

# A MAN WITH WORLD VISION

*A Biography of*  
Barney Dallas Morehead  
and  
Nellie Hertzka Morehead

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*Published by*  
J. C. CHOATE PUBLICATIONS  
Burton Drive  
Winona, Mississippi 38967  
U.S.A.

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Typesetting in Singapore  
Printed in U.S.A.



Bro. & Sis. B.D. Morehead  
Made at their birthday party,  
August 23rd, 1977

**DEDICATED TO**

**Martha and Robert G. Neil**

**for their love of Barney and Nellie Morehead  
and their commitment to world evangelism.**

## INTRODUCTION

My first recollection of Bro. Barney Morehead was that of seeing him in his book store located across the street from David Lipscomb College in Nashville, Tennessee. I was a student at that time and books were very much on my mind. I was especially drawn to his place since I had just brought out a volume of Sermon Outlines and I was hoping he might be able to use some of them. As I recall, he was kind enough to do so.

I have never been out of touch with Bro. Morehead from that day to this. In the immediate years following those school days, World Vision Magazine always found its way to my place. One could easily see where the emphasis was. With a growing interest in World Evangelism, one of my articles was eventually published in one of those issues. The article was entitled, "You Can be a Missionary."

As my family and I travelled to Karachi, Pakistan, Bro. Morehead's letters came there. At this time he was working on Missionary Pictorial and he honored us and our efforts by including our pictures, information about the work, and an article or two of mine on missions.

In more recent years we have been in more frequent contact with Uncle Barney. We have visited with him and Sis. Morehead and he has visited with us, and usually with other missionaries or those deeply interested in missionaries and their work. We have labored together at Mission Workshops and lectureship programs. We have likewise been closely

associated in an effort to get more mission books into circulation.

When Uncle Barney told me about this book being written, I had no idea that I would eventually be the one to publish it. I definitely wanted to, and I am grateful for the opportunity given to me to do so. I wanted to print it because of my acquaintance with Bro. Morehead, because I felt that his story needed to be told, and in keeping with my desire to get more mission materials before our brotherhood.

Here is a man that has been a genuine friend to all missionaries for many years, and has helped each one in one way or the other. We have not seen another man like this in our time. His life has literally been given to help those of us on the field. How we need him and how we appreciate him.

May God bless you, Uncle Barney, truly A Man With World Vision, and may the Lord give you more years of service to his great cause, and surely he will have a rich reward for you on the other side.

J. C. Choate  
131 Moulmein Rd.  
Singapore 11  
March 21, 1978

## PREFACE

**A Man With World Vision: A Biography of Barney Dallas Morehead** is a welcome addition to the missionary biographies of the Churches of Christ. It is the story of a unique, single-minded Christian couple whose life's purposes and life-style have been determined by their belief in the urgency and priority of world evangelism.

I have known B. D. Morehead, or Uncle Barney, for about fifteen years. There is no way that these words can express my gratitude to God for his influence in my life. He has been closer to me than most members of my family. Throughout my schooling, early preaching work and other activities, he has, through his wise spiritual counsel and purely evangelistic heart, encouraged me to devote my life's work to winning men to the Lord Jesus Christ, especially those who have never had the chance to hear the good news of salvation through Jesus Christ.

Some of the impressions upon my life have come from hours of conversations on trips and in his home and mine. Many of these impressions are now recorded for the first time in **A Man With World Vision**. Uncle Barney always has emphasized what the church can do to reach the lost. With full faith that the nearest thing to the heart of God is the salvation of men's souls, this book shows that Uncle Barney believes that, with God's help, there is nothing the church cannot do to get the job done.

He has consistently refused to center the activities of his life on lesser goals than the missionary task of the church. In

personal disputes and disagreements among brethren, he has refused to choose sides—preferring instead to love all the brethren and concentrate on helping them send out and maintain a strong group of missionaries. It was not because he was “soft” on any error that he refused to take sides, but he wisely saw that the great evangelistic vision would be weakened if he did not concentrate his full attention on the task. His way of supporting sound doctrine is to send well-written gospel tracts for missionaries to use, teach sound doctrine in all his visits with the churches and counsel all young preachers to devote their lives to the study of God’s will at the same time they teach it to the lost.

Uncle Barney’s ministry has been the ministry of encouragement. One of the reasons I love him so much is that he manifests the spirit of Christ. He has counseled Bible classes where I have preached and met with young people in numerous homes where I have been, and it is apparent to everyone that he deeply loves the Lord and is willing to do anything to help encourage young people to serve God with their lives—especially encouraging them to become missionaries or marry a missionary so that they may participate in the greatest work in the world.

Uncle Barney has blessed my life with his great trust in the providence and grace of God. He has always lifted my faith when we have talked. He is truly a spiritual, godly man. His godly wisdom, I believe, is the combination of an indomitable spirit, practical common sense, a deep faith in God, a burning evangelistic spirit, good business sense and a deep love for people. He is, without a doubt, the best representative of the spirit of missions that I know.

All of my life I have been impressed with the Apostle Paul’s burning love for the lost. In the Philippians, chapter 2,



Paul said that one day every knee will bow and every tongue will confess that Jesus is Lord to the glory of God. Imagine that vision—every person confessing Jesus is Lord—and devote his full talents, time, money and prayer to helping more and more people come into the family of God while he lives! Uncle Barney has always had that vision and has given it to me and many, many others whom God has used him to influence. If there was ever a man's heart that burned for world-wide missions, Uncle Barney's does. He sets many hearts aflame with the same vision. My wife and I love Uncle Barney and Aunt Nellie as dearly as any two people on earth and look forward to heaven, worshipping and serving our God together. Knowing and loving them is a great foretaste of heaven. As you read this story of their lives, you will understand why.

I sincerely believe that Dan Garringer's research and George Gurganus's writing ability have now made available an important book. Every Christian can and should do all that he can do to promote world evangelism. In this book we are able to see clearly how one couple have spent their lives, primarily in the United States, but doing the vital work of being the supportive friends of the missionaries outside the United States. Almost everyone can imitate that commitment with his heart, home, money and participation in helping back up the front line troops on the mission field. Therefore, it is my prayer that as you read, you will see in Barney and Nellie's lives examples of ways that you can be vitally involved in the work that is nearest to the heart of God, spreading the gospel to the whole world. Then as you see things you can do, pray God for wisdom and do them. In this way the whole church can get the whole gospel to the whole world.

— Randy Becton

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## CHAPTER 1

### MANIFEST DESTINY

German submarines were a terror to U.S. sailors in World War I. In December of 1917 a convoy of American ships was making its way carefully across the submarine-infested Atlantic Ocean toward the British port of Liverpool. This convoy consisted of twelve transports, two battleships and several submarine chasers. The HMS *Cedric* was one of the transports. It was a passenger ship—converted into a military vessel and now carried 4,000 men occupying every inch of space possible. Packed into this human beehive and struggling to hold on-to his corner was a quiet and rather naive twenty-year-old farm boy from Northern Alabama. Some people may have even called him a Southern hillbilly. His name was Barney Dallas Morehead.

Barney had enlisted within less than three months after his twentieth birthday in order to be able to choose his branch of service. It was the army aviation that attracted him, and Uncle Sam sent him with a group of three hundred youngsters (most of them also from the farm) to learn about aviation and assigned them to the British Royal Flying Corps. You see, in those days it was the Americans who were behind the times. The British had the planes and the know-how, and it was necessary for them to train our fighter pilots and mechanics. The job of the U.S. group was to repair the planes that were shot down on the mainland of Europe and shipped back to England. One American was assigned to each squad

which also included seven Britishers. The U.S. didn't get into the fighter plane business seriously until the country entered the war. Barney Morehead had never seen any kind of airplane until he entered basic military training in San Antonio, Texas, in 1917.

A distinctive talent or gift became apparent to Barney on this calm, eight-day voyage. An idea popped into his head as to how he could make himself a little extra cash. There was only one canteen on this overcrowded ship. This meant that soldiers had to stand in line for hours to get cigarettes, chewing gum or candy. "If I can get a large amount of items at the canteen at one time," he thought, "I might be able to get a discount on them and then resell them to the guys who don't like the idea of standing in line so long. In this way I can make quite a profit."

There was only one problem. Where would he be able to get the original investment, since his pocket contained only one lonely Lincoln head penny. However, this minor point did not deter him. He had a good friend who might turn into a soft touch. This friend was a seventeen-year-old lad—also from Alabama, who had enlisted by lying about his age. Barney borrowed two dollars from this buddy and soon found himself in business, and it went quite well. Soon he did not lack for ready cash even after paying off his indebtedness to his young friend. It was a sad day, however, when all of this mercantilism had to cease. The commanding officer put a stop to Barney's business venture in order to eliminate the congestion that resulted from the crowds that gathered to purchase his merchandise.

In those days, Barney was not especially patriotic. He

enlisted because there seemed to be no alternative. On the other hand, he was not a conscientious objector. Later in life he decided that he could never enter a situation where he would have to kill another human, but he would have been willing to serve as a medic or noncombatant. Neither was Barney very religious in his military days, although he did generally conduct himself as a Christian. In one sense, nevertheless, he took a vacation from the church. His life of faith remained more or less dormant during the war years.

As can be seen, however, these experiences did serve to reveal and develop talents and insights that set the stage for later ministries. It seems apparent that Barney has made full use of his business acumen in his ultimate ministry of missionary promoter, and the exposure to new worlds and foreign peoples has given him a world vision along with an empathy with other human beings. As the biography of Barney Dallas Morehead progresses, these factors will become more apparent. Now, back to the beginning! Watch how God worked through this man to accomplish His purposes.

## CHAPTER 2

### GOD'S PREPARATION OF A MISSIONARY

As one reviews the life of Barney Dallas Morehead, it seems evident that God was preparing him for a final and significant ministry as a promoter of missions. As the biography unfolds, see how the Lord has put the jigsaw puzzle of Barney's life together.

It all began when Alfred and May Morehead became the proud parents of a bouncing baby boy and named him Barney Dallas. This important event took place on a farm near Metropolis, Illinois, on August 2, 1897. Barney had one brother and three sisters, all younger than he. When Barney was five years old, his family moved to a rugged and wooded rural section of Alabama about three miles from Athens, where his father purchased and operated a second-hand sawmill. The community in which the Moreheads lived did not even have a church or a school building. The family did not own a horse and buggy or wagon, so the three miles to Athens had to be by foot, which Barney did on many occasions.

By the time Barney was twelve years old he had become an orphan and was forced to labor for his upkeep. His mother had died of dropsy when he was nine, and his father died of typhoid fever when he was twelve. Aunt Belle Allfrey on his mother's side of the family gave twelve-year-old Barney a home. Life was rather rough and austere for the

young lad. Blue denim overalls were his principal article of clothing until he was fifteen. His first suit, which was of the knickerbocker style with knee pants and a buckle on the calf of the leg, was purchased for four dollars with money he earned by picking cotton at fifty cents a hundred. Barney next worked for Ollie McGrew, a cousin by marriage, and earned four dollars a month plus room and board in exchange for long hours of farm work for six days a week. He spent his fifteenth and part of his sixteenth years on the McGrew farm.

Barney's religious education in a formal way was limited. His own parents were not churchgoing people, and Barney did not remember ever seeing a Bible in his parents' home. The Allfreys impressed Barney as being sincere Christians, and he attended church with this family regularly. His uncle Marshall was a leader in the local Church of Christ. Mrs. Maud McGrew, Barney's cousin with whom he next lived, was the daughter of the Allfreys and also a devout churchgoer. Her husband, Ollie, was not a church man when he married but was later converted.

When Barney lived with the McGrews, he went to church with Maud McGrew at a schoolhouse where the Allfrey family attended and where Barney attended when he lived with the Allfreys. Ollie McGrew, the head of the family, would not go to church with them at that time. In the year 1911 Wilburn Derryberry, a preacher of the Church of Christ, came down from Columbia, Tennessee, to conduct an evangelistic meeting in the community where Barney lived. In those days preachers supported themselves with secular occupations and preached as the opportunities came. Wilburn Derryberry was no exception. He supported himself and his

family in Tennessee by cutting wood at fifty cents a cord during the daytime and preached in the evenings. His church house was a crudely constructed brush arbor consisting of four corner posts and a stick roof covered over with pine branches. Logs were lined up in rows to serve as pews. In this setting Wilburn Derryberry preached nightly for about two weeks, but to his disappointment there were no responses to his calls for repentance and baptism.

The following year Wilburn Derryberry returned to the same location, placed fresh pine limbs upon his brush arbor chapel and resumed his preaching. This time he did see some results. Three persons responded to the call for baptism and three were restored to active fellowship in the church. Barney Morehead and Ollie McGrew were two of the ones who were baptized into Christ on that occasion. This new congregation of Christians began immediately to make plans for a permanent building in which to meet. The members set out for the woods to cut lumber for the new structure and hauled the logs to the local sawmill. All of the labor involved in the construction was volunteered by the people in the community. When the building was complete, the group meeting in the nearby community school-house merged with the local group in the formation of a larger and more active church. Barney's contribution toward this project was more than a month's salary—five dollars. While still a member of this congregation Barney converted an elderly couple, the Pomp Hargraves, with whom he was to live after he left the McGrews. After teaching them for some months and reading to them the entire *Hurlbut's Story of the Bible*, Barney baptized them and they became members of the newly formed church.

At the age of sixteen Barney secured employment from a



non-relative for the first time. For four dollars a month, plus room and board, Barney took up residence with and worked for Mr. and Mrs. Pomp Hargrave, who could neither read nor write. He agreed to work for this old couple six months each year on the condition that he could attend school for the other six months. The old folks leaned heavily on Barney, as they had to depend upon him as their interpreter and scribe where the written word was involved. Fortunately, Barney's secular education was not as neglected in his childhood as his religious education had been. He began the study of the three R's at the age of nine while his father was still alive. This first school was called a "subscription school," which could be compared to a modern private school, as each student was required to pay fifteen cents per month tuition. The cost of operation of the school came from this small fee. Barney attended the subscription school for three years and continued his education in public schools until he enlisted in the army at the age of twenty. At that time he had completed two years of high school.

Barney entered the military service on October 17, 1917, received his basic training at Kelly Field in San Antonio, Texas, and was sent within a few weeks to England to serve in the aviation repair service. It was while he was attached to the British Royal Flying Corps at Aldershot near London that Barney established a friendship that affected his future life in a radical way. He was attracted to a John Aldinger, a very devout and religious young man, who was a Methodist from York, Pennsylvania. These two youths were drawn to each other because of their common inability to identify with the general immoral language and behavior of the military community. Barney expressed the conviction that God sent John to him at this critical period of his life. Barney and

John became inseparable buddies and spent their free time visiting libraries, museums, and the YMCA, going to reputable theaters and movies and taking sight-seeing trips.

World War I was short lived for the Americans, and Barney's military service lasted only a couple of years. Following the Armistice on November 11, 1918, Barney returned on the first troopship to sail for home. The mood of this group of returning warriors was drastically different from the sober, fearful one, on the trip over. Barney was not the only happy person on board; John Aldinger shared in the joy. John, having no brothers, had asked Barney to return with him as his brother after he had obtained permission of his parents. Barney decided to accept this kind invitation, and he described the family as a loving, kind and stable people of good character. This Pennsylvania Dutch family consisted of a church-going mother, a nonchurch attending but morally good father, one son, and two daughters. Living in this environment was a new, interesting and enjoyable experience for young Barney.

While living in Pennsylvania, Barney, as he looked back, saw another person that he felt that God used in guiding him toward his ultimate ministry. This was in the person of a Dutch girl by the name of Nellie Badders. Nellie was not particularly beautiful or sexually attractive to Barney, but he appreciated her as a wonderful person and as a sort of big sister. Nellie was persistent in her exhortation to Barney that he continue his education. It was likely her intervention on his behalf that led the deacons of the Methodist Church that Barney was attending with his adopted family to propose to send him away for further training. They placed two conditions on this offer, however: 1) He must attend a Methodist seminary; 2) He must become a Methodist preacher.

Barney was not yet ready to make this kind of commitment, as he did not wish to be obligated to the church, nor did he wish to become a Methodist preacher.

Nellie Badders did succeed in persuading Barney to go back to school, but somehow he wanted to go to Tennessee. Perhaps the preacher who baptized him had created in him a desire to see that state. Barney used to sing the song, *Sunny Tennessee*, which was popular before and during the war. One phrase of this song kept running through his mind: "Where the girls call me 'honey bee' ". Barney looked in a school directory at the YMCA in search of a school in Tennessee to attend. Vanderbilt was the only school listed, so Barney wrote to this institution telling them of his background and of his desire to continue his education and to study Bible. In reply he received from the officials a recommendation that he investigate the Nashville Bible School as this would more likely satisfy his needs. The people at Vanderbilt were evidently unaware of the fact that the Nashville Bible School had that very year changed its name to David Lipscomb College. This was a Christian junior college with a high school department that had an enrollment of about two hundred students. Bible was a required daily class for every student. This was exactly the type of place Barney wanted and, needless to say, he was sure that the Lord had a hand in all of the events that led him to this wonderful school.

Barney was also convinced that the Lord worked through many events and circumstances to prepare him for his final ministry in God's church. It took money to go to school and Barney was flat broke, so he scouted around to find a job. He met a fine lad by the name of Robert McCanless, who was

a delivery boy for the Nashville *Tennessean*. He delivered his paper twice a day by bicycle, mostly to farmers. When Barney told Robert that he would have to quit school at Christmas time if he couldn't find a job, Robert offered Barney his job. That was fine but Barney had no bicycle and no money with which to buy one. Fortunately, he was able to persuade a dealer to sell him one for fifty dollars to be paid for at five dollars per month with no down payment. Barney delivered newspapers for the next five years and out of the twenty dollars per month which he received he paid for the bicycle in the first ten months. His paper route along Battery Lane was narrow and rocky at that time, and the houses were far apart. Barney picked up a second job at school, sweeping the classrooms for fifteen dollars credit each month on his tuition.

During the first and second summers Barney sold Bibles for the Southwestern Publishing Company. The third summer vacation Barney spent selling subscriptions for the *Gospel Advocate* and books for the McQuiddy Printing Company. His last two summers were spent working for the school in recruiting students and in raising money for the educational loan fund. Many young people were able to attend Lipscomb as a result of Barney's efforts. In the promotional work of David Lipscomb College, Barney served under the direction of A.M. Burton, who was then the president of the board of trustees. Being business manager of the school yearbook, *The Backlog*, was one of the most rewarding jobs that Barney had during his college days. The annual had become quite an expense to the college and was losing more money each year. Barney was promised free room, board and tuition by President H. Leo Boles in his senior year on the condition that he make the annual self-supporting. As business manager he made the book come out in the black

for two school years straight—1922-23 and 1923-24. To accomplish this, he solicited ads from businessmen during the Christmas vacation. This was done before Peabody or Vanderbilt, the prestigious schools in Nashville at the time, began this practice. Through all of these experiences Barney demonstrated his talent for business and for making money. From all sources he made more money than any of the other students and even a few of the faculty members. His talents were being developed that would be so valuable to him in his later years of service in the church.

Another occurrence during his college days had a profound impact upon Barney and later strengthened his conviction that God was involved in the direction of his destiny and ministry. One day in late 1922 while Barney was playing a little game of football near the dormitory, W. Claude Hall, a beloved teacher at Lipscomb, called him to the doorstep where he was standing. He stared at Barney with a serious look in his eyes for two or three minutes and then he repeated the statement three times: "You are going to preach." Up to that time Barney had never attempted to deliver a sermon and had not considered seriously the possibility of preaching as a live option for his life's work. He didn't seem to be so impressed by this incident at the time; however, the statement kept popping into his mind: "You are going to preach."

The following Saturday afternoon A.B. Lipscomb, Nashville's only full-time preacher among the Churches of Christ, called Barney to his office. In addition to being a full time preacher, A.B. Lipscomb had a few other jobs. He was president of David Lipscomb College, the editor of the *Gospel Advocate*, and president of the Nashville Chamber of

Commerce. He told Barney that he would be out of town the following Sunday and declared firmly, "You are going to preach." Barney agreed with exterior calm and interior lack of confidence. By way of preparation Barney read over two of N.B. Hardeman's sermons at least a dozen times and then he outlined the message. It appeared to him that his sermon would take at least fifteen to twenty minutes. In delivery it took only ten. The audience stared at him with open mouths, as he recalled the occasion. None told him that it was a good sermon. All were sympathetic, however, and expressed their appreciation for the effort.

When A.B. Lipscomb mentioned as editor of the *Gospel Advocate* that Barney Morehead had filled the pulpit during his absence from the Russell Street Church of Christ, Barney began to receive many calls to preach from congregations in the Nashville area. Soon he was busy preaching each weekend and the usual remuneration was ten dollars. His financial fortunes continued to improve. The weekly issues of the *Gospel Advocate* contained a news and notes section, which listed the names of area preachers and their preaching appointments as well as the number of baptisms and restorations reported. From 1922 to 1924 Barney Morehead's name was prominent in these reports. As a result of this type of publicity Barney continued to receive many calls to preach.

Evidence of God's direction kept appearing to Barney. This time it came on the occasion of the visit of J. M. McCaleb, a missionary to Japan for thirty years, to the campus of David Lipscomb College. McCaleb spoke each day for a week in chapel about his work for the Lord in Japan. He had gone to Japan in 1892 as one of the first missionaries sent out of the United States by Churches of Christ. Some-

how this man deeply moved Barney although he could not put into words just how. When McCaleb issued the challenge to the young men to prepare to go to Japan, somehow Barney cried out in his heart, "Here am I; Lord, send me." Barney visited with McCaleb as often as possible and told him that he hoped someday to join him in his work in Japan. J.M. McCaleb's chapel speeches did more than anything else to focus Barney's thoughts on the possibility and desirability of choosing world missions as the primary ministry of his life.

God appeared to be giving direction to Barney Morehead's life, but what about a spouse who could share these same purposes and hopes in life? The Lord, it seems, was taking care of this matter also. There was not much time for social life in the busy college days of Barney Morehead, and neither was there much opportunity in those days for socializing with the opposite sex at David Lipscomb College. A fellow could be sent home if caught holding a girl's hand. Males were not allowed in the females' area of the campus except on special occasions and these were highly chaperoned. In spite of these restrictions, however, Barney managed to find a beautiful young lady who shared his aspirations and faith, and after only three dates they became engaged.

Nellie Marie Hertzka, born on August 6, 1902, was a very devoted and zealous Christian girl. Her father, a Jew who had been converted to the Christian Science faith, tried to convert Nellie also but failed. Her mother was "unchurched." As a child Nellie had attended a Baptist Sunday School in a church on the same block in which she lived. When her family moved to another community in Nashville, Nellie located a Pentecostal Bible School within two blocks of her

new home and began to study the Bible with the Pentecostals nearly every day. In the same neighborhood there was a nursery and greenhouse owned by a Mr. Joy. This man had erected a small chapel in order that his employees might have a place to worship. This congregation came to be called the Joy Church of Christ. Nellie started attending this little church and influenced her mother to do the same. Soon both of them accepted the Lord in baptism and became members of this congregation. Although Nellie was naturally a kind, compassionate, timid and bashful young lady, her strong faith motivated her to make rather bold moves for the Lord.

The decision to attend David Lipscomb College was an important one for Nellie. She persuaded her younger sister, Lillie, to attend with her. At Lipscomb Nellie majored in art and piano but studied Bible as diligently as anything else. A Lipscomb teacher called her the best Bible student among the girls up to that time. While at Lipscomb, Nellie belonged to the Waverly-Belmont congregation where she taught a children's class and conducted house-to-house Bible classes. In addition to this she regularly taught children in an orphans home and taught Bible at the Tennessee Industrial School. Nellie's involvement in personal evangelism attracted Barney's attention. He went with her on occasions to serve communion to some women that she was teaching. The more Barney was with Nellie the deeper his love and appreciation for her grew. He respected her stability and faithfulness and her ministry.

Don Carlos Janes of Louisville, Kentucky, sparked Nellie's first interest in missions when he came to David Lipscomb College and spoke in chapel about his world missionary tour.



Janes was a missionary promoter and published missions literature. He helped missionaries around the world by forwarding funds sent to him by individuals and churches. He also supplied educational literature concerning effective methods of planting churches in foreign evangelism. His primary contribution was the publication of the *Missionary Messenger* for the purpose of promoting world missions. This publication continued until his death in 1944. Janes made an extended world tour visiting missionaries from 1920 to 1922. Having just returned from this journey and with the excitement of the experience still fresh on his mind, he was able to inspire Nellie with his message. As a result of the lecture Nellie wanted to go to China but decided not to go since she couldn't speak Chinese.

Barney had his first official date with Nellie at Thanksgiving dinner in 1922. The college dining hall was the scene for this romantic occasion. The boys were to ask the girls for dates and share in the cost of the turkey which was prepared by the school cook. After dinner the couples went to the girls' parlor for further visiting. This provided Barney with an opportunity to carry on the first real conversation that he had ever had with Nellie. This occasion cemented the bond between the two lovers, but it hadn't come easily. Nellie had an earlier suitor, and when Barney first asked her a month earlier to attend the Thanksgiving dinner with him, Nellie was faced with a difficult decision. She delayed the answer for three weeks. Finally in desperation Barney told her that he must know or he would have to ask another girl. Under this pressure Nellie melted and agreed to go with Barney.

From this time on Barney and Nellie began to talk about being missionaries. Because of their mutual interest in missions and their deepening love for each other, they decided

to set a wedding date. The day before their graduation from David Lipscomb College was chosen for the happy occasion. An announcement was placed in the *Gospel Advocate* inviting friends to attend the ceremony which was held at the Waverly-Belmont Church of Christ on May 27, 1924. Everyone who participated in the wedding was either a student, a teacher, or a child of a teacher at David Lipscomb College. Nellie invited E.A. Elam, head of the Bible Department, to perform the ceremony. E.A. Elam was Nellie's favorite Bible teacher.

Barney and Nellie wanted to go to the mission field but upon graduation had no concrete ideas as to where and when. While awaiting some indication from the Lord, Barney decided to take a job as a teacher in order to gain helpful experience. During the school year of 1924-25 Barney served as the principal of Fountain Head, a rural school near Columbia, Tennessee. This seven-month school paid him a salary of ninety dollars a month. For the fall of 1925 the superintendent of schools of Davidson County asked Barney to teach at LaVergne, a school about twenty miles from Nashville. Nellie was happy to move to this location because it was much closer to her parents in Nashville. Barney was demoted to teacher at his new post, but the pay was better than he had received as principal.

Circumstances began to develop both in Japan and in Nashville that would soon give a new direction to the life of Barney and Nellie. Of course Barney would have affirmed that the hand of God was at work in it all. Sarah Andrews, a missionary in Japan at that time from Middle Tennessee, was having health problems. Her poor physical condition led Robert S. King, an elder at the David Lipscomb College Church, to ask Barney and Nellie to become missionaries in

her place and live in her house while she came home to recuperate. Although Sarah Andrews' health did not improve, she continued to stay in Japan in the hope that she might get stronger. She had left her home on Christmas Eve, 1915, to be a missionary in Japan, having been sent and supported by Nashville churches. For three years Sarah stayed at Yokohama, Japan, studying the language and working with women and children; then she moved with her helper, Oiki Naemura, to Okitsu. After fifteen months at Okitsu, Sarah Andrews was forced to return to the United States because of poor health. She left her work in Oiki Naemura's care. Within less than a year Sarah was back at the job in Japan, but her health problems continued to frustrate her ministry.

In order to provide healthier living conditions for Sarah, American Christians shipped her in 1924 a pre-cut American-style house. She had lived in an unheated Japanese-style house through six harsh winters. Now she could hope for warmth and perhaps better health in the new and comfortable home. In spite of her improved living conditions X-rays taken in 1925 revealed infection in both lungs. Although the doctor advised an immediate return to the United States, Sarah waited in Japan still hoping and praying for improvement. Robert S. King decided to encourage Barney and Nellie to go on to Japan even though Sarah delayed her return. It took Barney and Nellie just one day to decide to commit themselves to missions in Japan following a firm invitation to go by Robert S. King and the Waverly-Belmont Church.

Barney claimed that he was the first missionary sent out by a Church of Christ where the congregation took the initiative, picked the couple to go, and chose the field of service. All other known cases involved missionaries who

decided to go and then sought churches to support them. The Waverly-Belmont Church arranged for all support and discouraged Barney from raising money. The Moreheads did not know the amount of their salary until the day before they departed and the treasurer gave them one hundred and fifty dollars. This was to be their monthly stipend. The Waverly-Belmont members provided seventy-five dollars, and five or six congregations together provided the other half. None of these churches dropped or cut their support for the five years that the Moreheads were in Japan.

Not everything was favorable to their departure, however, as Nellie's mother was vehemently opposed to her mission. In strong language Barney was told by his mother-in-law that she would prefer to see him take Nellie to the cemetery than to see him take her to Japan. Concerning this matter Nellie later wrote to her aunt: "I love and respect my parent beyond measure; however, in the decision to go to Japan I was forced by my conscience to place God above fleshly ties." Nellie felt that the inconveniences and hardships to be faced were of minor consideration. The thought of millions without Christ weighed heavily on her heart. A favorite statement of Nellie's that she borrowed from Don Carlos Janes was: "No person has the right to hear the gospel twice when others have not had the opportunity to hear it once."

At S.H. Hall's recommendation Barney and Nellie spent forty days in Los Angeles receiving an orientation for Japanese mission work from H. Ishiguro, a native Japanese who was missionary to the Japanese living in the Los Angeles area. H. Ishiguro had been converted in Japan while attending school in Tokyo. Working with the Otsuka congregation, he had been extremely zealous, baptizing more than one hundred

persons. This zeal led H. Ishiguro to the United States to study at Abilene Christian College and Vanderbilt University. Meanwhile, a Christian woman in Baltimore had a burden on her heart for the conversion of Japanese residents in Los Angeles. This lady contacted S.H. Hall in Nashville and asked him to initiate a program of evangelism among the Los Angeles Japanese and promised to provide funds necessary for such a project. S.H. Hall brought H. Ishiguro to Nashville for a few months to study Bible at David Lipscomb College while he could get better acquainted with him. H. Ishiguro stayed in the dormitory close to Barney Morehead, and these two men became friends. S.H. Hall persuaded H. Ishiguro to settle in Los Angeles and to build a church among the Japanese, so it was natural that Barney would spend some time in orientation with H. Ishiguro and that S.H. Hall would recommend such a procedure. S.H. Hall had arranged for the purchase of a large residence which served both as home for the Ishiguro family and as an assembly hall for the Japanese church. While studying Japanese language and culture with H. Ishiguro, the Moreheads also had opportunity to get acquainted with many churches in Los Angeles. Barney made his headquarters at the Central Church at 12th and Hoover while he spoke to others about missions. He met Jimmy Lovell at that time. Jimmy was a member at Central and an employee of DuPont. He had not yet developed his zeal for missions that characterized his later years.

The Moreheads had arrived in Los Angeles on July 4, 1925, and they set sail for Japan the middle of August. They sailed on the Japanese ship *Siberia Maru*. Samuel Witty, the first full-time preacher for the Central Church of Christ in Los Angeles, came to wish them bon voyage. George S. Benson and his wife, the former Sallie Ellis, sailed on the same vessel

enroute to mission work in Canton, China. The presence of the Bensons made the crossing of the Pacific Ocean much more enjoyable for the Moreheads. The ship served typical Japanese food, which Barney appreciated, but Nellie didn't take to it so well. No one was seasick. The ship stopped in Honolulu for a few hours, and Max Langpaap, minister for the local congregation, met the Moreheads and Bensons, and after a typical Hawaiian greeting, including the presentation of the lei, took them by bus to his home for dinner. The Honolulu Church also met in a converted residence with the Langpaaps living upstairs. The landing at Honolulu was a welcome interlude in the voyage, which took about two weeks.

## CHAPTER 3

### BARNEY AND NELLIE IN JAPAN

The Moreheads arrived at the port of Yokohama on September 2, 1925. They were enthusiastically welcomed by J.M. McCaleb, the Bixlers, the Rhodes and the Harry Foxes and following this warm reception were escorted to the home of J.M. McCaleb, where the entire group, including the Bensons, had dinner. George and Sallie Benson remained in Japan visiting among the missionaries for about two weeks before going on to China. Prior to the move to Ibaraki Prefecture, where their primary work was to be done in Japan, the Moreheads continued the orientation that they had begun in Los Angeles. They lived in the home with J.M. McCaleb and learned about missionary methods from him while they attended language school for five days a week. Barney maintained his deep respect for J.M. McCaleb and sought to learn as much as he possibly could from him. Barney wrote to C.C. Merritt, editor of the missions-oriented periodical the *Living Message*: "Brother McCaleb is a godly man and is ripe in experience along the line of mission work. We all look to him for fatherly advice."

The first piece of advice given to the Moreheads by J.M. McCaleb was that they should learn the language as quickly and as well as they possibly could. Barney and Nellie started out properly by enrolling for full-time language study. It was an excellent course taught by Japanese, and the use of English was not permitted in the classes. The Moreheads

studied sentence structure and conversation for a few months but had to drop out of class before they should have because of lack of funds. The failure to master the language proved to be the number one frustration to Barney and Nellie in their ministry in Japan.

The second point J.M. McCaleb emphasized was that missionaries could never evangelize Japan. Only the Japanese Christian could accomplish this task. The goal of the missionary then would be to convert faithful Japanese who would convert other Japanese. J.M. McCaleb thought it would take a long time to make a Buddhist or Shintoist Japanese into a Christian. To him the gap was so great between the religions and the cultures that the missionary had to begin early in teaching the youth or children and continue for many years. In fact, J.M. McCaleb seemed to think that the most ideal situation was the orphans home. In such an institution the child could be isolated from pagan influences while being brought up in the nurture and admonition of the Lord. A modern missionary who has studied cultural anthropology might be prone to disdain such a thought, but J.M. McCaleb was likely not exposed to such a discipline.

While in Tokyo, Barney and Nellie Morehead taught Bible classes in English, resulting in three conversions. By May 1926 they were teaching as many as nine Bible classes every week. Nellie taught one Japanese boy English for an hour every Wednesday evening. Sometimes he stayed an extra hour to study the Bible. Eventually he was baptized and became such a good friend of theirs that he willed some money to Nellie fifty years later, which she used for mission work. The second conversion was K. Sai, who came to Toyko from Korea in December 1925, entered the university, and began studying the Bible with Barney twice a week. A



few months later on March 20, 1926, Barney baptized him. K. Sai later decided to return to Korea and preach to his own people. The third conversion was Shoze Matsui, a university student, who had asked Barney to teach him English. After they studied together twice a week for a year Matsui said, "If I become a Christian and go home and not bow to my adopted parents' god shelf, they will most likely drive me away from home." After another hour of Bible study, being ready for baptism, he broke down, cried and removed his glasses. "From now on," he stated, "I am going to follow Christ." Barney lovingly called Matsui "my Timothy," and he later became one of the most earnest Japanese preachers.

While moving from Tokyo to Ota in Ibaraki Prefecture, Barney and Nellie stayed in the home of E.A. and Bess Rhodes, who were home on furlough. Barney and Nellie lived in the Rhodes' house in Omiya, which was only eight miles from Ota. During their six-month stay in Omiya they took care of the Omiya work and supervised the building of their new home in Ota. The building was to serve as a home for Barney and Nellie and as a dormitory for the King Bible School, which Barney planned to establish.

While in Omiya, Barney and Nellie converted a high school boy named Osono, who remained with them and became valuable to their work. It was on a cold Sunday morning that Barney and Nellie first met Osono. They saw him from their front window riding up on his bicycle. He had come with his New Testament and wanted to study it with them. They spent most of the day together eating food and studying the Scriptures. Before leaving, Osono asked if he could bring some friends with him, and he returned the following Sunday morning with about six other high school

boys, all on their bicycles. Most of them continued to return on Sundays for more Bible studies. Since Osono understood English spoken slowly and with easy words, he would explain the lesson to the other boys. The studies resulted in the baptism of Osono and some of his friends. One Sunday Osono asked for a Bible, which Barney gladly gave to him. The following Sunday he asked for another one, saying that his parents had burned the first one. As Osono grew quickly in spirituality, Barney and Nellie began to depend on him to do much of their interpreting in the Bible studies. Upon Osono's graduation his parents refused to allow the visits to continue since they wanted him to devote all of his time and effort to his father's rice farm. Barney and Nellie invited Osono into their home to stay, and he accepted and left his home to work for Christ. Osono taught and baptized a twenty-two-year-old primary school teacher. He became an excellent preacher and Barney's pride and joy and did most of Barney and Nellie's teaching and personal work after they moved to Ota. Barney considered Osono their most valuable and effective worker.

The methods of mission work that Barney Morehead used at his new location in Ota reflected his past training and experience. He considered literature an important part in evangelism. Barney had relied heavily on the use of literature in Tokyo. While there he had received from Robert S. King one hundred Japanese New Testaments and three hundred copies of the Gospel of Luke in Japanese. Barney distributed them equally among the other missionaries in Japan. Barney posted sermonettes, Scriptures and comments on a large bulletin board by the little church building for the Japanese people to read. He also kept tracts and New Testaments in a box near the bulletin board for them to take and read.

Barney carried religious tracts wherever he went, distributing them at each opportunity. One day when Barney was walking down a street in Ota, he noticed a high school boy who was standing motionless and apparently in deep thought. Barney gave the boy a tract written by Ryohachi Shigekuni, a Japanese preacher, entitled *True Happiness*. Its main point was that true happiness could be found only in Christ. A few days later the boy came back to talk to Barney about several question marks that he had written in his tract. After giving the boy, whose name was S. Tachi, a Japanese New Testament, Barney learned why the boy had been acting so strangely in the street. He had been on his way to the river to commit suicide because he had failed a high school test and did not wish to dishonor his family. After continued Bible study Tachi was baptized and became one of Barney's regular students. He became a preacher for the church in Ota after a period of service in the army. Different members of his family gradually became Christians until his family was the first Christian family in Ota. On Saturday mornings the Japanese Christians, along with Barney and Nellie, distributed tracts in Ota. On Mondays and Tuesdays the same group went to towns which were nearby to distribute tracts and to preach on the streets.

Barney and Nellie Morehead had lived in Ota one full year before they were able to establish good relations with the town leaders and with the townspeople. Even though the mayor had encouraged Barney to settle in Ota, many of the townspeople suspected that Barney and Nellie were spies, who reported what they saw back to the American government. These suspicions disturbed Barney and Nellie more than any other experience in Japan. From the beginning of their work hardly anyone would give Barney and Nellie the

chance to teach them. The Japanese did not want to be seen talking to the American or entering the Americans' house. Not knowing what to do, Barney prayed about the problem for a month before finding a solution. Finally, J.M. McCaleb and Barney went down to the mayor to explain why they were there, with the hope that the people would be more responsive with the mayor's support.

After seeing the mayor, J.M. McCaleb and Barney asked for a meeting with the town leaders. Shoze Matsui, a university student that Barney had converted while in Tokyo, came to interpret and help with the meeting. Among those who came were the principals of three schools, two post office officials, the chief of police, the mayor, two of the town's prominent women and a few Japanese Christians. Barney explained that the Great Commission was his reason for coming to Japan. A school official made a speech in favor of Barney Morehead and his purpose in Ota. Then Matsui told the town leaders that he had known Barney in Tokyo and had spent many hours in Barney's home. Someone suggested that the banker noticed that Barney's checks came from a church and not from the United States government and that the postmaster observed that Barney's mail came from churches and church members. This meeting proved to be a turning point in Barney and Nellie's acceptance. Soon there was no longer any hesitation for the Japanese townspeople to enter their home.

In keeping with Barney's promise in the meeting that he would help the poor, he got a list of the poor from the city hall in order to invite them for a free meal. Clyde Hale, one of Barney's schoolmates, raised ninety-four dollars from the teachers and students at David Lipscomb College for the project. About fifty poor people assembled at the Ota

church building, along with some prominent men of the town. Some young Japanese Christian girls brought seventy-nine bowls of chicken and rice soup from a restaurant to serve to the people. After opening with the song, "What a Friend We Have in Jesus," and a prayer, Barney explained his purpose in Japan. Yunosuke Hiratsuka preached, another prayer was given and the food was served. Barney gave each poor person a box of food and a New Testament with a religious leaflet pasted inside. He tried to make it understood to all present that the meal was provided in the name of Christ.

The mayor's son was baptized after coming to worship services and becoming acquainted with a young lady school teacher who was a Christian. He was twenty-five and single and began coming regularly to worship to find out what was being taught, even though he had no special interest in becoming a Christian. Barney and Nellie occasionally invited him and the school teacher to remain after worship for dinner. The two got acquainted and began to study the Scriptures together, which resulted in his conversion.

One of the important parts of Barney and Nellie's work was the Christian kindergarten which Nellie established in Ota. She got the idea after seeing the kindergarten E.A. and Bess Rhodes had in Omiya. Since Ota already had a kindergarten operated by the city government, Nellie felt hesitant about the opening day, but it turned out to be very successful. Barney, Nellie and two Japanese Christian women went from door to door over the town and enrolled sixty children for the first day. A small fee was charged so that the Japanese would not feel that they were obligated to the missionary. Nellie used an interpreter to teach a girls' class and trained two Christian girls in their early twenties to teach classes in

the kindergarten. They taught the children to sing some Christian songs such as, "Jesus Loves Me," and to recite stories from the Bible. Every Friday the local community was invited to come to listen to the children sing and recite Bible stories. Thirty or forty mothers, neighbors and a few town officials such as the mayor came for these special occasions. Over three hundred children attended the kindergarten in its short three-year existence. According to Barney, nearly half of these children became Christians within the next ten years.

Barney Morehead followed the example of the other missionaries in maintaining an American life-style. At first Barney and Nellie lived in a building which had both American and Japanese features. It had a Japanese-style straw floor, a tin roof and plasterboard walls. In building their new home, Barney and Nellie for the most part followed the example of the other missionaries in Japan. Although their homes were American in style, they were not well heated. Barney had an open fireplace and an old-fashioned cook stove which burned wood. Nellie planted all kinds of flowers in her yard and placed flower boxes in front of the windows. Occasionally she enjoyed playing her piano, which sat in her living room. This was one luxury that she felt was justified, as she was a piano major. She had shipped her piano to Japan. There were not too many in Japan in those days. Barney and Nellie bought much of their food through the Montgomery Ward Company in Chicago, Illinois, as Nellie had real difficulty in cultivating a taste for Japanese food. Most of the food ordered from the U.S. was canned goods, including meat, fruit, vegetables, Carnation milk, beans, sweet potatoes and pumpkin. Barney could buy rice, Irish potatoes and some fruit in Japan. The longer they stayed in Japan the more rice they ate. Living as Americans they were considered the richest people in Ota. It was difficult for anyone to get milk

in Japan since there were few pasture lands for dairy cattle. Barney and Nellie wrote of their need of a nanny goat to supply them with milk. The Gospel Advocate Company sent Barney an international money order for fifty dollars as a gift. Barney knew of a nanny goat for that amount of money, so he bought the goat, named it the "Gospel Advocate" and reported back to the paper that he frequently milked "Gospel Advocate."

The missionaries in Japan possessed a special sense of unity and fellowship. Each summer they gathered together in the mountains of Karuizawa to escape from the summer heat, to rest from their work and to be with one another. One summer everyone except Sarah Andrews and Herman Fox was present. The gathering included eleven missionaries, eight missionary children and six Japanese. During a meeting for fellowship and edification Barney delivered a lesson on the great need of every person for Christ. In the winter of their third year in Japan Barney and Nellie decided to take a vacation during which time they would have no responsibilities. They rented a room at the Seventh Day Adventist Hospital in Tokyo, where meals were also provided. Barney and Nellie had three meals a day at the hospital and took long walks. The meals were excellent with protein substitutes for meat.

Two influences convinced Barney that his greatest contribution to the evangelization of Japan could result from the establishment of a Bible school. The first influence was his own experience at David Lipscomb College. He had received so much from this institution that he became a great believer in formal Christian education. He could visualize wonderful Christian young people graduating from such a school in Japan and going forth to preach Christ. The second influence

was that of J.M. McCaleb, who stressed the need for leadership training. And what method could better produce trained and dedicated leaders than a Christian school? Of course Barney was thinking of his Lipscomb experience and applying it to the Japanese mission situation. There was not much that the American and Japanese schools had in common, but Barney was not fully aware of this fact.

As soon as Barney arrived in Ibaraki prefecture, he began plans to build a Bible school. He borrowed money from Don Carlos Janes to get things started and named the new institution King Bible School in honor of his good friend Robert S. King. In writing to Robert S. King to explain his reasons he stated:

A native worker can do the work far better than a foreigner for the following reasons: He has a better approach and the confidence of the masses, which a foreigner does not always have. He can speak far better than we can ever hope to. A native knows the heart better than we can ever know.

The ultimate plan for the Ota mission involved a three-pronged approach: 1) evangelism through the local church, 2) a Bible school to train church leaders and evangelists and 3) a health food industry to serve the missionary force in Japan, while providing a source of income to support the students in the Bible school who would in turn work for the industry. In order to repay the debt to Don Carlos Janes, who advanced the money needed for initial construction, and to secure funds needed for expansion and operation, Barney realized that it would be necessary for him to return home to raise money. Nellie also wished to raise money to expand her kindergarten.



When word was received that Barney's sister was dying, they immediately prepared to take the first ship back to the United States. On May 20, 1928, Barney and Nellie worshipped together with J.M. McCaleb at the Zoshigaya Church in Tokyo, after which they boarded their ship for America. At home again, Nellie had soon collected one thousand dollars: five hundred dollars from various ladies' classes and five hundred dollars from George Pepperdine for her kindergarten. After traveling to one hundred churches, Barney raised over three thousand dollars for the King Bible School, which he claimed to be the first training school for church leaders outside the United States. The money was to be used for a church building, a house and a helper's home. While at home Barney and Nellie raised money for the needs of the other missionaries in Japan, and Nellie sent a box of gifts and a letter to each of the other missionaries in Japan. The contents of the boxes had been contributed by the ladies' Bible classes in Nashville. Twelve churches and some individual Christians gave three hundred fifty dollars to Barney to take to the other missionaries.

Barney left Nashville before Nellie on November 12, 1928, to visit churches on the way to California and to raise more money for the missionaries. Before leaving Nashville, Barney and Nellie had bought an all wool army blanket for the cold winters. Remembering the other missionaries, Barney mentioned the need in churches that he visited on his way to California and received enough money to buy six more blankets in Los Angeles. Barney also raised money for Max Langpaap, who was doing mission work in Honolulu and living on a subsistence salary. Barney put all the contributions which he had raised for Max, which totaled about four hundred dollars, in a sock. Max Langpaap was very surprised and thrilled when Barney later gave him the sock with the

money in it. Nellie and Edith Langford left Nashville two weeks after Barney and met him in Los Angeles. Edith, a 1926 graduate of the Fanning Orphans Home in Nashville, was going to Japan as Nellie's co-worker.

Back in Japan, Barney set to work in earnest to get his program under way. He had already constructed a school building that provided a dormitory of three bedrooms for six boys, a kitchen and dining room for the students and one classroom. In addition to this he built a home for himself, a home for the Japanese preacher and a church building. The six male students studied each morning, worked in the health food industry in the afternoon and did street preaching and tract and Bible distribution in the evening. Sometimes as many as two hundred people gathered to listen to the students. Barney bought imported Russian wheat, which he cracked and parched and sold to the missionaries. He had a hand mill which had been purchased from Montgomery Ward. The students used this machine to prepare the grain and then parched it in the kitchen oven. Barney secured the names and addresses of some eight hundred missionaries in Japan and sent them an advertisement of his services. He offered them breakfast cereal, whole wheat flour and health foods that he had purchased from the Seventh Day Adventists. The students received all of the profits made in this industry. This money paid for their board while the Moreheads gave them free room and charged them no tuition. A.M. Burton of Nashville, Tennessee, was so impressed with this approach to missions that he furnished much of the original capital to put it into operation. Eventually the program expanded to offer other products such as canned boneless chicken, canned fruits and canned vegetables.

Barney organized a summer campaign and a summer

Bible school to operate simultaneously in 1929. When Barney had been in the United States the previous year to raise money for the school, he asked Sam P. Pittman to go to Japan for a summer to teach and encourage the missionary families. Pittman, one of the most popular teachers at David Lipscomb College, agreed to go and travel at his own expense. The Bible school included classes especially suited for the missionaries, the missionary children and the Japanese who attended. In the afternoons the Japanese had a round-table discussion, which the missionaries attended as guests.

Those in the summer Bible school during the daytime also participated in the Ota summer campaign which was being held at the same time but in the evenings. It was the first foreign campaign for Christ in which the missionaries and about fifty Japanese Christians did personal work, distributed tracts and preached on the streets. At night the workers paraded through the town as a group burning a candle inside a colored paper globe and singing, "We're Marching to Zion." Then they split into groups of ten members, each to sing songs, preach and distribute tracts. The campaign and summer Bible school was one of the highlights of Barney's mission work in Ota.

In 1930, after five years of mission activity in Japan, Barney came to the conclusion that he was not suited for mission work as a career. He knew that he was not making any real progress in his attempt to learn the Japanese language. The fact that Barney did not know the Japanese language made it very difficult for him to preach, teach in the King Bible School or conduct his daily activities. His frustration with the language truly came to a head when an interpreter stopped speaking on one occasion in protest because

his beliefs were different from those expressed by Barney.

Barney talked about the language problem with E.A. Rhodes, a fellow missionary, who advised him to forget about being a missionary, to return to the United States and to convince people of the need for more missionaries in Japan. Rhodes told Barney that his talents were more suited to promotional work at home than to missionary work abroad. Barney considered this advice carefully, discussed his feelings with all the other missionaries in Japan and decided it was best to help the missionaries by promoting their work from the home base. The pieces of the puzzle were now all falling in place so that Barney could see where his God-given talents could best be utilized on behalf of world evangelism—the enterprise dearest to the heart of God. Barney was a salesman and a promoter who could best operate in his native culture. Did God, then, lead him on a wild-goose chase by letting him come to Japan? By no means! How could Barney effectively promote world missions at home without having had experience? Barney took Nellie home in time to eat Thanksgiving turkey with friends in the States in 1930, confident still that he was in the will of God.

## CHAPTER 4

### PROMOTING WORLD MISSIONS THROUGH LITERATURE

Since his return to the United States in 1930 Barney has contributed to the mission enterprise of the Churches of Christ in two principal ways: By publishing and distributing literature and by traveling through the country as a promoter of world missions. As these have been the primary areas of his ministry, each will be considered at length, his ministry involving the publication and dissemination of Christian literature being reviewed first.

Barney's first literary project was the publication of a missionary wall scroll which had a great effect on missions as it was displayed on walls in the churches and Christian schools. He printed one hundred thousand copies of this missionary wall scroll which displayed the pictures, names, and addresses of about twenty missionaries printed on it. His purpose in publishing the scroll was to give Christians an awareness of the missionaries who were on the field and to get the churches involved in supporting the missionaries. He urged everyone who purchased a scroll to hang it in a prominent place.

As Barney travelled in order to expedite distribution, he came by Abilene Christian College and met Otis Gatewood, who was a student there and active in the Mission Study Group. The missionary scroll revealed to Otis how few

missionaries there were in the Churches of Christ and helped to strengthen his conviction to become a missionary. Barney gave Otis two hundred and fifty copies to sell at the places where he preached around Abilene. Copies of the missionary scroll hung on walls in church buildings, college buildings and college dormitory rooms. A rumor spread among churches that Barney had made enough from the calendar to pay for his home, but according to Barney, it actually took him ten years to pay back to Williams Printing Company in Nashville the cost of producing the missionary promotional scroll.

Ever since Barney and Nellie returned from Japan, they have regularly written to the missionaries and have expanded the list as they learned of more missionaries. By 1940 Barney was writing thirty missionaries each month. Several missionaries have given testimony to the encouragement they received from these letters. One example was Edward Short, a missionary in Taiwan, who wrote that Barney and Nellie's correspondence helped to motivate him to remain in Taiwan for several years. Evertt Huffard, Sr., also testified in writing that no one outside his immediate family wrote as much and offered as much encouragement to him as Barney did while he was a missionary in Beirut and Jerusalem. David Dowdey wrote in an unpublished paper that while he was a single missionary in Germany for five years Nellie wrote him more than anyone else beside his own mother and father. By 1975 Barney had a list of over four hundred missionaries to whom he wrote four times a year. Over the past forty years Barney has written to about eight hundred missionaries, offering his friendship, encouragement and service.

One of Barney Morehead's greatest contributions to missions was the publication of the *World Vision*. Elvin H. Ijams, who had been one of Barney's teachers in college,

started Barney to thinking about the need for the periodical. He recommended that Barney visit the *Gospel Advocate* office to request space in the periodical to write in promoting mission work. Ijams also suggested that Barney could get missionaries to write articles and that Barney could sell subscriptions for the *Gospel Advocate*. Although Barney did not feel comfortable about this arrangement, it did start him to thinking about the idea of beginning a periodical in which missionaries would feel free to write of their experiences and have the assurance that their stories would be printed. Barney began to dream of a periodical devoted entirely to promoting world missions and which would stress the task of total evangelism for each generation. Barney thought of the title for the periodical in 1935 while he was digging in his potato patch. Proverbs 29:18 ran through his mind, "Where there is no vision, the people perish," and suggested to him the name *World Vision*.

Barney attended a meeting of several men in Robert S. King's home to discuss the financial backing and editorship of the new periodical. Other men who attended were Charles R. Brewer, Fred Hall, G.O. Beauchamp, Hall Calhoun and D. Bixler. These men discussed the need for a missions periodical and the problems that they faced in financing it. The men knew that contributions would be necessary since subscriptions and advertisements would not cover the expense. The suggestion was made that those at the meeting contribute money annually to the periodical, but the majority felt unable to obligate themselves, especially since the depression was not yet over. O.D. Bixler, a missionary who was staying in Barney's home, gave the first contribution of seven dollars, the remainder of his month's meager income. Others, seeing the dedication and faith of Bixler, soon began giving money.

After settling money matters, the men discussed possible editors. Barney expected G.O. Beauchamp, a professor at Vanderbilt University, to be the editor since he had a Doctor's degree and was a good writer, but G.O. Beauchamp thought that the paper would not survive financially, so he declined. Robert S. King, a mail carrier, agreed to undertake the task of editing the new *World Vision*, and the first issue appeared in 1935. Barney helped to find editors, writers, subscribers and financial supporters and served as the publisher. He accepted the responsibility of seeing that there was always an editor and encouraged the editor to do his job well.

Barney actively encouraged all the missionaries to write of their views and experiences and to send them to the editor. He asked the elders of the churches involved in mission work and the parents of missionaries to write articles about teaching classes on mission work. Among the well-known teachers and preachers who wrote articles were Sam P. Pittman, John T. Smithson, Batsell Baxter, Marshall Keeble, R. B. Sweet, W. B. West, Jr., and Paul Southern. Missionaries who wrote included J. M. McCaleb, Harry Fox and E. W. McMillan, all in Japan; George S. Benson and J. D. Merritt in China and South Africa. Other reports came from home missions in Montana, Louisiana and New York. *World Vision* demanded a great deal of work during its twenty-seven years of existence. Barney was kept constantly busy at the job of raising money and selling subscriptions. By 1961 *World Vision's* mailing list had reached ten thousand.

Barney struggled for opportunities to speak in churches and attended business meetings, uninvited, to raise money for the periodical. Many of the church members were not willing to subscribe to a periodical which was devoted entirely to missions, so Barney had to ask individuals for contributions.



Barney asked contributors who gave five, ten or twenty dollars to supply the names of people they wanted to receive the periodical, hoping that those who received *World Vision* as a gift would renew their subscriptions later. Since Barney believed that receiving the periodical for only one year would not make a person very mission minded, he tried to keep the same individuals on the mailing list even if it meant asking for more contributions. In his interest of *World Vision* he traveled the distance to the moon and back three or four times. Missionaries received the periodical free of charge. It was printed as money was available.

Barney published *World Vision* with the hope that it would stir the hearts of God's people to the end that a missionary conscience would provide men and means to 'Preach the Gospel to the Whole Creation.' Since the publisher was responsible to the printer for printing costs and mailing, Barney was responsible for securing advertisements. The advertisements usually came from merchants in Nashville and from schools such as Harding College, Abilene Christian University, David Lipscomb College and Pepperdine University. The Williams Printing Company published *World Vision*. In 1937 the periodical became a quarterly, which was sent to all of the known missionaries, along with their supporting congregations.

In 1955 a missionary organization wrote Barney demanding that he change the name of his periodical because it had the same name as their periodical. Barney sent a copy of *World Vision's* first issue and including a letter which asked them to compare its date with their first issue. He did not hear from the other periodical again.

One time Barney called B.C. Goodpasture to ask if he regarded Barney as a premillennialist because of some notices

in the *Gospel Advocate* which connected him with the premillennialists. B.C. Goodpasture said that he did see Barney as a premillennialist on the grounds that when one came to Nashville he would go to Barney Morehead and Barney would arrange appointments for him, attend his services and encourage him. Barney asked B.C. Goodpasture if he would print a statement in the *Gospel Advocate* saying that he did not believe in premillennialism. B.C. Goodpasture agreed on the condition that Barney printed it first in *World Vision*; but Barney refused, saying that *World Vision* was not controversial. B.C. Goodpasture replied, "Well, you can't run with the premillennialists through your paper and run with the loyal brethren through the *Advocate*. You'll have to side with one or the other." No more was done on the matter.

In an interview in 1975 Barney spoke of this incident and replied that *World Vision* had begun with the agreement of its founders that it would not go into the theological issues of the church; its purpose was grounded deeply in missions. Barney said in the same interview that, although he had never believed in the theory of premillennialism, he did not regard it as grounds for breaking fellowship.

After twenty-seven years Barney decided in 1961 to discontinue the publication of *World Vision* because of the financial burden and the coverage of missions in another periodical, *Christian Chronicle*, which was devoted primarily to missions. It relieved the need for *World Vision's* continued existence. Barney sent a complete set of *World Vision* to all the Christian schools of the Churches of Christ and to most of the religious papers such as the *Gospel Advocate*, the *Firm Foundation* and the *Christian Leader*. Barney took four or five years to pay the three thousand dollar debt *World Vision* owed the Williams Printing Company.

Through the World Vision Publishing Company, Barney Morehead has been able to earn a living and to distribute religious and mission-related materials to churches, schools and missionaries. Barney was the chairman of the board and the president of the company, which was incorporated in 1937. This company was formed to give Barney a job and a means of earning a living. Almost everyone at the meeting bought common stock in the company and served on the board. Barney controlled the board with the stock he owned and with the votes given to him by some of the other stockholders.

Barney operated a bookstore which specialized in religious books including mission materials. He set up his store first in 1945 on Granny White Pike directly across the street from David Lipscomb College. The store later moved to the garage behind Barney's house, within walking distance of the school. The bookstore offered as many as six hundred selections of tracts and booklets, which had been written by nearly two hundred members of the Churches of Christ. In 1976 the World Vision Bookstore sent out three hundred thousand tracts. The bookstore, which bought the stock of three other bookstores, handled more tracts than any other bookstore owned by members of the Churches of Christ.

Another one of Barney's important contributions was the publication of *A Missionary Pictorial*, a book containing pictures and biographical sketches of the missionaries. Its purpose was to increase the number of churches supporting missionaries and the number of people planning to become missionaries. The first issue of the *Missionary Pictorial* was published in 1964 as a supplement to *World Vision*. The book contained three hundred pages, four hundred and fifty

pictures and articles which told about different missionaries, their families and their mission work. Charles Brewer served as the editor for its printings in 1964, 1966 and 1968 of one thousand copies each. The book was designed to acquaint church members with the missionaries and to encourage correspondence with them and financial backing of them. It has been placed in numerous personal, church, and college libraries.

Barney Morehead has published a number of other missions books and periodicals and has made them available to readers. He has served as the circulation manager of *Contact*, a mission periodical produced by Otis Gatewood, and has secured many subscribers. Barney went to two or three churches each week to ask for subscriptions to *Contact*, eventually covering nearly every congregation in Nashville. Barney was very surprised at the response to his subscription drive: Six thousand were secured in three years. Many subscribers were church leaders, ninety percent of them never having subscribed to any religious periodical. Once while Barney was soliciting subscriptions in Oklahoma, church leaders would not permit him to speak publicly to the congregation; nevertheless, one of the members who dealt in junk for a living decided to contribute one hundred dollars to send *Contact* to the elders, deacons and the Sunday school teachers and their assistants of the congregation. Barney has experienced similar generosity and concern from such individuals on many other occasions. At another time Elmer Morgan, a friend of Barney's, told the congregation where he preached about Barney Morehead's work for *Contact* and what Barney meant to him. Elmer Morgan announced that he was going to send the periodical to each of the three hundred families in the congregation and that the members could pay him back as they wished.

Barney was the guest editor in 1971 of one issue of *Contact*. Barney chose the theme "Missions and the Sponsoring Church," with the subtitle "A Look at Missionary-Elder Relations." Eighteen of the men that Barney asked to contribute articles responded for the special issue which stressed communication between the sponsoring church and the missionary. Barney has also counseled Otis Gatewood many times concerning the editing and enlarging of *Contact*.

For the last twenty years Barney has been working on a special project of supplementing the personal libraries of missionaries, since missionaries generally have very few books. When young couples on their way to the mission field came to the World Vision Bookstore, Barney would have them select one hundred dollars worth of books from the store at no charge. Barney has also sent books from the store at no charge. Barney has also sent books free of charge to missionaries on the field when he received lists of books they wanted. Raising the money from about forty churches, Barney has been able to supply more than twenty families with needed books.

For the last forty-five years Barney has urged every returned missionary to write books about his mission work and has helped to get books printed for the purpose of stimulating interest and involvement of members of the Churches of Christ with missions. On J.D. Merritt's last trip to the United States, Barney urged him to write his experiences and raised twelve thousand dollars to get his book, *The Dew Breakers*, printed. Barney also helped Myrtle Rowe find a publisher for her book *Silhouettes of Life*.

Another of Barney's tasks was to place books on missions written by the missionaries of the Churches of Christ in the

libraries of churches, Christian schools, youth camps, preacher training schools and orphans homes. This material included forty books, booklets and tracts at a cost of eighty dollars per institution. His goal was to place one thousand books each year in these libraries.

Just as religious literature was important to Barney Morehead's mission experience in Japan, it continued to be a very important part of his ministry for the following fifty years. He distributed books and published books, periodicals and missionary display scrolls to create a deeper concern on the part of American Christians for the lost billions of the world.

## CHAPTER 5

### TRAVEL TO PROMOTE WORLD MISSIONS

Not only has Barney Morehead contributed to the promoting of foreign missions by publishing and distributing missions literature but also by traveling to churches and special gatherings of Christians throughout the United States to sell his literature and persuade his brethren to get involved in world evangelism. Soon after he returned from Japan, Barney visited churches in the vicinity of Nashville and organized missionary meetings among them. Barney and Nellie visited three churches each week to tell them about their own experiences in Japan and to show slides of their work, stressing the need for more missionaries. Barney and Nellie placed membership at the Central Church of Christ in Nashville, where C.R. Brewer was preaching. Charlie Brewer had a radio program and was able to make contacts with churches for Barney and Nellie to speak on their mission experience.

During 1938 twelve churches in the Nashville and the surrounding area accepted Barney's suggestion of holding a five-day meeting once every month on a rotation basis among the churches to feature missions. Men who spoke regularly at these meetings included the following individuals: A.C. Pullias (head of the David Lipscomb College Bible Department), Charles R. Brewer, J.P. Sanders (a teacher at David Lipscomb College), E.W. McMillan, and E.H. Ijams. Other men who appeared as guest speakers included missionaries from China and Africa.

Barney made numerous trips to visit churches all over the United States and in Canada. In 1934 and 1935 there were a number of articles in the *Gospel Advocate* which questioned Barney's activity of raising funds for missionaries. The question was first raised by F.B. Srygley in October 1935 when he named Don Carlos Janes as a "one-man missionary society" and stated: "We have practically the same thing right here among us. We have a self-appointed man to go among the churches to stir up missionary zeal." Srygley and other men wrote, some defending Barney Morehead's activities and others finding fault with his activities. John T. Lewis wrote that Barney was usurping the authority of the elders and was insinuating criticism on the teaching ability of the located preachers. He added that Barney's "credentials" would be scriptural only if he returned to Japan and continued to teach the "heathen."

Brightwell wrote that Barney's "visits are often unwelcome and really an imposition" as well as doing "the cause of foreign missionary work more harm" than good.

Others wrote in Barney's defense. J.M. McCaleb wrote that Barney was only doing what he himself had done for forty years and what David Lipscomb had begun doing in 1889. A.N. Trice wrote that Barney was following in the example of the apostles. Batsell Baxter, Sr., quoted David Lipscomb that "Churches did send messengers to other churches to induce them to engage in the work." Barney wrote saying: "Personally I feel that the Lord will condemn me if I do not do my bit in stimulating my brethren to a greater activity." The articles dealing with the problem quit appearing by May 1935, and the issue was not again raised.

Barney often faced criticism in his travels to the churches.



Located preachers sometimes resented what they called intrusions into the church treasuries. Such responses never hindered Barney's dedication to his work, and Robert G. Neil, a friend of Barney's, examined the criticisms of Barney for years and found him above reproach. Barney has never allowed the cold shoulder of his critics to make him bitter. Three men have commented on Barney's ability to face criticism. George Benson, former president of Harding College, has stated, "He has no bitter feelings and no unkind words for anyone." Harry Fox, a missionary in Japan, saw Barney as a man who always had a positive and optimistic outlook on his work, who when criticized never retaliated. In 1950 Charles Brewer wrote in an issue of *World Vision*:

Because of his zeal he has come in for much criticism, and many harsh things have been said about him. . . . It would be difficult to name a person who has persisted in what he thought was right under more adverse circumstances.

During the first few years after Barney had returned from Japan, he traveled almost constantly to churches and homes across the United States, sending reports of his work to the *Gospel Advocate*. In 1931 Barney visited two hundred churches, which visits resulted in three thousand dollars being sent to the mission field. In 1933 Barney visited two hundred churches and six hundred homes, traveling twenty thousand miles. He also sold ninety copies of J.M. McCaleb's book, *On the Trail of the Missionaries*; took four hundred subscriptions for the *Oriental Christian*, edited by George S. Benson; and distributed twenty-five thousand mission promotion leaflets. The following year Barney announced that twenty thousand dollars had gone to foreign and

domestic missions as a result of his effort since he had begun his work. In 1935 Barney visited one hundred fifty churches and two thousand homes and traveled twenty-one thousand miles to stimulate mission work. In 1936 he visited one hundred fifty churches and traveled twenty-five thousand miles; this trip resulted in five thousand dollars being sent to foreign and home missions. Barney has continued his extensive travels for more than forty-five years.

During the depression of the 1930's Barney pleaded with the churches to send money to a missionary who was really in need. Sometimes Barney got one, two, or three dollars from a congregation, and when he collected from ten to twenty dollars, he bought an international money order to send to the missionary. Barney learned the names and addresses of some of the missionaries in need through the *Christian Leader* and other periodicals and of many by meeting returned missionaries in his visits to churches and to the Christian colleges.

Barney has had many experiences in visiting churches; some were receptive and some were not. At one congregation in western Tennessee many of the members left while Barney was speaking, and afterwards he and Nellie were unwanted guests for a meal. Here is how it happened: Barney, Nellie, and Opha Bixler had stopped at this church on a twenty-four day trip through ten states. Since the congregation did not have a preacher, Barney was asked to make a short talk to the congregation. After the congregation's traditional thirty minutes of worship and dismissal, most of the people chose to stay overtime and to listen to Barney speak. While Barney spoke on missions, several members began to get up and leave, reminding Nellie of a song they had just sung, "One by One We Are Drifting Away." Those who remained did give a

liberal contribution, and one man asked Barney, Nellie, and Opha home for dinner. Barney noticed an expression on the face of the man's wife that appeared to him to indicate a lack of preparation for guests. At the meal the woman served goat's meat, which Nellie had never eaten before. Although Nellie did not know what the meat was, she was certain that she did not want to eat it. Nellie's reaction to the meat added to the woman's displeasure. The lady of the house got up and cooked some bacon for Nellie.

A church which Barney visited in Jacksonville, Texas, was inactive in missions, and the members seem to have missed the entire point of his message. The church used oil lamps for light and had their buggies and wagons parked outside. After dismissal from the services, an elder asked Barney, "Now then, could you come back and preach the gospel to us?" Barney, of course, replied that he thought he had.

In the Panhandle of Texas Barney visited a preacher and asked if after the sermon he could speak for a little while on missions. The minister told him that it would be a waste of time since the church had no money for missions. Denied an opportunity to speak, Barney gave the preacher ten dollars since he felt sorry for a congregation that was too poor to help missionaries.

A congregation in Haleyville, Alabama, which had not seen a missionary for many years, responded liberally to Barney. The church had been doing very little for mission work, sending a small uncommitted contribution every few months to some missionary. In his speech Barney asked them for one hundred dollars but received five hundred dollars and was asked for his address to send more money to

him later. In talking to the members afterward, Barney learned that it had been fifteen years since a missionary had visited them.

A congregation in Nashville responded liberally to George Scott, a missionary from Africa, without being asked to give anything. It happened in this way. George, who had been in Africa twenty years without coming home and had converted two thousand Africans, was Barney's house guest. Barney called one of the leaders of the congregation to arrange for George Scott to speak after the Wednesday night services. The man he called felt that it would be an imposition on the congregation, since he believed that the church was not able to give, but agreed to allow George Scott to speak if he did not ask for money. After George made his talk, many people came to speak to him and gave him money. The church leader was surprised and happy to learn that it was one of the largest amounts that any church had given to George Scott at any one time.

A poor congregation in Idaho gave three times the amount requested by Barney to be used for the purchase of Korean Bibles. Barney had arrived unannounced in the middle of the afternoon on a hot summer day at the home of a farmer who was an elder of the congregation. The farmer, formerly a Mormon, had moved with his wife from Missouri to Idaho to be with Mormons who were more active. Later he was converted and appointed an elder in the church. Barney told the man that he wished to speak to the church at least ten minutes on Sunday morning to raise money for the Bibles. The elder arranged for Barney to speak to two of the young people's classes. Before Sunday came, Barney ate with two other elders of the congregation and noticed that they were poor in this world's goods. After the class on Sunday

Barney spoke in place of the preacher, who was away at the time, and took ten minutes to talk about his project of Bibles for Korea. Looking over the audience and considering them to be limited in finances, Barney asked for one hundred dollars but received three hundred dollars. Like the Macedonian church they had given liberally in their poverty. When Barney opened his car door to begin a three hundred mile trip to Boise, Idaho, an elder called him back inside the building. Barney thought he was being called on the carpet for making someone unhappy but found the three elders standing in the vestibule wanting to have a prayer for him. The first elder thanked God that Barney had come and brought to their attention an opportunity to give to a need. The second elder prayed for the Lord to give Barney strength and health in his project. The third elder prayed that Barney would have a safe trip and shortened his prayer when his voice cracked with emotion. This rich experience reminded Barney of Paul's visit to Miletus and his departure to Rome.

Barney visited a church in Tucson, Arizona, and requested funds with which to send an appreciation gift to missionaries. This appreciation gift consisted of a package including candy, chewing gum and literature to be sent to missionaries as an encouragement to them. Barney had stopped there after traveling from El Paso on Saturday. He was invited to attend a young folks' class in which he participated. The leaders of the congregation spent most of the time in the morning assembly talking about church finances, but Barney was given time to speak that night after an elder had talked to the people about having to curtail some of their work if their giving did not increase. Barney told the people about his project for sending candy and reading material to the missionaries; they responded with a gift of over three

hundred dollars. He collected fifteen hundred dollars for the appreciation fund and delivered ten packages of missions books to the twenty-five churches he visited on the trip.

A church in Canada invited Barney to speak every night for a week concerning his experiences and work. The congregation was located fifty miles north of Toronto in a small town. Barney arrived on Sunday afternoon and was asked to talk for the entire time usually set aside for the sermon. Before dismissal an elder asked the congregation if they wanted him to remain to speak the following night without asking Barney if he could do so. Barney was happy to do this, and each night they asked him to speak again the next night until he had spoken every night from Sunday through Friday. It was the only church out of the four thousand he had visited that asked Barney to stay for a week.

Barney has patiently worked with the many congregations that he has visited to share with them his dream of eventually seeing five thousand churches fully supporting at least one missionary each. In his effort to fulfill this dream Barney has worn out twenty-four cars and has traveled a distance three times to the moon and back. From 1930 to 1955 some of the churches hesitated to receive Barney because they felt that they were already serving the Lord to their fullest capacity. Barney very patiently helped these churches to realize that they had not yet reached their full potential in the support of missionaries. Furthermore, Barney's dream has been to see the churches raise money for the support of the missionary just as they raise money for their located preacher. Congregations do not send their located preacher out to other Christians and churches to beg for his salary. Barney has always maintained that ten Christian families with an average income should be able to support a missionary

family on a decent living standard. In line with this reasoning a congregation of one hundred eighty members has about sixty families and could support six missionary families, according to Barney.

Barney has fifty homes scattered over the nation that he considers his home away from home, and he does not hesitate at all to stop at these places and to ask for lodging, meals and fellowship. One of Barney's most pleasant experiences was with a Christian man and his wife who live in California. Barney had driven across the hot desert with no air conditioning and had arrived at a certain town hungry and exhausted. He needed a place where he could relax and spend the night. On two previous occasions he had stayed with a local family in that town. He called the man of the house again. The man invited Barney to his home even though he and his wife had just returned from a two-week vacation and were very tired. There was no food in the house. The man gave Barney the rocking chair and a big fan. For supper they brought in fresh vegetables and fruit, and then they had a three-hour visit and a devotional. The next morning Barney woke up to find that his car had been washed and his shoes shined.

Barney regularly prays for certain well-to-do individuals with whom he is acquainted in the hope that they will use their wealth to support foreign evangelism. One acquaintance left one hundred seventy-five thousand dollars worth of bonds after his death for Barney to distribute in mission work. Since the man had put the money in Barney Morehead's name, fifty-three thousand dollars was taken away for inheritance tax before the rest could be used for mission work. Within three years all of the money went to missions, thirty thousand having gone to missions scholarships at Harding

College. Part of the money bought tailor-made suits for missionaries on the way to the field and for other missionaries who were briefly in the United States.

Barney, accompanied by "Dr. Don't Worry," "Dr. Don't Hurry," and the "Great Physician," has never had a serious car accident. His habit on trips in later years has been to stop every forty-five minutes at a roadside park, eat and lie down on a bench in the shade for twenty minutes. He would start at nine in the morning and finish by the middle of the afternoon so that he could take a nap before dinner. Barney attributes much of his good health and vigor to his habit of eating honey; he takes it wherever he goes. When Barney is tired, he will come in at night, eat some honey to relax, sleep and fight off cold germs and flu. In the past forty years he has eaten a ton of honey, two ounces daily, and has never had a headache nor taken an aspirin.

Barney Morehead has had the policy of attending the Harding College and Abilene Christian University lectures every year in his promotion of missions. During these lectures he has sold books about missions, talked to students about the missionaries and distributed mission-related literature. He has frequently visited missionaries at the lectureships and encouraged them to return to the mission field. When Barney spoke at a special program at Harding College, Evertt Huffard introduced him as "the returned missionary's conscience."

Barney has always taken the initiative to encourage the children of missionaries who sometimes become lonely or discouraged while being away from their homes and their families. On many occasions Barney has brought them



together for an ice cream supper at his own expense and following that for a devotional and some words of encouragement. Several of them are now either back on the mission field or preparing to return.

Barney helped to organize the first Christian college lectureship in 1937 to be devoted entirely to missions. He had persuaded James F. Cox, the president of Abilene Christian College, to devote the lectureship entirely to world missions and helped R.B. Sweet to organize the lectureship and select the speakers. The theme was "The Church and Its Great Commission: To Preach the Gospel to the Whole Creation." In a speech on "Awakening the Churches" Barney suggested that the church leaders keep scriptural mottoes about missions before the church members' eyes, read letters from missionaries, sing mission directed songs and urge missions in Sunday schools. Barney also urged the editors of religious periodicals to teach the importance and necessity of mission work in their literature. Their lectureship attracted over six hundred visitors from thirteen states outside Texas. A record attendance of fifteen hundred assembled to hear J. Dow Merritt's speech. George Benson commented about the program, saying, "I feel that it is the greatest meeting of members of the Church of Christ that I ever attended, and the most likely to result in progress for the cause of Christ." H.L. Schug also commented that ". . . more missionaries were together in this meeting than ever before in a single gathering of Christians."

Barney has contributed to both home and foreign missions through campaigns and Christian camps in the United States. In 1939 he arranged a campaign in Winnfield, Louisiana, which Barney claims was the first door-to-door campaign of the Church of Christ. The idea of this campaign

developed when O.D. Bixler and Barney Morehead spent the night in Winnfield on their way to the Abilene lectureship. Bixler and Barney had planned to stay with a man who had moved from Kansas to be a bookkeeper for Morton Salt Company. The man was driving fifty miles every Sunday to worship with the nearest Church of Christ in Alexandria, Louisiana. While getting a haircut at the barber shop, Barney learned how much this man was respected by the whole town. Before leaving Winnfield, Barney talked to the Christian man about his being the anchor man for a campaign. Later Barney talked to Charles Brewer about the idea, and Charles scheduled a tent meeting there for a month. The meeting was preceded by a month of door-to-door campaigning.

Irene Gurganus, being a close friend, wrote Barney and asked him to help conduct a campaign in 1943 at Syracuse, New York. Barney agreed on the condition that she make him a cherry pie for each of the eight weeks of the campaign. Barney raised the money for fifty thousand tracts and thirty-one radio broadcasts and over two hundred dollars for advertising in the papers and on billboards.

During the Syracuse campaign in 1943 Barney joined with George Gurganus, Lewis Case, Francis M. Perry and Norman Dart to purchase fifty acres of land on a hilltop in Hubbardsville, New York. With this land these men established Camp Hunt, which was the first youth camp to be owned by members of the Churches of Christ in the United States and to be controlled by a board of directors. Barney visited Fort Hill Christian Youth Camp near Hillsboro, Ohio, one year and caused many people to think about being missionaries. Thirty young people who attended this class went forward in an assembly to dedicate themselves to enter mission work after graduation from high school. The camp

Barney visited most frequently was Camp Yamhill, located near Portland, Oregon. Campers referred to Barney as the "Counselor at Large" because of his age, travel, and experience. The young camp counselors often came to Barney for advice.

Barney has gone to fifty youth camps, speaking in the chapels, teaching classes and encouraging the young people to be missionaries. Two camp directors asked Barney to give a biography of a different missionary each day at chapel. He told what the missionary's early background was, where he went to school, what motivated him to be a missionary and what experiences he had getting ready to go. When Barney came in contact with someone inclined to be a missionary, he helped him to make up his mind and to go ahead with the commitment. Barney further encouraged the young people to become involved in a training program at one of the Christian schools and helped them find a supporting congregation and choose a field. One of Barney's friends stated that Barney's present most valuable work is encouraging the youth to go into mission work. Barney has remarked that two-thirds of his friends are one-third of his age.

Since Barney felt that his main purpose for coming back from Japan was to travel among the churches, he has traveled almost full time. For the first five years Nellie was with him constantly on these trips. From 1932 to 1934 Barney and Nellie traveled even more extensively, resulting in an increased number of churches supporting missions and several thousand dollars being put into missions. Of the twelve thousand congregations of the Churches of Christ, Barney has visited one-fourth of them. Barney has made thirty-one trips to California, usually taking three weeks to get there, three

weeks to return, and three weeks to be there. He made twenty trips across the desert before he put air conditioning in his car. There were many undesirable aspects of Barney's ministry, but perhaps the fact that he had to be gone for periods of up to three months without Nellie was one of the hardest to bear. In 1965 Barney estimated that he had raised more than one million dollars for missionaries.

## CHAPTER 6

### NELLIE'S CONTRIBUTION TO WORLD MISSIONS

Nellie Hertzka Morehead has contributed to missions in many ways: In speaking to ladies' classes in her home on behalf of missionaries, in helping with the bookstore, in being thrifty, and in doing personal work. During the first few years after she returned from Japan, Nellie traveled with her husband on extended visits to churches in the United States and Canada. While Barney spoke to the congregations on missions, she visited the ladies' classes. The longest promotional trip on which Barney and Nellie went together was on the West Coast for five months.

From the ladies' classes Nellie gathered clothing to send to the missionary children and their mothers. She would adopt a "missionary kid" and keep this child supplied in clothing for years. As early as July 1931, Nellie was reported in the *Gospel Advocate* as having sent fifty boxes of food and clothing worth one hundred fifty dollars to the missionaries. The money for these gifts came from thirty ladies' classes to which she had spoken. Nellie made it her habit to send clothing to the missionaries twice a year. In 1937 Nellie wrote an article for *World Vision* telling what the Christian women could do for the missionaries such as writing a missionary regularly and adopting a child or a mother by sending clothing.

Many of the issues of *World Vision* carried one of the poems which Nellie loved to write. Her poetry led the reader to a greater awareness of the lost and a desire for reaching them with the gospel. The following poem, entitled "Love," is an example :

If you love me — Christ is saying,  
Ye will surely keep my word.  
Sad, how few are Christ obeying,  
Sad, so many ne'er have heard.

Love each other — Christ is saying,  
E'en as I myself have loved you:  
Lord of Harvest, be ye praying —  
Still the laborers are few.

I have loved you — Christ is saying,  
Greater love, no man can show;  
Will ye not then cease delaying  
And to all the nations go?

Faith and hope and love abiding;  
Love, the greatest of the three,  
While the Gospel we are hiding,  
Christians, how much love have we?

Other hobbies that Nellie had were playing the piano and painting. She painted most of the pictures in her home, including seven on one wall of the living room. Her paintings are of waterfalls, mountains, rivers and the moon.

Nellie has kept at least one hundred missionary families in her home overnight. In 1938 Harry Fox's family, missionaries in Japan, briefly stayed in Barney and Nellie's home

until Barney arranged for them to live close by at the town of Edenwold. While most have only visited, O.D. Bixler's family, missionaries to Japan, shared Barney and Nellie's home in 1938 at Nellie's suggestion. While Bixler continued his medical study at Vanderbilt, his three children went to David Lipcomb College. To help with food expenses, he gave twenty-three dollars each month to the grocery fund and Barney put ten dollars each month into the same fund. The two families ate a lot of rice and beans. At other times Barney has paid the expenses for missionaries to stay at a motel in Nashville with his "tobacco money." Since he does not smoke or chew tobacco, he sets aside what the usual smoker spends each month and counts that money as his goodwill money for helping people.

Having no children of their own, Barney and Nellie have opened their house to many young boys, some of whom later became missionaries, preachers and teachers. Some who stayed with Barney and Nellie helped in the garden, in the bookstore and in Barney's travels. In 1938 Harry Fox, Jr., and his two brothers moved into the apartment over Barney's garage. Barney took the boys on some trips through Middle Tennessee, and they helped him distribute Bibles, books and the *World Vision*. Both Barney and Nellie have always remained young at heart and have always loved to be with young people. They have helped financially several college students who wanted to be missionaries. Harding College provided free tuition for the children of missionaries, and Barney and Nellie helped some of these students pay their living expenses. Barney has deeded his home to Harding College to be sold (after his decease) to support missions. The proceeds will form an endowment fund to help future missionaries attend Harding College. Young people who

know Barney and Nellie affectionately call them Aunt Nellie and Uncle Barney.

Nellie has been helpful to Barney in keeping the bookstore in operation during his absences. She has worked nearly every day receiving orders and mailing materials. Nellie gives about ninety percent of what she makes from working in the mailing department of the business and from her social security checks in helping the poor. It has been Barney's custom since he married her to give Nellie an allowance. On their fiftieth wedding anniversary Nellie joked that it should be their silver anniversary since Barney had been away from home about half of the time. Another time Nellie commented on the number of cars about her house which belonged to the residents and to visitors in the bookstore, "Now, if I'd put up parking meters, I might make some money."

Nellie has been thrifty, making her husband's financial burden light and thus allowing him financial freedom so that he could more readily concentrate his attention on mission involvement and encouragement. For example, Barney and Nellie have never had air conditioning in their home, even though on two different occasions Otis Gatewood offered to raise the money for an air conditioner. Natural air and small fans have provided enough comfort for Barney and Nellie. A better illustration of their life-style is the absence of a washing machine. Many years ago Barney had bought Nellie a used mechanical washer, but it quit working after five years. Although Barney had offered to buy another one on several occasions, Nellie always answered, "No," saying that she preferred to spend the money for different things and also that she liked the exercise of washing the laundry by hand in the bathtub. Barney and Nellie have always been satisfied



with their salary, which has never exceeded three hundred dollars a month or three thousand six hundred dollars a year.

Nellie has done a lot of personal work in Nashville. She visited women and girls at the local tuberculosis hospital on a regular basis. In 1939 Nellie went to the hospital for her first time with some other women. The ladies gave the patients tracts entitled, "Why Not Be Just a Christian?" Nellie started going to the hospital regularly and soon baptized one of her first contacts. Nellie continued going to the hospital three or four days each week until it closed in 1968. She did laundry for the patients, cooked and took them their favorite foods. When Barney could not take Nellie to the hospital, she would take the public transportation, sometimes going three times a day. Barney has driven to the hospital a thousand times in the last twenty-five years so that Nellie could supply some needed item such as medicine, a sleeping gown or an electric blanket to a needy person.

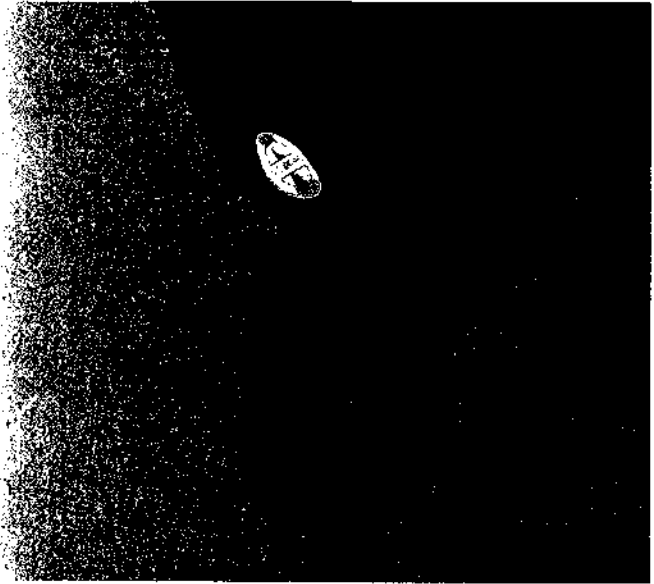
Nellie paid special attention to the ones who received very few visitors and would ask a patient if she would like for her to read the Bible to her. Most patients, always women or young girls, agreed to listen to the Bible reading. When the woman or girl would ask a question, Nellie answered with another Bible reading. She avoided asking the person's church background to prevent unnecessary prejudice. About twenty-nine ladies have become Christians through Nellie's efforts.

When someone was near death, Nellie would sit up with the person several nights in a row until the person died. Many hospital patients did not have relatives or friends to bury them, and in those cases Nellie arranged for the funeral. She asked teachers and young preachers at David Lipscomb

College to preach the funeral, which was usually performed at a church building in Nashville. Nellie met the expenses by asking different neighboring churches to pay the bill and to buy the lot.

For many years Nellie thought about the Scripture concerning ministering to those in prison and finally began visiting a prison for women located in Nashville in 1972. The guards allowed Nellie to study the Bible with prisoners in the lobby of the building. Nellie often took personal items to the women and provided cookies for the weekly meeting of the Seven Steps rehabilitation group in the prison.

Nellie Hertzka Morehead has searched out many ways to contribute to missions. She has served people in both their physical and spiritual needs. Nellie, being benevolent minded, has sent clothing and gifts to missionaries and has constantly given gifts to those in the local hospital and women's prison. She has been eager to share her knowledge of the Scriptures. Through a simple life-style, Nellie has remained in good health and has assisted her husband in every way possible to plant in Christians the desire to reach out to a lost world.



## CHAPTER 7

### I HAVE FINISHED THE COURSE

Barney Morehead has now arrived at the point in his life where he can say like the great Apostle Paul, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth, there is laid up for me in heaven a crown of righteousness." For Barney's eightieth birthday, August 2, 1977, Robert G. Neil organized a delayed appreciation dinner for Barney and Nellie, and on August 23 the B & W Cafeteria in Nashville overflowed with people who loved this dedicated Christian couple.

As Barney looks back over his life, he feels a measure of satisfaction with his ministry; however, his eye is more toward the future that he sees with the Lord than it is with any earthly accomplishment. On the other hand some well-known and highly respected men have acclaimed Barney as the number one influence among Churches of Christ in the promotion of missions in his time. Note the following:

George S. Benson, "I do not know of anyone who has done more over the last thirty years to encourage missionary work than Barney Morehead."

James L. Lovell, "The world will never know the worldwide contribution Barney Morehead has made in it."

Evertt Huffard, "It is not possible to know how many

have gone to the foreign fields either directly or indirectly because of Barney Morehead.”

At the time of the writing of this biography all of the pieces of the jigsaw puzzle of Barney's life, with the exception of a very few, have been put into place by the Lord in his divine providence. Barney has already lived a decade beyond the usual three score and ten years. Even the slots where the few remaining pieces fit seem evident to Barney at this stage. This was not true in his youth. He could not see, for example, how God could use his military experience to prepare him for his final ministry at the time he was a part of the military, nor could he have even dreamed of the ultimate purpose that God had for his life.

Ask Barney now, however, and he will tell you without hesitation that God had a plan for his life and that, since he left himself open to the will of God and desired truly to become God's man, God's purposes were worked out in his life. In line with this faith that the Lord directed his life he points back to the people that God has used to provide him the needed challenge and direction at just the right time: the Allfrey family, who introduced him to Jesus and the Word of God; John Aldinger, who gave him the strength to maintain a good moral life in the military; Nellie Badders, who persuaded him to go on to school in order to prepare for a Christian ministry; W. Claud Hall, who audaciously proclaimed that he would preach; A.B. Lipscomb, who made it possible for him to preach; Nellie Hertzka, who became his partner to help and inspire him; J.M. McCaleb, who inspired and trained him as a foreign missionary; and E.A. Rhodes, who had the courage to tell him that he was not cut out to be a foreign missionary and thus guided him into a ministry far more suitable for his talents—a promoter of world missions. In this

final ministry Barney has excelled. In fact as already noted, he has been accredited by many to have had a greater impact upon the church in inspiring more missions involvement than any person of his generation. This is very likely a true judgment.

Barney believes that God can and does use men to accomplish his purposes; he even uses evil men. God used Hitler, according to Barney, to scatter Christians all over the world in the upheaval of World War II, and as a result the gospel has spread more rapidly than it would have otherwise. Reasoning from this premise, Barney explains that God used John Aldinger to bring him into contact with Nellie Badders and used Nellie to influence him to go to David Lipscomb College. He insists that the devil would not have done this. The Holy Spirit will guide a Christian; however, the Christian can quench the Spirit. Barney strives to make it clear that the Bible is God's final and all-sufficient revelation. God calls a man to a ministry, in the thinking of Barney, but not through some mysterious voice from heaven. God calls people through other people, as in the case of W. Claud Hall proclaiming to Barney, "You are going to preach." Barney emphatically insists that God's promise is to be with the person to the end of the age who endeavors to carry out the Great Commission by cooperating with the body of Christ in taking the gospel to the whole world.

In a very real way Barney's life is a paradox. He has been acclaimed as the one who has had the greatest impact on the advancement of world missions in the churches, and yet he is not, nor has he ever been, recognized as outstanding in any of the areas in which he has made his greatest contributions. Notice that his was a ministry of the written word, of the spoken word and of the application of both of these skills in

a cross-cultural situation in Japan. Notice also that, associated with the foregoing statement, there are six skills vital to Barney's ministry that the world would not say that he possessed in a superior degree.

First of all, he was not recognized as an outstanding speaker. Barney was probably more highly acclaimed as a man with homiletical skill in his school days than in later life. Barney never sought the limelight. He was content to work behind the scenes in order to accomplish some important goal. It was of no consequence to him who received the credit. In 1937 Barney influenced the president of Abilene Christian College to schedule the first Bible lectureship devoted exclusively to the theme of world evangelism ever to be conducted in a Christian college. Barney gave a major speech on this occasion but still pushed R.B. Sweet to center stage. These lectures were printed and sold by Barney in order to educate the church. Most of Barney's speeches through the years have been exhortations of five or ten minutes, often tacked onto the end of a church service. His major speeches usually occurred at missions workshops, at Christian youth camps and in churches in the absence of the regular preacher.

Second, Barney has not been credited with being a gifted writer or journalist. Since literature has been so important to his life and ministry, it is surprising that he has written so little. He has never written a book. Most of what Barney has written has been short reports of his travels among the churches in the United States and Canada. During his journey in Japan, Barney did send in some reports to be printed in the church periodicals. Nearly all of the literature sold and distributed by Barney was written by others often at the request of Barney.

Third, Barney was not recognized as an outstanding editor. He has not edited any books on missions. He did edit one issue of *Contact*, a missionary periodical for which he asked others to contribute articles on the relationship a sponsoring congregation should have with its missionary. This issue plus some emergency issues of *World Vision* are Barney's only contributions as an editor. When *World Vision* began in 1935, Barney did not believe that he himself was the man best qualified to become the editor. Robert S. King, a mailman, was the first editor, although he was not really capable of doing the quality workmanship that was needed. He accepted the task because others would not. R.B. Sweet, who was director of the Bible Chair at Texas A & M University, became the second editor after about two years, to be followed by Charles R. Brewer, a professor at David Lipscomb College.

Fourth, Barney admits that he was not a gifted foreign missionary. He never had the opportunity to study the science of missions or cross-cultural communication in school. Failing to gain an in-depth knowledge of the Japanese language and culture, he was naturally unable to relate the gospel message to the needs and patterns of logic of the Japanese people. This inadequacy soon led to frustration and a judgment by Barney that he was not suited for the task in Japan.

Fifth, Barney was never recognized as a prominent brotherhood figure. His extensive travels and his publishing activities made him a widely known but often controversial figure among church members. Barney's refusal to play church politics led him into periods of popularity and periods of unpopularity among church leaders, but his close friends stood by him through rain and shine.



Barney Morehead never shared the type of brotherhood acclaim enjoyed by such missionary leaders and promoters as Don Carlos Janes, J.M. McCaleb and Otis Gatewood. Until the death of Don Carlos Janes in 1944, his name was associated with missionary promotion. He published the *Missionary Messenger* and was well known and very popular in the whole brotherhood until he lost the confidence of many of the main-line congregations because of his identification with the premillennial viewpoint. Don Carlos Janes maintained a missionary office and publication center in Louisville, Kentucky. J.M. McCaleb was widely known and highly respected among the churches. He was a pioneer in missions and spent a lifetime on the field in Japan. His roots in Middle Tennessee and his ties with brotherhood leaders in Nashville and elsewhere provided him with a strong support base. The publication of two biographical works concerning his activities also contributed significantly to his popularity. Otis Gatewood has also been popular as a missionary promoter. His mission work in Germany and Eastern Europe, his publishing, and his leadership in Christian education in America has established him in the hearts and minds of most U.S. Christians as an exemplary statesman and probably the number one person in the field. He has influenced more people to go into foreign missions than any other person. Unlike Barney, both McCaleb and Gatewood maintained effective public relations with the brotherhood. In spite of his unequaled contribution to the promotion of world evangelism in Churches of Christ, one would never think of Barney as "Mr. Missionary." This appellation could have been applied to both Otis Gatewood and J.M. McCaleb in the popular mind.

Finally, Barney has not excelled as a businessman. Perhaps this was so because his goal never was to be a

successful businessman or to amass a huge personal fortune. Prior to his departure for Japan, Barney sold insurance and was quite successful. A.M. Burton, president of the insurance agency and one of the wealthiest men in the church in Nashville, urged Barney to stay on in Nashville as an insurance man, insisting that he could someday be a millionaire and support a dozen missionaries in Japan. Barney reminisces today and comments that he doesn't know of a single foreign missionary that A.M. Burton ever fully supported with his many millions of dollars. Barney's efforts have resulted in millions of dollars being used for world evangelism and scores of men and women being on the foreign field. He himself has maintained a simple, economical life-style. What personal contribution Barney makes to the church he divides into ninety percent for missions and ten percent for maintenance of the home program. His rationale is that ninety percent of the people live outside the U.S. and so ninety percent of the work of the church should be going on out there where the greater opportunities exist.

How can this seeming paradox be resolved? Since Barney lacked the characteristics which the world usually associates with greatness, how can prominent men who are in a position to know honestly believe and plainly state that Barney is number one in the brotherhood in his generation in the promotion of world missions? Perhaps this is not such a mystery or paradox to the spiritually enlightened person. Doesn't Jesus indicate that the values of the kingdom of God are at variance with the values of the world? In the wilderness temptation Jesus rejected all that the world had to offer: "the lust of the eye, the lust of the flesh and vain glory of life." It is interesting to note that all of the world's great religions teach that man's ultimate good for this life and the life to come is frustrated by selfishness--the principal value of

this world. Self-centered hedonism is significant in the philosophy of modern American society. Buddhist, Hindu and Christian teach that a man must renounce self. The Buddhist and Hindu, however, stop at that point. In this life, renunciation until death and final absorption into the Ultimate of Being. With Christianity there is a radical difference. The Christian renounces the world and places himself and all that he owns under the authority of Christ. He then owns nothing but simply serves as a steward over all possessions in his trust. This parallels the example of Christ when he went into the wilderness and renounced all that the world could provide and then came forth to serve God and man in the world. The ideal person, then, becomes the servant. Jesus came not to be served but to serve and to give his life a ransom for many. The world says that the great man is one who manipulates other people to serve him. The Bible teaches that the great man is the servant. Barney Morehead was great in the sense of service and this is what counts for eternity. He was a servant-leader.

Looking again at Barney Morehead, one can see certain qualities in his life that made him great in the sense that Jesus was great. No doubt this is the reason that Barney was successful in his ministry. The Lord can take a commonplace person and use him mightily.

1. **Barney has been a man with a deep faith in God.** He lived a life surrendered to the lordship of Jesus and took his command seriously that enjoined all Christians to preach the gospel to the whole world. Any goal short of *world evangelism* was too short. Barney also believed in the promise of Jesus that he would be with his disciples unto the end of the age. This confidence gave him boldness and courage. In 1925 when Barney went to Japan, he was con-

fident that what he was doing was God's will. He felt more in the providence of the Lord than at any other time of his life since he was there in obedience to God's command. After five years of discipleship in Japan, Barney felt that God's direction for his life had changed and that he wanted Barney to assume a different ministry—one as a promoter of missions in the United States.

2. **Barney has been a man with a vision.** The wise man in the book of Proverbs states an axiom when he wrote, "Without a vision a people perish." This applies to an individual as well as to a nation. Barney's vision was a *world vision* in one sense but a heavenly vision in another. His military experience broadened his perspective so that he was no longer limited by the provincial view of his childhood. World evangelism was the only goal worthy of his efforts when Barney reached maturity in the faith.

3. **Barney has been persistent.** The King James version of the Bible has another word for it—steadfastness. The Apostle Paul used this word in his exhortation of the Corinthian Church: "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." I Cor. 15:58. Nothing short of a conviction that God wanted him to do otherwise would cause Barney to swerve from the course that he set for himself: neither persecution, loss of money, nor loss of friends. He would persist to the end and the Lord would bring him through. Barney returned from Japan in 1930 with the determination to assist the missionaries on the field and to encourage others to go. At first he traveled with his wife almost constantly telling the churches about his experiences and asking Christians to send both money and workers to the field. Barney has continued to

travel since then, covering nearly one million eight hundred thousand miles on trips through Canada and every state in the continental United States. Elmer Morgan, a prominent preacher friend of Barney's, said about him: "No man, in my opinion, has worked as hard and given so much to encourage the brotherhood to reach out to the lost man on the street with the simple truth of God's word."

4. **Barney has been humble.** He has gone about every task and dealt with every person, whether friend or persecutor, in a meek spirit. He has followed the exhortation and example of Jesus in turning the other cheek. When he was reviled he reviled not again. Jesus proclaimed in the Sermon on the Mount that the meek would inherit the earth. Barney's meekness partially explains his power and influence.

5. **Barney has been people-centered and not program-centered.** His greatest influence comes from a one-on-one, face-to-face relationship. Barney never rudely cuts off a conversation with a person to rush on with his business, but he takes time to establish rapport so that he can know the heart of the other person and he can know his. Barney's power does not arise out of an artificial pulpit role. His is a heart-to-heart confrontation in which he can truly know the other person and can truly be known by him. This is why Barney in his travels prefers to stay in private homes as a guest rather than stay in a lonely hotel or motel room. A person has to be able to interact with other people on this intimate basis.

In review, it has been noted that Barney Dallas Morehead has had a tremendous influence for good on the church and that this may be due to his faith, his persistence, his humility

and his love for and identification with individuals. It should be no surprise to find that Barney has had a powerful impact if one realizes that those characteristics that he possessed were also qualities found in the life of Jesus, of Paul and many other meek persons. As a benediction, this poem written by his faithful and loving spouse is presented because it seems to best characterize the passion and priority in the life of Barney Dallas Morehead—A MAN WITH WORLD VISION.

THROUGH THE PROVING  
(II Corinthians 9:13)

Are we that city on a hill  
Whom Christ hath called the Light,  
While souls know nothing of His will  
And wander in the night?

Are we indeed the salt of earth  
With millions yet untaught,  
Or has our savor lost its worth  
And thenceforth good for naught?

Are we cleansed branches bearing fruit  
That God be glorified,  
Or do we wither, lacking root?  
We must in Christ abide.

Are we disciples of the Lord?  
Christ said, "Come, follow me—  
To all the nations preach the word,  
And lo, I am with thee."

— Nellie Hertzka Morehead

**A Dinner Honoring Barney**

**on**

**His 80th Birthday**

*Barney Morehead speaking to the more than 100 guests at the Morehead birthday meeting — August 1977.*



*Rear row, left to right—Edward Fuqua, Barney Morehead, Miriam Shepherd (Nellie Morehead's niece), her husband, Richard Shepherd.*

*Front row — Mrs. Lillian Fugua (Nellie's sister), Nellie, Sheryl Shepherd (Nellie's great Niece) at Morehead's birthday meeting.*







*Mrs. Hattie Mai Hertzka, Nellie Morehead's 87-year-old aunt, congratulates her at the dinner.*

*Robert G. Neil served as Master of Ceremonies on the occasion.*



*George Gurganus served as the principal speaker and eulogized Barney and Nellie at birthday dinner.*



*Left to right: Winford Norman, who lived with the Barney Moreheads as a teenager and traveled with Barney on missionary tours; Nellie Morehead; Jerry Livingston, 16-year-old lad interested in becoming a missionary; Barney Morehead – at the Morehead's birthday meeting August 1977.*



Barney's Homes Away

from Home.



Dean and Barbara Bixler are among my dearest friends. They flew from Los Angeles to Nashville to drive me to Abilene, to the 1978 ACU Lectures, and back to Nashville. We were happy to attend the Webb Chapel Mission Forum in Dallas en-route to Abilene. Attending this Forum during each of the last fourteen years has been a very, very bright spot of the year.

The Bixlers have in their home seven Oriental boys to rear and educate. Only big hearts would do this. Surely God is pleased with this manifested love and dedication. I love them.

B.D.M.



*The Randy Becton Family*

This is a sweet family and very dedicated to the Lord.

Randy and Camilla were Lipscomb College students together and together in the Tom's River, New Jersey, campaign. That is where stars got in Camilla's eyes. After they married, they were my guests at the Pepperdine Mission Seminar.

Randy was stricken with cancer four years ago, but this gave him much time to count his blessings in Christ. The result: much spiritual growth. The Lord blessed Camilla with special strength to nurse him and care for the three children. Earnest prayers went up around the world for his recovery, and he is able to work with the Response Department of the Herald of Truth.

The Moreheads are glad the Bectons are their very close friends. I love the Bectons.

B.D.M.



*The J. C. Choate Family*

Many brethren think of the Choates as among the first dozen best missionaries sent by the Churches of Christ. J.C. and Betty work hard extending the borders of the Lord's kingdom in India. They contact millions by their radio and printed programs. By their books they likely motivate more Christians to do mission work than any other missionary. About half of the available books on mission work were written by them.

Betty drew the plans for their current American home in Winona, Mississippi, and then took the lead in building it, actually using carpenter's tools. She would not let her father, who helped her, make any changes. It is, maybe, the most practical house in town: five finished bedrooms and space for two more. The Choates are very hospitable, having much overnight company, especially missionaries at home going among the churches. The red room is mine. I use it

four or five times a year and really enjoy my visits. At one time I was there four or five nights while attending a mission workshop in a nearby town. Terry Livingston, a fourteen-year-old boy who plans to be a missionary, was with me. He was deeply impressed with the love and concern the family manifested for each other, and he will never forget his visit. I say "Amen" to his impression.

I love the Choates.

B.D.M.



*David and Pat Dowdy*

The Moreheads have many fond memories of David while he was living in our garage apartment as a student at Lipscomb and Vanderbilt. David was constantly looking for chances to show his appreciation of our interest and confidence in him. He served as a missionary in Germany and is presently a professor of German at Abilene Christian University.

B.D.M.





*Irene and George Gurganus*

The Gurganus home has been my home in Syracuse and Hubbardsville, New York; in Henderson and Memphis, Tennessee; in State College, Pennsylvania; in Searcy, Arkansas; and Abilene, Texas. I have visited them in all the places they lived during their married life except in Tokyo. It has been a real pleasure to be associated with these great people over a period of thirty-five years.

During the last fifteen years my chief concern and effort have been with regard to the summer mission seminars conducted at Memphis, Searcy, and Abilene, with Dr. George the director and Irene a very faithful and efficient helper. Many of the missionaries now in the field have studied under Dr. Gurganus. We need more like George and Irene!

I love the Gurganus.

B.D.M.

*Kerry and Hal Hackney*

Hal is the song leader and Kerry, the church secretary for the Webb Chapel Church in Dallas, Texas, where they worship. This church has conducted thirteen mission workshops. I have attended the last twelve; I did not know about the first one. During the first three or four that I attended I stayed in different homes. Then the Lord put me in the Hal



Hackney home. Since then the people who assign workshop guests know where I prefer to go. At first the Hackney house was small, with no guest room. Then the decision was made to trade for a larger house, where one of the bedrooms is now mine and I use it two or three times a year.

I love the Hal Hackneys.

B.D.M.



*The John Kledzik Family*

John and Mary were students together in David Lipscomb College. Both worked in campaigns. Both earned part of their expenses in school. John worked on teachers' and students' cars. Mary did secretarial work, part of the time with *World Vision*. They did part of their courting in the World Vision bookstore. Their children are very considerate of guests in their home. Both attended the Missions Seminar in Searcy, Arkansas, before going to Africa. It was easy for Nellie and me to encourage the Kledziks to go as missionaries.

I love the Kledziks.

B.D.M.



Allwyn and Wanda Hart live in Searcy, Arkansas. Their home is my home while visiting Harding College. During the past nine years, it has been my pleasure to spend from one to five nights annually in their home; sometimes three visits a year.

The Harts again and again opened their home to the twenty to thirty children of missionaries attending Harding. This afforded me

an opportunity to get acquainted with the children and entertain them, the Harts cooperating with me.

My visits with the Harts have been very refreshing. Thank God for them. I love them.

B.D.M.

*J.D. Merritt  
and Barney Morehead*



We are brethren in the Lord and enjoy being together. We have ridden together across the nation encouraging the churches to do more mission work. This picture was made while visiting in the Rudy Pierce home in Xenia, Ohio, and we two have many times enjoyed visiting each other. I do not know a better Christian than J.D. Merritt. He is now retired because of his age and lives in Searcy, Arkansas.

J.D.'s daughter, Mrs. Ken Elder, and his son, Roy, are second generation missionaries in Africa.

You should read J.D.'s book, *Dew Breakers*. It is really good.

I love the Merritts.

B.D.M.

*Edith and Elmer Morgan*

These fine Christians had me as a guest in their Miami and Dallas homes several times. They really love the Lord and are much interested in mission work. When the Military Parkway Church in Dallas, Texas, invited them to work with them, Elmer wanted to be sure he would be free to encourage the congregation to do more mission work. The church has engaged two former missionaries to work locally with Elmer in a great mission program. Thank God for Elmer's vision.



Elmer owes much to Bob Neil, a former teacher at David Lipscomb College, Nashville, for leading him out of some religious error.

I love the Morgans.

B.D.M.



*The Rudy Pierce Family*

Again and again this good family welcomed me into their Xenia, Ohio, home—I think more than a dozen times, sometimes four or five-day visits. On one occasion Brother J.D. Merritt, then in Searcy, joined me in Nashville to ride with me to the Pierce home in Xenia. The Pierce children really learned to love him. The family moved to Gulfport, Mississippi, and now I enjoy going to Gulfport. They are sunshine wherever they live.

I love the Pierces.

B.D.M.

## BIOGRAPHICAL SKETCH

George P. Gurganus  
Professor of Missions and Director of Seminar in Missions  
Abilene Christian University  
Abilene, Texas

Born Bankston, Alabama, July 21, 1916.

Holds Ph.D. degree in Cross-Cultural Communication from  
Pennsylvania State University, 1963.

Holds B.A. (1939) and M.A. (1934) from Harding College.

Former missionary to Japan.

## BIOGRAPHICAL SKETCH

Dan A. Garringer

Born Xenia, Ohio, December 29, 1951

Holds B.A. (Bible) and M.A. (Missions) from Abilene Christian  
University

Presently serving a two-year missionary apprenticeship in  
Cameroon, West Africa under the MARK (Masters  
Apprentice Resource Korps) from Abilene Christian  
University.