of the
German young ladies in the congregation who have become
Christians teach these classes. It was impossible for the Ameri­
cans to teach these children and under our oversight the Ger­
man Christians carry out this teaching in a nearby school.
About one hundred children are attending these classes. On Sun­
day morning at eleven o’clock we preach in English. There are
approximately one hundred fifty persons who attend this serv­
ice. One of the motivating factors for visitors is that people
want to learn the English language. They say, "Over there is
a church that preaches in English and has its services in Eng­
lish". So they came at first to learn the English songs and listen
to us preach and as a result some of them have obeyed the
gospel of Christ.

Sunday morning at nine o’clock we have found it neces­
sary to start another congregation in another part of the town
in our offices at Niederrader Landstrasse No. 14. We can seat
two hundred people in those offices and every Sunday morning
now there are about one hundred who attend the service at
nine o’clock. Thus we have three services each Lord’s Day.

Schedule During Week (About 400 In Classes)
In addition to this preaching we teach classes every night
in the week with the exception of Saturday night. Monday night
I have a class of young people who are principally University
students. This class is taught in the English language and the
motivating factor for most of the ones who come is that they
want to learn English but a large number of them have obeyed
the gospel. There are seventy who attend this class. They are of
high quality as students. Brother Loyd Collier on Tuesday night
teaches a class in the English language to those who are under
fifteen years of age. There are thirty who attend this class. We
have found that many of the attendants when they learn a
little about the plea for New Testament Christianity want to
obey the gospel. When Brother Bunn entered Frankfurt we
suggested that he start a class composed of those who were in­
terested in obeying the gospel. Every Wednesday night he
teaches that class and there are two hundred attending.
There was a lady in our neighborhood who had an English class with some forty students enrolled. She suggested that we teach them the Bible in English each Thursday night so they could learn the English language. Brother Palmer responded and he teaches that class every Thursday night. So far about half of them have been baptized. Or Friday night we have a class for those who are young Christians. They are not very strongly settled in the faith and we are taking steps to teach them what it means to live the Christian life, what New Testament Christianity means. We want to follow the great commission in teaching, baptizing, and then teaching more. The Sunday before I left there had been ninety-four baptisms, and I think last Sunday about fifteen more obeyed the gospel, so that well over one hundred now have obeyed the gospel of Christ. (One hundred eighty-seven have been baptized as this book goes to press.—MNY) It is thrilling to get together in that Friday evening class with these young Christians and study the gospel of Christ with them.

**Work Growing In Heppenheim, Heidelberg, And Munich**

In addition to this teaching which we are doing in Frankfurt we have a class in Heppenheim that we conduct twice a month. There are approximately one hundred who attend that class. In Heidelberg, which is the university center of Germany, we have started a class which meets once a month. In Munich, Germany, the last place that we expected the church to be established in Germany because of the strong Catholic influence, there is an active congregation. A group of soldiers started meeting for worship. They asked some Germans to come in and meet with them. Some of them accepted the invitation and later obeyed the gospel. They have been speaking through interpreters to the other Germans who have been attending their services and at the present time there are more than sixty Christians meeting together in Munich, Germany. The soldiers appealed to us for help because they could speak to the Germans only through interpreters. They asked us to come and preach to them in the German language. Twice a month we go to Munich to preach. We have our preaching responsibilities divided in Frankfurt so that Brother Palmer preaches one Sunday night, Brother Delmar Bunn the next Sunday night, Brother Collier the next Sunday night and I preach the other Sunday night. We arrange these preaching schedules so that some of us can go down to Munich and teach twice a month.

Thus you can see how the gospel of Christ is spreading in that country. I suppose that in Frankfurt we preach to between seven and eight hundred people every Sunday and including the classes during the week we contact well over a thousand people each week with the gospel. We are doing this in addition to the personal work we are carrying on, and the distribution of tracts and New Testaments in German.
"Lord, Open Our Eyes"

I want to call your attention to a statement in II Kings 6, beginning with verse 14.

“Therefore sent he thither horses and chariots, and a great host: and they came by night, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! How shall we do? And he answered, Fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.”

Here is a man of God preaching the good news before Jesus came. He was preaching in a city that knew God. Here were some enemies that came against this city and were going to destroy it. They were principally interested in destroying this man of God, Elisha, who in their opinion had caused so much trouble in that country. Sennacherib’s army came and surrounded this city, ready to capture it. When the servant of Elisha went out and saw it he was afraid. He thought something terrible was going to happen but Elisha prayed that God would open his eyes that he might see. Elisha could see but this young man couldn’t and when his eyes were opened he saw out there in the mountains chariots and horses and angels of God that had come down to fight for them and Elisha said, “Fear not for they that are with us are more than they that are with them. Lord, open thou his eyes.”

(1) To Our Own Ability

Ah, friends, today we need to pray that same prayer: “Lord, open thou our eyes that we might look out upon the fields that are rich indeed unto harvest.” I want you to open your eyes particularly to the fields that are rich unto harvest in Europe. In opening our eyes to the spreading of the gospel of Christ one of the first things that we need to do is to open our eyes to our own ability. Sometimes we don’t realize the strength that there is within the church of the Lord. We sometimes think that the church is weak and insignificant in the world. Too long have we occupied an insignificant place in our time. But the church is growing. The church is powerful. The church is taking its place in the community and there is untold strength and ability in the churches of our Lord over the land. I am sure there are those of you sitting here this morning that can remember when there was only a small, struggling congregation in Lubbock. But now you can lift your eyes to the eleven churches of Christ that are in Lubbock with three to four thousand members in this city of sixty-five thousand. And you are only beginning to grow here.

I am sure friends that you can remember when you sent me into Eunice and Las Vegas, N. Mex. and Salt Lake City, Utah and started the churches in these places. There the church is
growing and taking its place. We didn't know when we started doing those missionary works what kind of fields would be opened up to us, but as a result of doing that mission work other congregations have been inspired to do other work and as a result of churches doing mission work throughout America and campaigns being carried on a flame has burst forth throughout the brotherhood. Churches over the land are actively engaged in spending money and sending missionaries to many places that would not have heard New Testament Christianity had it not been for the fact that some Christian people took the leadership in sending out the gospel of Jesus Christ.

(2) To The Gospel's Great Power

I remember that a number of years ago in Rome the gospel spread and it overthrew Paganism. It overthrew Judaism in the land of Palestine. The gospel of Jesus Christ is great. We must lift up our eyes and look at the power that is in the gospel of Christ. We have not only the power that is within us, but also the power that is in the gospel. Why is it that many church buildings are nearly empty today when churches of the Lord are being filled? Why is it I ask you? It is because in the church the gospel is being preached and sin is being condemned; denominationalism is being opposed and the wonderful story of the cross of Jesus Christ is being held up. That is the reason people are coming to us in Frankfurt and asking for teaching. That is the reason they are coming in Belgium and Holland and other places throughout Europe. They want to hear the simple gospel of Jesus Christ. God will bless us if we will yield ourselves to him and take the gospel to the whole world!

The gospel of Christ is more powerful than Communism; it is more powerful than Nazism; it is more powerful than Democracy; it is more powerful than anything else in the world! When you are in Germany and you see the food packages coming, the clothing packages coming, the brotherhood responding and writing, you thank God for His untold strength working through us. We need to lift our eyes to our God-given Christ. But we also need to open our eyes to the need. The world today is suffering because it has come from the clutches of a devastating war and now it is standing on the brink of another. The gospel is the only thing that can give men a true hope and there is such a great need.

(3) To The Great Need

The European Recovery Program, known earlier as the Marshall Plan, has been put forth in Europe to help those people who are hungry. The whole American public is willing and ready to help feed hungry people. The church of the Lord should take their leadership and their responsibility in not only going to feed and clothe them but also to share with them the unspeakable gift of salvation through Christ.
(4) To The Marvelous Opportunities

Friends, we need not only to open our eyes to our ability, to the gospel’s power, to the great need, but we also need to open our eyes to our marvelous opportunities. If you go to any part of Western Europe now as an American they say, “Come in, we are glad to have you.” You don’t even have to have a visa in most of them if you are an American. They have been greatly influenced by American trade, American industry, and they have been greatly touched by America’s effort to help them back on their feet again. Since they are looking to America for democracy, for materials and for hope, it makes it easy for Americans to go into a community and preach the gospel of Christ. Being an American now in Europe is almost equal to the prestige of being a Roman during the days of the Apostle Paul. Paul took advantage of his Roman citizenship to spread the gospel of Christ in places where it had not gone before. We here in America can take advantage of our citizenship to spread the gospel of Christ in Europe. Let us take advantage of those opportunities and let us open our eyes and see that the people are looking to America for spiritual hope as well as for food.

(5) To A Way Through Our Difficulties

In spite of the encouragements, there are some difficulties. Sometimes in this past year there were so many difficulties that we just wanted to give up. Sometimes the hours seemed so long that we didn’t have the strength to go on, but then again, God gives the strength to his people who are willing to spend themselves and be spent in his service. Oh, today I am sure that if God would just open our eyes and let us see, we would look upon a large host of angels camped around about us with chariots ready to help us and strengthen us as we go forward to do His work.

When we meet with difficulties and rebuffs and discouragements in this old sin-cursed earth that is toppling on the verge of another war, let us remember as Elisha said, “There are more that are with us than are with them”.

Interested Reader, if you are not a Christian we would like for you to realize this, that God gives you a special strength when you are a Christian and we would like for you to join hands with us in this work of spreading the gospel of Christ throughout the world. Won’t you become a Christian by confessing your faith in Jesus, repenting of your sins and being baptized into Him and if you have been a Christian and you have wandered back in sin, won’t you give up that indifference and that sin and return to your first love?

... Having been bombed out twice and having gone through serious sickness, our joy has been immense, you surely can imagine.

Mrs. Susanne Groh
"I Was Hungry, and ye gave me to eat; naked and ye clothed me." Matt. 25:35

Relief and Welfare Work

Our work in Germany has taken on three phases. First, the teaching phase of our work in classes and from the pulpit; second, relief and welfare work; and third, our boys' home which we have started in Germany. I shall not strive to tell you about all of these things in one lecture, but rather shall speak principally in this lecture on the relief and welfare work, tomorrow on the teaching phase of our work, and Tuesday principally on our boys' home project.

In order to present the work as intelligently as possible, it would be good if you would take a missionary journey with us into Germany. And so, we are going to get in the airplanes, the ships, the trains and cars and take you on a journey to Germany.

The Original Survey Of Germany

The first journey is that which Brother Paul Sherrod and I took two years ago when we flew into Germany on a survey trip. In considering the work in Germany, the elders of the church here thought that they did not have sufficient information about that country, about what method should be followed and where we should begin. So it was decided that several should take a trip into Germany to look over the possibilities. When we began to investigate the military government gave permission for only two men to enter Germany for such a trip. That regulation was made because of the critical food and housing shortage in Germany at that time. Brother Sherrod and I were chosen to go. We traveled in France, England, Scotland, Switzerland, Germany and Holland. We spent most of our time in Germany because that was where we wanted to begin.

After visiting in Heidelberg, Heppenheim, Frankfurt, Berlin, Cologne, we decided to begin in Frankfurt. Frankfurt was out of the Russian sector. It was the headquarters for the American army and the military government. It was centrally located and one of the most progressive and promising cities of the western section of Germany. We today have not been sorry of that decision and we have been thankful time and again that we did not choose the capital city of Berlin. I suppose that it is not necessary to tell why we are glad we did not begin in Berlin.

Palmer And Gatewood First To Enter

The second trip is one that started on May 16, 1947. Brother
and Sister Palmer and their children, my wife, David Otis and I left New York on May 16. For nine days we traveled across the ocean and then across France to Zurich, Switzerland. There we said goodbye to our wives, boarded the train, and started to Germany. We were told by General Lucius Clay that we could not take our families with us into Germany and that we must live within the German economy. By that we understood we could not buy food from the army nor live in army billets and quarters. We were told that we could not have a car and that we could not buy gasoline. Brother Palmer and I had sold our cars in the United States. When we crossed the border, our suitcases were stuffed with cheese and crackers and other things we thought we would need in Germany.

At 11 o'clock the night of June 6th we pulled into Frankfurt after having spent the day on a German train winding its way slowly through Germany over poorly repaired bridges that had been bombed out. When we disembarked from the train in that dim railroad station, we did not know where we would go. After looking around for a while we saw a sign on the other side of the street that read, "Visitors Bureau." Well, Brother Palmer and I thought that we were visitors so we decided that we would go over and visit awhile. We went on the inside and we found the purpose of this office was to tell people where they were to spend the night. There was a little black-headed Italian sergeant that was in charge of this office and after watching what he did for a while we walked up to him and said, "Could you tell us where we could find a place to stay with a German family tonight, or in a German hotel?"

He said, "Aren't you Americans?"
"Yes sir."
"Americans are not permitted to stay with Germans."
"Well, we know that it may not be allowed for most people, but it's allowed for us."

He said, "Who gave you that idea?"

We said, "We have a letter here in our pockets from General Clay stating that we are to live within the German economy. We judge by that that we can't have billets with the army or eat in the army mess halls."

He said, "I don't work under General Clay. I work under my officers here in Frankfurt and the officers here in Frankfurt say that no Americans are allowed to stay with Germans and we can't allow you to do that."

"If we can't stay with the Americans and can't stay with the Germans, where shall we stay?"

He said, "I'll give you a room in the army hotel."

He gave us a room in the hotel for a week and a mess card so we could eat in the army mess halls. We began to feel a little better. At the end of the week they gave us a permanent room in the army billet and a permanent mess card where we could eat in the Casino. Brother Palmer and I felt a lot better then and we began to take the cheese and crackers out of the suitcases and give it away to the German people.
Line Luters' Advice

But immediately, we were confronted with this problem. We were told to live within the German economy and we had come prepared and expecting to do it. Yet three times a day we were eating good meals. We knew that the Germans with whom we were working had only the equivalent of one good meal per day. We wanted to be like they were. I don't mean that we wanted to be hungry, but we wanted to be on an equality with them if possible.

"How do you Germans feel about us. We have come from America to help you. We have plenty to eat and you don't have much. What do you think we ought to do? Don't you think we ought to eat what you eat so you can know that we love you and that we are sympathetic toward you?"

We received different answers from different ones, but I remember the answer that Line Luters gave us. She convinced us what to do. She is a school teacher and has been most active in our work since we arrived. We said, "Line, don't you think we ought to live on the same food as you do?"

And she said, "No, don't eat what we eat. You help us to eat the good food Americans eat."

That sounded pretty good to our appetites and it looked like good advice. We asked her why she gave us that advice.

She said, "If you eat what we eat before long you will be so weak you won't be able to help us. You will be sick and will have to go back to America and then we won't have anybody to help us. But, if you stay strong, even though we are weak, maybe you can lift us up. See if you can't get us some food. That's what I would advise, rather than for you to try to do without food."

We thought her advice good and began writing to America for food.

Why The Germans Have No Food

Why is Germany in need of food and clothing? Aren't they like other nations around them? Didn't they rob Belgium and the other countries around them? Yes, that's all true, but when the war was over, Belgium, Holland, France, Italy, Luxembourg and other European nations had their own governments. The world was ready to trade with them and to accept their currency on the world market. But when Germany was overthrown their government was also overthrown. Having no government to back their currency, it was of no value. The other European nations were angry at Germany and did not care anything about trading with her. Most of the nations did not care if the German people did starve.

You add to this the fact that when Germany had lost the war, she was divided into four sections: the Russian, French, British and American sections. The Russians received one of the most fertile sections of Germany, the bread basket of Germany,
but Russia would not send food out of the fertile valley into the western sections of Germany. Instead she was taking food out of Germany into Russia. Then, add to this the fact that Germany has never been able to feed herself. There are eighty million people in a country not as large as the state of Texas. Add to this the fact that the winter following the war was very severe and last summer there was a very severe drought. You can see some of the reasons for the hunger in Germany.

If you today were to go to Germany and live among the Americans and eat in the American mess halls you would not see much hunger. Some Germans walking down the street appear just as fat or as strong as young men in America. Some Americans who visit in Germany see those people and think there is no hunger. They have not gone into the homes of the German families and seen the children that are sick with tuberculosis or the old people who are practically skin and bones. The really hungry people are often not seen on the streets. Those who are ill from malnutrition are usually at home sick in bed.

I can truthfully say that the people of Germany are hungry and have been hungry. Brother Palmer and I were convinced that it was impossible for us to do the work that we should do unless we did something to help them. It is hard to tell hungry people about the love of Jesus when you have plenty of food and do nothing to try to feed them. It matters not how great an enemy they may have been to America it is next to impossible to teach them Christianity as long as we tell them about it and do nothing whatsoever to practice it. It is practically impossible for a family—even though they were former Nazis—to believe in Christianity when they see their little children crying with hunger pangs if those who are advocates of Christianity do nothing whatsoever to help those little children who were after all not responsible for the war.

Relief Work Started

We therefore wrote back to America and said, "Brethren, here is a need!" And it seemed as though it was ages before you brethren would respond. We thought you weren't going to respond, but one day about the last of July Brother Palmer and I were happy when we went to the post office and received a package and hurriedly unpacked it. We called in a family that we knew was in need and gave that clothing to them. We were happy because now we were doing something to show these people that we were going to help them. The next day we went to the post office and there were two or three more packages. We unpacked them and called in some more people and gave them away. The next day when we got to the post office there were about five packages. We didn't have any car and those packages were rather heavy. We decided to try to get us a car. We saw Americans and asked, "How did you get your car?"
"I just went out and bought it."

"How did you get your gasoline?"

"When you buy a car and register it, you get permission to buy gasoline."

We asked the man at the registration office if it would be possible for us to buy a car. He said he saw no reason why we should not. Those who were hauling beer, whiskey and cigarettes were driving cars and we saw no reason why we should not.

Brother Palmer and I both were without funds so the Lubbock brethren sent us $1,000. We found a jeep and we started hauling those packages home instead of carrying them.

But after a while not only four or five packages came, but eight, ten, and twenty per day. We asked Line Luters if she would work half a day and help us distribute what we received. In a few days Bertie Peters started to work for us. Then finally we asked Line Luters if she would give up her school teaching and work for us full time. We brought some boys in from our boys' home and put them to work. We had about four or five people working but we still could not unpack those packages fast enough. Our living room filled up and then we started putting packages in our bedroom. We moved my bed over every day until it got against the window. We took the jeep out of the garage and filled up the garage and basement. Packages were coming in by "jeep-loads". I remember I made eight and ten trips a day to the post office with a trailer and that jeep, hauling those packages. The army post office began to object.

They said, "We can't keep this up. We don't have but six boys working at this department of the post office and you are keeping one boy busy all the time. You aren't that important."

We thought we were doomed. All packages must be sent through German mail. We thought that was a curse, but we found out later it was a blessing. When it started coming through the German mails, even though it cost the brethren more to send it and even though only twenty-two pound packages could be sent, Bro. Ulrich Steiniger, a native German, could take care of all the handling of the packages. We were then relieved for other work.

About this time General Clay's Office in Berlin began to hear about what we were doing in Frankfurt. They sent a man by the name of Dr. Hoiburg to look over our work to see what we were doing. Brother Sherrod and I had visited with Dr. Hoiburg when we were in Berlin in 1946. He asked to check on our activities and we showed him the large amount of relief work which we were doing. At first he was surprised that we had entered this field, but when he witnessed the good being done he realized that our use of army facilities was no ordinary case. He told us that he would go back to Berlin and explain what we were doing and let us know more later. We heard nothing more of this examination so we assumed that all was satisfactory.
Food Distribution Becomes Big Job

We went to the Germans when we had filled up our basement, living room and garage, and told them we had to have some help. We wondered if they couldn’t give us a larger place in which to distribute our food and clothing. We showed them how much we were receiving and they were very favorable. They said they thought they could help. The army said they couldn’t give us larger billets and we were not supposed to distribute this food and clothing in army billets anyway. The Germans gave us one place that proved within a week too small and they moved us over to a large seven room three-story building that was a former ambassador’s home. We pay rent regularly on it each month. We are using that for the distribution of our food and clothing, for classes and for church services on Sunday. But even then, we were not able to store the amount of packages that were coming in. They then gave us an old bunker. That is a building that was used for sheltering people against bombs. That bunker is about the size of this auditorium, and brethren, believe it or not, that bunker became full of packages that came from America. You can hardly realize how much work it takes to go down and haul in that many packages. Sometimes we had an inclination to write back to America “Stop all this! We can’t take care of it!” But, on the other hand, we looked out and saw the German people that were in need of it and we did not have the heart to say “stop.” We just said, “Brethren, keep it coming” and we worked to take care of it.

In the meantime, Brother Palmer and I believed that it was more than we could do ourselves. We had written two letters to General Clay in Berlin asking permission to bring in more workers from Switzerland. There were several who were trained and ready to come. But each time we wrote General Clay we were refused.

General Hayes And General Duff Assist

We then wrote Brother Sherrod and the brethren here at Lubbock and said, “Can’t you write to some of the churches in America and ask them to write their Senators and have them write General Clay to see if something can’t be done about it?” We prayed earnestly over the matter. But before those letters had time to reach General Clay, Brother Palmer and I were so completely submerged in work that we went to Berlin to see General Clay. When we reached Berlin General Clay was out of town. He was in London talking with Molotov. Molotov finally walked out on the conference and the whole world thought the conference was a failure; but it was somewhat of a success, because General Clay was out of town and we talked to General Hayes instead.

General Hayes said, “Why, the work you are doing down there sounds good to me and we have had good reports on it up here. It’s all right with us for you to bring in your workers if
you can get housing for them. Housing is our main problem."

"How do you think we can go about getting housing?"

"You talk to General Duff. He can help you get housing, I'm sure. You're doing a good work in his community."

Brother Palmer and I renewed our hope. We were not expecting to receive that kind of an answer. We went back to talk to General Duff. General Duff said, "We don't have any housing. We can't even house our own people in the army and the military government. But, you're working with the Germans, why don't you go to them and ask them for housing?"

**Mayor Of Frankfurt Assists**

We thought that was a good idea. I shall tell you why we thought it. In distributing this food and clothing just a few weeks before that we had given one hundred CARE packages to the students of the University of Frankfurt. The University is directly under the Oberbuergermeister (Mayor). We had also learned that the city magistrates were suffering greatly because of lack of food. They were afraid to go on the black market but anyone who lived in Germany, if they lived, traded on what was called the grey market; it was a dignified black market. These city officials were afraid to trade on this grey market and as a result they were suffering. We found tuberculosis in several of their homes due to a lack of food. So, in giving out the CARE packages we had given Oberbuergermeister Kolb a CARE package. So we thought it was a good idea if we would go to Oberbuergermeister Kolb and talk to him about the housing. We told him what we were doing. He already knew. But we told him that we wanted housing for seven more people and he said, "Why sure, we can furnish you with places to stay. We'll see that you get places to rebuild if you want them."

That's what we were asking for, buildings that had been bombed out. With permission to rebuild them we could bring our families in. He approved it. We went back to General Duff and said, "Here is the letter from the Oberbuergermeister stating that we can get housing. We would like for you to take it up with the AG travel clearance and let our workers in."

On December 15 that permission was granted.

**Frankfurt Mission Surpasses CRALOG**

Before long, the American welfare organization in Wiesbaden heard about what we were doing. A man by the name of Mr. Stann came over to look over our work. Most churches in America who want to do relief and welfare work have not been granted permission to come into Germany. We would not have been there yet had we not visited with General Clay and General Hayes and talked with them personally. We give the Lord credit for our early entrance. CRALOG is an organization through which most churches are supposed to send their food and clothing for distribution. When Mr. Stann investigated, he found that we were doing relief and welfare work. He asked,
“Who gave you permission to do this kind of work?”

We answered, “General Clay.”

“Let me see the letter that General Clay wrote you.”

We handed him the letter, but he was not satisfied with our general authority and wanted more specific authority for our doing relief work. Of course when we had asked permission to enter neither we nor General Clay envisioned the extent of our relief work. We had told him that we wanted to do all we could to help the people, but no program as large as had developed was in our minds at that time. Mr. Stann wanted us to turn over our supplies to be distributed through his agency, but we appealed the matter to Mr. Kenney who was in charge of such matters in our area.

When it came to a test we found out from Dr. Prestail, the head of the German Relief organization and the Mayor of Frankfurt that we were actually giving more food and clothing through their channels than they were receiving from CRALOG. We said to Mr. Kenney:

“We came into Germany because we wanted to help the people. We do not wish to infringe on anyone’s territory or authority, but we have been told by the Mayor and the head of the German Relief Organization that we are doing more for them than the group which desires to take over our supplies. If you wish to take this matter up with the Berlin office we will get letters from these men and the President of the University of Frankfurt and put all these facts before General Clay’s office. Mr. Kenney was very fair and settled the matter without our having to go to Berlin about it. He talked with Mr. Stann and in a few days the renewal of our six months permits for our recently added seven workers was assured through 1949. Just prior to my leaving there was a long article in the papers accusing CRALOG of allowing a great quantity of relief material to go into the black market. Of course I am in no position to judge as to the truth of the charge, but we wanted to give out the material which you were sending us personally with some individual interest and in the name of our Master so that He would receive the glory.

12,000 Packages In One Year

From August of last year to August 1 of this year we received over 12,000 packages of food and clothing. We are doing our best to properly distribute this huge amount, and we are now doing so rapidly and efficiently. Many packages contain three or four good suits which are almost new.

If we count only ten dollars for each package the churches of Christ have sent into Germany more than $120,000 worth of food and clothing during the first year we have been there. That is estimated in terms of the value in the United States. In Germany this amount of food and clothing is of infinitely greater value.
Food Distribution Well Organized

How have we distributed this large amount of food and clothing? In the beginning we helped those we were personally acquainted with and the friends of those that we knew. Before long there were a lot of people who were coming and asking for help that we had no opportunity to know about. We helped all who asked for help but before long between a hundred and three hundred people a day were asking for help. We did not know whether they were all worthy of help. We then decided to give to no one until we had first visited in his or her home. Before long we gave that up as a hopeless task because we could not go into 200 homes a day.

We decided therefore that we should not help just those who came asking but help those people who were interested in the spiritual guidance that we had to give. We passed out cards to our Sunday night audiences having them to give us their names and addresses. Later we intended to give them food. We did that one Sunday night and those Germans were smart enough to know why we took their names and the next Sunday night we had about twice as many at church as we had had before.

We came to the conclusion that we would sever church attendance and baptism from the giving out of packages. We would also refuse everybody who came asking for help and we would select the people we would help.

How were we going to do this? We went to the factories of the city. There are about a hundred factories in Frankfurt. We asked the presidents of the companies to give us the names of the poorest ten per cent of their workers. We asked them to have these names passed on by the social and relief workers of their factories. We have good reason to believe that they have recommended to us the poorest people. In addition to that we have gone to the schools and have asked for ten per cent of the poorest students. Sister Schnurre, a member of the congregation and for thirty years a school teacher in Frankfurt, contacts the different school teachers getting names of ten per cent of the students in each room.

In addition to that we have helped the city magistrates, the students in the University, and many others. We have helped, I suppose, the children in fifty or seventy-five kindergartens.

One Family Every Ten Minutes

How do we handle this? When we get the names and addresses of the people we send them a letter inviting them to our offices. We give them the exact time that they are to be there. We have a receptionist every day in our office. One day it is Brother Palmer's responsibility, the next Brother Collier's, the next Brother Steiniger's, the next Brother Bunn's, the next day my responsibility. Each of us has a German interpreter to
work with us, a young man. We have taken these young men as our Timothys to train them in the work of the Lord. We have our work arranged so that one family comes to our office every ten minutes. We introduce ourselves and tell them that this is the office of the church of Christ in Frankfurt, that we understand they are in need, that we have some food and clothing that we would like to give them, that we are doing this work in the name of Christ and that the food and clothing has been sent by the members of the church of Christ. Then we take them in and introduce them to a young lady.

We have four German young ladies who work full time giving out food and clothing. We have two young ladies who work full time recording the names of the people who send packages and the names and addresses of the people to whom they are given. Two young ladies work full time doing nothing but unpacking and recording what is in each package.

**Dr. Prestal's Appraisal**

At the present time we are bringing through our offices an average of forty families a day to whom food and clothing are given. When the young ladies are finished with a family we give them a tract, tell them about our church services, and invite them to come and be with us. We do not attempt to preach to them while they are there in our offices, but we do invite them to come to our church services and send them on their way rejoicing. Dr. Prestal has said, "The church of Christ is doing ten times as much to help alleviate the suffering in Frankfurt as all the other religious and charity organizations combined." We are too busy to try to keep up with what others are doing, but we are thankful to God to be able to help.

In addition to this work in Frankfurt twice a month we send to Heppenheim fifty packages of food and clothing. Once a month we send to Munich one hundred packages. We also daily help people from other towns. Some come from as far as Hamburg, Bremen and Berlin. They tell us that they have heard about the church of Christ in their cities. I do not believe that you could find many people in or near Frankfurt who have not heard about the church of Christ.

**Helmut Prochnow**

Now then, let's just take some individual cases and go into some of the homes. I will let you travel with me into our daily work and see what is happening. When we took over this work we found one boy so critically ill from malnutrition that he was almost dead. Helmut Prochnow was his name. When we started working with those boys we did not know whether they believed in God or not, but we saw that they were in great need. We had to do something if we were going to save Helmut's life. We took him to the hospital where he lingered at the door of death two months. When we placed Helmut in the hospital that day and left him, he looked up into our eyes and said, "Please,
pray to the God of Heaven that I might live.” Bro. Palmer and I did pray for him and he lived. He is now a Christian. He is attending school in David Lipscomb College in Nashville, Tennessee, preparing himself to return to Germany to help preach the gospel to his own nation. That’s one of the boys we have taken off the streets that would have been dead this day had the church not done something for him.

Mrs. Schnurre And Daughter

Let’s go into the home of another family. Let’s take Mrs. Schnurre, the school teacher who has been teaching in the Frankfurt schools for thirty years. Ordinarily you would not expect that type of person to be hungry, but when there is no food in a country, everyone goes hungry. She is an educated woman. She is not a beggar but we soon found that she was in destitute circumstances. We began to give her food. She said, “Can’t I translate your sermons into German?” She does all my translating and works with me on every sermon that I give in German. Mrs. Schnurre was not a Nazi. She had a very difficult time in the schools during the Nazi regime but she stayed in even though she opposed them in her teaching as much as she could. The Nazis in retaliation took her daughter away and put her to work in a very damp factory. It impaired her health greatly. When the war was over her daughter came back to Frankfurt, married, and soon after we started helping Mrs. Schnurre we learned that her daughter was to have a little baby. We found that this daughter was greatly undernourished. We did not find this out until shortly before the baby was born. Mrs. Schnurre in desperation said, “Can’t you do something for my daughter? Her little baby will soon be here and I know she does not have the strength to go through it all.” We bought her oranges. We gave her fat. We did everything that we could, but when the little baby came, she would have died had we not gone to Switzerland in a hurry and brought in some penicillin. We saved that lady’s life and the life of her little baby. She is now happy in her home with that little baby, and Mrs. Schnurre is deeply grateful to us. I know that you are glad that you have helped us to help her. Today Mrs. Schnurre is a Christian and told us not long ago that as soon as her daughter is able to come to church she wants to become a Christian. She has seen Christianity in practice and is willing to accept it.

Now we have taken a boy off the street. We have seen how we helped him. We have taken a mother with a baby. Let’s go to a Nazi and see what happened there.

Mrs. Kleinschmidt, Nazi

Mrs. Kleinschmidt, a neighbor near us, was a former Nazi. She was radical. In fact, she was one of the Nazis that helped deal Mrs. Schnurre so much misery while she was teaching during the Nazi regime. Mrs. Schnurre and Mrs. Kleinschmidt were enemies. There was not a kind word that Mrs. Schnurre
could say about Mrs. Kleinschmidt. Mrs. Kleinschmidt felt about the same way. Mrs. Kleinschmidt is an English teacher. When she first started coming to our services she did not believe in God or the Bible and she had that modernistic philosophy that resulted in the establishment of Nazism in her country. But after contacting us and seeing the work, she said, “I have a class of students who are learning English. Couldn’t I bring them over and let you preachers teach them English by teaching them the Bible?” Well, we thought she needed it as well as her class, so we told her “Yes.”

Brother Palmer teaches that class regularly every Thursday night. Mrs. Kleinschmidt piled the questions in on us one after another. It did not seem as though we were making any impression. But one day her little boy was playing out in the street with my little boy and fell down. His little bones were so frail that he broke his knee. She came over and told us what had happened, and said, “Can’t you do something to help my little boy? He’s got to have medical care.” We sent for some penicillin and stopped the inflammation in his knee. We began to help him with food. Mrs. Kleinschmidt’s heart began to soften and instead of coming to the Bible classes with a critical mood she was receptive. I know that you rejoice tonight to know that Mrs. Kleinschmidt is now a Christian.

Mrs. Schnurre could not understand it when she became a Christian. She was greatly infuriated that we would accept a former Nazi into the church. We explained to Mrs. Schnurre that the church of the Lord is international, that it erects no barrier, but that it seeks out the sinners that have gone to the depths of sin and strives to raise them up. It might interest you to know that Mrs. Schnurre and Mrs. Kleinschmidt are now speaking to one another and are considering one another sisters in the Lord. This would not have been possible without food and clothing from our brethren here and without the gospel of Christ.

Money Reform Helps Economy

On the first of July a money reform came in Germany and with that money reform a more stable economy has grown up. But even though the money is reliable, even though most vegetables are now unrationed and the potato ration has been doubled, there is still a very critical situation in Germany because most people have no money. Everyone was given 40 New Deutsche Marks at the start. That is equal to about $10. You know how long that will last in buying food. Therefore, until the people in Germany are able to get enough money and food to feed themselves, we must continue to help. The need will be great throughout the coming year.

We have made a name for the church of the Lord in Germany by striving to practice Christianity as well as to preach it. Brother Palmer and I decided a long time ago that it is a lot easier to preach than it is to practice but that it is impossible to preach effectively unless we practice. That is the reason we
have appealed to our brethren to help us practice it. That is
the reason the church of the Lord has responded in a way
that is surpassing human institutions that have been set up to
do that work. That is the reason today many people are com-
ing and saying, “Tell me about this new religion—a new reli-
gion that does not stand back in a cold formalistic manner and
tell us about the Lord but also gets down and walks with us
and shows us.”

The people say, “I had rather see a sermon than hear one
any day,” and I believe that sentiment has been truthfully lived
in Germany. Not by us, but by all the church of the Lord that
has cooperated and helped. The German economy is on its way
up and in due time there will not be such a great need as
now. Please keep sending food and clothing!

Important Facts About Sending Food

We do not have much food now. We need food. We have
found that we can buy fat in Holland. We have asked the
Germans, “Which would you rather have—a CARE package
that costs $10 or five pounds of fat?” The answer is unanimous,
“Give us five pounds of fat.” For $10 we can buy fifteen pounds
of fat. By giving fat which all need badly we can do three
times as much with our money as we have done before. If you
want to continue helping with food instead of buying through
CARE send your money to the Broadway Church of Christ in
Lubbock and let us buy food from Holland. We can buy fat
from Holland at the rate of 29 cents a pound. That is cheaper
than you can buy it here.

Brethren, tonight I have confined myself to describing one
phase of our work in Germany, i.e. of feeding and clothing
hungry and ragged people who were our former enemies, but
who are now being made friends not only of democracy and
Americans but of true Christianity.

Criteria Of Divine Judgement

Jesus said while he was here that when the great judg-
ment day comes there is going to be a great scene centering
around such work.

“But when the Son of man shall come in his glory, and all
the angels with Him, then shall he sit on the throne of His
glory; and before him shall be gathered all the nations; and
he shall separate them one from another, as the shepherd sepa-
rateth the sheep from the goats; and he shall set the sheep on
his right hand, but the goats on the left. Then shall the Kin-
g shall say unto them on his right hand, Come, ye blessed of my
Father; inherit the kingdom prepared for you from the foun-
dation of the world: for I was hungry, and ye gave me to eat;
I was thirsty, and ye gave me drink; I was a stranger, and ye
took me in; naked and ye clothed me; I was sick, and ye vis-
ited me; I was in prison and ye came unto me. Then shall the
righteous answer him, saying, Lord, when saw we thee hungry
and fed thee? or athirst, and gave thee drink? And when saw
we thee a stranger and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and yet did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life.” (Matthew 25)

What is that saying? It is saying that if we do not practice Christianity we are going to be lost. Too long has the church thought that welfare work is something for a human organization and a community chest to take care of and not a work of the church. The Lord put that work on the church and when we arise and do it the Lord will be honored instead of the human organizations that are doing the work because the churches are failing to do it.

I trust this lesson has helped you and has lifted you heavenward. I trust this may help keep us prepared to hear the Lord say at the end of time, “Come, inherit the kingdom prepared for you from the foundation of the world.” (Matt. 25:31ff)

LETTERS FROM GERMANY

. . . It is good to learn in this time that far across the ocean are existing warm hearts and helpful hands who are caring for us.

(In the name of seven comrades)
Antonie Orffner

. . . A precious CARE package was distributed to me by you on Wednesday . . . I was given this gift in the name of Jesus Christ, and I therefore consider it as a gift from heaven, which we received just in an utmost critical moment.

Hildegard Wesemann

. . . I have been bedridden for months suffering from a pneumonia, which has destroyed almost my entire strength. The doctor prescribed invigorating food, but my small widow pension did not allow me to buy some. I consider it a gift from heaven that I have now received such a precious food package, which you have given to me in the name of Christ. . .

Helene Wesemann
In order to more successfully preach the gospel in any nation it is necessary to study something about the social, moral, political and religious conditions of that country. This morning I have in mind to discuss some of those things that are peculiar to Germany in these different phases of life. Most people are interested now in the political condition of Germany.

Germany, as you know, is divided into four divisions; the French, British, American and Russian sections. The French section of Germany has been the much disputed section of Germany for a long time, centering around the Alsace-Lorraine district and also the Saar Valley. France has wanted that portion of Germany and there have been several battles fought over it.

The Russians have the most fertile section of Germany—Silesia and East Prussia. The British have the most highly industrialized section centering around the Ruhr Valley. The American section centers around Frankfurt on the Main river.

The countryside of Germany is beautiful. The grass is green most of the summer. It does not dry up in the summer like it does here in Texas. There are also beautiful mountains and forests. The country is streaked with the autobahns—some of the best highways in the world. These autobahns were built by Hitler in preparation for the last war. The German people say that he started this as a PWA project, that is, to take the people off the street and give them all jobs. Hitler did succeed quite well in putting the people to work, and the autobahns will be in Germany a long time as one good thing that Hitler did. The autobahns were greatly needed for the other roads of Germany are very poor.

Many people ask, "How do the German people feel about the Russians? How do the Americans feel about the Russians, and what is going to be the outcome of the present world tension?" This is what is taking place in Germany. At the Potsdam Agreement it was agreed that Germany would be governed by one central governing body, composed of the French, Americans, Russians, and British. They set up in Berlin what is known as the Commandant. This was set up so as to keep Germany one economic whole. But Russia from the very beginning has not seemed very cooperative. Several months ago she walked out of this meeting. I do not know her motive but it seemed at that time that she wanted to throw Germany into economic confusion. Most of the people in our part of the country believed that Russia was attempting to make Germany a fertile field for Communism by creating economic instability in the western section. But instead of having that result, the western powers, believing that the Potsdam...
Agreement was no longer possible, started organizing the western section of Germany into a social, political and economic unit. The Russians replied that America and England in setting up Bizonia were violating the Potsdam Agreement. But the Americans and British replied that the Potsdam Agreement was no longer in force since Russia had turned her back on the governing body.

**Economic Implications Of Russia's Iron Curtain**

To climax the organization of western Germany the western powers issued a new currency that is known today as the Deutsche Mark. That resulted in putting the western part of Germany on a better footing financially. As soon as this new Deutsche Mark was issued the Russians saw that their section was confronted with the situation that they had hoped to develop in western Germany. The eastern section of Germany was thrown into political and economic confusion. The Russians retaliated by stopping all traffic between western and eastern Germany and by throwing a blockade around Berlin. This was done primarily to protect their economy against this new western mark. The Russians took the old Reichmark and put a little stamp on it and said that was the new currency for eastern Germany, but the German people did not have as much faith in this as they did in the new mark backed by the American government and the other western powers. Since the blockade Americans have been flying food into Berlin at the rate of one airplane every four minutes. They are taking into Berlin now about 2,500 tons of food and clothing per day. The world is wondering what is going to happen. Is there going to be a war or what will be the outcome?

The German people generally believe that there will be a war and soon. The American people who are in Germany think that perhaps there will be war ultimately, but they do not believe it will be for quite a while. Americans in Germany believe that the Russians are not ready and that the Russians do not want a war. Some have thought that the Americans, thinking that war must come sooner or later, are pressing to bring the issues to a head before the Russians get the atomic bomb. It is your guess as well as mine as to the outcome.

**Effect Of Politics On Mission Work**

Now you may ask, "Why would you bring this up? How does that affect our work? You might think that this political unrest would throw our work into confusion but we are going ahead as though nothing has happened and we are not discussing the situation with the German people. If they want to discuss politics, we just say, "Well, all things work together for good for those who love the Lord. We do not know what will happen. If the Lord wants Russia to win, she will and if He wants America to win, she will, and whoever wins it will ultimately be for the glory of the Lord. Some think the Russians will win, some think the Americans will win. They are pretty
sure that if war starts the Americans are going to leave Germany and that has been the chief concern of the members of the church.

"What are you going to do when war does come? Are you going to leave us?" And our answer is that we will have no choice, that we will be told by the American authorities what we are to do. We will be under the direction of the army immediately. I doubt that there is much we could do in time of war. Perhaps our presence would be a greater hindrance to the Christians than our absence because if the Russians do come they would be very severe with any Germans who associated with Americans.

Perhaps you ask, "What would the church there do if you were forced to leave?" The church would continue as well as a church could continue during war. We believe that we have members of the church there who are well enough grounded in the truth already that they would carry on. Brother Steiniger and Brethren Dieter Alten, Helmut Prochnow, Fred Casimir and also Brother Gruenewald are good teachers and are already preaching. We believe the church would continue even if American authorities did force us to leave in view of a threat of war. You know what confusion it works over here when war comes and we can expect much more confusion if war begins in Germany. But, as I have told all those who are going into Europe, we cannot afford to wait for a settled political condition before we preach the gospel of Christ. We cannot afford to say, "Well, we will not make an investment because we are afraid the church building will be bombed and all our money will be wasted." Friends, if we waited on the settled political condition we would never do anything. We must not fear. The Bible says that perfect love casts out fear. Our faith is in God, not in men!

Switzerland, A Haven In Time Of War

Missionaries going into Germany must wait for a time in Switzerland. I do not know of a place that would be safer if another war would come because Switzerland has been neutral during the past two wars and it is very likely that she would be neutral again. So those of you who are supporting missionaries in Switzerland should have no fears. If we were to get twenty or thirty missionaries in Switzerland and if a war did break out and they were interned for five or ten years, it might be a good thing because in that way the church would become established in Switzerland and our missionaries would have permission to stay over a long enough period of time to do something permanent. Otherwise Switzerland will not welcome permanent missionaries into that country.

Now, what are the fears of those who are in Germany? How do we feel? We feel that the Lord will protect us and if an atomic bomb drops on Frankfurt, we will die serving the Lord. If one drops on Frankfurt, it is very likely that others will be dropped in America so you here will not be immune. It will be
about as safe in Frankfurt if a war begins as in Chicago, New York, or other large cities here in America. There is no safe place in a time of war, at least in an atomic war. So far as the war scare and talk are concerned we are not letting it affect us. We are going ahead doing what we believe God wants us to do. I think the political unrest may be helping our work because it is making people realize more and more in Germany and in America as well that they must turn to the Lord and depend upon him for help and for strength.

The ordinary German is not very politically minded just now. Many were deluded by the Nazis and are having to suffer as the result of it. Now they feel that if they get too politically minded in helping the Americans they will have to suffer when the Russians come. Then if they cooperate with the Russians they will have to suffer for that when the Americans return. As a result many give politics only a passing concern.

Effects Of Nazism

Before we leave discussion of the political situation I know that many of you are interested in knowing the effect Nazism had on the German people and how they feel about the guilt for the last two world wars. Some feel that the nation as a whole is guilty. But others feel no great sense of guilt. They say, "We were deceived by Nazism. In the beginning it seemed good. We were without work, food and clothing. Hitler took us off the streets, gave us jobs, rebuilt our country and our highways. It seemed as though he had the good of the people at heart. But before long there was the gestapo. When we saw the way things were going there was not much that we could do about it."

You know how hard it is to get rid of a corrupt political system in your city. It is much harder in Germany. Many did not agree with Nazism but there just was not much they could do about it. Even Mrs. Schnurre whom I told you about previously and who was bitter against the Nazis said, "We did not dare raise our voices or we would be taken out and shot. For that reason we just carried on as best we could and hoped for a time of deliverance."

I am sure that that is true in Russia even today. There are many good Russian people that are not in sympathy with Communism but they can do nothing about it. I am sure that if we were to go into Russia we would find many people who believe in God and the Bible and who desire to serve the Lord as they should. Some families in Germany are as good as any I have ever found anywhere in America or anywhere else, and people with as high ideals and high morals as anyone else. I know they were not in sympathy with Nazism and with the things they did. In fact, most of them did not know what was going on. Their radios, textbooks, and all sources of information were all strictly controlled by the Nazis. Somebody asked, "Didn't they have any contact with the outside world through radio?" Yes, but radios were limited in Germany. It was forbidden to
listen to a foreign broadcast. Some knew what was happening, but as a whole many people did not actually know what was taking place.

At the present time the American and British authorities have taken steps to let the Germans set up their own government and run their own country as much as they possibly can. There is, therefore, organized in Germany what is known as Bizonia; that is, two zones—the British and the American zones. The French have not as yet come in on this but they are trying to organize Trizona. Germany is divided into different states. Germans select presidents of each of those states who are similar to the governors of the different states in America. They are drafting a constitution at the present time and it is based to a great extent upon the American constitution. They are setting up their own courts, and for the most part, the former Nazis are being tried by the German courts. Some of the high officials are still being tried by the Americans but the smaller offenders are being turned over to the German courts. I believe the Germans are doing a very very good job in trying those who were former Nazis. The denazification program in Germany has been somewhat confusing to the minds of German people but it is going forward; as they are cleared, they are placed back into jobs in the cities so that they can work and make a living.

Germany has its own police. They are not supposed to carry guns, but I think some of them have guns. These German police do not arrest Americans but they arrest their own people. I say they don’t arrest them—they have the power to arrest an American but immediately they must call an American MP and turn the American over to this MP. If an MP arrests a German he usually turns him over to the German police.

Social Conditions

Now, let me take you away from the political situation into the social conditions. Let’s go out into the countryside and see how it is developed, how it operates, and just how the people’s minds work in a German community.

In America you find individual houses built on farms but you don’t see that generally in Germany. On one hill is a little city and over on another hill another city. The people go out into the country to work their farms. I was commenting on this situation a few days ago and my brother said, “Why, that isn’t anything out of the ordinary—that’s the way Lubbock is doing now. They live in Lubbock and go out into the country to work their farms.”

But you don’t find any houses on their farms except in northern Germany. Naturally you can understand how that system grew. A long time ago a prince would build him a little castle on one hill. He would have his servants and they would work the valley below until they came in contact with the next community. On another adjoining hill another prince lived with his servants. Thus Germany is divided into these little sections.
It is easy to see how war was common in Germany and one reason why Germany has been militaristic. One prince might think, “I am powerful enough to conquer the prince on the other hill and take his district.” After the battle the winner would have more territory under his control than he had before. Those wars continued until a number of kings or princes were pre-eminent. Eventually the German nation was united under the Kaiser. When the Kaiser was overthrown after having united Germany under one economic and political whole Germany was left in confusion. Then Hitler came to power to unite the nation but now Germany is divided again. Bizonia is striving to unite her under a democratic form of government.

When you go into German cities, what kind of cities do you find? Do you find them well-developed cities with modern houses and modernistic buildings? We were traveling down toward Ansbach just a few days ago and the German riding with us said, “Buildings in this city are about 2,000 years old.” There has been very little change between those buildings then and now. They have installed electric lights, and they might have put in running water and bathrooms, but other than that their houses have changed very little. The streets in German cities are narrow and their houses are directly on the streets. They have no front lawn. Their children play on the street. And there is not much of a yard because the houses on the next street are also jammed up together. Of course in the larger cities there were modern buildings before the war.

Suppose a man has a son and this son wants to get married. What will he do when he gets married? Does he go over into a new district of town and buy him a lot and build him a home? Sometimes that might be true, but most of the time he brings his wife to live with the family. They might put another room on the house or maybe they just move into the same house and wait until the parents die to get possession of the building. You know how conducive to peace it is for in-laws to live with one another. facetiously I would say that such crowded conditions may have contributed to the fighting spirit of the Germans.

The Germans have seen slow changes in their country and they think that we Americans are very light-headed, visionary, and that we often do not face facts. They cannot conceive of social changes taking place in a city like you have seen here in Lubbock. Those of you who are here now have seen houses sold and businesses erected. You have changed from the buggy days to the car days. Tech college has been built and many other changes have come in your lifetime. A city in Germany doesn’t change that rapidly. A German man sees very few changes in his city in his lifetime.

**Germans Scientific But Not Progressive**

Germany has been known as a scientific country and an educated country, and that is true. But there is one thing about the scientists of Germany. They are good discoverers but poor
developers and promoters; that is, developing so as to change the living conditions of their cities. The nation, I am told by Germans, has never known but one great period of prosperity. They look upon the period preceding the first world war as the “Golden Age of Germany,” when every one had a job and conditions were conducive to good living. But the buildings are unpainted, dilapidated, and run down even where they have not been bombed. The people have not had the modern conveniences that we have here in America.

Germany has been known as a great educational land, but during the first world war and following there was a wave of skepticism against the Bible. The people seemed to want to get away from the Bible, but now there is a tendency to get back to the Bible and to believe it to be the word of God. The people are therefore now receptive to the teaching of the word of the Lord.

In the social conditions under which Germans live things are difficult to change. When you mention some great change to a German he begins to see all the objections, all the difficulties, and all the reasons why it cannot be done. He therefore by the process of elimination comes to the conclusion that it cannot be accomplished. Why? Because he is accustomed to slow changes in his community and he sees this as a visionary dream of an American. He thinks a change impracticable and he therefore says that it is impossible.

We say, “Yes, there are those difficulties, but they don’t amount to anything because we’ll do it in spite of those difficulties.” Numbers of the German people therefore have said to us as we preached the simple gospel of Christ, “That seems too simple to be true. It just seems so easy for you—you have such an easy religion. Our religion is clothed in dark sayings and our preachers preach so as to make it hard and difficult for us to comprehend. Surely your religion could not be true because it is too simple. It is too easy.” The people’s religion is bound down by tradition, mysteries, and the social structure under which the people live. They do not seem to comprehend the fact that we love them and that we are trying to help them even though they were our national enemies.

On some farms you find tractors, but most of them are worked by oxen. You can remember the days of oxen here in America—well, that’s the day that most German agriculture is in now. You will find a lot of cows worked even in the progressive little country of Switzerland. Why should they feed a horse instead of a cow? They think if they feed a cow they can work this cow during the day and then milk her at night, so that is quite an economy. American cows should be thankful because they don’t know what a nice time they have over here—lying around and grazing all day and never having to work. Even the cows have a harder time in Germany.

**Status Of German Womanhood**

The women have a harder time in Germany. Some estimate
that there are about eight women in Germany to every man and that results in a lot of women having to work. The women of Germany work harder than the men. When you look out on their farms you often see the man supervising the work, but the woman doing the work. The women do not have as elevated a position in Germany and equal rights with the men as they do in America. They seem to have the conception that the woman is supposed to listen to the man and he is supposed to rule her with a very firm hand. I don’t know that that is always true, but generally I would say that the woman has a much more difficult time in Germany than here in America.

You are interested in these conditions in Germany and that is the reason that I have presented them. I think they all have a relationship to our preaching the gospel of Christ. We have to understand these things in order to understand the German people.

"Thieves Break Through And Steal"

Of course conditions are not normal in Germany. If you get out of your car, you lock it and when you come back you are not sure that you will not find the glasses broken out and that somebody has broken into it. When you leave your home you do not lock it once, you lock it two or three times, and when you come back you still are not sure that your things will not be gone. We have been robbed twice in our home, losing about four or five hundred dollars worth of personal property.

Three spare tires of our jeep have been stolen at night. Thieves saw the locks off and take these spare tires. They stole the jeep one night, ran it into a fence, and got out and left it and we got it back. A few nights ago, Brother Palmer had the jeep parked outside his window and while he was asleep thieves jacked up the front wheels and stole both wheels and tires. These things are to be expected in a country that is so unsettled.

Germany is called in German “Deutschland” but I think it might be more truthfully called “Schluesselland” meaning—"keyland"—because every time you turn around you must lock something and see that it is well secured. Now let me just tell you the approach to the little house we have there in Germany. In going into it, first you have to unlock the front gate. There is a fence around it. Nearly every home in Germany has a fence around it. On the front gate are two locks, one at the top and one at the bottom. There is a double door on the house. It has a lock at the top and at the bottom. Before we go into the second door, there is a padlock which must be opened. Then we have to unlock the second door at the top and bottom. We are now on the inside. How are we going to get the windows open? We start to open the window and it has double windows. Lock number one. We open that and then we go to the next window and we have another lock on that and we open it and then we still have not any light in because there is the shutter.
It is bolted and barred with about four bolts on each shutter and then a bar is over it. Finally you get this open and light comes in.

Even in spite of all of these locks we were gone from the home for a while and we came back and we found that the doors had been unlocked, the padlock had been broken, and somebody had come in and looked around but the good thing about it, they locked the doors when they went out again.

People are now suspicious of one another. The Germans say the stealing is the result of the war and its aftermath.

Now why is there so much stealing in Germany? Because generally those people have been in want and in need over such a long period of time. They have not had what they really do need and the lack of a plenty for everyone has led to this stealing. Now, does that mean that most Germans are thieves—that you cannot trust anybody? No, there are some in Germany that can be trusted just as much as you can trust in anyone in America. We have had people in our homes that we would feel as safe with them in our homes as anyone in America. They would not take anything at all. The majority of the people are like that, good families with high standards, but there is an element in Germany that is definitely sure to take something. The unsettled conditions give that element a chance to steal.

**Christianity Refines And Educates**

Now, with that you can see the problems that are confronting us. It is our job as Christian people to do something to help the social, moral, and political as well as the religious conditions in Germany. We must strive therefore to lift the people up and give them a better way of life. The best way to do that is to preach the gospel of Christ.

Wherever Christianity has gone, wherever it is preached in its purest form, it has been the greatest refining influence. It gives the people the greatest optimistic outlook on life. You may believe that Christianity has nothing to do with your attitude in life, but it does. Christianity affects every phase of life. Somebody said to David Lipscomb, “You are preaching Christianity in America. How do you think it has helped America?”

“Why,” he said, “It helps us raise better hogs.”

That person was confused. He did not expect Brother Lipscomb to say that. He thought he would start bragging about the virtues of Christianity from another point of view. But when he said it helps us raise better hogs, the skeptic wanted an explanation. He was told to go into the countries where Christianity had not gone and look at their hogs and he could see the influence of Christianity. We take for granted electricity, modern homes, good street cars, automobiles, good cattle, good gardens, good seed, good fruit, and never stop to think of the influence of Christianity to make all things better.

If Christianity had not been in this country in its purest form many modern conveniences would not be here. They are
an indirect as well as direct result of Christianity. When you have gone into a country like Germany that is being dominated principally by Catholicism and secularism you can see deterioration and a lack of progress in many, many fields even though some have been influenced by Christianity and have made great strides in education and in science. Still, unless Christianity as a whole takes hold of a community, it does not develop as it should. When we go into a community and bring true New Testament Christianity we help them to raise better hogs, better cows, help them to be better farmers, have better orchards, raise better chickens and have an entirely different outlook on life.

LETTERS FROM GERMANY

... I am not ashamed to tell you that I cried tears, when I was alone with myself and all the gifts, and I tried to see clear if it was reality or just another dream. ... Only the faith, our religion, the faith that there is a justice in life held us back to do something desperate. ...

Margot Powels

... Thank you and the Church of Christ from the bottom of our hearts. The joy of my family has been so great. Especially my little, six year old daughter could not wonder enough about all the good things and was very surprised to see that there existed such a big piece of chocolate. ...

Mr. and Mrs. Hermann Rau

... It has been a strange feeling to me to receive help from unknown people, it has happened for the first time in my life. I am deeply touched about this power, which Christianity has in you, a power of love for the fellow-men, on which I never believed before. ...

Heinz Grosche

... The belief in Jesus Christ strengthens me again and again, otherwise I could not stand life. Both of my children are in the hospital in the Taunus Mountains, my husband is in the hospital near Kassel, and I am sick myself and must stay in bed. I shall not lose the belief in Christ as God's Son and the Lord himself.

Frau Elvira Stojkovic

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MONDAY AFTERNOON

Practical Answers

TO INTERESTING QUESTIONS

Carl Burgess: I have more than a passing interest in this as Bro. Gatewood and some of the others know. I had hoped and prayed that I might go to Germany and help in the work there. These two questions have been confronting me for the past four years. First, How shall the independence of the local congregation be maintained in the establishment of the church in a new field? Secondly, In regard to handling money for the church when recording receipts and disbursements and reporting receipts and disbursements to the givers, how shall this be done?

Problem Of Supervision

Gatewood: In any congregation in any mission field there are certain ones who are immediately qualified to take over the leadership in that congregation. At least that has been true in the mission fields where I have gone, laboring in Eunice, New Mexico, Las Vegas and Salt Lake City. In those fields I have had the experience that sometimes the leadership was not as efficient as you would like for it to be. But I know that the elders of the church here have always advised me in any mission field to work through and with the leaders of the local congregation. And the elders here even though they would like to take an interest in seeing that those congregations succeed have left the detailed decisions largely up to the local leadership, and when there is a question that arises that the local leadership cannot answer then the elders here have always been willing to come out and sit down with them in Las Vegas or in Salt Lake City and talk with them and advise with them as to what is to be done. And that has been true in Germany. Even though this congregation is overseeing the work and sponsoring or taking a great responsibility for the work they have left it up to those on the field to make detailed decisions and when we have a problem we can’t solve then we send it to the elders of the church here or ask them to come over and help us to solve that problem. The problem of being independent is not a difficult one at all in working with the elders of the Broadway Church in Lubbock. Now I don’t know how it would be with other congregations but I know that is the way it has been here. We write and ask for their advice when we feel that we need it and when we don’t feel that we need it then we just go ahead and make the decisions ourselves, always keeping in close touch by mail and cable. Now as yet in Frankfurt, Germany we haven’t selected any leaders of the church.
We have the same goals and confidence in each other. The decisions have been made day to day there by the missionaries that have been sent over. Bro. Steiniger who is a native German meets with the four men from America every time and we carry on a discussion of our problems every Saturday morning in a meeting from eight o'clock to twelve o'clock. We later will be calling in different men in the congregation in Frankfurt as soon as problems which are particularly related to a local congregation arise. Those problems, however, as yet have been more problems of what we are going to do with our general work, problems that were the missionaries' concern particularly, and for that reason we haven't called in the German members as yet. We do want to do that as soon as we can. In regard to the receipts and distribution of the money. When anyone gives us money we usually write them individually and thank them and also send them a financial report when they have made a contribution so that they can see how their money has been spent. If there is a lady or man or Church that sends in money we write them and thank them, and then we send a financial report to the Broadway church here in Lubbock and they make a copy and send it to the ones who have contributed.

How Records Are Kept

Young: I might add in regard to the accounting. All the money that comes here we keep account of in a ledger giving the name and the amount. Then it is acknowledged to the individual. Then the records are available to anyone who wishes to see them. We give general reports from time to time. An audit of all the books is made by an accountant each year.

Cecil Wright, Southside in Lubbock: We have been sending a few packages over and we have delayed until we could get further information as to the type of clothing needed. Is much more being needed? What wrapping is necessary for successful shipping?

Type Of Clothing Needed

Gatewood: I made a fairly detailed report on this last night. We can receive and need any kind of clothing with the exception of high heeled shoes. Any other kind is usable. We are particularly in need of men's clothing and children's. The women's clothing is still needed. Do we need more clothing? We have some in store but we are rapidly cutting down on the storage. We need more. Keep it coming. It seems that we will need it for at least another year. In a prosperous city like this there are some poor people. Then take a city where eighty per cent of the people have been bombed out of their homes. You find many widows with four and five children to be cared for, their husbands having been killed during the war.

When we receive packages we have Bro. Steiniger go down and pick up the packages. Then as they are brought to the office Miss Bertie Peters spends her time recording who sent each
package. Then they are taken to the basement and finally brought up and two ladies spend their time unpacking the boxes. They record the name of the sender and what is in each package. This is turned over to Line Luters and she records in a book the detailed account of the packages sent so if you want to check up on a package that you have sent we could turn to this book and find for example that you sent three pairs of shoes, one overcoat, three shirts, one pair of trousers. We know exactly what has been in every package that has been sent to us. Suppose you want to find out whether the package has been received. All packages are recorded under the name of the town, not of the individual. So under Lubbock, Texas for a certain date we will have a record of your package being received. Then if we know it has been received on a certain date we can go to that date and find everything that is in it. Most of the packages that have been sent, as far as I know, have been received.

We have received about 12,000 since the first of August last year. How these packages are handled and wrapped is not too important. If you have a good cardboard box and wrap it securely with good string they will come through. However I would suggest that you put paper around the cardboard box because sometimes they are stored on the ship in a damp place and they will come through in much better condition if they are wrapped.

Cecil Wright: Is it possible to send other than by the twenty-two pound packages?

Gatewood: No. The rate is ten cents a pound if sent by individuals. This is reasonable.

How To Get Reduced Postal Rate

Young: If you will put on the package the name of an individual in care of the church and write U.S. Gift Parcel you can send it for four cents less than the 14 cents usually paid. So instead of sending it from the Southside Church of Christ, send it from Cecil Wright in care of the Southside Church of Christ. Another point in regard to the sending of food. Bro. Gatewood can now buy fats and chocolate and other much needed items in Holland at wholesale prices. Fat at twenty-nine cents a pound. The average German family would rather have five dollars' worth of fats than a ten dollar CARE package. Since you cannot send personal checks or money direct to Bro. Gatewood satisfactorily it is better to send all contributions for food to the Broadway Church of Christ marked for food and we will forward it to Bro. Gatewood in large sums.

Eddie Myers, Odessa: How do you discriminate between the worthy and the unworthy in regard to the distribution of relief?

Gatewood: We check on everybody that we help. We check through the factories, the schools, etc. to get recommendations. When someone calls and makes a favorable impression on us, we get Dr. Prestel of the German Relief to check on them and
find the ones who are worthy. We interview one family every ten minutes in our relief work.

Hunter: Are the Russian Communists bringing a religious doctrine to the people.

Gatewood: The Communists are very bold in saying that religion is a curse to the nation. They are against all religion. Their intent and aim is to overthrow religion. The communists are not getting very far in the American zone. In a recent election they received only three per cent of the votes.

**How To Make Personal Contacts**

Mrs. Watson: Are there families there whom we can contact personally and send packages to them and correspond with them. Would you recommend this?

Gatewood: Yes. However, you should have us recommend a family so that you can know they are not engaging in the black market. Write to us with your request giving the size family you would like to help and we will try to recommend one within a month or two. It helps the Germans more than you realize to have personal contact with Americans. It helps us for you can teach in letters and send proper tracts and be a great help if you are wise in your teaching. Of course only a few Germans can write in English and most of the letters must be translated.

**E.T. Pribble, Elder at East Side in Lubbock:** Can the young preachers in Germany use books that are written in English?

Gatewood: Yes, most of them can. We are now building up a library in English. Nearly any good book that you believe is good for them, mindful of the fact that many of them are babes in Christ, you may mail. The books should be scrutinized carefully. They should be sound and good for the health of young Christians. We are collecting a library now. Delmar Bunn is taking the lead in this. Bro. B. C. Goodpasture in Nashville is taking the lead in purchasing these books in this country.

**Question:** Are the packages open for inspection and do they arrive in good shape?

Gatewood: They are not open for inspection, and they do arrive in good shape.

**Dr. W. W. Brewer:** What is the dominant religion in Switzerland?

Gatewood: The Catholics dominate the southern part. Berne is predominantly Protestant. About sixty per cent are Protestant and belong to the Landeskirke, a state supported church after the Reformed order. The church is state supported. This same percentage holds for Germany and the church there is state supported.

**Need Of Medical Supplies**

Jim Baker: Should we send medical supplies from here or money to Broadway for you to purchase in Switzerland?

Gatewood: We would encourage you to send them if you can buy the supplies wholesale, such as penicillin in crystal
form, or if you have some medicines left over. Be sure to pack well. Worm medicine is called for frequently. Many people suffer from stomach worms including little children.

Kenneth Bozeman, deacon at Broadway: What is condition today in regard to medical supplies in reference to last year? Gatewood: Practically the same. We need first aid kits.

Young: We can buy these supplies wholesale and ship over at a saving.

Thelma Jones Loflin: What can children in Sunday Bible Classes do together to learn more about mission work? How can we stir up interest?

Gatewood: We can furnish names of children in our Sunday Classes and they would be glad to correspond. Then various projects can be worked out with approval of the elders of the local congregation.

Mrs. Loflin: This is a good time to begin training up a mission minded generation. We have about a hundred in the primary department here at Broadway and we want them to have a personal contact.

O. W. McGuire, deacon at Broadway: If we want to send personal items to some of the missionaries how should we mark them?

Gatewood: Please write the word “Personal” on the package on two sides at least. Then it will be brought to the individual to whom it is addressed.

Young: Packages sent by November should be sure to reach you by Christmas.

**Christians In Service Help**

Sister Wileman from Plains: Do you have Christians in armed service who actively help in the work?

Gatewood: Here are two specimens here today. Bro. and Sister Maurice Hall. He was our official scrounger while he was with the army as a captain. He helped us greatly in the army. We have not stressed the work with the soldiers, but the service personnel in Munich have started a church and fifty-seven have been baptized there.

Young: It would be fine if all relatives over here would write to Christians in service urging them to attend the services and to contact the church.

Bro. Austin: Are chiropractors or osteopaths in demand?

Gatewood: I don’t know of any over there. We do have several trained nurses who are going over. Helen Baker is here today. Mrs. Elizabeth Burton and her children are flying back with me in a few weeks.

Lillie Vanderpool Smith, Dallas: Would the children be interested in sending school supplies and are these things needed?

Gatewood: Yes, they are greatly needed. Pencils, paper, and some good picture books especially.

McMullen: How are your children educated?

Gatewood: The army has set up good schools with Ameri-
can teachers and the schools are taught in English and they are very similar to those here. Teachers should apply to the state department to see about going over there to teach.

Question: Can we send yard goods instead of clothing?
Gatewood: Yes, provided you send thread and needles for them to work with.

Work Of Other Groups

Roberta Niblack, Lubbock: Are there any other efforts similar to ours by religious groups?
Gatewood: The Friends have helped some in helping the Germans help themselves by setting up work places.

S. A. Ribble, preacher from Loop: Are large denominations doing a similar work?
Gatewood: All of them are working through Cralog and it is only because of the fact that Bro. Sherrod and I visited with General Clay and received special permission to enter that we are in Germany today. We believe the Lord answered our prayers in making this possible and we ask for your continued prayers. We can't do it without prayer.

Maurice Hall, who was with the workers while in service: The most important thing I could say is to tell you that you have made a great investment in Christian men in Germany. I didn’t realize how great Christians they were until we came back to this country.

LETTERS FROM GERMANY

In a few hours I will leave Frankfurt in order to go to your country. Before I leave I have the desire to tell you of my gratitude which I feel towards you. I feel it the more as circumstances make it possible that the actual receivers of your generosity write to you themselves. You will be hardly able to imagine, how much those contributions you have made to my friends mean to them; not only materially, but also as proof of a mental attitude, of which they are so much in need. Permit me to express you by this way again the sincere gratitude not only of the receivers, but also my own, for what you have done to them will relieve considerably my care which I want to bestow on my friends.

I am looking forward to the opportunity to become acquainted with your friends in America, and I will not fail to get into contact with them immediately.

By this way I am hoping also to remain in contact with you. My best wishes for the success of your unselfish work.

Sincerely

Dr. Walter Halstein, President
University of Frankfurt
MONDAY NIGHT

Teaching Is Major Aim...

All Else A Means To This End

We have presented a picture of what the Church is doing in Germany to help feed and clothe those who are hungry. In the next lecture we shall describe what we are doing to help the youth of Germany.

At this time let us talk about the teaching phase of our work. Everything we do in Germany is aimed at one thing and that is to get the gospel of Christ into the hearts and lives of those people. It matters not whether we give food or clothing, operate a school, or start a boys' home. All is for the purpose of opening the people's hearts to the most glorious message this world has ever known. When Christ was here he opened blind eyes, unstopped their ears, and raised the dead; but he did not do this only to help them physically. He did so that their hearts might be opened and that they might believe. John says, “Many other signs truly did Jesus in the presence of his disciples that are not written in this book, but these are written that you might believe.” Those signs were done and recorded that people might believe, and when we give food and clothing in Germany, we are doing so that people might believe.

Our efforts at preaching the gospel of Christ in Germany started when Brother Sherrod and I went into Germany in the summer of 1946. At that time we saw that the people there were hungry and in need of clothing. We came back home and told our brethren about it. Immediately packages were sent and relief was administered, and that told a story. It told a story that was strange to many Germans. Even though our nations were former enemies, we, as Christians, were willing to share what we had with our enemies. It has been difficult for many German people to understand why we should want to feed our enemies. But, we have told them that is what Jesus said for his followers to do. He said we were not to be overcome with evil, but to overcome evil with good. That is what the Church is seeking to do.

175 Hear First Sermon In German Language By Palmer

When Roy Palmer and I got off of the train in Frankfurt on June 6, 1947, neither of us spoke the German language. But, we were determined that we were going to start teaching in Germany as soon as possible. The first Sunday that we were there, we obtained a place to meet. We rented an auditorium that would seat about fifty people. We prayed. The first Sunday we conducted our service in English. Fifteen came.
When those fifteen came we were surprised because we were preaching in English. The next Sunday twenty-two came, and we were more surprised that those people would come back the second time and listen. The next Sunday there were fifty-two present and our auditorium was full. Immediately we began looking for another place to meet. Near the edge of town we found an auditorium that would seat six hundred people. We made a contract to use that every Sunday morning and Sunday night for one hundred Reichmarks per month. We did not know whether or not we would be able to fill that auditorium, but we continued to preach in English. Our audiences continued to grow even though many who were coming could not understand English.

It was peculiar to us that people who could not understand us would come and sit and listen just as attentively as could be, and they would not come once, they would come again and again. When our audiences had grown to about seventy-five in attendance some began asking, “Can’t you say something to us in German?” We said, “No, we can’t say anything in German.” As our audiences increased they kept insisting. “Please say a little prayer, a little speech, or tell us something in German so we can know a little of what you say.” Of course most of them could understand some English.

I said, “Brother Palmer, I think you had better take off from the work here and go to Switzerland and prepare a German sermon and come back here and read it to them.”

Brother Palmer went to Switzerland, studied two weeks and wrote out a sermon in English. Brother Bunn translated it into German. When he came back we announced that on a certain Sunday night Brother Palmer was going to read a sermon in German. We continued with our English services on Sunday morning. That Sunday night there were about one hundred seventy-five people present. Brother Palmer did all right, I guess, because when he finished the people said, “When are you going to do this again?”

I said, “Brother Palmer, you had better go back to Switzerland,” and Brother Palmer said, “Well, you must prepare a sermon, too.”

Brother Palmer went back to Switzerland and I locked myself in my bedroom where packages were stacked to the ceiling and put a sign on the door, “Besetzt,” that is, “busy.” I began to write. Line Lueters and Bertie Peters received the people and gave them the food and clothing and Brother Palmer and I began preaching the message of the word of the Lord in German.

Four To Five Hundred Hear Gospel In German

These messages in German have continued from that day until this and our audiences have increased so that we preach in German to between four and five hundred people every Sunday night. We have experimented with this audience and have put the young Germans that we are training to preach
before the congregation, and to take the lead in the service, but the German people do not seem to like that too well. They seem to want us Americans up there teaching and preaching even though we speak imperfectly in their language. Though we are not their own people they seem to have a great respect for us. I think that respect has come principally from the fact that the American people have come and delivered them from Nazism. Their own leaders have not led them in the right way. The German people generally have faith in us and believe that we have their good at heart because we are striving not only to teach them but also to help them physically.

We realize that some people have come to church hoping to receive the food and clothing that we have been giving. I asked Brother Steiniger one night as we were driving home after the services, "Brother Steiniger, why do you think these people are coming? Do you think they are coming hoping that they can receive food and clothing, or that they can get their names on our lists so we will give them something? I've never seen people come and be as interested as they are."

Brother Steiniger answered, "Brother Gatewood, that may be a motivating factor—but the people in Germany, here in Frankfurt, are hearing something that they have never heard before." He said, "From German pulpits have gone out philosophy, theology, and politics, but the people have not heard just simple gospel preaching like this. German preachers make religion seem difficult, mysterious, hard, and something that we cannot comprehend; but the way you teach it, it is simple and easy enough for these people to comprehend." He continued, "That's why they are coming." I do believe, friends, that that's why they keep on coming. We have sent out only one invitation to come to services. When we started preaching in German, we sent out about a hundred cards inviting the people to come. But since that time, we have not sent out invitations and our audiences have steadily increased.

Warm Auditorium Draws Many

There was this exception. We had larger attendance during the winter than in the summer. In Germany the people do not have much to heat their houses during the winter and many have come on Sunday nights to find a warm place to sit for a while. We have kept our church auditorium warm and that is the only church building in Frankfurt that has had a warm auditorium for the people during those cold winter months. We have been able to buy coal from the Import-Export market, and Captain Maurice Hall helped us to get a lot of scrap wood from the Hanau-Signal Depot where he was working. Brother and Sister Hall are here tonight, and we are deeply grateful to them for making it possible for us to have a warm place in which to worship on Sundays. (The attendance is growing this fall through November. They are beginning two services more each Sunday at both places.—M. N. Y.)
Second Congregation In Frankfurt

In addition to the preaching in English on Sunday mornings and night we saw a few months ago that it was necessary to start a second congregation in Frankfurt. Therefore, over at our offices at Niederräder Landstrasse 14 we started preaching every Sunday morning at nine o'clock. For the first service there were eighty-five present and every Sunday morning now about one hundred people come. It is no small job for us Americans to preach in German, even to read a sermon. You try it sometime. Write out a sermon in English, have somebody translate it into Spanish and try to learn that sermon well enough to get up before an audience and present it effectively. It is somewhat difficult. I have had to flee to the mountains more than one time to find time to study and get away from the people that were coming and asking questions. It has been necessary for us to spend three and four days on sermons and the first one I gave I had to spend two weeks on it.

The German people came up and said, “Well, you surely must love us to try so hard to preach to us in our own language.”

One lady came and gave a comforting word. She said, “You know, I like your sermons because they make me listen so intently. I have to listen so very closely to understand what you say that I therefore get more out of your sermons than I do out of other sermons.” That was very encouraging. I did not know then whether to try to improve my German or to keep on speaking poor German. But, at least we can now speak German well enough to be understood.

Brother Collier had a chance to study German in Switzerland six months before coming into Germany. Brother Bunn has had the privilege of spending eighteen months in Switzerland studying German. That is one of the best investments that the Church has made in Germany. Brother Bunn is the one of our group who can most effectively speak the language. We are now encouraging all churches who send missionaries to Germany to send them first to Switzerland. By going first there the missionaries have a chance to learn the language before they are so overburdened with work in Germany that they have little time for study.

Delmar Bunn Excels As Linguist

Delmar Bunn, who is only twenty-two years of age, speaks German almost without an accent. Brother Herman Ziegert, a native German who is with us, said concerning Brother Bunn, “He can speak German far better than I.”

Brother Palmer is catching on to the German quite rapidly. I am having a harder time, partly due to lack of time for study. But after living with the language constantly one naturally learns. My little boy has learned in this way. He speaks better German than his parents. At first it was very difficult for him. He could not understand German at all when he went to Swit-
zerland. He tried to play with Swiss children. He talked to them in English. Those little children did not understand him and asked him what he was saying. The word for “what” in German is “was,” the “w” pronounced as “v.” David came in quite disgusted one day. He said, “Mother, all these little children know to say is ‘was, was, was.’ I talk to them and that is all they can say.”

I have felt like that more than once. But, I was greatly encouraged the other day after having studied with a man who was one of the youngest men to receive his Doctor’s Degree in Germany. He received his Doctor’s Degree when he was twenty-one. He has had six years of Greek and two years of Hebrew. I have studied one year of Greek and no Hebrew. He came to my home and wanted me to teach him, but I could not speak German very well and he could not speak English, but I did discover that I could speak better German than he could English. I kept studying with him every Friday. Finally, he came one Friday and said, “I have decided that I want to be baptized; but before I am baptized, I want you to explain the book of Revelation to me.”

Well, sir, I explained the book of Revelation to him in German and he was satisfied, and I have felt ever since that I have mastered the language. That young man was baptized. Some have suggested since returning to America that I explain the book of Revelation in English. I have suggested that it would be easier if they let me explain it to them in German. Seriously, the language is one of the problems that we had to deal with in Germany in attempting to get the message of Christ over to them.

**Some Interesting Converts: (1) Margarete**

I remember one night after we had struggled through a German sermon, Brother Palmer packed our old jeep full of people. Some had walked two and three miles to our services and some had come in on street cars twenty and twenty-five miles. I told Brother Palmer, “You go ahead and take them home and I will walk home.” There was a young lady who was at that service that seemed to be quite impressed. As she walked along with us that night she said, “You know, Mr. Gatewood, for a long time I have wanted to do what you are doing. I have wanted to be a missionary. I am a Latvian. I am out of Latvia because of the Russians. I would like to learn to be a missionary. I have tried everywhere to find somebody to teach me, but no one will do so.”

“Why,” I said, “Margarete, if you will come down to our house, we will teach you. We will take time to do that if you really want to be a missionary.”

The next Monday night she came to our house and brought a Methodist Sunday school teacher with her. They studied the Bible with us. We told her that if she were going to be a missionary, she must teach others how to become Christians. We studied the difference between the Old and New Testaments
and then went into a study of the book of Acts. This was all in English. Both of them understood English and when we were through, they said, "You know, that was quite interesting. We never had heard anything like that before."

"You mean, you have never heard those stories?"

"Oh yes, but we never did think much about them, about the idea that this was the way to become a Christian. Could we come back again next Monday night?"

The next Monday night these two young ladies came back and with them came two other young ladies. We studied again in the book of Acts. We went into details about the cases of conversion. When these young ladies left, we gave them some candy and they said, "You know, this is the first chocolate that we have had to eat since 1939." The first chocolate candy in nine years. We thought it would be a good idea if we would start serving something every Monday night. Before long we had a large attendance in this class. Our living room began to fill up and then another room, and with all those boxes, the attendance became quite a complicated problem.

We began to think, "We'll have to do something different." Our class grew to about sixty and we decided that it was too large for the best teaching. Did you ever hear of rationing the gospel of Christ? Did you ever have to ration the class and say, "Now, there are just too many here in this class." Even the young people began to say, "Why it's not like it used to be. We used to sit and visit and talk together." One reason they began to think the class was too big is that it cost too much to buy candy and ice cream and we stopped that practice. Still they came on seeking food for their souls.

(2) Walter Ritter And Sister

Who are some of these young people in this class? Why did they come? Let us look at a sample. Here is a young man. One day he knocked on my door. Who is this young man? He is Engelbert Betts. He had been sent over by the Chaplain's Office. The chaplain suggested that we might help him with his recreational program. He wanted to get a recreational club started between German and American young people. He wanted us to help him get this club started so that the German young people could learn the ways of the American young people. We told him that we would have to think that over. We did not think we had time to start such a club.

Well, he started attending our Monday night class. After a few weeks he brought a friend by the name of Walter Ritter. Walter was impressed. He learned that my wife was in Switzerland. His sister was in Switzerland and he wrote her about this Bible class. His sister visited my wife in Switzerland. Since that time his sister has come back to Frankfurt and has obeyed the gospel. Now she works in our offices helping us distribute the clothing and food.
Before long Walter and his friend, Engelbert, brought another young man by the name of Fred Casmir. Who was Fred? He at the age of fifteen had been drafted into Hitler's army and put out into the battle front. When the war was over he could not return to his parents in Berlin so he had to come and live alone in Frankfurt. Before long Engelbert, who was a Catholic, quit coming. But Fred Casmir kept coming.

Fred said not long ago, "Do you know why I came the first time? I came because you were serving chocolate and because I wanted to learn the English language."

Fred has now obeyed the gospel of Christ and this fall he is attending David Lipscomb College to further prepare himself to preach the gospel. He worked full time for us in our offices before coming to America.

**Problem In Extending Invitation**

In addition to the class on Monday Brother Collier teaches a class of young men on Tuesday night. We had to do something to start teaching those people about what it meant to be Christians. You may think it is queer, but never one time have we extended the gospel invitation in our German services. There are several things that lead us to that conviction. We sang an invitation song in our English services and after two or three Sundays a lady came to us and said, "You know, I think I ought to come up and do what you want me to do. It just breaks my heart to see you stand there and plead for somebody to come down to the front and nobody will come." She was the former Nazi I was telling you about last night, Mrs. Kleinschmidt.

I said, "Well, why would you want to come down to the front?"

"Well, just to please you and you just seem to want us to come."

"Well now, Mrs. Kleinschmidt, you don't understand. We aren't pleading for you to come down to please us."

"Well, but I'd like to see somebody be baptized and become a member of your church."

"Well, do you believe in Christ?"

"Oh no, I don't believe in Christ, but I would just like to do that to please you."

This lady was anxious to please us but she had no conception of what it meant to please God. More than one time have people come to our offices and said, "We have heard about the church of Christ. We want to join your church." Of course such people must be taught but they are eager to learn.

**Special Classes For Those Disiring Baptism**

They don't understand the gospel. Since Brother Palmer and I were not able to speak the German language and were unable to discuss technical points, we did not push trying to get
people to be baptized. When Brother Bunn came in he was able to speak the language and we put him in touch with those who had expressed a greater interest and he started teaching them personally. Finally, there were so many coming to Brother Bunn every day that he couldn't talk to them all so he started a class on Wednesday night to teach those who were interested in being baptized. There were sixty present for the first meeting of the class. The attendance has now grown to about two hundred. Brother Bunn and the rest of us are striving our best to put into the hearts and lives of those people an understanding of the gospel of Christ.

I believe that if we were to insist just a little in our audiences on Sunday night and sing an invitation song, that we would baptize maybe two or three hundred people. But we want them to be thoroughly converted to Christ that their conversion may be the new birth the New Testament teaches that it must be. Until we are convinced that a man is ready to sever connections with his old life and give it up, we do not urge him to be baptized. He would be a problem to the Church in the future. That is the reason that we have not emotionally appealed for more to be baptized. They must first understand something of what it means to become a Christian. They must put off the old man, their old false doctrine, and false religions and become true New Testament Christians.

Germans are receptive to Americans. They are thinking that this is a new religion, but with that there is this thought: "Oh, but these Americans won't be here long. As soon as the army is gone, they will pull out too. When the Russians come, they will run off and leave us and then where will we be?" So some want to hang on to their old religions so that when the Americans are gone, they can have something to fall back on. Therefore, there arises the problem of what can we do to convince these people that the church after the New Testament pattern is in Germany to stay and that we are going to be real brethren to them and that what we do is not just a passing fancy or some great sensation that comes and goes. Yes, the people say it is something new to know that you have to be baptized, to go down under water and come up out of water. They say, "We know of some preachers that came in and taught several years ago and they were quite a sensation in Germany and now they are gone. Where are they? They are not here any more." And they are fearful that is what the church of our Lord is likely to do.

Presenting the Church to the German Mind

Brethren, it is going to be up to you to a great extent to help us convince the people in Germany that the church of the Lord is there to stay. Soon after we started preaching in Germany we were asked to tell something about the church, where it came from and where it started. When we prepare a sermon to present this message, do we tell them that the church started in America? Do we claim that it is an American in-
stitution? That is what they thought, that this is American religion. But we call to their attention the fact that the church was started at Jerusalem over nineteen hundred years ago and that it spread throughout their country and at one time the church was strong, throughout Europe, before the Roman Catholic denomination started. There is evidence in church history that Christianity was in Germany in the second and third centuries. We call that to their attention and that we are not here bringing them an American or a new religion. We show them that Martin Luther started a reformation throughout Germany pleading for a return to the Bible as authority, and we go one step further and plead not for a reformation of any denomination but for a restoration of New Testament Christianity. We tell them that we are helping them to get back to their old religion that was first taught in Germany before Catholicism.

They have to some extent understood this, but at first we had no literature or books for them to read (not even German Bibles which are scarce now) and we did not have any song books. We had to mimeograph our songs and hand them out, but now we do have some hymn books in German. We sing songs such as "Nearer My God to Thee," "What a Friend We Have in Jesus," or "Holy, Holy, Holy, Lord God Almighty." Many of the songs are typical German tunes and songs.

It is surprising them how they are learning to sing without instrumental accompaniment.

One lady said, "I wonder if you could baptize my little baby."

We explained to her that we did not baptize babies, and we told her why.

She said, "Well now, how old does it have to be before I can get it baptized?"

We explained that the little baby had no sin and that there was no need for baptizing. She could not understand that at first, but she has been coming and she has been listening. She is beginning to find out more fully why we did not baptize that little baby.

**Personal Conferences Keep Each Worker Busy**

Brethren, I thought there were a lot of people in Salt Lake City that came asking for teaching, but there are more in Germany. They come to our services and will do almost anything to get us to come see them, but we have found out that it is possible to get around to but five or ten families a day. Now we have a system of having them come to us and study with us in our offices. Every day Brother Palmer, Brother Bunn, Brother Collier and I sit in the office and sometimes three and four people at a time are in the same office talking to different ones of us.

When Brother Sherrod and I were in Heppenheim, we met Marie Geiss. Marie Geiss asked us to come to Heppenheim and teach. We now teach about a hundred in a class twice a month.
in Heppenheim. Some in Heidelberg asked for teaching. Down in Munich, a Catholic center, where we thought the church would be established much later, there is a congregation already started of fifty-seven who have already obeyed the gospel of Christ. If someone thinks perhaps some of the people in Frankfurt were after the loaves and fishes, let him explain the interest in Munich where the people were coming before food and clothing were distributed. They wanted to know something about this new American religion.

Frankfurt to Be Radiating Center

Now then, what are we going to do in the future to teach? What is our plan for carrying Christ to others? There are calls from all over Germany now from those who want to know something about this Christ-centered religion. More missionaries are coming over to help. About twenty or thirty will be in Switzerland by the first of the year. They are going to come into Germany to help us. What are we going to do? Are these missionaries going to scatter out immediately into Heidelberg, Munich, Hamburg and into different cities of Germany? It is our plan to keep in Frankfurt as many as will stay and to preach and teach in that city of 350,000 souls. There we are going to do our best to build up a congregation or congregations that are strong enough to be radiating centers that will spread the gospel from there throughout Germany. That does not mean that we are going to keep all of our preachers there so that each preacher has to listen to another on Sunday. It does mean that we are going to work during the week principally in Frankfurt and on Sunday go out to these different places to preach. We have plans, not merely to establish one congregation in Frankfurt, but several. We are hoping to win thousands in Frankfurt for the Lord and make His body the strongest church of that city, and there is no reason why it cannot be done. Already, two congregations have been established and we are making preparations to start the third out at Rebstock where our Boys' Home is.

This last summer we thought we would put on a campaign, conduct a series of gospel lessons and teachings, distribute some literature and invite the people to come hear us preach, but we were not ready for it, nor could we get people into Germany to help us. But this next summer we hope several brethren from America can come and can bring a group of young people to Germany to conduct a campaign like those we had in Salt Lake City. We hope by next summer to have a tent that we can move to different parts of the town and keep busy all summer in preaching the gospel of Christ. We shall have German Christians helping us by going from door to door inviting the people to come out and hear the gospel of Christ. If the workers in Switzerland are in by then we should reach hundreds of people.
Friendly Invitations Appeal to Many

Germans have never been accustomed to a religion that would advertise its plea and try to get people to come and listen. They are accustomed to an old cold, formal religion that says, “You come if you want to. If you do not come, we will not bury you when you die; we will not marry you when you want to be married.”

So far, they have been very responsive to a religion that seems to welcome them. Someone comes to the office and says, “Mr. Gatewood, could I see you just for a little while?”

“Why, yes. When could you come?”

“Oh, just any time. You just name the time.”

“Well, you name the time.”

“Oh, no, no, no. You tell me when to come.”

They are accustomed to the teacher telling them what to do. It is thrilling to have people coming to you rather than your seeking an audience with them.

They cannot understand how we might be interested enough to spend an hour talking with them. One young skeptic said after we talked to him for an hour and a half, “You know, I just can’t understand why you would spend so much time with me. I don’t believe in your Christ or in the Bible.”

“Yes, but you have a soul and I love you and I would like to see you become a Christian.”

“You love me?”

“Yes, sir, I love you.”

“Well, what makes you love me?”

“Because the Lord loved me.”

“I can’t conceive of that.”

He shook his head, walked away, but comes back regularly.

Every week we study together. He was trained under Hitler’s Nazi Youth Program, but now he is learning that someone loves him and will take serious interest in him.

Training School

At the most there may be one or two hundred of us Americans there, but it will be impossible for that number to evangelize all of Germany which seems to be in need of real heart-felt religion. Therefore we realize that it is going to be upon our shoulders principally to teach and train young gospel preachers. There immediately has arisen, therefore, the problem of education. How are we going to teach and train these young men?

There are about ten of them that are ready to prepare to preach that have become Christians. They ask to learn for they want to help us.

We have asked the educational board of the armed military government, “Can we set up a school?”

“No, you can’t set up a school. If you do, you will have to have German teachers. You can’t have an American board of teachers. That is not permitted in Germany at the present.”

“What shall we do? We want to train some young men.
They want us to train them. They don't want the Germans to train them."

"We do not know anything that you can do. You are just off on the wrong angle. If we were to allow you to set up a school, some of those people would think that we might be attempting to teach them democracy."

"Well, aren't we trying to teach them democracy?"

"Yes, but that's not the way to do it. It has to be done in an indirect manner so they will not know that you are teaching it at all."

The communists do not operate in that way. We could not understand why we could not set up a school. We are beginning some unaccredited training this fall, the Lord willing, for these young men who want to become preachers and teachers and leaders in the church. With this secular education that they have, we believe that with two years of concentrated effort in the study of the Bible, public speaking, personal work, we can turn out a group of young preachers who will go throughout Germany preaching the gospel of Christ.

During the summer we are going with these young men, holding gospel meetings and teaching from house to house. In this way we can train them on the actual field. We believe at the end of two years of time we will be able to turn out some gospel preachers who will be able to go to the smaller congregations and smaller cities with the help that we can give them and take the gospel to their people.

**Church Buildings Needed**

All of our work with classes every night in the week in Frankfurt has been progressing without a church building of our own. At the present time we have an opportunity to buy an excellent location on which to erect a building that will seat about a thousand people and have enough rooms for training the young preachers. It is going to take, according to the best estimate that we have been able to get, from ten to thirty thousand dollars for this site in the center of Frankfurt, and it is going to take from fifty to one hundred thousand dollars to put up an adequate church building. I know that is a lot of money and you may be saying that we are visionary in Germany, that we are striving to do more than we ought to do. Friends, I do not have the heart to go back to Germany and say, "You people keep on meeting here in this old building that is practically bombed out for the American brethren think we ought to go slower. We cannot erect a decent church building in which you can meet. We will have to continue to rent."

One thing that will convince those people that we are there in Germany to stay is to put up a church building of our own so that no one can come to us within twenty-four hours and say, "You can't meet in here any longer."

What if the owners of our meeting house should say, "We are sorry but we have decided that you cannot hold your services in our building any longer." What would we do with the
four or five hundred people that are listening to the gospel? I do not know what we would do. Brethren, the only thing that I can see is to give toward building a church house in Frankfurt, Germany. We can buy the material. We have the lot located, but it is going to take money to do it.

We cannot say "Stop." We cannot start turning the people away and saying "It's too much. Too many of you are coming." When they are as interested as they are, when we have the opportunity that we have, we must take hold of it. People were not that interested before the war when skepticism, modernism and nazism spread throughout that land, but they are interested now. We may be visionary. We may have too big plans, but I do not believe that we have even touched the hem of the garment. Our faith is in God. He will use us and you to achieve this purpose. There are 350,000 people in Frankfurt alone. I believe that it will not be a difficult job if we concentrate there and send out invitations and gospel literature to get ten thousand people to attend the church services. I am strongly convinced of that. You come to our offices if you will. Thumb through the long file of cards that we have and see how many people we have helped. See how many people have known about the Church of Christ, and see how many of them have told their friends about it. If we are going to sow the seed through deeds, through the preaching of the gospel of Christ, through giving, we must follow it up with teaching. We have the added personnel that will be on their way soon to help us take advantage of this teaching. I am not sure if you brethren here in America give us $100,000 to build that church building that I will not be back next year asking for $500,000 to build a half dozen more. Freely ye have received, freely give.

Frankfurt Church Now Supporting Thirty-five

What is the church in Frankfurt doing in a financial way to help themselves? From America nine of us have gone to that land supported by funds from America. We have now twenty Germans working full time for us in teaching and distributing food and clothing. Who is supporting those twenty workers? Up until now they have not been supported from American funds, but by the congregation in Frankfurt. In addition to those twenty workers that the church in Frankfurt is supporting they have paid every bit of the expense on our Boys' Home of fifteen boys, making all together thirty-five people that the church in Frankfurt is supporting, compared with nine that the Americans are supporting. Now, can you believe, that the church you have established in Frankfurt, Germany is just a waste of effort, that the people will do nothing to help themselves?

When one goes into Germany to preach he is going among a people who have for a long time been believers in Christ and in God. They are not pagans. They are not believers in Buddhism or Brahmanism, Taoism or Confucianism. They are believers in God, the Bible, and in Christ. You are not going
among a people who have been traditional beggars, but among those who have been some of the leaders of the world, who have been financially in good condition and who have sent out missionaries through that country and throughout even many American states.

Germany May Be Gateway to Russia

German missionaries have gone to Africa, Italy, China, Japan, Russia and America. We already have a number of members in Frankfurt who speak the Russian language. One of them has mentioned that some day he would like to go into Russia and take this message to the Russian people. Even though it may cost some money to get the church going in Frankfurt and other cities in Germany, you have established something that will help in establishing the gospel of Christ throughout the world.

"Come into Hamburg, Berlin, come here, come there." There does not seem to be the courage in us to answer that we cannot come. God willing, we are not going to say we cannot come unless you here make us say it. We take every name and address that comes to us and soon pamphlets and literature will be going to them through the mail at the rate of 10,000 or 20,000 per month when others come and help us. Trained young men will make visits into their homes. Every contact will be systematically followed up.

Germany is not only looking for democracy but also for Christianity. Democracy will fail unless there is something added to it that is of a greater leavening influence, the gospel of Christ.

The church in Lubbock, Texas, is being looked to for leadership. Many tonight come from congregations struggling now to have greater buildings in which to meet. You need one here. When you help us preach in Germany, you will not be taking from the funds that will help build this one here. In 1937 this congregation sent me as a missionary to a little town, Eunice, New Mexico, paying me $100 a month. You said you did not know how long I would stay, maybe only a few months. You told me that you had never undertaken a program like that before, and I might have to come home.

Later, I went to Las Vegas. They are now self supporting and have a building erected. Then we were sent to Salt Lake City. They are now self supporting and are doing some mission work. In the meantime contributions in the Broadway church continued to increase so that they are now many times better than in 1937. Some of the increase may be due to better incomes of the members but I believe much has been due to the fact that this congregation is so actively engaged in mission work. Such work increases interest, enthusiasm and contributions. One missionary was sent from this congregation in 1937, but now many are being supported and your example has inspired many others to do similar work throughout the whole world. The example you now set will inspire the hearts of others. When we give
more God will bless us more. God has promised to bless us exceedingly abundantly above all that we are able to ask or think. There is power and money enough in the church of the Lord to evangelize all of Germany and the whole world, if we utilize this power and strength and money to take the gospel to every creature just as it was taken to every creature in Paul's day. We in Germany are working together concentrating our efforts principally in one town just as the Lord concentrated his efforts with eighty helpers in Palestine. When Paul went into new lands he had a number of helpers with him. We believe that we are following the apostolic order by establishing a strong church or churches in Frankfurt before we scatter into other places. We have made many mistakes by scattering our efforts, strength and money so thinly in new fields that we do not make a great impression on any one place. We believe that before many years have passed Frankfurt, Germany, will not only be a radiating center for the gospel in Germany but into other parts of Europe and the world.

Could I with ink the ocean fill,
Were the earth of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry
And the scroll could not contain the whole
Though it stretched from sky to sky.
I know not where the stranded palms
May lift their heads in air,
I only know I cannot drift
Beyond His wondrous love and care.
'Tis religion that can give
Sweetest pleasures while we live,
'Tis religion that supplies
Solid comfort when we die.
After death its joys will be
Lasting as eternity.
Be the living God my friend
And then my joys will never end.
Criteria For Doing Mission Work

We are presenting these lectures in order to study more definitely how to carry out the great commission our Lord gave before He left this earth. He said, "Go into all the world and preach the gospel to every creature." That was one of the last requests that Jesus made of his disciples, and it seemed to make a great impression on them. They were most determined to do what the Lord said before they closed their lives on the earth. And they did accomplish what he said because Romans 10:18 says, "Have they not all heard? Yea, their sound has gone throughout all the world." And Paul speaks in Colossians 1:23 of the gospel that had been preached to every creature under Heaven.

Today as a New Testament church we are faced with the same duty and responsibility of taking the gospel within our generation to all creatures. But there it was evident when the Lord gave the apostles the great commission that they could not begin everywhere at the same time, that they could not preach it to every creature at the beginning. They had to have a beginning place.

Naturally today as we are confronted with the same task it is necessary for us to ask the question, "Where shall we go and how shall we work so as to accomplish what the early Christians accomplished; so that when we come to the close of our life we may also say that the gospel has been preached to every creature under Heaven?"

Where Should We Go?

There has been quite a bit of discussion recently throughout our brotherhood about where should we go and how we should invest our effort and money. Some have believed that we should stay in America with the gospel. Others have believed that we should concentrate our greatest efforts where congregations have been established. And, some have believed that we should concentrate our efforts where we can baptize the most people in the briefest possible time.

That problem confronted me when I came to think about going into Germany. Where shall I go? I do not mean to be boastful or bragging in saying that I had invitations before going into Germany to locate with some of the larger congregations in America and there work with them, or to hold gospel meetings where I could preach every night to large numbers of people. I suppose that at the end of the year if I had spent my time holding gospel meetings, I could look back on the records and say, "Three hundred or four hundred people have been baptized." But instead I chose to go into a new field where I would not preach to such large audiences or perhaps not baptize so many people.
It is true that we should go where we can preach to large audiences and get many people to listen. The apostles were told to begin in Jerusalem. There they could preach to many people from many nations. When Paul went to Athens he did not seclude himself in some place where he could not be heard. He went in the midst of Mars Hall that he might speak to a large audience. Jesus opened blind eyes and unstoped deaf ears that the people might be receptive to his teachings. When large numbers followed Him, He broke to them the bread of life.

But; even though we should go where we have large audiences and where many people can be baptized, that is not the only way to judge the possibilities of doing good. In the eighth chapter of Acts we read of Philip the evangelist preaching in Samaria. The Bible says that many of the Samaritans heard, believed and were baptized. In the midst of that success the Lord stopped him, told him to leave that country, and go to the way that went from Jerusalem to Gaza. He directed him to one individual from another country.

The Lord did not keep Philip where he could baptize the largest number of people or preach to the largest audiences. In the thirteenth chapter of Acts we find Paul in Antioch. While the disciples were fasting and praying, the Holy Spirit said, "Separate me Barnabas and Paul for the work whereunto I have called them." I am sure the Holy Spirit might have reasoned, "Paul, preach to all these Christians here in Antioch. This is the greatest opportunity available." History tells us that there were approximately one hundred thousand members of the church in Antioch at one time. Paul might have preached to more people in Antioch but the Lord sent him forth to a new field.

Even though we might baptize a number of souls in Lubbock and preach to larger audiences, we must remember that there were preachers, pioneers, who came here in the earlier days like Brother Liff Sanders who laid the foundation work and struggled when there were only a few. They preached to small congregations and small audiences and today as a result of their work it is possible to preach to the large audiences. No, the large audiences should not be forsaken. They should be taught, but while we are preaching to them, we must also remember that Paul was sent out on a missionary tour to preach where the gospel had not been preached. Just as Brother Sanders and others pioneered here when the going was difficult, so today the responsibility rests upon the shoulders of other Christians to go out into new, barren and difficult fields. Let us notice further where gospel preachers were sent.

**Five Important Criteria**

First: Evangelists were sent to meet the needs of a struggling group of Christians. The apostle Paul for that reason wrote to Timothy, "I have longed to see you." Even though Paul had preached in many other places, he wanted to preach in Rome. A struggling group of Christians existed in Rome and he wanted
to help them. He said, "I long to see you that I might impart to you some spiritual gift to the end and that you may be established." No, Paul did not want to go back to Jerusalem or Antioch to those large, well established congregations. He wanted to go to the struggling group of Christians in Rome and establish them in the faith. Paul left Titus in Crete that he might help a struggling group by setting in order the things that were wanting, ordaining elders in every city. A struggling group needs to be nourished and cared for, and a gospel preacher should desire to fulfill that need. Paul also returned to the congregations he had established in order to strengthen them.

Second: Gospel preachers went where there were sincere seekers of the word of God and where the people were most receptive to the gospel of Christ. We can look to New York, Chicago and other cities and ask, "Are there people there who are seeking the truth and who would be as receptive as others in cities across the ocean?" If the people are as receptive in New York, Chicago, or in Texas then we must preach to them but if the people in China, Japan, Africa or Germany are more receptive than they are in New York or Texas, what should we do? I believe the Bible gives us the answer.

Jesus while preaching departed out of a city when He was not received and went into another city. He did not many mighty works in Nazareth because of their unbelief. He pronounced woes upon Chorazin and Bethsaida saying, "If the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago in sackcloth and ashes." Luke 10:13. Jesus told his disciples to go out of the city that did not receive them, to shake the dust off their feet, and to go into another city. The Lord sent a gospel preacher to the Eunuch because he was seeking for the truth. When Paul wanted to go over into Mysia and Bithynia to preach, the Holy Spirit forbade him and sent him to Macedonia to a man seeking and asking for help. If that man in Macedonia had not been receptive perhaps the Holy Spirit would have allowed Paul to go on over into Mysia and preach. Many times have I prayed when I go into a city, "Lord, lead me to the honest in heart and to those who will be receptive and deliver me from ungodly men." The Lord tells us not to cast our pearls before swine lest they trample them under their feet and turn again and rend us. The Lord does not want us to waste our time on deaf ears and dumb hearts when others are receptive and eager to hear the gospel.

A Great Need

Third: We must go where there is a great need and a distress. In the church at Corinth there was an adulterer living with his father's wife and the people were going to law with one another. There was division among them. What did Paul do? Did he say, "Those people are hopeless and I am going to write a letter to some other place?" No. He wrote a letter to that church. He was endeavoring to preach the gospel where there was a need. When the Apostle saw that there was a dis-
tress at Jerusalem what did he do? Did he ignore it and say, "These are poor bankrupt people? I am not to spend my time and money trying to feed these hungry people. I am too busy preaching the gospel. I am going somewhere else." No, he gathered food and clothing from other congregations to meet this need. Why was he spending his time that way? Because there was a great need, a distress that had to be met. Do you remember the story of the good Samaritan? The priest and the Levite thought that they did not have time to relieve his distress. They might have had a debate in Jerusalem or they might have been on their way to discuss theological matters so they passed by on the other side. The good Samaritan saw a need, a man in distress, and when he saw it he poured in oil and wine, bound up his wounds, and took him to the inn. When we see people in Germany starving and destitute because our nation and others bombed their cities, we must do something to help if we are true servants of the Lord. While the entire world is trying with all its strength to bind up their wounds, we must also do our part if we continue to claim before the world that we are members of the true church of the Lord. Are there any other criteria? There are at least two others.

Large Centers

Fourth: The apostles went to great centers of population. Paul did not stop in all the little communities between Lystra, Derbe and Iconium. He did not stop at every crossroad between Athens, Corinth and Rome. He and his company went from one big city to another and from those radiating points the gospel spread to surrounding communities. Jerusalem was a great center for a time. Then Antioch became a great center and then Ephesus at the close of the New Testament period. Paul desired to go to Rome. Rome became a great radiating center for the spread of the gospel until several generations later it was finally corrupted by the apostasy. There is another way to determine where we ought to go.

Sin To Be Rebuked

Fifth: We must go where there is great sin and where many things are wrong that need to be straightened out. On seeing the wickedness of Sodom and Gomorrah God sent a messenger to them. He did not say, "I will send preachers to holier cities, for the people are more receptive and the audiences will be larger. There were more righteous in other places but God sent the angels to Sodom and Gomorrah. Why? Because that is where the wickedness was. Sin reigned supreme there and the need was greatest. That sin needed to be condemned. A crisis needed to be met and the angels of God went down to meet it. The Lord also sent Jonah to Nineveh. Why? Because those people were so wicked that their wickedness had come up before God. He sent Jonah to correct that situation. In studying the lives of the prophets of the Old Testament you will find that this
principle was one of the major factors in determining where they preached. When there was great sin, God sent Elijah, Amos, Elisha and the other prophets to rebuke it. When we see nations that have been the breeding places for wars, like Germany, Russia or Japan, we ought to send the gospel there to combat that evil. Or if we can find a wicked city like Juarez, Mexico, we ought to pound against that sin and overthrow it if we are to be true servants of God.

Now these in my estimation are major factors which should govern us in choosing the place to preach the gospel. Men guided directly by God preached where they could get large audiences and baptize a lot of people, where there were struggling churches, where the people were receptive, where there was a critical need or distress, where there was great wickedness and in great centers of population. If we keep these things in mind in spreading the gospel we will not be limiting ourselves to Texas, or the United States, or Germany, or anywhere else. We must go to those places that present the greatest challenges and opportunities. Each Christian must prayerfully decide where he will work for the kingdom and where he will support the work!

How Shall We Organize for This Task?

Now there comes the next question. If we are going to go, how should we go? What kind of an organization? How can it be done scripturally and effectively? There was the idea among some in the early restoration movement that the missionary society was the proper plan, i.e. letting this society send out the men and oversee their activities. Should one congregation attempt to do only the work she can do and not take on a larger work than she can do all by herself? Should a preacher go out on his own? Should a church sponsor or take responsibility, which is the meaning of the word, for that preacher and send him out? I believe that we can find the answers in the word of the Lord.

Churches Directly

1. When the Apostle Paul went out, churches communicated with him directly. Paul wrote that the Philippians helped him time and again, Phil. 4:14-18. In the same passage other churches which had not helped were contrasted unfavorably with the Philippian church. Therefore it is not wrong for different churches to send to me or other gospel preachers in Germany. There is no record that Paul started limiting the funds that were coming in. He received those things that were sent, thanked them, and encouraged other churches to do the same thing, for by the example of one church others were refreshed and encouraged to do that work and bear fruit for the Lord. He wrote that it was not that he just wanted the support but he wanted the fruit for them that it might go down to God’s honor and glory.
Churches To Churches

2. But not only did the churches help by sending directly to the preachers, but also we find record of the churches sending to churches in helping to relieve suffering. That is the reason the church at Corinth was told to lay by in store on the first day of the week that there be no collection when Paul came. What was the church in Corinth doing? They were laying by in store, getting some money ready, to send to the poor saints at Jerusalem. They were sending it to the church at Jerusalem. Not only the church at Corinth was to do this, but Paul ordered all of the churches in the region of Galatia to do the same thing. This was a far-reaching, comprehensive effort. So, it is good for one church to send help to another church when the need is greater than the local church can care for. The church in Jerusalem could not accomplish the task by themselves and therefore the different churches throughout the country were urged to send to the church at Jerusalem to help them. If the church here has taken on a task too great for it alone it is proper for them to appeal to other congregations to send money to them to help in the work which is greater than they can do by themselves.

Several Churches To One Church

3. But not only did churches send to churches, but also one church or a number of churches sent through a church to do a particular work. When different churches sent their funds to the church at Jerusalem, the church at Jerusalem in turn took that money and gave it out to the individuals in need. The churches did not send to the individuals as they did in the case of the apostle Paul, but they sent first to the Jerusalem church and then the elders of the Jerusalem church directed the distribution of that money to the individuals. So therefore it is not wrong for congregations in America to send money to a church and ask them to help distribute that money to individuals who are in need. It is altogether right for churches to send money to the Broadway Church, or to other churches which through their direct contact with the men they support can efficiently supervise the distribution of the money in terms of food and clothing or of Bibles and tracts. The New Testament teaches us that the answer to doing work on a large scale is not found in missionary societies over churches, but in churches doing their work directly or in cooperation with one another.

Churches Through Individuals

4. We also find not only churches communicating through churches to individuals, but also the church sending through individuals to the church. A crisis arose at Antioch. There was a disturbance about the teaching being done by the Apostle Paul. What did that church do? That church chose individuals and sent a message to the church at Jerusalem and then after the church at Jerusalem had finished their conference they chose indi-
individuals and sent those individuals back to the church in Antioch with the message. So then the church today can through individuals send the message of the gospel of Christ. Or through a number of individuals send out a message to the brotherhood. The church therefore can today send out several individuals into a community to preach and teach.

5. But also, there was the sending of the message from individual to individual. This demands individual responsibility. Paul therefore wrote a letter to Titus, and to Timothy. An individual taught an individual. Also, when Paul saw Philemon's run-away slave, he wrote a letter to that individual and gave him some instructions—not a church to a church, not a church through a church, not a church through an individual, but one individual Christian writing to another individual.

**Need More Antiochs**

6. We also find one congregation choosing a preacher or a number of preachers and sending them out. The church at Antioch sent out Paul and Barnabas and communicated with them and they came back and reported. Sometimes the church at Antioch was not able to supply full support so Paul urged other churches to help, but evidently he was under direction of one church for he reported to them. Paul did not accuse that church of being a missionary society just because they sent him out and received the reports that he gave. No other churches or individuals accused the church at Antioch of being a missionary society. When churches and individuals voluntarily cooperate with another church there is no question of one church controlling another. It is a matter of Christian fellowship and following the New Testament example. I pray that we may have many Antiochs today.

7. But brethren, sometimes there was a need so great that it was necessary not only for the preachers to go, not for the church to communicate only, but for the church to go itself. In Acts the eighth chapter when the church had been established and there was a great multitude we read that Saul made havoc of the church entering into every home, hailing men and women and committed them to prison. They therefore that were scattered abroad went everywhere preaching. That was the church going, not sending the preachers out, but the church itself going. People were giving up their homes, their farms, their lands and going. When there was need in Jerusalem in the beginning of the church those brethren sold their homes and everything they had and laid it down at the apostles’ feet. The Lord tells us that if we love fathers or mothers, lands, houses or possessions more than we love Him, we are not worthy of Him.

If we want to follow the New Testament example of evangelism we must not only send preachers but members of the church must sell their possessions and move out into mission fields and there take the message of Christ. That has been done in our generation on more than one occasion. L. B. Nutt who sits here in the audience this morning left his home, his land.
and his family and went to Las Vegas, New Mexico and then over to Clifton, Arizona and now there are good congregations in both Las Vegas and Clifton. When we have Christian business men who will move to a destitute community, away from the church at home, just to establish the church in a new field we are going to see the church spreading rapidly as it did in the New Testament times.

How Shall We Teach and Train the People?

When we go into a community to start preaching the gospel of Christ, in what ways are we going to strive to train those people? Our responsibility in Germany is not only to teach those people to believe in Christ, repent, and be baptized, to take the Lord’s supper, and how to have the correct organization in the church and how to sing without instrumental music. Our duty is to teach them to be good citizens. If they have been bad citizens it is our duty to teach them good citizenship. Why? The apostle Paul said, “Let every soul be subject to higher powers; there is no power but of God, the powers that be are ordained of God.” Therefore we are to teach him his correct relationship to his government.

We are to teach a man to pay his taxes and to be honest. That is just exactly what we are endeavoring to do in our boys’ home, to take them from where they are destructive citizens, off the street and the black market and put them into a home where we can train them to be good citizens. The people will respect them and the church of the Lord is doing its part to make good, respectable people in a community. Our duty is not only to teach how to pray and sing, but how to live Godly lives every day.

Bible Influences Health

We need also to teach a man to take care of his body and to see that his body is strong, and clean and healthy. We are to teach him that his body is sacred and that he should not abuse it because the Bible says, “Know ye not that your body is the temple of the living God. He that destroys his body him will God destroy.” Those who are Christians ought to take care of their bodies. They should not take things into them that will destroy them. They should give the body the kind of food that will build it up. Therefore, we are interested in seeing that those who are Christians have enough food so that their bodies can be strong and useful and a living sacrifice unto God.

We are also to see that that individual becomes a good example in his community. The Bible tells us to let our light shine before others that they seeing our good works may glorify the Father who is in heaven. Therefore, we are interested in seeing that the Christians in Germany do not continue in the black market. We are interested in seeing that they live so that the people around them can say, “That man is a real Christian and he is letting his light shine.” The Bible says that the elders are to be well spoken of by those who are without.
In preaching the gospel of Christ, we are to see that a man takes care of his farm, that he is not lazy, and that the women keep their houses properly. All of that is our duty and responsibility. Is that taught in the Bible?

Bible And Labor Relations

It surely is. It says, "Masters, be not bitter against your servants, knowing that ye also have a Master who is in heaven." So if we find an employer of a factory who is abusing his workmen or underpaying them, we are to teach him as a Christian that he is to consider his workmen as equals. If I find a boy that is working for a corporation and he is lazy and stealing, it is my duty to see that he becomes a better workman and that he gives a better day's work for the pay he is receiving.

Yes, Friends, when we go into a community, we should endeavor to increase the living standards of that community. We are to try to keep them from despairing and to eliminate hate and teach love. We are to teach them to look to the Lord and forget about Nazism, Communism, bombs and war. Through the boys' home and the feeding and clothing the poor we are seeking to accomplish this.

How Shall I Decide Where to Go?

We have now discussed where shall we go and how. Naturally, there comes the next question: Where should I, as an individual, choose to serve and go? One cannot be everywhere at once, neither can a church put forth efforts to preach the gospel everywhere at once. Now what are some of the finer details that we must consider in making this decision. Who should be sent out? Some have suggested that it is effective, practical, and best to train foreigners and citizens of foreign descent and send them back to their native lands to preach the gospel. However, it would be very difficult to get native Germans who now live in America to go back to Germany to live and work as we now live and work.

Someone has asked me the other day if I planned to become a citizen of Germany? No, I do not. The Germans would not respect me as much if I did.

Someone asks, "Should you not become all things to all men?"

"Yes, but if I were to become as a German, I would want to be an American if I were like many of them. Since I am an American, they would think I was foolish for not staying an American. I therefore can influence them better if I continue as an American citizen. It might be different in Africa, China or Japan.

Then, there comes also the question of qualifications of the ones who are native citizens of a country. Are they qualified, are they prepared, are they sound in the faith? When a church is ready to send someone out it does not want to send a man to Czechoslovakia just because he is a Czechoslovakian. You do
not know his background. You are not acquainted with his teaching. You do not know but that when he goes back to Czechoslovakia he will live on your salary, visit his relatives the rest of his life, and have an easy life. So, just because a man is a native is no proof that he is going to be the best one to send. I might be a native of Texas, but that is no proof that I can preach to Texans better than I can teach in Salt Lake City. If I am more interested in preaching the gospel in Salt Lake City that is where I ought to be.

God's Providence

There are some other considerations that have governed me in making personal decisions. Where should I go? Should I stay in America or should I go abroad? I usually go where I have an opportunity and where there seems to be the greatest opportunity. I pray to the Lord and then I watch for opportunities. I also consider where there seems to be the greatest urge from my brethren and from the Lord for me to go. This to me is a determining factor. It matters not whether it is going to Utah or coming to the Broadway church in Lubbock, Texas. I did not want to come here on this trip. If I had made a choice of what I wanted to do, I would be in Germany right now, but there was an opportunity and appeal from my brethren to come. My brethren said “Come” and I think the Lord through them was beseeching me to come back to America. The “men of Macedonia” in Texas were saying “Come over here in Texas and help us” and since America was receptive I came.

If you are happy in Texas, if you have a great opportunity for service, if you find your talents are being developed and being used to the greatest extent in America, stay here. But when you get unsatisfied here, when your talents are not being developed, and when there is not the urge and opportunity to stay here, go somewhere else.

Also, when you are getting ready to go, you must take into consideration your ability. Am I prepared for a field or am I just letting my feelings govern me? Am I prepared mentally, morally and socially to fit into that field? I did not believe that I was prepared mentally, morally or socially to preach to the negroes of Africa, nor did I think I could be happy there. Therefore I did not go to Africa. I believed that I could be happier living among a people who were fairly well educated and who were about the same kind of people that we are.

Also, am I healthy enough to go to that place? Can I work in harmony with those who are going or will I find myself constantly clashing? I am glad to be in Germany now because of my brethren who are there. I like to be associated with them.

Yes, the Lord said, “Lift up your eyes and look on the fields that are rich unto harvest and pray.” Pray brethren, pray! When I get ready to make a decision, I pray and the Lord gives the opportunity and money if he wants me to go. If I fit socially, am I qualified, will I be happy?

These considerations led me to Germany, and away from Texas.
I have had for a long time the pioneering spirit. My father I suppose instilled that into me when I was young. Leaving other parts where the country was more thickly settled, he came west, migrating in an old covered wagon when I was three years of age. I remember that. We had to cut down trees with the Mexicans and negroes and put in that land and cultivate it, but before long people began to move in around us and it seemed too crowded. My father said, “Let’s sell out here, and go further west.” Old Kate, an old gray mule, and Prince, a little black horse, pulled our wagon to the great plains of Texas. We settled down among the sage brush and prairie dogs. We began to dig out those stumps and started putting in that land and cultivating it. About the time we were finished with that, the neighbors began to get thick around there and I began to want to get out and preach the gospel of Christ.

Preaching In New Fields

Then by my traditional rearing, I did not want to go out where there were a lot of preachers and many congregations. I wanted to get out and pioneer and I suppose that is what led me to be a missionary. It may be that you have had the background that will lead you to be better satisfied among your brethren here in Texas. I can remember when my father used to pay me to work in the fields to lead out the negroes. He would say, “Otis, I’ll give you twenty-five cents today if you will work harder than those negroes.” And I would have to lead the negroes. They worked well when they had a leader, but I always wanted to get out away from them and hoe the cotton alone. I have always enjoyed working in a new field. When the gospel has been established in Frankfurt and in Germany and when many get over there, I may say, “Let’s go to Russia.” I do not plan that however, and I am determined to see this work through. We must do the things that we are best qualified to do, where there are great opportunities, and where we are happiest in the Lord’s service. I hope this lesson has helped you in determining where to go and how to work. May God bless us as we think of these things.

LETTERS FROM GERMANY

... I was not only happy at the present itself which brought us so many wonderful things, but about the thought that there are still people in the world who want to help through love and surely not without sacrifices to ease this hard time of needs. ...

Margarete Ballauf

... The knowledge that there are men and women in other countries willing to give us a helping hand, not only through their gifts but also spiritually, is indeed a very great comfort to us.

Gertrud Mott
Practical Answers

TO INTERESTING QUESTIONS

Raleigh Martin: It affords me much pleasure to meet with you this last day of Otis Gatewood's lectureship. I come before you in behalf of the elders and deacons of this congregation interested in mission work. We at this place are one hundred per cent behind Otis Gatewood. We are sending him back to Germany clothed with authority for the church there to select a lot to build a church on. They have selected a lot down town that will cost a good deal of money. We could buy a lot much cheaper on the outskirts of town, but we don't think it is best to do so. We want to establish the church right in the heart of Frankfurt and then establish other churches around so that Frankfurt can be taken for Christ. We hope some day to have a congregation as large as this congregation, and possibly larger. Brother Gatewood thinks it is possible in a few years to have 10,000 members in Frankfurt. We met with him last night in a business meeting after the service until twelve o'clock, but we didn't even then thresh out all the details. Brother Gatewood goes home with authority to do something. Before he was hoping to do something, and now he knows he can do something because we have the money to furnish him to buy a lot with; and in due time, we will start a church building. As far as the rest of the work is concerned, the boys home and other things, they can be worked out later, but we know we are going to do this much of it now. We are glad so many people are interested in this work. We know that because the auditorium has been filled to capacity. Last night people sat up around the rostrum so close that they could hardly crowd in between the chairs and the pulpit. I am sure we had more people in this auditorium last night than had ever been in here before. We are looking forward to great things. We are interested in the work in Germany and also in work in other places of the world where we can carry the gospel. We will work in harmony with other churches and they in harmony with us and when we all work together, we feel we can do a great work. In an old reader that I studied as a boy, this story was found. A father had several sons and he called them together and gave them a bundle of sticks and asked them to break it, and they could not. They said it was impossible. Then he took the sticks one at a time and broke them easily. "Now boys if you will stay together no one can defeat you, but if you separate and each goes his own way, what you try to do will easily be broken." So it is with church work. If the churches all over the states cooperate with each other, we can do great things in Germany, in Europe and throughout the world. I want to thank you again.
for being here and for your interest and your contributions to the German work.

Young: Thank you Brother Martin. Brother Martin has served for the past two years as chairman of our business meetings. He has given generously, as have all the elders, of his time.

Cecil N. Wright: This isn't a question but you made a statement this morning at the conclusion of Brother Gatewood's address which did not go into the record, but I think it ought to be there. It was relative to our choosing fields that will be most fruitful. You spoke with reference to a hundred years or two hundred years or a thousand years. We do not know where the most fruitful fields will be when we look at it from a long range. I would like for you to repeat substantially the statement you made at that time.

The Long Range Point Of View

Young: I will be glad to. It seems that it would be presumptuous for us to think that we can always tell where we can do the most good and save the most souls in the long run because of the time element. If we are thinking in terms of a week, I think we should just get right out in Lubbock. We could do more good here than any place I know of. If it is a year then we might be able to do better in some other part as well as here. If it is ten years then the field might bear greater fruit in some other part of this country. If we are thinking in terms of a hundred years then it may be that Japan or Africa or Germany may offer the greatest opportunities. If it is a thousand years or maybe two thousand years surely we have no way of knowing where the seed planted will eventuate in the greatest harvest. The gospel being preached in Jerusalem, Judea and Samaria was reaping wonderful rewards and bearing much fruit in the early days of Christianity. Paul was called into Europe, a pagan, foreign place, where they were worshiping strange gods and knew nothing about Jehovah. But in about 600 years, the Mohammedans swept over the Palestinian country, Egypt and Damascus and from that time on there have been very few vestiges of Christianity. And today that country is dominated by the worshipers of Allah, whereas Christianity came into Europe and came on by the Word into our country. I think we can all see that if it had never gone beyond the borders of Palestine it would have been difficult for it to have spread over the world as it has. So who knows but what the people in Germany and Japan will not have to bring the gospel over to us after perhaps the atom bomb has destroyed many of our people. The point is, not that we know that will happen, but is it not presumptuous of us to think that we can tell just how much one dollar will do eventually in the working of God's plans for the spread of the kingdom. Now another question.

Training Native Preachers

Cline Drake: I have two questions that I would like to ask.
Brother Gatewood spoke this morning about the idea that some people had of training the natives of Germany. I have wondered about the possibilities of young men in whom Brother Gatewood and the others see possibilities of becoming gospel preachers. Churches here could render a good service by bringing some of those young men here and placing them in one of our Christian schools to go through their period of training and then sending them back. That is one question I would like to hear some comment on. Then another, I would like to know just a little information about the conditions in Switzerland. I have forgotten just how long one has to stay there before going into Germany. What are the possibilities there for worship and are there any teaching possibilities by those who are waiting?

Gatewood: Three young men from Germany are coming to David Lipscomb College this fall. These are three of the most outstanding young men that we have. Their expenses are being paid by different churches in and around Nashville, Tennessee. This is an experiment and we appreciate the cooperation of the College and these churches. However, we are fearful that in some cases the experience of living in this country with the luxuries available may cause those who come to be reluctant to return. We hope not. We believe it will be better for the churches here to support the young men in Germany while we train them there. Ten could be trained in this way for the cost of sending one to the States.

Now in regard to Switzerland. It is not necessary for one to have a visa to get into Switzerland. You can go there and stay as long as you please provided you are not going as an evangelist to the Swiss people. They are pretty well satisfied with their own religion. They have not had a war for about four hundred years, and they above all people in Europe think that they know just a little bit more than the Americans. The Swiss feel rather self-satisfied and are not as open to the gospel as are the Germans. However, there are no restrictions against teaching, and you will find many of the Swiss people who are ready to be taught if you go to them privately. We have not put on any campaigns or drives because the Swiss government might disapprove.

Young: We would have to work there very much as the early Christians did in the Roman Empire. They couldn’t advertise and hold public gathering during the days of persecution. Pliny in a letter to Trajan speaks of their holding services before dawn on Sunday.

Question Of Modernism In Germany

Eddie Myers from Odessa: I have two questions. As I understand it modernism and higher criticism began in Germany a number of years ago. Is there going to be a need among the young preachers to prepare to combat that in a special way? Secondly, is there a need for quilts and bed clothing?

Gatewood: Yes in answer to the second question, there is a need for sheets, blankets and quilts. One young lady in our
office, Lotte Lerchl, who is a member of the church, was very greatly pleased this last winter when we gave her a blanket for her bed. The German families do not have enough bed clothing. Any kind of cover and bedding will be welcome.

In regard to the first question, modernism did sweep over Germany as a result of the higher critics who were in the Universities. Nazism could not have developed as it did had it not been for the trend of the people away from the Bible. However, just as modernism today is sweeping over America in the Universities and colleges, it is not generally reaching out among the common people. You can go among the intelligentsia and you will find some professors and theologians carried away with modernism. It is creeping into some of the churches also, but generally it did not permeate the thinking of the ordinary German. We have not had any great difficulty with modernistic problems in our teaching so far. The people seem rather to believe now as a result of the war that the Bible is the word of God and their problem is to learn it. Our task is to faithfully proclaim it. If you present it to them it will naturally produce faith. Among some of the students of the University, we have had a few who have come with those old arguments of rationalism and we have had to meet them, but it is not a major issue among most of the people.

Cline Drake of Idalou: Since you are so overwhelmed with work, would it be possible for some church that is interested to take some of these German boys to train in the United States?

Gatewood: It will cost about two hundred dollars for the trip over and the room and board would be approximately $350 a year. I suppose that most of the schools would be willing to give the tuition free. We will give them clothing when they leave over there so that will not be a major problem.

Cline Drake: What would be the cost if they were trained over there?

Gatewood: We have decided that we can train them for $200 per year. There would be no cost for clothing if we continue to get it as we do now. We are working on the housing problem at this time.

Experience Of Cuban Missionary

Olan Hicks, Editor of the Christian Chronicle of Abilene: Here is a practical observation or two. The problem has come up as to training native workers by bringing them over here. A remarkable statement was made to me last week by Brother Ernest Estavus from Cuba who has been in the United States for several weeks. He said, "After I have been here for three or four weeks and have observed conditions, I would literally be afraid to bring a young man from Cuba here because our people live under such different circumstances and conditions that if I sent them here and they came back to Cuba they might not be in sympathy with our people and our problems and the chances are they wouldn't come back at all." That is
to the point. I have observed as Brother Gatewood mentioned that some of those who have been brought here and trained in our Christian colleges did not turn out to be very effective workers. They lost their taste for it before returning. Some of them married and settled down here. Thus what we thought was a very fine gesture, and it was a fine gesture, resulted in a loss of time and money. Of course that won't always be true. There have been some fine exceptions, but it is a safe generalization.

Need Of Building For Long Pull

Another point was brought out about the length of time that we shall plan for. What do we plan to do? It hasn't been long since our churches built for a big summer meeting as our goal. We thought that if we could have a big meeting and baptize twenty-five people we had rung the bell. I have been studying some of our communities where you can read in the Gospel Advocate and Firm Foundation of fifty and seventy-five years ago that a great meeting was held and a hundred or a hundred and fifty were baptized in two or three weeks. Then the evangelist went on his way. They often won a debate, they crushed error, they set the town afire at the time. The Catholics were in that town at that time in such insignificant numbers that many people were unaware of their presence. They sent money in there and built a little chapel, very fine for its size, and they built a school. You might ask, "Who will attend that school?" The Catholics weren't worrying about that. They were building for a hundred or a thousand years. We planted a mushroom. It came up and developed and began to wither in a few weeks. Who wants a mushroom? In our own times in some towns that I could mention brethren have had to go on to the next town to find a place to worship for the church had died and no one was left to carry on the worship. The Catholics who could not be found at the time we were planting mushrooms have big churches, big schools, and largely control these towns. That seems to me to be a practical illustration of the fact that we should build for a century at least. Let's not build in terms of five years, but in terms of five hundred years because after all our work, if the Lord permits this world to go on that long, will have to be measured by that length. Eternity alone can measure the extent of our work. So let's build for eternity. Let's build as though it were going to last forever and as though the test of its worthiness were the eternal test. Let's build that way!

I appreciate the privilege of having any part in promoting this work, not only the work which Broadway is striving to do with those cooperating with her, but in promoting the work of every church. I just hope that you will let me be useful in publicizing the work which all of us are trying to do. I think a great deal of the success of this effort is due to the fact that people have been well informed about it. I think we need a revolution in the church as to the value of proper information given to those who want to help. People will do what they
know to do, what they are inspired to do, and what they are shown is worthy of being done.

**Interest In Work Of Others**

Young: Brother E. W. McMillan is interested in the work in Japan. Recently we heard him describe that work and six hundred and fifty dollars was contributed to this work which is being sponsored by the Union Avenue Church in Memphis, Tennessee. That is a symbol of our interest in the Cause throughout the world. We have been helping several years in the Australian work. It is possible for us to make denominations out of congregations and to be loyal to them in a sectarian sense. We abhor any such sectarian attitude toward the spread of the kingdom. Although we must concentrate our efforts in Germany to accomplish the great task there, we are praying for and are deeply interested in the work in Japan, Africa, China, Hawaii, South America, Australia and throughout the world.

E. W. McMillan, Memphis, Tennessee: Such is the spirit that is running in all the congregations where I have been. The statistics from Tokyo show that ninety-four per cent of the Japanese people who were sent to the states to be trained for leaders did not go back. You cannot answer facts. Last of all, if the gospel had been carried into the hearts of two hundred and fifty leaders, in Germany, Italy and Japan, a hundred years ago, perhaps there would not have been a Hitler or Mussolini or a Tojo. If the gospel is not carried into those countries as the opportunities now exist, I should not be surprised to live to see that day when, as Brother Young so aptly intimated a little while ago, we may be overrun with some more Hitlere and Tojos and Mussolinis. The next time God’s justice may allow our enemies to chastize us because we sinned away our day of grace. My heart and everything that I can be that is right is with the German, Italian, African and Chinese works and every work of carrying the gospel to lost men and women. I welcome the privilege of being here to give this testimony in behalf of the work in Germany.

**Importance Of Staying On Mission Field**

O. M. Reynolds, Trinidad, Colorado: My heart is overflowing for Trinidad and all of Eastern Colorado where we have been trying to give multiplied thousands the pure gospel of the Son of God. I am a tired missionary. For twenty-six months we had to do everything. It is hard in the mission field. But you must learn to stay. There should be another stanza to that song, “I’ll go where you want me to go, dear Lord,” and it should be, “I’ll stay where you want me to stay, dear Lord.” If you are not willing to stay you had better not go. If you are not willing to stay more than a year you had better not go for you will only get started in a year. We have no idea of leaving our field until we are taken to the cemetery.
The fall of man was universal. The love of God is universal for he wills not the death of any man. He wants every man, yellow, black, red and white, to be saved. Christ tasted death for every man. Christ said preach the gospel. He didn't stop there. He said to preach it to every creature and that means in each generation. Let's give it to the people who have never had it. Then we must teach them to observe all things that Jesus commanded. If we had put the emphasis upon preaching the gospel to every creature a hundred years ago perhaps we would not have had this last terrible war. We have fallen down on that point too long. The gospel began in Jerusalem, but it didn't stop there. It went into Judea, Samaria and into the uttermost parts of the earth. They did that in one generation, the whole known world was given the gospel. Let's not forget America. Only a million members with one hundred forty-five million in this land. We need Christians who will move out into these destitute fields to live. Send them out to every land. A few million people have had thousands of chances to hear the gospel and there are multiplied millions who have never had one chance. The rest of my life I intend to give to those multiplied millions who have never had one chance.

Urgency Of Saving Lost Souls

Keith Coleman, missionary to Germany supported by Walnut Street in Sherman, Texas: It is very inspiring to see the spirit manifested here today, to see that we who are claiming to be members of the church for which Christ died are rising above factions and party spirits to recognize that our mission as a Church is to save souls. Certainly we can be undenominational in the matter of mission work. There are those who consider that the German or Japanese work is the only work. It is inspiring to see that we do not feel that way. It reminds me of this thought that I wish to stress. I feel that the greatest lack in my own life and in the lives of many brethren with whom I have been associated throughout the brotherhood is a lack of spirit or zeal for lost souls. The mission of the church is not to be hospitable or just to build buildings or just to feed the poor. Those things can contribute to an end, but our mission is primarily to save souls. Unless you and I preach the gospel with sincerity and zeal as they did in New Testament times we will not have New Testament results. Look at the scene in Ephesus and see the Apostle Paul as he tells the elders there of how he preached night and day, publicly and from house to house. Then he says with tears that his hands ministered to his own needs that he might not be a burden to any. Then he quoted the Lord saying, "It is more blessed to give than to receive."

Accentuating The Positive

There has been that spirit lacking in my own life. I have so often accentuated the negative instead of the positive. I have been critical at times of my brethren because they didn't
do more. But the negative has never moved anyone to do as much as he should do. The Lord appeals to the negative somewhat, but he tells us much more about heaven and the love of God. We need to understand first, that man is lost, and that Christ died to save the lost, and the church is the institution to preach that. How are we going to teach people the world over? Are we going to bring them back here and educate them in democracy or chemistry or economics? No, the thing we want to do is to teach them the word of God. Some of us have had in our hearts to go to Germany to teach the Word in a Christian school. I have been in a Christian school from the first grade until now. I am thinking of a school over there such as the school of Tyrannus where Paul taught the Word of God daily. When the brethren in Germany have a church building where they can have classes daily and teach these young men who were formerly Nazi, then brethren, we are on the right track. I am firmly convinced that missionaries have failed to tell their brethren of the needs in the mission fields. We should use the papers, personal correspondence to wake one another up in the work of the Lord. You and I need that passion for lost souls. We need to remember that the purpose of our existence is the saving of lost souls.

Dr. W. W. Brewer, Sanatorium, Texas: What are the educational attainments of the students that you will teach and what is the scope of the teaching you can do?

Training Workers

Gatewood: Our teaching has several different phases. We have classes five nights a week. From these we are selecting young men and young women who we think will be good leaders in the church. Those who are outstanding we have asked to work with us full time as Timothies and Phoebes. There are twenty of them who work full time for us now. We train them all day long. Each morning at eight-thirty we have a devotional period with them. We do our best to teach by example and by precept during the week. The boys in our Boys’ Home are taught in a similar manner. We have a Bible class every morning at seven-thirty. Most of them have not finished high school. They were forced into the army before they completed their school work. They are not very well qualified educationally to go on to college work. These young people who are working in our offices have completed high school or “abitur” which is very similar to the junior college in America. They are well qualified to go on with advanced work. Most of them speak English and German, and many know Latin, French or Greek in addition to these two.

Beginning Of Cause On South Plains

Liff Sanders, elder and pioneer preacher in Lubbock for fifty years: It doesn’t seem that it has been fifty years since I preached at Broadway the first time. It is a privilege to preach on the exact anniversary of that time. I am naturally a pioneer.
My grandfather left Tennessee one hundred fifteen years ago. He came to Texas one hundred and one years ago. My father moved to Jack County in 1855. He found buffalo by the thousands and Indians were living over that section at that time. In a few years they moved farther west. My mother's father was a forty-niner in the California gold rush.

I don’t know why I came to this country unless it was the habit of pioneering in the family. There were only one hundred and ninety-six people in Lubbock county in 1900. I agree with Bro. Gatewood that we should establish the cause in centrally located points as Paul did, but sometimes it is very advantageous to get into a new country as it begins to be settled and get in on the ground floor. Then there was no cotton here and people said it wouldn’t grow, but twice Lubbock county has led the state of Texas in production. There was no railroad. It took ten days to reach one. There were no organized congregations in this whole territory. Many times I preached to five or six people. We met first here in the court house. Many in the community became my friends including those with whom I differed religiously. I tried to be a good citizen and to do nothing to bring reproach on the Cause of Christ. It is an honor to have been the first living man after whom a school was named. In a buggy I would go a hundred miles to hold a meeting. Many days I would travel a whole day and never see a single person. I am happy to have had a part in the growth of the Lord’s work in these plains.
A Message To Those Who Plan To Come To Germany

As has been pointed out by previous messages in this bulletin, you who have chosen Germany as your field of work for the Lord have chosen a field where the people are open minded and receptive to the gospel of Christ. Truly the field is white unto harvest in this country. Many of the people with whom we have come in contact during our relief work and personal work are tired of the old cold formal religion which they have previously known. The plea of undenominational New Testament Christianity is very appealing to the people here. They are hungry to learn all they can about the New Testament church. You, therefore, can look forward to teaching a people who want to learn when you look forward to your future work here. There is no pleasure greater than the pleasure of teaching people about the crucified Christ when they are eager to hear. This pleasure can be enjoyed here in Germany as many hours a day as you wish to devote to this great work.

Your Welcome

With the realization that a receptive people await your coming, you will be encouraged to work harder preparing for your work here. There are problems to be faced and overcome in your preparation. First, you will have the problem of leaving your friends and loved ones, your homes, and your country. This is not as great a separation as you at first might think it is. It is only a few hours from here to America, and you will feel that you are just in another part of the United States when you are living here. The people all resemble and dress much like the people in America. They are our neighbors, and they are happy to have us visit them. When you come and go into their homes, as you do personal work in Frankfurt, most of them will already have heard of the Church and its great help to the people of Frankfurt. You will feel acquainted with them from the beginning because they are a kind of people who are friendly and easy to get acquainted with. Every hour that I spend in the homes here is an hour of pleasure. They seem sincerely happy to have me in their homes. They will heartily welcome anyone from the church of Christ. The problem of leaving home and loved ones is not quite so great when you look forward to the hearty welcome which awaits you here.

Problems

The greatest problem which you will face as you approach your work here will be the language barrier. This is by no
means a small barrier, and much effort will be required to overcome it. This is the first great barrier that will face you when you land in Europe. You will probably land in France and go on to Switzerland first. Just as soon as you leave the ship, you will begin your association with a people who do not speak your language. Even the men who check your luggage in France will probably not be able to talk to you in English. They will expect you to speak their language. By the time you arrive in Zurich, Switzerland you will already be convinced that you would be far better off if you could speak both French and German. By the time you have lived in Europe a year you will wish you could speak six or eight languages well enough to travel through the different countries.

This barrier has been a serious one to overcome. It has crippled our work here, and we will continue to be handicapped until we know the language perfectly. Brother Bunn overcame this barrier by studying hard in Switzerland for a year and a half before entering Germany. This is the cheapest and fastest way to solve this great handicap. Study hard at home in America; learn every word and syllable that you possibly can; buy you some linguaphone records and master them; then go to Switzerland if possible and stay as long as is necessary to learn the language well. Then come to Germany, and you will still see the need of overcoming the language barrier, which can, if not overcome, cause more harm than the good you will do. You must strive hard to overcome this handicap, this great barrier.

Learn the Language

It is true that you will sometimes feel that you are wasting your time, that you are doing no good at all while sitting studying the language. You will be so eager to accomplish something worth while, something from which you can see results. But soberly face the language barrier and calmly content yourself with the fact that you just must have good equipment to accomplish any worth while task, and realize that words are the gospel preacher's tools. In Germany, German words and phrases are your tools, and you cannot accomplish very much for Christ here without these instruments.

Again I wish to emphasize the greatness of our opportunity to save souls here in Germany. Just last Sunday night (October 24) 213 children attended the Bible classes, and the attendance grows each Sunday. Attendance at every service and Bible class is great and is on the increase. Twenty-one were baptized into Christ last Sunday night bringing the total number to 187 who have accepted the gospel since Brother Palmer and Brother Gatewood first came to Frankfurt. There is so much personal work that each of us could spend every hour of each day visiting people who would like to hear the gospel. Truly the fields are white unto harvest, and we must sharpen our sickle and then reap for Christ the golden grain before it perishes. Pray for us and come over and help us!
### WORKERS NOW IN GERMANY*

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<thead>
<tr>
<th>Names</th>
<th>Sponsoring Church</th>
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<tbody>
<tr>
<td>Mr. and Mrs. Otis Gatewood</td>
<td>Broadway Church of Christ, Lubbock, Texas</td>
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<tr>
<td>Mr. and Mrs. Roy Palmer</td>
<td>Culbertson Hts. Church of Christ, Oklahoma City.</td>
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<tr>
<td>Mr. and Mrs. Loyd Collier</td>
<td>12th and Drexel Church of Christ, Oklahoma City.</td>
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<tr>
<td>Delmar Bunn</td>
<td>Charlotte Ave. Church of Christ, Nashville, Tennessee.</td>
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<tr>
<td>Kathryn Patton</td>
<td>Sunset Church of Christ, Dallas.</td>
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<tr>
<td>Herman Zeigert</td>
<td>Tracy City Church of Christ, Tracy City, Tennessee.</td>
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* You are encouraged to write to each of these workers personally. Address all: c/o Church of Christ, 13 Niederraeder Landstrasse, Frankfurt, A. M., U. S. Zone, Germany.

### WORKERS NOW IN SWITZERLAND

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<thead>
<tr>
<th>Names</th>
<th>Sponsoring Church</th>
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<tr>
<td>Mr. and Mrs. J. C. Moore, Jr.</td>
<td>Hillsboro Church of Christ, Nashville, Tennessee</td>
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<tr>
<td>Dr. and Mrs. Russel Artist</td>
<td>Sears and Summit Church of Christ, Dallas, Texas.</td>
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<tr>
<td>Mr. and Mrs. Jack Nadeau</td>
<td>Central Church of Christ, Denison, Texas.</td>
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<tr>
<td>Helen Baker</td>
<td>Broadway Church of Christ, Lubbock, Texas.</td>
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<td>Dorothy Baker</td>
<td>St. Elmo Church of Christ, Chattanooga, Tennessee.</td>
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<td>Irene Johnson</td>
<td>14th Street Church of Christ, Washington, D. C.</td>
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<td>Mr. and Mrs. Bob Helsten</td>
<td>Church of Christ, Berkeley, California.</td>
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<tr>
<td>Keith Coleman</td>
<td>Walnut Street Church of Christ, Sherman, Texas.</td>
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<tr>
<td>*Mr. and Mrs. Weldon Bennett</td>
<td>Jackson Ave. Church of Christ, Memphis, Tennessee.</td>
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* Mr. and Mrs. Weldon Bennett

* To sail by January 1, 1949.

These may be written: c/o J. C. Moore, Kurhaus Zürichberg, Zurich, Switzerland.
Since coming to Germany in June, 1947 we have been faced with unlimited opportunities in every field of Christian endeavor. It has been a great inspiration to see how our brethren all over America have risen to the challenge of these great opportunities. In a wonderful demonstration of Christian love the churches have supported us in every phase of the work which we have undertaken. The terrible need of thousands and thousands of people, who were without food and clothing necessary for the most meager existence, presented a challenge which is being nobly met. Thousands of children have been made warm and have been given something to eat. Hundreds of mothers have been relieved of some of their misery. Hundreds of fathers have had the load of responsibility lightened because Christians in America were willing to share that which they had to help those who are suffering here. This has been a great opportunity to show to the world that Christianity is still a living and vital force in the lives of many believers.

Providing Homes

The destruction of millions of homes has created tremendous problems. The fact that whole segments of the population have been displaced, that thousands have fled for their lives or have been forced to move from their homelands in the East, has created many more problems. And with these problems have come opportunities for Christian service. Because of the concern of many Christians in America we have been able in a small measure to lay hold on these opportunities. Boys have been taken off the streets and given a place to stay. They have been snatched out of the torrent which was dragging them onward toward a life of crime. They have been given an opportunity to turn and to walk in honorable and productive ways. Some of these boys have become good Christians. One or two will make Gospel preachers.

Under the tremendous pressure of life in a war-torn country, in the face of the overwhelming personal problems, many, like the prodigal son, have come to themselves. The people have seen almost all that they held worth while destroyed. Now they are searching for something upon which they may depend. Here is an opportunity for the gospel of Christ which has not been known in Germany in recent centuries. Because of the love of Christians in America for the souls of men, preachers have been sent here. We have opportunity every day to see hope renewed, courage awakened, and broken lives healed through the grace and the gospel of our Lord.

God's Opportunity

It has often been said that man's extremity is God's oppor-
tunity. We rejoice that we have been made instruments of God in taking advantage of some of these opportunities here. As Christians we have been concerned with the misery and suffering of our fellowmen. We must do what we can to relieve this need. We are concerned about the great social problems of our time. We must help those whom we can, though it be only a few. We are interested in our fellowmen, in their problems, and in their aspirations, and it is our chief concern to bring them to the Lord Jesus who can help them solve their problems and realize their greatest aspirations. But we must not only build for today. We must not only be concerned of the needs of the present. We must, by taking advantage of the great opportunities today, lay a firm foundation for tomorrow. Thus I come to what I believe to be our greatest opportunity in Germany today.

Young Men Ready

Because of the conditions which I have mentioned there are here in Germany a very large number of young men, fine young men, who do not know where to go. I refer to that group of young men who have gone through the High school, an education equivalent to an American Junior College education, and who would study further if they had the opportunity. Within this group are a large number of highly intelligent, spiritually minded boys. I have had personal conversations with many who have long been interested in the Bible, in Christianity. Many of these boys are dissatisfied with the religious conditions in Germany, with the denominations, the politics and the corruptions of both catholicism and protestantism. To these boys the plea for a return to the New Testament, for a church patterned after the example of the church in the New Testament, is a logical and reasonable plea. Many of these young men have indicated to me a strong desire to prepare themselves to carry this plea throughout Germany. Here, I believe, is our greatest opportunity in Germany today to influence the coming generation.

It is our purpose to plant the plea for a restoration of New Testament Christianity firmly and steadfastly in Germany. It is our purpose to see this great movement spreads throughout the nation. It is our hope that the church of Christ, the body of Christ, in Germany may become a strong and powerful agency for spreading the gospel to other lands. To attain this aim young men must be trained to preach the simple gospel of Christ in its purity to their own people. We are rejoicing that this opportunity, too, is being grasped. On November 8th, we began a Bible study course in an adequate building, the home of a Baron in Koenigstein, fourteen miles from Frankfurt. We will have twenty-five young men from nineteen to thirty years old in a Bible study camp. After the first three months of intensive Bible study a regular course to train preachers and teachers will be outlined. These young men will study full time, and we believe that at the end of a three-year course they will be well pre-
pared to carry the gospel in its purity to their countrymen. Those who are interested in the souls of men, those who are interested in building for the future, are invited to have fellowship with us in this great opportunity to plant the cause of our Lord Jesus Christ firmly and permanently in Germany.

Your contributions may be sent in care of the church which is supporting me, the Culbertson Heights Church of Christ in Oklahoma City, or through the Broadway Church of Christ in Lubbock, who are sending us the funds for the rent and much of the upkeep of this home at the present time.

DELMAR BUNN

THE GOSPEL IN MODERN GERMANY

“For I am with thee and no man shall set on thee to hurt thee: for I have much people in this city” (Acts 18:10).

Scarcely more than a few months ago there reigned in this part of the world in which we now work a small group of daring, ruthless men. In their wild bid for power they developed a modern philosophy of life which was to have supplanted Christianity and its principles. These were dark days for those in this nation who believed in the gospel of Jesus Christ.

During the Nazi regime many worldly men thought that Christ’s teachings had come to the end of their way. In the light of this trend of a few years ago it is indeed paradoxical that we have today encountered encouraging success in the preaching of the gospel in Germany.

This success is more than we might reasonably expect. It is, in the light of the last fifteen years of German history, most unreasonable that a people which had let itself be radically influenced by modern philosophy and rationalism should show today a surprising interest in the ancient Gospel and in the Christ who cannot be grasped thru reason or science alone. The Gospel is still potent in Germany today.

The Lord is on every hand saying to us, as he said to Paul in Corinth: “For I am with thee . . . for I have much people in this place (city).” The Lord has “much people” in Germany today. It is our work and joy as Christians to find these people with the gospel message.

Can We Offer Germany Anything?

About one year after the end of the war aboard the ship which brought me to Europe, I was thrown into contact with a number of young Americans, the first small group of students to leave Europe for the purpose of study since before the
war. During our eleven days on the ship together we all became well acquainted with one another. I especially remember an incident which took place one evening near the close of our journey. We were all sitting together discussing the reasons for which we were coming to Europe. One boy said he was coming to study German literature; another said, when asked, that he had come to do advance work in a special area of science, an area which has been specially developed in Europe during the war. One young lady said she was coming to study linguistics, and one man with his family said he would study theology under renowned professors in Switzerland. Finally someone asked me why I was coming to Europe and I said that I was coming to further and perfect my knowledge of the German language and finally to do mission work in Central Europe as soon as the opportunity should present itself. At this moment our little circle became somewhat tense. Smirks came over several faces, but one rather serious boy questioned me as to my earnestness in this intention: “Don’t you know that Germany has had Christianity for centuries? It is a land of great Christian traditions, the land of Martin Luther and the Reformation. On the other hand we are but a young nation. Do you think that you, coming from an American church, could give anything to Germany?”

This incident is typical of our experience in the beginning of our work in Europe. What reason did we have, by this world’s standards, to expect success? We were a few feeble workmen knocking at the door of Europe’s citadel without any of the battering rams of military, economic or diplomatic strength. We came in the name of Christ, preaching only the Gospel of Christ. We soon found our only position to be that of the Apostle Paul: “For I am not ashamed of the Gospel of Christ, for it is the Power of God unto salvation . . .” The Gospel is the only Power which can change men and call them to the body and fellowship of Christ.

Three Reasons for Success

The following are, I believe, the three main reasons for the measure of success which the Lord has granted us.

The first of these is the unashamed preaching of the simple Gospel. As we first outlined our preaching program for the congregation in Frankfurt it seemed most natural and good to take a book of the Bible and preach simply and expositarily a division of this book each Lord’s Day. For us this was nothing unusual. We found, however, that for our audience this was novel. Usually preaching in Germany is much different. The preacher or “Pfarrer” takes a verse or two of Scripture, much as modernistic pastors do in America, comments briefly on the verse then chooses various broad psychological or social principles upon which to discourse in high and learned language for the course of the entire sermon. Thus, I hold the first reason for our initial success in Germany to be, in the words of Paul, that we are “not ashamed of the
Gospel of Christ” and trust its power for success in reaching and changing men.

Service As Well As Services

The second reason for our success in Germany may well be that we have shown, in at least a feeble way, something of the vitality and living power of the Gospel. We came to Germany not in word only, but also in deed. Our outer clothing was not black, as traditional clerical clothing is. Our suits were work suits and all of our sleeves were the kind that would roll up. Here were preachers who shied before no type of work. I am glad that as we visited those first German families, where sometimes a little child lay sick of tuberculosis or where perhaps the bread-winner of the family had fainted on the job because of undernourishment, we needed not at the close of our visit to say something like the following, “Now, Frau Schmidt, we have been glad to visit you. Although we will not be able to help you in this time of need, we would like to have you at our Services.” No, I am glad that we were able to say this to that mother whose face was perhaps pale because she had given the best of her ration to her children, “Frau Schmidt, is there some little thing that you need and with which we could help you in your time of great need?” And then, after we had left a can of milk powder, margarine, and other small articles, we could press a tract into her hand and with all Christian genuineness say, “We want you to know that our Brothers and Sisters in America, working people like you and your husband, are willing to sacrifice to help you in this time of need. We wish you and your family a quick return to health and as soon as you can, we will be more than glad to greet you at any of our services or classes.”

Preaching in Deed

I am glad, Brethren, that we were able to come preaching not only in word but also in deed. You enabled us to do just that, because you were alert and ready to send food and clothing in sizable amounts. The Mayor of the City of Frankfurt, the President of the University, and the City Councilman over all relief and youth work in the City of Frankfurt came together to our offices (mind you, they ordered us not to their offices) to express the thankfulness of the city government for the work which we have done and are doing.

The Cause of Christ benefits from our living Christian deeds. Especially the young people are inspired to notice that the Gospel is not, as it has been so often taught, a thing to be kept in a great black dust book at home on the upper shelf, that Christianity is not something to be kept in the secret closet, in the inner recesses of the heart, but that the Gospel is something active and working, and that it is a true joy, infinitely greater than that of being a Hitler youth or a young Nazi, to serve in the ranks of our Lord.

And the third reason for the measure of success with
which the Lord has blessed us is, I believe, that the message which we preach is the logical conclusion to that which Martin Luther started to preach. Luther, living at the end of a long and dark age, saw clearly the need for a change. He gave impetus to the movement called the “Reformation.” We preach the necessity of a “Restoration.” To the intellectual German mind this makes sense. What we need is not a repairing or remodeling of an old system. What we need is the restoration upon the New Testament foundations of the Church of our Lord. This is a great and challenging thought. Three of our young men were so deeply inspired with this thought of restoration that they have determined to give their lives to the preaching of this message and are with you in America this year to prepare themselves for this work.

Proposed Plans

When we make plans for the Lord’s work we understand as Christians that all of our plans are subject to the Lord’s will. The following are our humbly-made plans for the work in this area.

1. To build a physical plant, a church building, on a good location in Frankfurt, where we will have auditorium space to seat between 700 and 1,000 people and where we will have about twenty-five class rooms for Bible instruction and training.

2. To build up the church in Frankfurt spiritually (There are 186 members at present). To re-enforce and consolidate those gains which we have already made. This will include months of hard work, visiting, writing, teaching, work of fellowship and prayer. Our books, our tracts must be translated into a new language. We have not even a song-book of our own, but must, for the present, use a book published by others which could be improved for our purposes. The work before us is of mammoth proportions.

3. To build a Bible school where we can train young men and perhaps later young women in the various phases of church work. We need Bible teachers, song leaders, evangelists, and personal workers. We would like to send workers out into every major city of Western Germany within the next few years.

Blessings To Those Who Do Mission Work

Indeed, the Lord “has much people in this place.” I want to commend you who have had a part, and have had the vision to have a part, in the beginnings of this German work. I should like to recommend this field as a promising field to those who are not already investing to the limit in the preaching of the Word far from home. Nothing does for the church, Brethren, that which missionary work can do. We help ourselves as much as we help the foreign field. We draw nearer one another. We find that our own work prospers, and the harmony among ourselves is alone worth much more than the effort invested. We have had in the past years a great many
differences and problems. In these same past years we have not worked to the limit in "going unto all nations." Is this purely a coincidence? Could it not be that harmony and exercise are closely related in the Body of Christ as in our physical bodies?

The Great Commission was given not only to Peter, not only to the twelve Apostles, and not only to the preachers of this or of any age. The Great Commission was given to every Christian. Jesus says "Go". Jesus knows that many of us work where we are. But he knows also that we can all "Go" in the sense that we accompany spiritually and materially the efforts of the men who do literally go. This work in Germany is our work, and I am glad to have, together with you Brethren, a part in it. Of Germany, the Lord would seem to be saying to us, "I am with thee ... I have much people in this place."

Loyd Collier

supported by Twelfth and Drexel Church in Oklahoma City was one of the first four men on the field.

DeImar Bunn

who lectured in the U. S. in October supported by Charlotte Avenue Church in Nashville, Tenn.
What Shall We Do
WITH HOMELESS BOYS?

Since this is the last lecture of this series I would like to express some personal feelings. I am indeed thankful to you for all the kindness you have shown me since being in your midst. I am thankful for the many questions which you have asked about me and my family's welfare. A wife always has a harder time in a mission field than a husband. It was somewhat difficult for my wife and family to be left in Switzerland for six months and it was somewhat difficult for me to say goodbye to them and come back over here this time. But I know that God has been good to us and you people have been good to us. We surely thank you for all these personal considerations which you here in Lubbock and elsewhere have extended in order to share with us in preaching the gospel of Christ.

We are happy in our work in Germany. My wife is happy to be there. I do not believe that she would want to come back to America if she had a chance. She had a chance to come back for a visit when I came this time but she turned it down. She said she would rather stay in Holland and rest and be prepared to go back into Germany to engage in that work.

Credit To Others

Much has been said by others during these lectures about what Otis Gatewood has accomplished in Germany. I would not have anyone believe that I am of the opinion that I am alone in the work in Frankfurt or that my wife and I are doing the work alone. With us are some good Christian men and women and they are just as responsible for what is taking place in Frankfurt as we are. All of them are hard workers, very zealous, and devoted Christians. Those who are with us are: Brother and Sister Roy V. Palmer and their three children. Brother Palmer is supported by the Culbertson Heights Church in Oklahoma City and some churches in San Antonio. Brother Palmer is from San Antonio originally. Brother and Sister Loyd Collier are supported by the 12th and Drexel Church in Oklahoma City, and some churches in Nashville. They are graduates of Harding College. They are very devoted Christians. Then there is Brother Herman Ziegert, a native German, who was converted by Brother Adolphus Rollins. The church in Tracy City, Tennessee and the Trinity Lane
Church in Nashville are supporting him. Brother Delmar Bunn is supported by the Charlotte Avenue Church in Nashville, Tennessee. Sister Kathryn Patton is supported by the Sunset Church in Dallas, Texas.

I wish I had time to give a description of what each one does, the particular phase of the work that they are engaged in, but that is not possible on this occasion. However, they are all working to make our work possible in Germany. I would not have anyone believe that I think I am doing it all. Even though it has been my lot to travel, speak frequently, and raise funds, I certainly do not want to accept the praise and honor that others should receive who have worked as hard or harder than I.

Workers Happy

Our workers who are there from America are happy and I do not believe you would find dissatisfaction among them. We are working together. We have had no serious disagreements. We love one another. We have separate places to live. We are striving hard to serve the people and preach the gospel of Christ. We try to coordinate our work. Once a week we meet and discuss the business that is to be transacted. We meet from eight o'clock on Saturday morning until twelve noon. Each one has his respective work to do and then we go to work to do it. I do not know that I have ever enjoyed a greater Christian fellowship than I have enjoyed with these fine co-laborers. I know that is going to be true with others that come over to join us.

Now with these personal remarks understood, let us study something about the social, moral, religious and political conditions in Germany, and discuss particularly one phase of the work in which we are endeavoring to improve them.

German Attitude Toward War

When the war was over Germany had been defeated. There seems to be no question in the minds of the German people that they have been defeated. That was something new for the Germans. The first world war ended with the feeling that they were not defeated and that it was only an armistice. They, therefore, did not feel any great concern when another war started this time. But at the end of this war about eighty per cent of their homes in the big cities had been destroyed and thousands of people killed. You may look around you tonight and see families who lost sons or husbands or fathers in this last war, and you know what a sacrifice it was for them. But it was just as hard for German families to see their loved ones die. You, therefore, can understand the tears that have been shed in Germany and the heart strings that have been broken when you know that about twenty thousand out of every eighty thousand soldiers were killed.

Many Germans seek for someone who will listen to their story. Most Germans are unsympathetic toward one another
because they think, "Why should I listen to your story when I have a story that is just as gruesome as yours. I had to stand and see my home burned. I saw my family die in a cellar, so why should I listen to someone else?" The German people, therefore, greatly welcome someone who will listen to their story. There is now a conviction in Germany that war does not pay. Some have asked the question, "Do you believe the German people will start another war?" My conviction is that there is not a nation in all the world more strongly convinced that war does not pay. Germany has seen the worst effects of the war. I believe that it would be difficult if not impossible for another Hitler to arise in Germany and lead those people into war unless they were starving and in exasperation had no other hope whatsoever.

**Hitler's Deceit**

Frankly, most of the people do not to a great extent feel guilty. They feel that Hitler came to power following the first world war when they were in a chaotic condition. He offered them help in the form of W.P.A. projects. He put the people in Germany to work. He took an interest in the young people who were out of work and arranged educational and recreational tours for them. Many people in Germany say, "It seemed for a while that Hitler was really going to help Germany and do good but later he got into the clutches of the war machine and led Germany to war." Most of the people were not conscious of what was going on in the organization of the gestapo and in the persecution of the Jews. Most did not know what was happening. All the newspapers, textbooks in the schools, and everything they read was under the control of the Nazi regime. So also was all public information and instruction. Most did not realize until it was too late to do much about it and they were getting only the news and the information that the Nazis wanted them to receive.

Soon they found themselves once again in a war. Many of them were against that, but they said they could not do anything about it when they had the gestapo on their trail and the young people had been trained even to betray a father if he would say something against the Nazis. But Germany is defeated and even if they are not feeling guilty for the war, most are convinced that war does not pay. Hunger has come to their land. Their cities have been destroyed, and their loved ones have died.

**German Attitude Toward Politics**

When their government was overthrown in this war they faced a political future that was uncertain. Some Germans said not long after the American forces came into Germany, "How long do you Americans plan to stay?" The Americans said, "Why we do not know." One German took a stick and wrote upon the ground a large question mark. He said, "If we do not know how long the Americans are going to stay, we do not
know what the future for Germany will be.” Most Germans want the Americans to stay because they do not want a bad political system and too most of them do not want communism. They are afraid of Russia. It seems Russia has made every effort she can to sow political, economic and moral unrest throughout Germany. Many Germans have escaped from the Russian sector of Germany and have come to the American sector. For a while that was against the rules, but now the Americans refuse to arrest those who flee to their sector from the Russian sector or to make them return to the Russian sector. As I speak these words many Germans are saying, “We are wondering what minute war will begin.” The German people believe generally that the Americans are going to leave them when the Russians come. They speak about the time when the Russians are coming. They do not say “If” the Russians come, but “when” they come. Why do they speak that way? America has in Germany now only about fifty thousand troops. Russia has more than two million. It would not, therefore, be a difficult matter, so all military experts say, for Russia to over-run Germany. What will happen to those fifty thousand Americans when the Russians come is to be seen, and what happens to us if they come remains to be seen. But we are not going to let those fears deter us from the work that God wants us to do. Hundreds of souls can be saved before the Russians come. There is one thing that Russia has done that is good. When America went into Germany she was inexperienced as an occupying power and she has made a lot of mistakes, but those mistakes generally have been overlooked by the Germans because they think that even though the Americans may not be perfect, they are a lot better than the Russians.

Germany A Help

America has been concerned with setting up a political, economic and social system so Germany can again take a constructive place in the world. Americans have turned back to Germany the administration of their country as much as possible. The political move to set up a strong democratic Germany is partly an effort against the spread of Communism throughout Europe. Communists have tried to take over England, France, Belgium and Italy. In the elections that took place in Italy and in France there was a great contest. I believe that Germany helped greatly in keeping those elections from going Communist by being herself strong for democracy. Germany, who was our former enemy is coming to be our ally in a fight against a form of government that seems to be as tyrannical as anything that Nazism ever manifested in Germany.

Germans and Communism

The German people have been through the experience of Nazism and they do not want Communism which they believe to be just as bad. The Communists took the worst defeat that they had in any European country when only three per cent of
the people in Germany voted for the Communists in recent elections. Not only is Germany being organized politically, but also economically. They have a new currency in the western section that has worked wonders. The United States has set up what is known as the Import-Export Board in Germany. Import-Export sells products that are made in Germany for dollars. They pay the Germans in Marks for these products and the dollars are then used by Germany in world trade. Immediately after the new currency the black market began to find difficulties which it had not met before. Goods began to appear in shop windows and the people began to believe that a firm economic system was to be restored in Germany. America has encouraged business men to come into Germany and to set up business there through the European Recovery Program. They have made it possible for them to be paid in American dollars. Much food has been shipped into Germany. The people who are in the American Zone know of the bad condition of their friends and relatives in the Russian Zone and it is making them greater believers in Democracy. That is the political and economic situation.

Acute Housing Problem

Now let us turn to the social conditions of Germany. One of the great social problems that is confronting Germany is housing. What shall we do with the people who have no place to live? There is an average of two and a half persons for every room in Germany. Most of the houses in Germany were built out of stone and it has been difficult for the people to start reconstruction. Eighty per cent of those strong stone buildings in the cities were destroyed and most of them still lie in ruins because the people do not have the material, the money, or the energy to rebuild. But the problem is where are they going to live? We will assume that a certain family owned a five room house in which they lived before the war. Suppose the home was not bombed. It seems as though they ought to have a right to say what happens to their own house. But they do not have such a right. There is in Germany what is known as a “Wohnungsamt,” the office which controls rents. This rent control office says how many people shall live in that house. If a man and his wife and two children are living there in a five room house, the Wohnungsamt will say, “There are not enough people in that house. You move out of four of these rooms and move into one. We are going to move four other families with their children into this house with you.” They can protest all they will, but the four other families move in and start sharing their kitchen and bath with them. This gives you some idea of the living conditions in Germany.

Immorality

There is a great preponderance of women in Germany over men, and that contributes to immorality. Hitler encouraged young men and young women in immorality. There is no won-
der at night that girls and older women stand on street corners until twelve or one o'clock trying to pick up an American soldier.

They are after these G.I.'s for the things they can buy on their PX cards such as cigarettes, candy, and other scarce supplies which the G.I.'s can give them. This has led to a large increase of social disease in Germany. Military authorities are taking stringent measures to keep more deplorable conditions from developing. German youth are trading on the black market. So many of these girls and boys are without fathers and mothers. Most of their parents were killed during the war. With a cynical look on their faces and corruption in their lives they roam the streets.

Now let me say before going further that I would not have anyone believe that all the young people in Germany are wicked. They are not. About sixty-five per cent of the young people have just as high ideals and moral standards as any young people here in America. But about twenty to thirty-five per cent are sinking lower each day. There is much stealing in Germany. Our home has been broken into twice. We have lost between four and five hundred dollars worth of personal property. Our offices have been broken into twice. The place in the bunker where we are storing the relief clothes has been broken into once. We twice have lost CARE packages. Three times the spare tires of our jeep have been stolen.

We Meet the Boys

Now the army, seeing these conditions in Germany, has taken steps to correct them. They have set up what is known today in Germany as the G.Y.A., meaning "German Youth Activities." It is an office that is favored with excess army materials. These materials are used to equip buildings and to furnish recreational material for the German young people. They do nothing but carry on recreational activities and give somewhat of a manual training program. We heard about the G.Y.A. when we got into Germany. Brother Palmer and I went to Captain Ford, who was in charge of this office, and talked with him about their program. When he finished telling of the work, we said, "If we can ever be of any help to you let us know. We are here to serve." About two days later Captain Ford called us on the phone and said, "I would like for you to come and go with me to see something. I think you can help." We went with him to an old bunker, a building without any windows and with walls six feet thick, reinforced with steel. These old bunkers were built during the war to protect the people of a particular district during the bombing. When the airplanes came over to bomb the cities, the people would flee to the bunkers. While their homes were going up in flames they were in the bunkers protected. However, in spite of this, 150,000 people in Frankfurt were said to have been killed.

"We Can't Do It"

When the war was over, there was no use for those bunk-
ers. Boys from the Russian Zone began to flee into the American section to avoid going into the Russian mines to work. Since they had no place to go when they got to Frankfurt, they went into these old bunkers to make their homes. Capt. Ford took us through that old bunker. There was not a light in it. The boys would steal the lights out if they were put in. With a flashlight we went from room to room. In the kitchen they had nothing but bread to eat. In the bathroom the water was standing an inch deep on the floor. In the bedrooms the boys were sleeping on wooden mattresses without cover to go over them. Captain Ford said, "There are one hundred boys staying in this bunker. They are proving a menace to this community. We would like for the Church of Christ to take over this building, put windows in this bunker, and we will turn the supervision of these boys over to you entirely if you will take them." Before we left we had definitely said to Capt. Ford, "We can't do it."

The Boys Plead

We had decided to turn the proposition down entirely and go away. We wanted to run when we saw it. But as we started to drive away a little blond headed boy about fifteen years of age walked up to us. He said, "May I come and see you. I want to talk to you personally." His name was Werner. "Yes," we said, "You may come next Sunday to church. We will have more time then." The next Sunday Werner came to church and with him came two friends, Franz and Fred. They said, "We have fled from the Russian Zone because we did not want to work in the Russian uranium mines. We came to Frankfurt because we believed in Americans and the American way of life, but we have been here two months and we haven't had our clothes off a single time. We haven't had a bed to sleep in. We have been sitting up for two months at the railroad station sleeping when we can on a bench. And we don't know where we will have our next meal. We only live on what we can get on the black market. Will you people do something to help us? We don't want to do back market business, because we know that sooner or later we will go to jail for it. We don't have a place to live. Can't you find us a place?" Well, that was just one of many boys like that in Germany. We perhaps would have turned them down had it not been for one fact.

Ulrich Steiniger

During the war there were some Germans in Africa. When the war broke out these Germans were all interned in Africa. While they were interned there came a call from the Church of Christ in Africa. They needed an engineer to work in the mission where Brother George Hook was working. They released to the mission a family by the name of Steiniger. Bro. Hook and Bro. Brown converted this Steiniger family to the Lord. This shows how God moves in mysterious ways his wonders to perform. When the war was over the British government
said to the Steiniger family, “You cannot stay in Africa. You must go back to Germany.” They did not want to return, but the British forced them. We landed in Frankfurt on June 6, 1947, not able to speak the language and greatly in need of a German interpreter. Brother Steiniger and his family on that same day landed in Hamburg. Brother George Hook from Africa wrote us through the Lubbock brethren about this family. When we had been in Germany two weeks we learned about them. We sent word for them to come to Frankfurt to visit us.

“We’ll Live Together”

The same day that Werner and his two friends from Leipzig came to our church services Brother Steiniger was there. After Brother Steiniger listened to their story he said, “Well, boys, I am in the same condition that you are in. My wife and three children are in Hamburg now with their father-in-law living in two rooms and I have come down here to talk to you American brethren because I don’t have any place to live either. I am a Christian. I want to stay with you if you will let me stay.” But we did not have any place for him to live. He could not stay in our Army billets because it was forbidden for a German to live in Army billets. As I said we would have turned the boys down, but Bro. Steiniger said, “I’ll take these boys. I’ll live with them. Let’s see if we can’t get some cots. We’ll put them up somewhere. We’ll live together.”

Eating With A Screwdriver

We went back to Captain Ford and said, “Captain Ford, give us four army cots. We have four people who do not have any place to sleep.” He said, “I think I can find them and some blankets.” We said, “Then do you know where we could put cots?” He said, “Yes, I think there is an old bombed-out restaurant on the edge of town. I think you can put them up there. I will take you out.” He took us out to this old bombed-out building and when these boys started putting up their beds nine other German boys came out from the rubble. They wondered what we Americans were doing. They watched us. They were sleeping upstairs in the old building on the floor without any cover. Our boys had the luxury of cots and blankets to go over them. We had already given these boys some extra food and clothing. Every day we came out to bring those three boys and Bro. Steiniger some food. Wieners and beans were all that we had. They ate with a screwdriver because they did not even have a spoon. As they ate those beans those nine other boys stood there and watched. Somehow or other we did not have the heart to let them keep on watching. Before long we were bringing out ice cream and more beans as we could buy them in the PX and those nine other boys ate just as our boys did.

The Neue Press, a German newspaper, had those nine boys there and they were supposed to be taking care of them, but they fed them soup only once a day. The Neue Press began
to get up every kind of device they could think of to get something out of us. Finally we said, “We are taking our boys and leaving or you will have to leave. We are not going to work with you anymore.” They were supposed to be trying to help the boys. They said, “You stay here for we are going to leave. We do not like these boys much anyway. We do not think there is anything that you can do for them. They are rather tough.” But little Willie had his say before they left. As he was talking with all his might I thought that if we could get that energy into a gospel preacher, we would have another Claude Guild, Raymond Kelcy or Weldon Bennett. The Neue Press left.

Helmut Prochnow

We went upstairs and found one of those boys, Helmut Prochnow, at the point of death. We took him out of that place and to a hospital and began to feed him. He was almost dead from malnutrition. We did not know much about those boys, but as we left Helmut in the hospital that day he looked up into our eyes with a look that I will never forget and said: “Would you please pray to the God of heaven that I might live?” That night Brother Palmer and I did pray to the God of heaven for a strange German boy that had been reared under Hitler’s regime. We prayed earnestly. We did not have the heart to say to those boys, “We cannot help you.” Brother Steiniger said, “I’ll stay with these boys. We will put windows in this place and doors in it. We will bring in water and make a decent place to live. I do not have a decent place to live and the boys do not either. We will do it together.” We said, “If you can do it that is all right but we are too busy. We will help you with food and clothing, but that is all that we can promise.”

Brother Steiniger continued to work with those boys until we had more workers to come in from America. At that time we were granted rooms for Brother Steiniger so that he could bring his family down from Hamburg. He said, “I would like to go and live with my family.” Brother Ziegert had arrived from Tracy City, Tennessee and he said, “I will manage the boys, but I will not live where Brother Steiniger has been living.” As a result the boys were left alone at night. Brother Ziegert worked with them during the day, but at night they were by themselves. In about two weeks we began to receive word from different sources that our boys were selling what we were giving them on the black market, and that they were misbehaving in other ways. We began to try to find the black marketeers who were dealing with the boys. We did locate them and told the police about them. Then we went in and started cleaning up our Boys’ Home. We were not all agreed on what we ought to do with those boys. Some were so disgusted that they thought we should not help them longer. Some said, “Let’s just quit. Let’s give them up.”

But Helmut whom we had put in the hospital was well now and he said: “These boys are good if you will just get out here and live with us. They want to do right. It is your fault
that they were left alone.” Some of us believed that Helmut was right. It resulted in the whole home being placed in charge of one man to take the full administration of the home. It fell to the lot of my wife and me to move out with the boys and to take over the full supervision of the home. But we had no place to live.

**General Duff Helps**

One thing that made us want to keep on with the home was the fact that General Duff saw what we were doing. He expressed good faith in us by giving us ten army barracks. We could not afford to betray his trust and not continue with the work. At least if we were not succeeding one hundred per cent it was encouraging for an Army general to encourage us. He could see what ought to be done for those boys. We did not have the heart to say to General Duff, “We cannot succeed; here are your barracks again.” We told the boys that if they wanted the home to continue they must help us make the home what it must be. They selected their own mayor and two counselors, set up their own court, and drew up their own rules and regulations. We told them that if their rules met with our approval we would continue with the home. We gave the boys a chance to democratically select their leader. They selected Helmut Prochnow unanimously, the boy that was almost dead when we took over the home. Helmut made a good leader. He called the boys together to draw up their rules, and these are the rules that came out of their meeting:

1. “This home is being conducted by Christian people, and all boys who are in this home are expected to respect and uphold Christian ideals.
2. All boys who stay in this home are required to attend church services on Sunday.
3. All boys who are in this home arise at six-forty-five, wash, eat breakfast at seven, and are to be ready for Bible study which is conducted every morning at seven-thirty.
4. All the boys who are in this home are required to be in and in bed by ten o’clock at night and disciplinary action will be taken against those who do not come home.
5. Kindness, love, honesty and consideration are the rules of this home. Dishonesty, lying, stealing, cursing, black marketing, drunkenness, adultery and smoking will result in an immediate dismissal from the home.”

**Kurt’s Trial**

The boys turned those rules over to us and said, “We have unanimously adopted these rules. Will you keep on with us and help us?” Helmut said, “We have made a lot of mistakes but we want you to help us.” Kurt was the first boy to be tried for dismissal from the home. He had allowed a lot of clothes to be stolen while he was watching and he took some kitchen fat and sold it on the black market. Kurt had been put into a reform school by his father when he was eight years old, and he came
to us shortly after he was dismissed from that school. In his trial he was found guilty and according to the rules he should have been dismissed from the home, but instead we put him on probation that on the second offense he would be dismissed from the home without a trial. A few days later Kurt brought me this note: “Dear Brother Gatewood, I am real sorry about our talk last night and about the things I said. I know that you always want our best, and I appreciate it. I realize that I often make mistakes. I know I have to learn a lot every day. I thank you for all you have done for me and which you are doing every day. I will try always to do my best. I will try to realize that everything you do for each of us is the best. Please forget the things last night and forgive me. Your Kurt.” What could I do? Could I say, “Kurt, I am not going to forgive you. I do not have any more faith in you.” If I had done that I could not have prayed to God with a clear conscience that night.

One crisis after another arose in the two weeks that they had their own mayor. It has finally resulted in the dismissal of two boys from the home. Three of the other boys thought that they were going to be forced to leave so they said, “We want to leave. We want to find other places to live.”

We have ten boys left in the home. But all five of the boys that left with the exception of Gerhard are continuing to come to church. I do not know where Gerhard went; perhaps we will never see him again.

The Boys Get Jobs

Six of the ten boys who stayed in the home wanted to get jobs in the city. We said, “We will give you eight days to go out into the city and see if you can find a job. At the end of that eight days if you have not found jobs, you can come back and get to work here. If during the eight days you find jobs, we will give you recommendations so that you can get started.” At the end of that time six of them had found jobs in the city. They are now paying board and room at the rate of sixty marks a month. Four of the boys still work in the home.

Yes, only ten boys are left in our home, boys that are like thousands of boys in Germany who were trained under Hitler, but are now without homes and without guidance. In leaving these boys to come to the United States I left them with this statement, “I am going back to America and when I get back, I will come with the decision to close this home and you boys will have to find another place to live or else I will come back with the assurance from my brethren that we will continue the home. If we continue with the home, we will build the home so that your living place will be decent and respectable.” As yet the boys are living in only the narrow stuffy halls that they themselves repaired.

Prospects for Building

Before leaving Frankfurt we went to the city asking them if they would give us a contract on the property which we now
have. The property is now under army requisition and so far the rent has been free. The city said they would lease us the property at a reasonable cost. We went to an architect and asked him to draw up a sketch of how the buildings would look when restored with the barracks which had been given to us to be erected. We asked the architect how much it would cost to rebuild these buildings. The buildings with ten barracks, when rebuilt, will make it possible for us to take care of two hundred boys. But how much is it going to cost? It is going to cost one hundred and fifty thousand dollars. That is a lot of money. After discussing the matter the elders here said, “If you can raise the money for it, we will give our approval to go ahead with it.” Brethren, my wife and I are ready to move out with them and live with them, but we cannot go ahead if we do not get the money. Just before leaving to come to America the Military Government was so greatly concerned about this very issue that they asked Mr. Flanagan, the Catholic priest who started Boys’ Town in Nebraska, to come to Germany to see what he could do to take the leadership in starting a Boys’ Town in Germany. Mr. Flanagan fell dead in Berlin, and that left the Military Government without anyone to carry this on. They do not know as much about us as they did about Mr. Flanagan, but God knows about us and somehow I believe that God wants us to build that home instead of Mr. Flanagan. Somehow I believe that my brethren, the Church of the Lord, want it built. I believe too that you will pay for building it.

We Must Give

I hope and pray from the depths of my heart that I will not have to say to Willie, Kurt, Helmut and the other boys, “Boys, we are closing down. My brethren at home do not think enough of you to keep it going.” There are some of you who are considering this challenge who were called upon to defend your government in the time of war. You bought war bonds. You were willing to go. You were willing to contribute of your time and money to defend America. Thousands were killed, but the boys we have survived and those boys and thousands more like them are going to be the boys that live in this world with our sons and daughters. Some have said that the boys we have are too old and that we ought to work with younger boys. It might be easier to help younger boys, but the ones between fifteen and twenty are the ones in Germany who are causing the most trouble and who need help so very badly. They have been cuffed and beaten and kicked from place to place so much that they try to make themselves believe that we mistreat them, but they respond nobly to love. They seem to be starved for it. We told them about the love of Christ, of God, and of the American Christians. It is hard for them to comprehend and believe, but somehow or another it has worked. It has gone into the hearts of these boys so that everyone of them has been baptized with the exception of three. They are not the type of Christians you find in Christian schools and raised in Christian
homes with Christian families, but they do have ideals high enough to make rules as they did, and we would be cowards to turn our backs on them and not try to help them. We must dig deep into our pockets to do it.

I went into a community during the war where an only son was sent a draft notice and was drafted into the army. I saw the father and mother as they took that son to the station and put him on the train. Tears rolled down their cheeks as they watched the train go down the railroad track. They stayed and watched until the last bit of smoke faded on the distant horizon. They returned home with buttons on their coats which showed that they were putting 10 per cent of their income into war bonds. They sat down at a table with a vacant chair that evening. The weeks passed, but one day there came a message from the army saying their son had died in armed service of his country. Great grief filled their lives. Those people proudly wore their 10 per cent buttons and believed they were loyal citizens of America. They had given their only son for the land of the free and the home of the brave. Yes, they were loyal citizens, but I thought, “Have they ever given a son to take the gospel to these people? Have they given of their money that the gospel might be taken to the country that killed their boy?”

A Challenge to Give

The challenge is before you. Here, in Lubbock, Texas is a group of people that the nation is looking to take the leadership in the right direction, and it is not going to be possible to go back to Germany and build this boys home with only one dollar contributions. Yes, they will help. Ten dollar contributions will help—twenty dollar contributions will help, but tonight I believe there are people who love the souls of others enough to dig down and give $1,000, $10,000, $20,000, to help us build this building for boys who do not know what it means to have people to love them.

Maybe you can give us a check for $100,000. If you can, fine. When you pass from this earth and walk the streets of glory, perhaps you will have many to walk up and shake your hand and say, “Brother, I am here because of what you did.”

The leaders of this congregation are willing for you to express yourselves on what you would like to do. Shall we turn our backs on Germany and on this Home? If you want to help, make out your check. Let the brethren in America and the world know what you would like to do. Then, as I go to Austin, San Antonio, Oklahoma City, California, I can say, this is what the brethren in Lubbock think about it. This is the way they have expressed themselves and if you brethren here in Lubbock set the proper example, I believe that brethren throughout America will respond. We can go back to Germany with the money to continue the home. It is up to you to express yourselves now. (P.S. Over six thousand dollars were contributed.)
A PERSONAL APPEAL
TO EACH READER

These lectures were presented for the purpose of informing Christians concerning the work in Germany. They have been printed and put in your hands for the same purpose. It is the conviction of the elders of the Broadway Church of Christ that when Christians are really well informed about this work they will generously respond to support it. We have not asked you to give to something which is not producing results. This frank report does not fail to present the problems as well as the accomplishments and the opportunities.

We sincerely believe that this work deserves your support. We solicit your prayers, your continued interest, and your financial contribution which will make the vision pictured by these speakers a glorious reality. You may designate your gift, whether it is one dollar or ten thousand, to go to some specific part of the work such as the Boys' Home, the Church Building, the Training School for young preachers and teachers, or the Relief work. Or you may simply contribute to the Christian work in Germany and leave the decision as to the greatest need up to the men on the field or to us.

Please feel free to write for further information at any time. Send your check or money order or cash to the Elders, Broadway Church of Christ, Lubbock, Texas. Your gift will be promptly acknowledged and used as you designate. We are in constant touch with Brother Gatewood and the Church in Frankfurt so that every need of theirs is immediately known to us. May the Lord bless you in your generous giving. Please give promptly so that we will know how to plan for the future. To God be all the glory through the Church.

Raleigh Martin and all the elders of the Broadway Church of Christ.

How To Mail Packages
To Germany

Pack clothing in strong pasteboard boxes, total weight not to exceed 22 pounds; length and girth of the box combined not to exceed 72 inches. Forms 2972 and 2966 are to be filled out and these may be obtained at the Post Office. The contents and estimated value should be listed on Form 2966. If used clothing is being sent, you may specify “no commercial value.” The postage rate is now 10 cents a pound if the words “U. S. A.
Gift Parcel" are printed plainly on the package.
The address is as follows:

Church of Christ
Niederrader Landstrasse 14
Frankfurt a. m. Main
U. S. Zone, Germany

How To Make Your Contribution

1. You may contribute to this work by making one generous donation in cash, money order, or personal check which should be sent to the

Elders, Broadway Church of Christ
Lubbock, Texas

2. You may wish to contribute over a period of time. We encourage this regular giving for the need is continuing and the opportunities are expanding. Many have found it convenient to fill in the form below, tear it out, and send it to the Elders, Broadway Church of Christ, Lubbock, Texas. This is an authorization for the treasurer of the church to draw on your account for the stipulated sum each month for as long as you wish. This saves your time and makes sure that your gift is made regularly.

(Town) 19 (Date)

To The (Name of Bank)
of (Address of Bank)

This is to authorize you to honor one draft on the (date)
day of each month on me by the Broadway CHURCH OF CHRIST, Lubbock, Texas, in the amount of $ (Amount)

(Write out amount) DOLLARS

For German work until further notice from me.

Signed

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3. You may desire to fill out the form on this page and send it to the Church. We will promptly send you envelopes already addressed properly for each month that you wish to contribute. As these months roll by you simply place your check or money order or cash in the envelope and put a stamp on it and mail it. This acts as a reminder to you of your purpose to give regularly, and it gives the elders an indication as to how much to expect for the work each month.

The Lord willing, I shall contribute ($) per month for the next months, to the building fund for a church in Germany. Enclosed you will find:

($) first payment
($) ½ of the payment
($) the entire payment.

Name

Street Address

City , State

... We have received your package with great joy and gratitude. It has been a great help for us, having no relatives in the country. Your help was the more welcome since our father had just recovered from a serious illness. In our case we can say: "God does not forsake His children."...

David Bauer and family

ONE SAMPLE LETTER FROM UNITED STATES

We are enclosing $46.00 which has been given by the eighth grade class in the past seven weeks by doing without their lunches on Friday.

Eighth Grade Class
David Lipscomb College

LAST MINUTE BULLETIN AS WE GO TO PRESS

Word was received from Otis Gatewood as we go to press that two hundred and twenty-six persons have been baptized into Christ and added to the Church in Frankfurt. The Robert Helstens were admitted to the University of Frankfurt on November 15th and they are living with the Gatewoods at the Boys' Home.