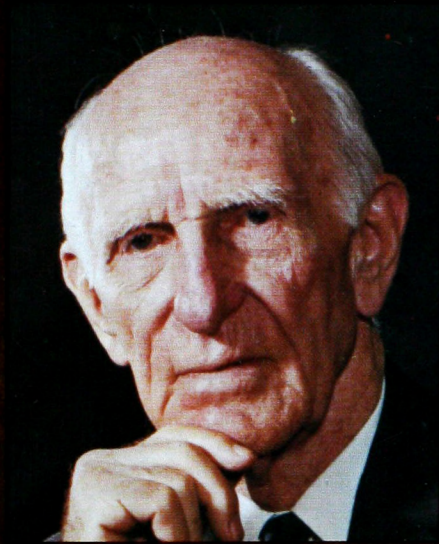


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educator, world figure:
Frank Laubach was
all this and more...”



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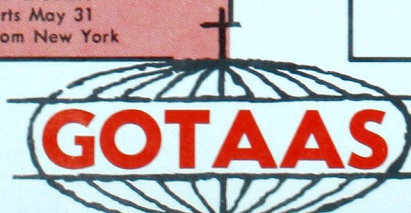
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Frank Laubach

This month's issue ranges far and wide, not only topically but geographically—from the Mosquito Coast of Honduras and Nicaragua (p. 10) to a specialized tour through Eastern Europe and the Soviet Union (p. 13), and in this characteristic the issue reflects the life and ministry of Frank Laubach, to whom J. T. Seamands (joined by others) pays a retrospective tribute (p. 4).

This article points back to a profound spiritual experience of Dr. Laubach's which was the real beginning of his world-wide impact. This impact shows no sign of slackening these several months after his passing, and this provides a degree of comfort when one reflects upon the loss of this towering figure from the world mission landscape.

Dr. Laubach had found the energizing secret of a self-forgetfulness which promoted God-consciousness and concern for neighbor. It all spelled love, which he put to work in a remarkable way. In letters he wrote to his father from the Philippines some forty years ago, we can almost hear his heartbeat. He described his intense longing to put his "shoulder under all the world's hunger and need, and to carry it all to God." He wrote of a "wonderful" way of life he had found: "Just to pray inwardly for everybody one meets, and to keep on all day without stopping, even when doing other work of every kind." He wanted to share with all the people of the world the experience of holding God by the hand and resting. "And when God is ready to speak, the fresh thoughts of heaven will flow in like a crystal spring. Everybody rests at the end of the day; what a world gain if everybody could rest in the waiting arms of the Father, and listen until He whispers."

Frank Farrell

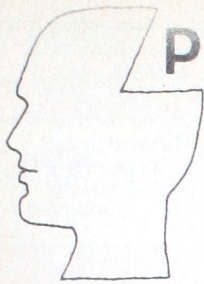
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PIECE of mind

*A forum for expression
of personal opinion,
criticism and dissent.*

Must we break up missionary families?

by a missionary mother

I want my children home with me. All mothers do. Is this request impossible just because I am a missionary? Am I selfish in putting my children before the work?

If I were bold enough, I would write an advertisement for this magazine telling of the need for financial help in educating missionaries' children overseas. I am referring to primary and secondary education.

Why should children and parents be separated when they yearn to be together? They must spend most of their young years away at school in another land.

Why must missionary families be separated? Whose responsibility is this? Who will take the blame when some turn bitter because of separation from parents? Who is responsible for my child's statement: "I often think of boarding school as my home, because that's where I spend most of my time!"

"Show him you love him; that will carry him through it all," is not always the answer. With 4000 American children attending school here in this city, how can a little child be sure of this love when *he* leaves home? It is hard for him to understand that the fees of the international and other English-

speaking schools are just too prohibitive for his missionary parents. So the missionary child's life is one merry-go-round of going off to school and returning, once or twice a year. Some of them rebel. A few suffer serious emotional upheavals.

While on furlough I encountered a successful young pastor and wife who had been interested in becoming missionaries. "We never came to the place where we felt we could part with our children," they explained. I wonder how many have been kept home because of this situation.

Too, the split family has caused valuable, experienced missionaries to return home. After 21 years' missionary experience, some of our friends returned to their home country. Their older daughter, 18, had emotional problems. Since the age of 12 she had been living with another family in the home country. Members of this one family were scattered in four different places! Feeling it was not fair, the older daughter became very bitter and emotionally disturbed. She had just attempted to commit suicide. Their mission had provided only elementary education facilities for its children.

Some missions have fine schools, much appreciated by the missionaries. However, such schools are literally "few and far between."

The Greatest Sacrifice

When on our last furlough, we heard different remarks from Christians about this problem. The most frequent was, "We have often heard the missionaries say that being separated from their children is the greatest sacrifice they must make."

I usually answer, "Yes, how would you feel seeing your six-year-old go away for over four months, and from then on, twice a year, for 12 years except for furloughs?"

Some have told me they just could not do it. "Apparently God makes missionaries out of something special so they can stand it," they theorize.

God does give grace; He does not allow us to be tested with more than we can stand, with His help. But being separated from one's children is hard, I can tell you. When first saying good-bye to our first six-year-old, I felt as if

I had lost a child and gained a twice-a-year visitor! How the sight of him wrung my heart when he first returned to us! Although overjoyed to see him, we gulped at the first sight of his unforgettably solemn stare through the glass partition separating us for what seemed an eternity as the passports were being checked at the airport. He had forgotten what we looked like!

After waving good-bye to his children for the "umpteenth" time, one missionary colleague commented, "Each time I do this I can't help but feel there must be a better answer to the problem than this."

Schools but No Funds

It is hard. And it is doubly difficult in situations where schools are accessible, if funds were only available! Upcountry, the sacrifice was *necessary* but why should it be considered so in a big city? Is this God-required or a mission-required sacrifice?

What is the solution? Is it to be found in the children's attending schools in the national language? Not if they are ever to live in their home countries and attend colleges there.

Can missionary societies handle the expense of providing primary and secondary schooling for missionaries' children? Preposterous! Our mission budgets are too small. "The work will suffer," cry the missions. But I suggest that when a church or mission sends out a missionary, it should feel obliged to provide for the educational needs at home of any children that person may have or might have.

Perhaps too much denominational emphasis in providing schools has been the problem in the past. How about an inter-mission school in each country with more than a few missionaries? Faith Academy in Manila is a fine example of successful cooperation of several evangelical groups.

Missionaries upcountry, though still separated from their children in such a case, would perhaps at least see them occasionally during school terms. But just the fact of being in the same country and easily accessible is a great mind-reliever. When a child is seriously ill, a telegram from the school could bring the mother in a few hours.

I suggest, also, that mothers in upcountry towns and villages be allowed to teach their children by using correspondence courses if they so desire. Of course, some would not take advantage of this provision, preferring their children to have the companionship of other children.


For those who live in cities where it is possible to keep the family together because of the presence of schools, I suggest that the missions and churches think of priorities. Are air-conditioned buildings and offices (at home and on the fields) more important than the welfare and happiness of the missionary family? Frankly, even if I were an upcountry missionary, I'd rather have my children with me, or at least in the same country, and go to a dump of a guest home on personal trips to the big city, than have the situation reversed as it is now in various places.

Recently an evangelist told some missionaries here that if God allowed him, someday in the future he would set up a foundation for helping to educate missionaries' children. Perhaps this is one answer to our problem. I hope he is not thinking only of college education, though that in itself may be a more weighty problem than primary or secondary schooling to many missionaries.

An Overwhelming Problem

Have I painted too black a picture? Granted, it is one-sided—the side that many are unaware of. Most readers already know the other side—the fine missionary children who have proudly taken their place in the world, some even as second-generation missionaries. Thank God for them. But let us not look through rose-colored glasses. The missionary children's education is one of the most overwhelming problems in foreign missions. It is responsible for the missionary's "greatest sacrifice." Some of my colleagues have accepted this burden so long they would feel less worthy of the name "missionary" if the burden were suddenly removed!

On Mother's Day our pastor here admonished, "Mothers, your most important job is raising your children for the Lord. That goes for you missionary mothers too!"

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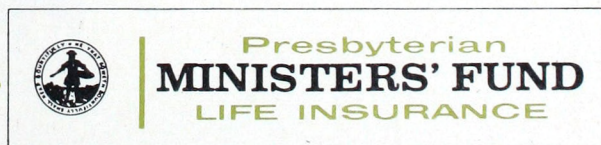
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It was evening on the island of Mindanao in the Philippines. On Signal Hill behind the little mission station sat a tired and discouraged missionary, deep in thought. His dog Tip snuggled under his arm, licked the tears that rolled down his master's cheeks. The past 15 years seemed to spell just one word—failure! The Moros of Lanao province were a fierce, unfriendly people—staunch Muslims, who were hard to reach. All attempts to break through the barriers had been unsuccessful.

Suddenly an inner voice seemed to be speaking: "My child, you have failed because you do not really love these Moros. You feel superior to them because you are white. If you can forget that you are an American and think only of how I love them, they will respond."

From Self-Pity to Love

Immediately Frank Laubach saw himself. In self-pity he had been asking God, "What can I do for these hateful people—filthy betel nut chewers, thieves, murderers?" He realized he had wrapped his education, his religion, his decency and cleanliness around him like a protective cloak. The Moros could see right through him. Laubach thought to himself, "If I could love them, as God loves them, they would love me back."

A sudden feeling of shame and uncleanness swept over the missionary. Everything he had done wrong or failed to do in the past fifteen years came back to him. He prayed, "I *am* that way. I feel better and superior, but I am miserable in my failure to live up to Your expectations. I wish I were dead. I

can't do a thing with these people." He waited a while, half wishing God would strike him dead, but there he sat, very much alive. Then in a flash he realized that it was not physical death he needed, but death to self. Frank Laubach needed to die out to Frank Laubach. So he cried out, "Lord, come and change me. Make me over!"

At that moment Dr. Laubach experienced what he considered "a reconversion." Anguish of soul gave way to deep calm. A sense of forgiveness and cleansing settled upon him. He felt God stripping away his prejudice and attitude of superiority and filling him with love for the Moros. He felt he could put his arms around the first betel nut chewing, filthy old murderer who came along.

Again the inner voice spoke. "If you want the Moros to be fair to your religion, be fair to theirs. Study the Koran with them. You must not fret because you have not done more in your past life. You need not worry about what you *do*, but only what you *are*. And what you *are* depends upon whether you are holding on to *Me*."

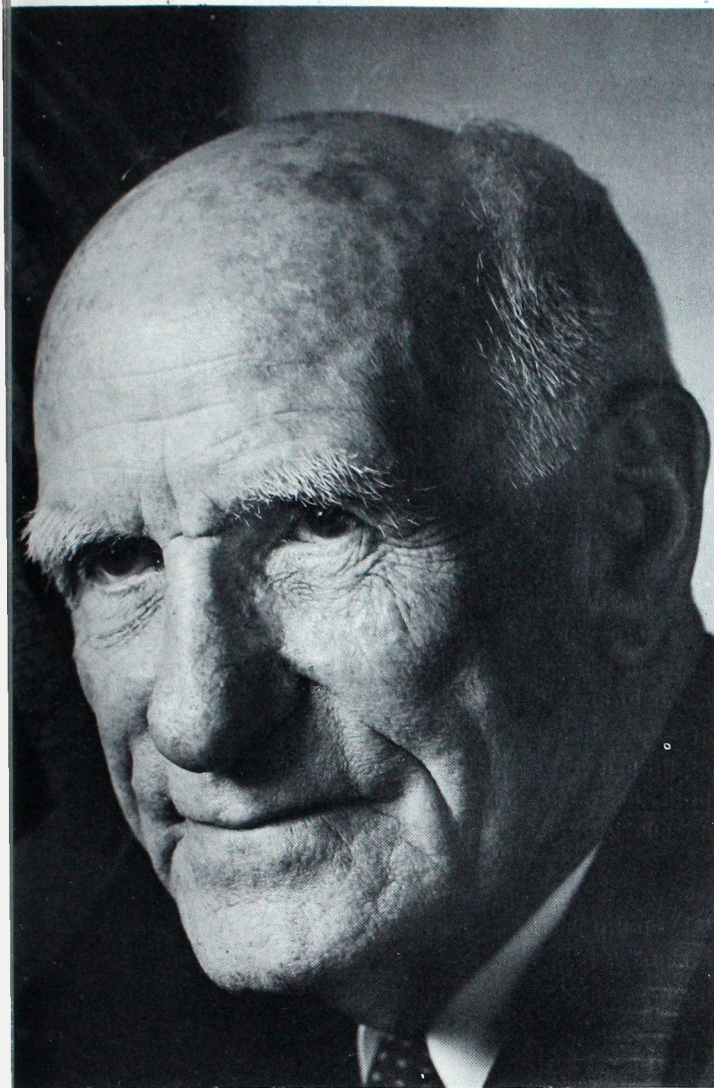
A New Song

That evening Frank Laubach died to self and rose in newness of life, as Christ, through the Holy Spirit, became absolute Lord of his life. He walked down the hill with a new spring in his step and a new song in his heart. On the way Dr. Laubach passed some Moro priests and saw the usual hatred in their eyes. Following an inner impulse, he called out to them, "I want to study your Koran. Will you teach me?" The priests looked at him in amazement. One said, "I think he wants to become a Muslim."

The next day a group of priests from all around Lake Lanao called at Dr. Laubach's home, each armed with a Koran. As they filled the room, he realized that at last the barrier had been broken.

Although J.T. Seamands was born in Ohio, he has spent over half of his life in India—first as a child of missionaries and then as a missionary himself. Currently he is professor of missions at Asbury Theological Seminary.

Literacy, wrapped in love, opened hearts to the gospel



This experience was the turning point in Dr. Laubach's ministry. He began to look around for ways and means to help the Moros. He reduced their Maranaw language to writing and within a short while developed an excellent method for teaching the people how to read. He trained and employed 20 teachers to conduct adult literacy classes, and soon the Moros were learning to read by the hundreds.

Suddenly Dr. Laubach discovered the attitude of the Moros had changed completely. Their previous animosity and prejudice melted away. Within a year most of the province had become his friends. The Moros, including the chiefs, now started coming to the religious services. When young people declared their faith in Christ and joined the church, there was no open opposition even from the priests. Literacy, wrapped in love, had opened the hearts of the people to the gospel.

Impact of the Great Depression

Not long after this, another dramatic incident in the life of Dr. Laubach was destined to change the format of his entire literacy program. In the early 1930's, the economic depression in the United States was at its height. Dr. Laubach suddenly found his budget cut in half. This meant he would have to drop 12 of his teachers and cut the salaries of all the rest. Calling 400 Moros together, he broke the news to them. "I haven't any more money," he said. "We will have to stop this literacy campaign."

The faces of the men became stern. Most of them were armed with either guns or knives. Dr. Laubach was frankly afraid. Then Kakai Degalangit, a leading Moro chief with penetrating black eyes and a forbidding manner, rose to his feet and said in a loud voice, "This campaign will not stop. It is Lanao's only hope." "What shall we do?" Dr. Laubach asked. Kakai turned his flashing eyes at the other Moros and said, "I'll make everybody who knows how to read teach

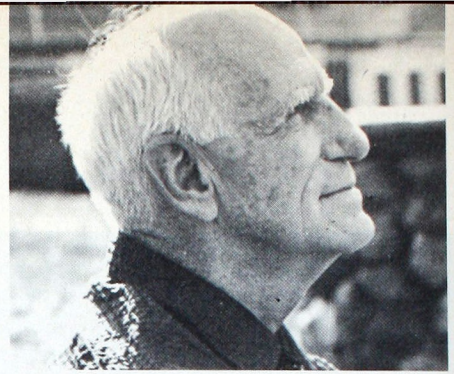
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FRANK LAUBACH: "APOSTLE TO THE ILLITERATES"

by J. T. Seamands

“Mystic, evangelist, educator, world figure: Frank Laubach was all this and more, for he was a warm human being and a rewarding friend. He introduced many to Christ; many millions to the written word.”

—Eugene L. Smith



somebody else—or I'll kill him!” The missionary was taken aback. “That’s a new idea in education,” he commented awkwardly. “Will you other chiefs back him?” “Yes,” they shouted with one accord. “Teach or die in Lanao!” Each one taught. Nobody died. And everyone was happy.

The more Dr. Laubach pondered over the proposal, the more excited he became. Naturally he did not like the slogan, “Teach or Die,” so he changed it to “Each One Teach One.” He could readily see the manifold values of the method. What could be better for a newly literate person than to share his newfound skill with someone else? It would crystallize all that he had learned. It would give him a feeling of self-respect and train him in the spirit of sharing; furthermore, was this not the key to the problem of illiteracy around the world?

“Each One Teach One”

If the world’s illiterates had to wait for highly trained teachers and specially constructed schools, many of them would wait in vain. The program would cost too much and would take too long. If on the other hand, adult volunteers could be organized to teach their illiterate friends at home any hour of the day, adult literacy education would be an immediate possibility. The program would expand by geometrical progression. And so the motto, “Each One Teach One,” became the keystone of a new approach to adult literacy.

In a remarkably short time, 70,000 of the Moros became literate. So Dr. Laubach was asked to adapt his method to other Philippine languages. Before long he was receiving invitations from missionaries all around the world to come and instruct them in his method. The missionaries also visualized the possibilities of the “Each One Teach One” approach as a means of evangelism, so Dr. Laubach began a

new pattern of life. He traveled from country to country, adapting his method to scores of languages, producing charts and primers, and training people in the skills of adult literacy education.

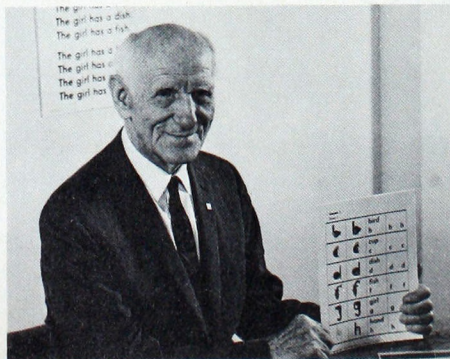
Dr. Laubach lived to see his “Each One Teach One” program in effect in approximately 300 languages in 100 different countries. It has been estimated that almost 100 million people have learned to read as a result of the movement which he inaugurated. Little wonder that he came to be known as “The Apostle to the Illiterates” and “Mr. Literacy” himself. Lowell Thomas, noted commentator, called him “the foremost teacher of our time.”

In the first place, Dr. Laubach succeeded in combining *mysticism* with *practical action*. Like Brother Lawrence, Christian mystic of the 18th century, Frank Laubach learned to “practice the presence of God” throughout the day. He sought to live all of his waking moments in conscious listening to the inner voice. Without ceasing, he tried to ask, “What, Father, do you desire to be done this minute?” In his spiritual diary he wrote: “Everything worth doing flowed from these hours when I was in contact with God. Every wasted hour was one when I forgot Him.”

To hear Dr. Laubach pray was a spiritual experience in itself. He usually prayed in a soft, conversational tone, just as if Christ were in the room. One felt lifted into the very presence of the Savior.

Fine Balance of Prayer and Service

But Frank Laubach was not a mystic with his head in the clouds. He was down to earth, practical in everything he did and said. He was deeply involved in the problems and needs of his fellowmen. What could be more practical than teaching the “silent billion” of the world how to read and write and thus usher them into a whole new dimension of life? “We



“We of evangelical missions certainly wish to pay tribute to Dr. Frank Laubach. Without doubt, Dr. Laubach did more to stimulate interest in literacy—for each literate to teach another—than any man in this century. His drive of course, was to make it possible for people everywhere to read the Word of God.”

—Clyde W. Taylor

God raises up His specialists in every generation, and they come at "the time appointed." Frank Laubach was a specialist, opening the door to millions to be able to feed on the Written Word. An apostle of literacy, he was also an Apostle of Love—Jesus radiated through him.

—Norman P. Grubb



cannot stop after praying for people," he insisted, "for if we pray only, we soon cease to do even that. There must be a fine balance of prayer and service."

Frank Laubach also was able to combine evangelistic fervor and social concern in an excellent blend. In his thinking the two were integral and complimentary aspects of Christian outreach. The hungry and the poor were ever the object of his concern just as the illiterate and underprivileged found a special place in his heart. In more recent years he agonized over the suffering and slaughter in Vietnam.

Unfailing Witness to Christ's Love

Throughout his life, however, Dr. Laubach's magnificent obsession was to introduce people to Jesus Christ. He found his greatest joy in witnessing to others about the Savior. Again and again, Laubach would say to his students, "As you are instructing the illiterate, love him and pray for him. Treat him as your friend. Then one day when he looks up at you and asks, 'Why are you doing all this? Why do you spend so much time and effort on me?' you can smile and say to him, 'I'm doing it because Christ loves you. He is the best Friend a man ever had.'" To Dr. Laubach it was unthinkable that a follower of Christ could perform any task or spend time with anyone, without reference to the love of Christ and His offer of abundant life.

Once Dr. Laubach was supervising a crash literacy program among 20,000 people of the primitive Medlpa tribe in New Guinea. After two or three weeks, the chiefs held a council meeting. Then the leader approached Dr. Laubach and through his interpreter said, "We will never be the same again. We are getting educated. We are becoming a new people. You have done more for us than anybody else. We like your religion; it does much for us. And we chiefs have just voted that everybody in our tribes should become


Christians!" Dr. Laubach testified that this was the most "pulse-pounding experience" of his life.

Finally, Dr. Frank Laubach was a man in whom academic excellence and simplicity combined with complete naturalness. He earned six academic degrees and received four honorary doctoral degrees. He was an avid reader and a prolific writer, the author of over 35 books. Wherever he was—at home, in his office, in a hotel room or an airport waiting room—he was always putting ideas down on paper.

And yet Dr. Laubach was childlike in faith. "Unless you have your second childhood," he wrote, "you cannot enter into the kingdom of heaven." In his college and seminary days he used to try to see how little faith, beyond scientifically tested fact, was necessary in order to get along. As he matured in his spiritual life, Dr. Laubach began to venture forth, far beyond the meager proofs of science, to take all the faith needed for the richest possible life.

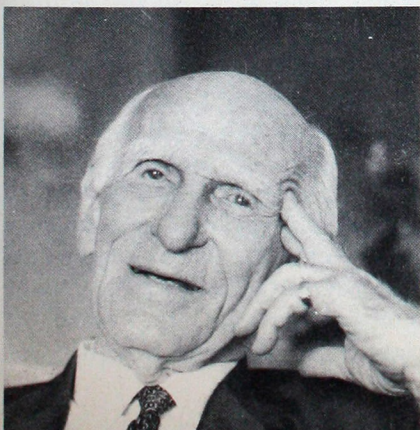
The Simplest Villager Felt at Ease with Him

Though acclaimed by government and educational leaders around the world, Frank Laubach never permitted these honors to go to his head. He was always humble and unassuming. The simplest villager and the greenest student felt at ease in his presence. He was willing to learn from sophisticated and unsophisticated, old and young. He was the perfect gentleman, courteous and kind to everyone.

Frank Laubach, Christian mystic, educator, writer, and missionary extraordinary is no longer with us, but his influence lives on through his numerous books, his worldwide literacy program, and his wonderful Christian example. Millions, all the way from New Mexico to New Guinea are grateful that such a man lived and loved and served. To paraphrase the words of the late Sir Winston Churchill, "Never have so many owed so much to just one man." 

Frank Laubach was an extraordinary combination of gentle mystic, missionary to mankind, and practical pioneer in opening minds and hearts. No one exposed to Frank Laubach's contagious vision and tireless dedication could ever be quite the same again.

—Walter H. Judd



VACILLATING VOLUNTEERS

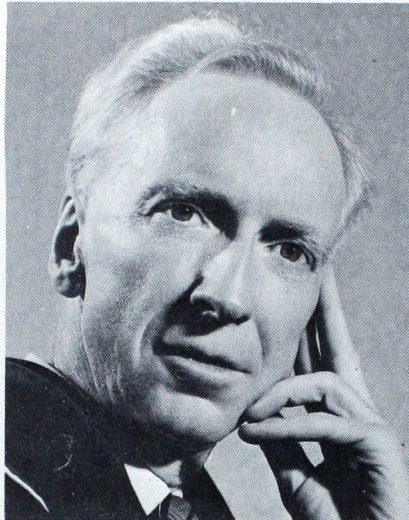
Oswald J. Smith and J. Vernon McGee discuss the crisis in missionary recruitment.

Is the American society so affluent that volunteers for overseas service are thinning out?

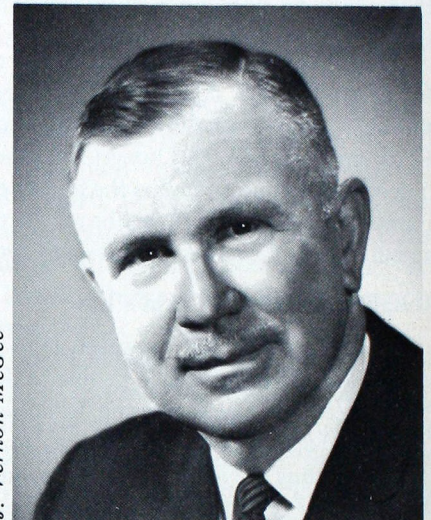
Is the comfortable American Christian rejecting both the hard wooden pew and the potential hardship of the world-wide witness?

On one end of the stick is the missionary drop-out; on the other end is the missionary drop-in.

Two men who have seen many young Christians offer themselves for lifetime service overseas are Dr. Oswald J. Smith of The Peoples Church, Toronto, Canada and Dr. J. Vernon McGee, former pastor of The Church of the Open Door in Los Angeles. These gentlemen were asked to help answer the question of why there are fewer Christian volunteers for overseas service today than in years gone by. The question and answer session went like this:



Oswald J. Smith



J. Vernon McGee

Gentlemen, were there as many volunteers in 1970 as in the late 40's and 50's?

Dr. Smith: Volunteers are keeping pace with old statistics but not with the population explosion. What I mean is, that as many as before are volunteering, but there are many more people that need to be reached. Thus missions are losing out in the overall task.

Dr. McGee: In my church I saw increased attendance, but fewer volunteers for service. Perhaps some of this is due to a more sophisticated fear of open dedication and display of self.

Based on your answers, men, would you say that missions need to re-think methods if they are going to reach the population of today's and tomorrow's world?

Dr. Smith: By all means, I have been emphasizing for years the need for missions to make literature their number one priority. A personal witness reaches one. A pastor may reach several hundred. But a book reaches thousands with the message of Christ. Missions need priorities and then professionally trained men to fulfill those goals.

Dr. McGee: Speaking about literature, why not include all mass media as God's instruments for the 20th century? Christian radio, literature, phonograph, film are ways to reach mass populations. Especially radio. It's time Christians keep moving into this field. Many of the underdeveloped nations are where we were 30 years ago.

Talking about missions and mass media, does not this require a different kind of missionary than yesteryear?

Dr. McGee: I wonder if they are to be a different kind. May we suggest that they may be the same kind with more specialized training. They need the same calling, the same dedication, the

with C. Richard Shumaker

same acceptance of new culture, new language, new people but they must be able to perform the technical side of printing, editing, writing, selling, program writing, mechanics of radio generators and the like."

Dr. Smith: Yes, skill with dedication are modern requirements. The mission field is no place for people that are running away from a problem, or who don't fit in somewhere else, or who won't take time for the necessary training.

Getting back to our basic question, what would you say are the chief causes of fewer overall volunteers?

Dr. Smith: I personally wasn't confronted with missions in my church life. It wasn't until I attended the Toronto Bible College that I heard missions strongly presented. Somehow many churches don't believe enough in missions to give it much of a priority.

Dr. McGee: Sometimes I felt that people in my church, especially young people had too many modern distractions, career opportunities, avenues of so-called success. Christian service is not outwardly geared to America's success philosophy where outward achievement must be publicly seen.

Dr. Smith: I beg to differ here. It seems to me that missions have not kept pace with world changes and conditions. They have not set forth a modern challenge to their task. The image is still stereotyped. . .missions means jungles, snakes, pith helmets. It should mean. . .Christian opportunities to help a suffering people by literacy, good books, solid radio teaching, evangelism through films, improved farming coupled with the message of Christ's love and salvation.

Dr. McGee: Yes, indeed! The fields are not more limited, but broader and

whiter than ever. The kind of men are not limited to preacher-teacher, but now missions need to make room for builders, printers, journalists, salesmen, farmers, etc. There's room for all kinds of skills providing they are motivated by the love of Christ.

Then you are saying that missions are failing in their own image and promotion?

Dr. McGee: More recently missions have begun to recognize this and are trying to gear to the 70's. They are sending representatives to our Christian college campuses. They are encouraging missionaries on furlough to take study courses designed for them. They are working on their literature and promotional material, new covers, format, etc.

Dr. Smith: The mission thrust too is beginning to change from pure evangelism to leadership training. The national pastors are doing much of their own evangelizing, but repeatedly ask our help in training such as we can give them in Bible institutes, secondary schools, nurses schools, and industrial arts.

There is one more question that will help us think in terms of recruits. . .should missions internationalize? Should they admit into membership people of all races from even the countries in which they work? Would not this increase recruitment and catch up to the population demands?

Dr. Smith: The answer on the surface would be yes, but it is a difficult question. Will the national church overseas lose its best leadership if we take them into missions? What will result with some nationals in the mission and others in the church? What of favoritism? What of support for these nationals? What will it do for the indigenous policy? You see, your question is a Pandora box which lets loose a host of ponderables.

Dr. McGee: I'm inclined to feel that missions should not take in nationals. We want foreign churches to stand on their own feet as soon as possible. Missions ought to be temporary, churches permanent. Once the task of leadership is finished we should seek new fields.

In closing gentlemen, let's list your suggested ways of improving recruitment.

1. Promotion on the Christian college campus.

2. Set priorities, seek specialists in areas of mass media: radio, literature/TV/film etc.

3. Publish printed matter appealing to skills required.

4. Promotion of missions begins at the local church level.

5. Arrange personal interviews with interested people over and against the mass appeal for public dedication.

6. Appeal to men in the area of Christian career, investment of their technical know-how in contrast to an emotionally charged jungle story appeal.

So it is that missions like Africa Inland Mission are doing a Self-Analysis Study. Sudan Interior Mission is up-dating their promotional material with artists in Canada. Missions are wrestling with these problems, and those which are coming up with some of the answers are seeing a new kind of volunteer. Those which resist changes in image will shortly pass from the scene.



The Reverend C. Richard Shumaker is serving at the Africa Evangelical Office in Kenya as literature coordinator for Evangelical Literature Overseas.

by Werner G. Marx

THE MOSQUITO COAST EXPERIMENT:

from
“Papa Mission” to self-support

If Renewed Strength is all it says it is, why did not the missionaries tell us about it right from the beginning?” This is the question which met every Renewed Strength team as it visited the Moravian churches of the Mosquito Coast.

The Mosquito Coast is notorious both in Honduras and Nicaragua as being extremely underdeveloped. Most of the Miskito Indians, who make up 80 percent of the membership of the churches, are hunters and fishermen at heart and “slash and burn farmers” by necessity. The average man does not earn more than \$180 cash per year.

Currently Werner G. Marx is serving at the Overseas Ministries Study Center in New Jersey and writing a Renewed Strength manual in Spanish.

Renewed Strength is a concept of church development which attempts to involve every Christian in the growth of his national church. The Moravian Churches in Nicaragua and Honduras are 120 years old. They have an adult membership of 11,808, but when they learned that soon they would have to be on their own they were frightened. Surely, if a church is to grow, it must be able to pay its bills, but with what? Support of pastors? Building new churches? Training future leaders? Opening new work? Everything seemed to hinge on money. But “Papa Mission” had been carrying all or part of the load for a long time, and such a tradition is hard to break.

People living on the fringe of poverty and churches not used to standing on their own feet were only part of



the gloomy picture. Too, the stich bleeder, the small farmer and the mine worker all take out goods on credit from local merchants. When the debts are deducted from the earnings, there is no cash left to take home. This creates problems when people are taught to give in proportion to their income.

Education lag is another difficulty. How does one make a church budget? How can it be met? How can one run a co-op without knowing arithmetic? Or, how much understanding of the Bible has an adult with a second grade education?

For people who did not understand, Renewed Strength—total involvement in the growth of the Church—came as bad news. The messengers as they arrived at the next church, tired, hungry and footsore, often had two strikes against them before they began. It could be said that if Renewed Strength works on the Mosquito Coast as a test case, it can work anywhere!

Change of Orbit

If people are to break out of a *self-oriented* orbit into one of which Christ is their Sun, something radical has to happen. And it does.

People are converted; many others are led to reconsecration, and many more are now interested in the gospel message. Something new and different is in the air.

Consecration and a willingness to be shown are very important, but nothing will happen unless we are persuasive tellers of the good news. This is where Christian education comes in. Children need different lessons from what young people are

taught. Women's interests are different from men's.

Moreover, preaching is out. Preaching is not teaching. Teaching means pupil-participation. Renewed Strength puts each class to work, right with the first lessons. Pupils must learn that working together as Christians, being active in the things of the Lord, is an enjoyable experience. Each group undertakes a project—not just “busy work” or boondoggling—and a month after the last class, the same messengers return to check the results. Needless to say, all are delighted and amazed. During this second visit the team puts the Renewed Strength program on a permanent basis, setting up definite goals for each church.

A Renewed Strength program works on the following schedule:

1. Period of preparation: posters, announcements, planning of details, visitation.

2. Arrival of the team. More visitation, revival and evangelistic meetings.

3. Kick-off meeting, leading to the Renewed Strength classes.

4. A week of classes. The bulk of the Renewed Strength manual outlines in detail six classes taught to the children, six to the young people, six to the women and six to the men.

Building Blocks for the Church

Children should be made to feel that they are a part of the Church. If they are taught to bear their proportionate share of the load, they will do so when they become wage-earners. The habits of witnessing, working together, caring for the lost in other countries, and sacrificial giving, which are taught in Renewed Strength are

the best building blocks available for the solidly built, growing Church.

Much of our material was taken from Child Evangelism's excellent lessons on giving. The children also study the Parable of the Talents. They are encouraged to bring an offering of eggs. The eggs are then turned over to “unemployed clucks.” Soon the children—if they faithfully feed the chicks—see their talents multiplying before their eyes.

Meeting the Local Situation

Young Christians everywhere have similar characteristics, yet each local situation is different. Renewed Strength messengers must study and try to adjust to each. On the Mosquito Coast we asked the young people to spend extra time making the little savings boxes which were issued to members of all the classes. They were also asked to work up, practice and present *Summing Up*, the playlet acted out at the closing exercises.

Their lessons were built around the theme of “How shall I use my life?” What is a good life? What kind of a home is a Christian home? What qualities do I want my life partner to have? What can I do to improve my community? What should my relationship be to my church? What is my responsibility over against the need (for Christ and for healing) in my nation and the world? These are some of the questions considered.

The starting point for preparing lessons for the women is to understand what their role is in their particular Christian community. It may be, as in Honduras, that they have considerable influence but need more knowledge.

The women studied, for instance,



Renewed Strength aids churches in moving from dependence on missions to self-support.

the story of little Moses and Samuel. What is our responsibility towards our children? The next day the mothers brought their children to the altar and rededicated them to the Lord. What is my responsibility towards my pastor? They studied the story of the Shunammite woman. The next day every member of the class brought something for her pastor, even if it was only a bundle of firewood.

Then the men studied their own lessons. If this is really a man's world, how much do men know of the workings of their church? the present conditions in their denomination? the amount of work that still needs to be done in their country? what an ideal budget looks like? and what the Bible teaches about true Christian burden-bearing?

Machete and a Strong Arm

"But what can we do," they argue, "when the richest man in *our* town is poorer than the poorest man in *your* town? Let him who has, give!" David conquered with a sling and five pebbles. Every man on the Mosquito Coast owns a machete and a strong right arm. Free farming land is available. The men in our classes were given suggestions of different ways of working if they cared about the salvation of the lost and the building up of a growing Church, even though they did not have an income.

Seven ways of giving are suggested to the men:

1. The Lord's Acre plan. Each farmer dedicates part of his farm to the Lord.

2. Cooperative projects. A large area of jungle is chopped down, burned, planted, weeded and harvested

by a group of families working together. The entire harvest is then sold and the proceeds given to the work of Christ.

3. "The Tenth of Everything." Here the Christian covenants with his Lord to give Him every tenth egg, chicken, pig, cow, horse, bag of rice, and the like.

4. The Tenth Hour. The working man, if he works 40 hours per week, promises to do an additional four hours of work as church leaders direct.

5. Tithing. Each person promising to give at least a tenth of his income to the work of God made a bamboo savings bank. These banks are opened twice a year and the contents divided ten ways, according to a list previously announced. On the Mosquito Coast, to say "I have a bamboo," means "I am a tither."

6. Baptism Tree. Every person who is baptized plants a fruit tree for the Lord and cares for it as if it were his own life.

7. Jephthah's offering. Short of human sacrifice, this is a thank-offering given whenever God has prospered a Christian's undertaking.


A second visit of the messengers after about a month is important to

check what has been gathered in the temporary savings boxes. Thus we demonstrate that systematic and sacrificial giving can support a living church program. The bamboo banks are dedicated, and Renewed Strength becomes a part of that church's renewed life. After this rally, Renewed Strength succeeds in direct proportion as local and national leaders follow through faithfully the trajectory which has been set for them.

Threat of the Eagle

Perhaps the illustration which made the deepest impression on the Miskito Christians is one which shows an eagle swooping down on an altar and carrying away the sacrifice. But some live coals stick to the underside of the sacrifice and when the eagle deposits its booty on its nest, the coals set fire to the nest and totally destroys the roost.

Renewed Strength may be late in coming, but when it does, it teaches churches to beat off the eagle from their altars and to renew the daily sacrifice.

Renewed Strength teaches Christians that real joy comes from being totally involved for Christ. 



Christians stand by their harvest from the Lord's Acre.



All-Union Council of Evangelical Christians-Baptists is the only Protestant church in Moscow.

by Steve Durasoff

A CLOUD THE SIZE OF A MAN'S HAND

13

Opposition to religion by Communist officials in Eastern Europe and the Union of Soviet Socialist Republics is taken for granted. Less apparent are the diversities existing among these nations relative to the educational opportunities extended to evangelical denominations for the training of pastors.

During the summer of 1969, I made specific inquiries while itinerating for the third time in these countries. The statistics gleaned from the nationals in each East European

Dr. Steve Durasoff is professor of theology and Russian at Oral Roberts University. His four trips to Eastern Europe have given opportunities to observe Iron Curtain Protestant activities.

country revealed some encouraging trends as well as continuing frustrations.

BULGARIA

Although a union Protestant school existed before World War II, no Bible schools or church publications are currently permitted to function. However, the five Protestant denominations existing in Bulgaria do conduct open services under the aegis of government registration. The Pentecostals and Seventh Day Adventists lead in membership (6000) followed by the Baptists, Congregationalists and Methodists. Contrary to the illegality of the glossolalists in the Soviet Union, the Bulgarian Pentecostalists are duly recognized as an independent body.

The continuation of government

Theological training of ministers in Eastern Europe and Russia signals hope for the Church.

inflexibility regarding the minimal opportunities for denominational expansion is taken for granted. No structured Biblical training for any of the evangelicals is expected in the foreseeable future. The dominant Orthodox Church is permitted to operate an Academy in Sofia (120 students) and a Seminary located outside the capital, training 300 priests.

CZECHOSLOVAKIA

There are 60 students from various Protestant groups in attendance at the Comenius Theological Seminary, located in Prague.

Pressures in this troubled country have served to reverse an earlier liberal theological trend. In the opinion of a Baptist student, Comenius was steering toward an evangelical position.

The Seventh Day Adventists have their own Bible school, but two of their members are enrolled in the State school. Comenius offers a thorough six year course which includes studies in Latin, Greek and Hebrew.

The majority of its students come from the Evangelical Reformed Church but included are Baptists, Brethren and Pentecostals. In Czecho-

slovakia, where the Comenius seminarians and the pastors of churches receive State subsidies, there are those who flatly refuse financial assistance for fear of compromising their doctrinal positions. The latter continue to conduct services despite government obstacles.

RUMANIA

The Baptists and the Pentecostals are enjoying accelerated rates of growth, and both are now approaching the 100,000 membership milestone.

Two large four-story buildings in Bucharest are used by the Baptists for their four-year seminary program, but only seven students are presently engaged in pastoral preparation. The Pentecostals' aspiration for a school of their own has not yet been realized. The Adventists are training ten students for their national membership of 50,000, while the Lutherans conduct all their seminary classes in the German language. A more lenient government posture toward an increase in the enrollment of existing seminaries and the inception of new Bible schools would find a ready welcome and positive response by the evangelicals of Rumania. Hope was expressed that the visit of President Nixon would help to improve the situation.

POLAND

For some unexplained reason I was unable to secure a visa in time to visit this country once again, despite an invitation from the evangelical officials.

In Warsaw, Bibles in various Slavic languages may be purchased in a book-

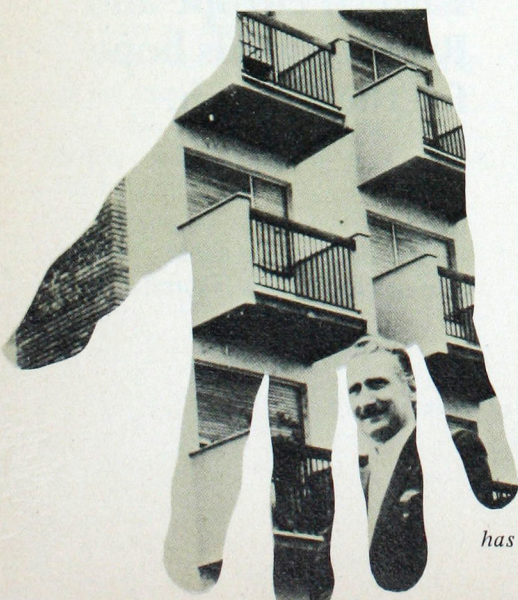
store, supplied by the British Foreign Bible Society. (The same opportunity exists in Belgrade, Yugoslavia.) Not far from Warsaw, a Protestant Seminary with liberal persuasions is training students from several denominations.

From missionary friends I learned the Warsaw Baptist Seminary has become inactive. The United Evangelical Church, consisting of five denominations, has no Bible school in operation despite a newly-built headquarters building designed to accommodate such an educational program. However, the union is permitted to produce gospel broadcasts in a Warsaw studio and send the tapes to Trans World Radio in Monte Carlo. From Monaco, the programs are then transmitted to Poland. Offers for literature and Bible studies on these programs are bringing increased responses which are filled by the United Evangelical Church. In this unusual manner, many more Poles can become serious students of the Word.

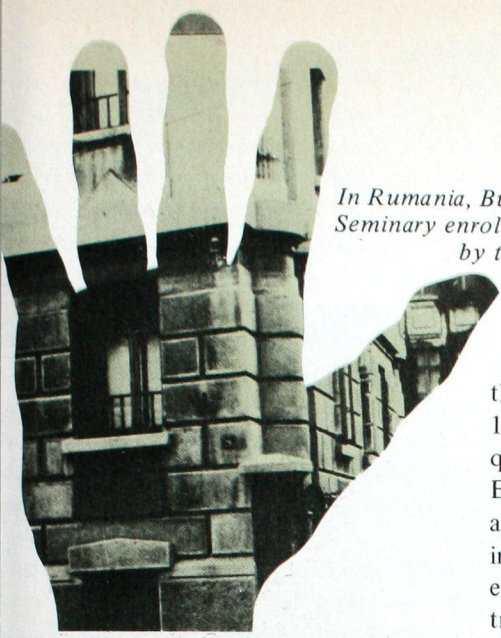
YUGOSLAVIA

In Tito's land of relative relaxation, the Baptist Seminary in Novi Sad enjoys new commodious quarters and a large auditorium seating 600, thanks to the \$250,000 made available by the Southern Baptist Convention. However, only 11 students are involved in the three year theological program. The only reason for the minute enrollment appears to be the dearth of young candidates who respond to the call of the ministry in a nation where the Baptists number only 5000 members.

Evidently more aggressive and determined, the Adventists claim 11,000 members in 316 churches across Yugoslavia and a four-year Bible school near Belgrade where 64 students are now in training for the ministry.



*Novi Sad Baptist Seminary
in Yugoslavia
has only 11 students.*



In Rumania, Bucharest Baptist Seminary enrollment is limited by the government.

theological course would be offered to 100 students from the Moscow headquarters of the All-Union Council of Evangelical Christians-Baptists, 500 applications poured in. The courses include Biblical history, dogmatics, exegetics, homiletics, and pastoral training—prepared in Moscow and mailed monthly to the correspondents scattered across the Soviet Union. The Russians are using adaptations of the “Advance” courses of Moody Bible Institute. The first 100 students selected were neither young nor novices. Among those chosen, the average age ranged from 30 to 40. Only two men are under 30.


No structured, graded theological courses have been available to the evangelicals in the Soviet Union for 41 long years, so it was no surprise to learn that 11 Senior Presbyters (men of a rank paralleling U.S. regional superintendents) and 18 presbyters (pastors) were enrolled. In addition, 60 preachers (each church averages five of them and Kharkov, for instance, has 40!) and 11 deacons were engaged in the challenging studies. These students are required to travel to Moscow twice a year in order to take the oral examinations. In an open Bible test, questions are selected at random and responses are given after

an adequate time of preparation. The climax of each visit to the capital city of seven million Russians is the sermonette delivered before a “no-standing-room-left” congregation in Moscow’s single Protestant Church.

No church administrator could guarantee that this significant breakthrough would be repeated after the initial 100 candidates completed the two-year course in 1970, but the brethren prefer to practice the optimism of faith. They have a good example in Ivan Prokhanov, the principal of the Leningrad Bible College which graduated more than 600 preachers before the Soviets barred its doors in 1927. Let us hope that their optimism will include a greater number of graduates.

CONCLUSION

Such is the diversity existing in these countries relative to the educational opportunities of gospel ministers permitted by each East European government.

The overall picture is not one of gloom or despair. Rather, the relatively few evangelical students preparing for the ministry may suggest an approaching cloud the size of a man’s hand, signaling an abundance of rain and a bountiful harvest. 

The Pentecostals plan to launch a new school in Zagreb as soon as sufficient funds are available, namely an additional \$80,000.

Yugoslavia, the least restricted of the Communist bloc nations, challenges its evangelicals with the problem which depresses many frustrated American pastors—apathy.


HUNGARY

Two years ago the Free Churches of Hungary, composed of Baptists, Adventists, Pentecostals, Brethren and Methodists, activated a Correspondence Bible School. It offers a three-year Bible course and boasts an enrollment of 105 students. The program receives its support from the participating denominations and the Council of the cooperating churches selects qualified instructors from those submitted by the churches. Doctrines held in common make up the curricular offerings, while specific doctrinal studies may be taught by the individual denominations as supplementary courses for their own pastoral candidates. Students report for consultations twice a month during their training program.

The government also permits the operation of individual Protestant schools and the Adventists have one.

THE USSR

The ministers I met in five Soviet cities were enthusiastic about the new Correspondence School. When word was released in 1968 that a two-year



Slavic Bible for sale in a Yugoslavia book store.

Theological first for Latin Americans

ASIA OMF publishers nationalize in Philippines

Overseas Missionary Fellowship plans to nationalize its publishing operations in Manila. This is partially due to new legislation which states that all retail operations in the country must be out of foreign hands by 1974.

Japan Evangelical Theological Society sets publication date

The less-than-a-year-old Japan Evangelical Theological Society hopes to begin publishing a journal this fall. The Society has 150 full members, 20 associate members and 11 honorary members.

Missionary college closes in Australia

George Brown College in Sydney for the training of missionaries closes at the end of this term. Since becoming an ecumenical training center for Presbyterian, Congregational and Methodist missionaries in 1960 it has trained 500 missionaries.

Reasons for the closing include recruiting difficulties and financial stringency. Also cited was a shift in missionary training to other institutions and in some cases to the field itself.

Malaysia restates stand on freedom of worship

In this predominantly Muslim country where some restrictions of

Christian activity have been noted (Christians cannot witness to Muslims) the Christmas message of the new Prime Minister brings reassurance, according to some observers. He said, "We are a multiracial society in which all forms of belief are given complete freedom to spread and flourish without any check or hindrance."

AFRICA TWR plans superpower station in South East Africa

Permission has been granted to Trans World Radio to set up a superpower international radio station in the Kingdom of Swaziland.

Construction of the 100,000 watt standard broadcast band and short wave is scheduled for early this year.

Trans World Radio Swaziland expects to transmit programs in English, Africans, French, Portuguese, Swahili, Zulu and other tribal languages.

Ethiopia church and government look at country's needs

For the first time in Ethiopia's history officials of church and state together examined the economic and social needs of their country and the contribution the Ethiopian Orthodox Church could make to the country's development.

Most serious of Ethiopia's problems besides chronic underdevelopment are famine in some drought areas and a

The first Latin American evangelical consultation on theology convened in Cochabamba, Bolivia December 12. The consultation was the fulfillment of a hope born during the Congress on Evangelism held in Colombia in 1969.

The Confraternity of Latin American Theologians was organized following the 1969 Congress to bring together a nucleus of conservative evangelical theologians to listen to the Word of God, to reflect on its application to the realities of Latin America today and to consider the present theological trends throughout the continent.

Twenty-five of the Confraternity met for the first time in December. They represented every geographical area of the continent (including the Spanish-speaking people in the United States) and virtually every ecclesiastical group (Pentecostal, Nazarene, Presbyterian, Lutheran, Anglican, Baptist, Plymouth Brethren, Covenant, Friends, as well as independent movements).

The consultation focused its attention on the Bible as the basic authority for theology. The papers on inspiration and authority touched off the most heated debate. Both brought into open discussion the subject of "inerrancy" in the Bible.

refugee problem which is growing.

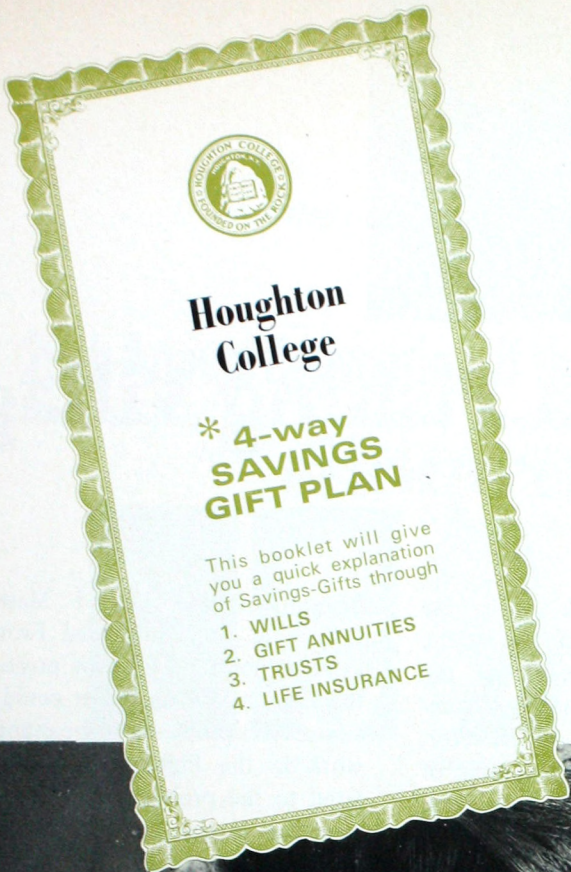
The consultation recommended that the Patriarchate set up a Development Office and create a Development Fund to which both it and the local churches would give two percent of their income. Church members and others would be asked to pledge one day's salary. The group also recommended a functional education system for the clergy to encourage "progressive attitudes" in agriculture and education.

ORGANIZATIONS Latin America Mission— nationalizes and localizes

"Missions have been placed in a totally new context," stated Dr. Horace L. Fenton, general director of LAM. "Even the principle of working shoulder to shoulder, Latins and non-Latins, which replaced the old patterns of missionary paternalism, is out of date. Now it is imperative that the way be open for Latin leadership to develop, mature and take responsibility in every aspect of the work."

Dr. Fenton made this statement at the end of a January meeting in which 50 Christian leaders from 15 countries agreed that LAM's work should be constituted as a community or fellowship of autonomous units. Some units will be of international scope such as Evangelism-in-Depth, others will be grouped geographically. Latin Americans will bear major responsibilities.

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personality profile



Bishop Cornelio M. Ferrer

From Fishing Village to Metropolis

Cornelio Ferrer was three months of age when his mother died. Because his father was unable to care for the infant, Cornelio was given to an aunt to be raised with her own son.

The children often played around a pond near their Leyte, Philippine Islands home. When they were only three years of age, Cornelio's cousin was drowned. Years later, Cornelio asked himself why he was spared. His cousin's premature death was one of several experiences that caused Cornelio to seek God's will for his life.

At the age of nine years, Cornelio Ferrer attended a revival meeting conducted by an itinerant Methodist pastor. As often happens in the south-east Asian islands, the entire family was converted to Christianity.

The group-participation conversion was not, however, a meaningless experience for Cornelio. He took his own conversion seriously and as he worked his way through school the next years, his relationship to Jesus Christ became deep and personal.

After graduation from high school, Cornelio traveled to Manila to attend college. While at Union Seminary, he experienced another spiritual conviction. Cornelio Ferrer felt he had a call from God to go into a full-time ministry. He spent his next forty years as a gifted pastor to rural churches.

Soon after World War II, Ferrer went to the United States for post-graduate work at Drew Theological Seminary in Madison, New Jersey. There he received a master's degree in Rural Sociology.

In 1950, Ferrer was given a special

appointment to work with the National Council of Churches in the Philippines as the Director of the Commission on Rural Life and Community Development. As Director, Ferrer instituted several programs of rural reconstruction. He observed, "Asia is in a state of social revolution. This is being advanced mainly through rural reconstruction. Political leaders of Asian governments have assumed largely the direction of rural rehabilitation but most of them are not clear in their minds what type of social order should be the goal.

"What role should the church play in rural rehabilitation?" Ferrer continued. "Our role in the making and remaking of Christian communities is not an implication of the Christian life; it is a part of it. As teachers and bearers of the good life, we are bound to touch the lives of men through home improvement, better community living, better farming and dynamic spiritual living."

Ferrer went on, "The Christian statesman, Dr. John R. Mott stated: 'One of the major problems in the entire Far East... is that of the uplift of the hundreds of millions of people in the rural communities. Discerning leaders... in particular the Christian forces, recognize that thorough-going rural reconstruction is basic to the solution of other great problems. This attitude on the part of leaders is most assuring.'"

Certainly, Cornelio Ferrer's attitude is assuring. He remained at his post with the Commission for 18 years. In 1968, Ferrer was elected

Bishop of the United Methodist Church of the Philippines. From the vantage point of his new position in the Church, Bishop Ferrer could identify several problems in the evangelical work in the Philippines. Closely related to the problems of rural reconstruction is the lack of stewardship among Protestants. He has commented, "They (the general population) are hungry. The Roman Catholics claim 82 percent of the population, but they are nominal members. Out of ten, only one is practicing. Wherever we preach, thousands of people flock. It's amazing... just announce and people come. They're open." Because the people *are* so open to the gospel, the Bishop hopes to see Christians practicing stewardship. If they tithe their time and talents, the Christian community will prosper.

Thus it is that a motherless infant traveled from his fishing village to the metropolis of Manila. And during his journey, Cornelio Ferrer lifted the lives and hearts of thousands of his countrymen.

Dr. Fidel P. Galang, a fellow Filipino Christian social scientist and an active leader in the rural life movement in the Philippines made a statement once that describes not only Bishop Ferrer's life work, but also the man himself. Galang commented, "The Christian worker is the bearer of the spirit and mind of God necessary for the building of a better world. God is working behind His creation."

Amen. God is working behind Cornelio Ferrer.





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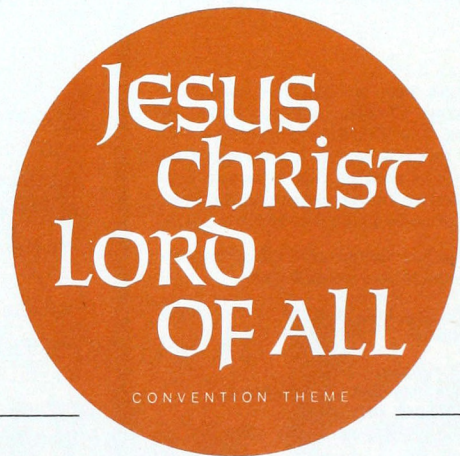
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An interpretation of Dr. Worvis by a reader

Dr. Worvis, I presume?

I have often wondered what makes Dr. Worvis tick. On a recent trip around the world, I met the old fellow. Our conversation went like this:

Q: Dr. Worvis, I've often wondered about your background.

A: I'm American, but my mother was English. I spent my later childhood and school years in England—great missionary tradition, you know. Harrow, then Oxford. Actually, I don't remember too much about England. . . been out here 35 years you know.

Q: You've had an active life. Are you aware that your work here is getting attention in the American press?

A: Well, er, about that increasing American density in population—terrible thing. You would imagine that a country of people as clever as those Yanks could avoid something as dreadful as that. You know, I can't help but have a feeling that any trouble they are having in the United States is somehow caused by there being too many people. . . law of averages, you know. "The more people, the more sour apples," my father used to say. We've nothing like that here a'tall you know. . . simply not enough people.

Q: Yes, well that's very interesting, of course, sir, but what I meant to ask was. . . er, well, something else from a different angle. . . how do you feel about the accuracy of the reports that are published about you?

A: Uh, well, I suppose it would be difficult to be accurate in the reporting of personal experiences from so far away. Even if I reported on myself, there would be some degree of distortion. First, I must have clearly in mind the idea I wish to be understood. Then I must try to use words that would put across the idea. Now, er, the question. . . oh, yes, uh, yes, right there, you see, are two distortion elements before the report reaches the reader. If there is another culture or generation involved, it takes a near miracle to understand each other.

Q: I see. You must have given this matter of communication across cul-

ture lines a great deal of attenmmn. . .

A: . . . and then, of course, there are the same distortion barriers on the part of the person receiving the report. If he and the speaker understand words differently, it throws the whole thing off, you see? The receiver may hear something different from what the sender intended. He must then interpret the words he thinks he hears. A wonder anybody ever gets the idea across to another body. Frightful, you know. Tea? . . . then there's the real test of. . . of. . . what was it? Oh, yes, accuracy. The test is two people with the same mother tongue trying to achieve transfer of ideas. I often think I do better with the natives than with other missionaries. I have no problem with m'self, but I do understand that accuracy is a problem with reporters. Do you take one lump or two?

Q: Cream only, please. Have you found that being out of touch with current events is a handicap?

A: Out of touch? I? Not sure what you mean. Actually, who really knows what goes on in the world? I've a Victorian, very maiden aunt who advises the family on love and children. She's been an observer for years—and rather a keen one. Although she's first rate at keeping everyone advised, she hasn't the foggiest idea of the remedy. She's never had to cope herself. Quite like these young missionaries coming out, you know.



Q: Well, what would you say has been the overriding factor in your approach here?

A: Say, let me refill your cup. I say, a dash of lemon? Now, er, the

question? Oh, strategy? Strategy? Er... can't say I've had a strategy in mind. Hardly need it, you know. I've simply lived with people here as a missionary. They haven't needed my advanced economic level or my gadgets. All they need is the gospel... the whole gospel and nothing but the gospel. As a Christian, it's been my high calling to be here with them, showing them a better way... no strategy... just doing a job.

It's very hard, you know, what with these people and their odd, foreign ways. It was a fierce adjustment for me to slow down to this life. It's unfortunate that they lack a tradition of civilization... with its advantages.

It's all well and good to research and forecast and have strategy, but I read somewhere that 40 million people die each year. And there's so much to do now! Why must we take so much time studying our strategy before we get cracking? I say let's dive into it right now. Really somebody ought to do something.

Q: How long until mass communication will change your working conditions?

A: Eh, what is it... oh, yes, mass communication. The trouble is that your communication isn't mass enough. Within three days I can walk among 12,000 people and I preach as I go. If I wait for mass communication, I would have little to do in the meantime. And I did come to preach, m'boy, not fiddle around with gadgets. Hearing about more and more things won't help these people. I don't waste time teaching them to build better foot bridges or better waterproof thatched roofs. It's a shame when progress gets in the way of the gospel, is it not? Eh?

Q: What would you say is the most important factor in getting along with the native Christians here?

A: First problem, my boy, is not enough of 'em. Second is it took a long time for their rejection of me to become wrong in their own eyes. So I can't say that I have developed any fondness for them. God had to change their attitude, not mine. If I still feel superior to them, it's only because I can contribute more to them than they can accept. And they have less to

continued on page 24

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continued from page 23

contribute to me. After all, I am a trained professional and called of God to be the instrument of revelation to them. My greatest advantage has been my early upbringing. And fortitude has kept me everlastingly at it. Yes.

Q: I see. What adjustments have you had to make which were most difficult for you?

A: What? Oh, adjustments, yes.

Well, the most difficult has been gaining patience with distractions. Practical matters get in the way, you know. I'm not a dentist, I'm not a farmer. I'm a preacher! And I'm not going to let them forget it.

Q: If you had it to do all over again, would you approach your work differently?

A: Don't forget, m'boy, after three and one half decades, there's no power

on earth can undo my successes. But if there were a next time, I would come earlier in life so I could get more done. I would try to learn the language sooner. Oh, yes, there have been mistakes, but it pleases me to realize that I have been responsible for enlightenment in some person's life.

Q: Doctor, what would you feel is most vital for a person planning to be a missionary in this area of the world over the next 30 years?

A: We've got to get the idea across to the recruits that it is largely a question of adjustment. This country has changed little over the past 30 years. It'll change little over the next 30, mark my words. I'm sure that this contributes to an inaccurate image of me. I've had to work hard. The next young couple on this station has got to do the same. If they underestimate the way these nationals are resisting, they'll be less effective in their witness. When we first came to live here, we were considered "stalwart" and "tough." Some younger, eager men in the missionary corps now feel we've become fuddy-duddies. Their turn to play fuddy-duddy will come after their six or seven terms on the field. They must prepare their veteran workers for a decline in activity. It's hard to keep your self-respect when you know you're looked upon as a relic. But I see very clearly how these keen young comers may feel.

Q: Are you satisfied with how you have been able to bring along the national leadership to fill in when and if the missionary is required to leave?

A: Well it is our job, you must realize, to work ourselves in deeper so we can assist more people. If we leave too large a hole when our career ends, it's a shame, but can't be helped. Pity. But there's really no one to take the missionaries' place.

So that is how my conversation went with Dr. Worvis. Some of you will find him honorable and courageous. Others will think him pathetic. I found him to possess the dogged determination of that generation of missionaries who lived the narrow way and saw continents penetrated.

Editor's note: Readers are invited to submit their own interviews with Dr. Worvis or their reactions to this one.

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tages of "joint ventures" in missionary sending countries. Ventures will vary in different countries, but the sharing of facilities, functions, publications and personnel is being explored.

There is a possibility that some OMF Councils in Asian sending countries may choose to accept candidates for areas where BMMF is working. These missionaries would be full members of the OMF but fully integrated on the field with BMMF. This would help to reduce needless multiplication of sending organizations

at home and cut down on field administrative structure.

Mission agencies order effectiveness study

Five evangelical missionary societies in England have requested a study of their structure and organization.

The Bible Churchmen's Missionary Society (founded in 1922), the South American Missionary Society (founded in 1844), the Church's Ministry among the Jews (1809), the Church Pastoral Aid Society (1836) and the Ruanda Mission (1921) requested the survey.

Conducting the survey is the Christian Organizations Research and Advisory Trust who recently did a survey for the Church Missionary Society (one of the oldest and largest Anglican agencies).

After the initial studies on each agency are made it is anticipated that closer cooperation between the organizations will be considered using the information obtained in the surveys.

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Record budget for Nazarenes

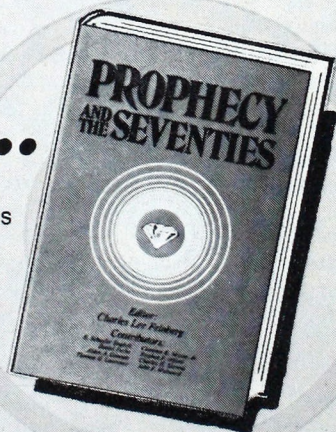
The General Board of the Church of the Nazarene approved a record 1971 budget at its annual meeting in January. The budget of \$7,114,254 includes \$5,640,000 or 79 percent for world evangelism.

Ten percent increases in missionary salaries were also approved, raising the salaries of couples to \$220 monthly and single persons to \$132. The board has 600 missionaries serving in 53 countries.

This 53 includes four countries in which the Nazarenes anticipate opening work in 1971: Singapore, Indonesia, Ecuador and the Bahamas.

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Lutheran Church in America cuts missionary personnel to meet budget

In cutting the missionary personnel from 325 to 284, the Board of World Mission for the Lutheran Church in America predicted that the mission staff would be cut to 250 in 1972.

Board treasurer Dale Conrad said that a 1971 budget of \$6,339,100 was needed to maintain the current level of work. At least \$5,489,000 of this had to come from a denominational grant. The LCA biennial convention, however, voted only \$4,700,000.

An executive committee of the board was authorized to examine "all present and proposed missionary positions on all fields to determine which, if any, must be reduced."

Presbyterian U.S. board maintains field force

Despite the possibility of deficit spending the Board of World Missions of the Presbyterian Church, U.S., has approved maintaining a force of 400 missionaries overseas in 1971.

The staff projected a probable income of \$4,330,000 and presented a budget to match that figure. This budget, however, called for a total of 380 missionaries by December 31, 1971. In a mood of optimism about the future and commitment to the missionary enterprise, the Board asked the staff to bring to its January meeting a supplementary budget for 400 missionaries.

In other action the Board granted a salary cost-of-living increase to all missionaries and staff and initiated prelim-

inary steps for arranging a revised church-based missionary relationship with the National Presbyterian Church of Mexico.

NCC announces 2.63 percent decrease in income

Operating income for the National Council of Churches decreased in 1970 by 2.63 percent. About half of the budget comes from the 33 Protestant and Orthodox Churches that belong to the NCC. Another 30 percent comes from individuals, foundations and

continued on next page

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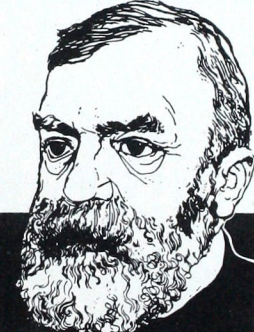


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continued from page 27

corporations and 20 percent from earnings.

Least affected by the decrease was the Division of Overseas Ministries which accounts for 50 percent of the budget. Most affected was the Division of Christian Life and Mission which deals with international affairs and social justice.

Chairman of the finance committee explaining why he thought the budget had dropped to \$18,473,212 from \$18,972,392 suggested: members increasingly want to designate their giving to special programs and bypass non-glamorous administration functions; and local churches are retaining mission money and spending it on their own localities.

United Methodist human relations programs suffer in budget drop

The National Division of the United Methodist Board of Missions faced with a 1971 operating budget below that of 1970 delayed decisions

on requests from minority group human relations programs involving more than \$1,229,000.

A treasurer's report indicated that giving to the denomination's mission work in 1970 was slightly below that of the previous year. World Service was 10 percent below its annual goal of \$25 million.

The greatest single gain was in giving to support predominantly black educational institutions related to the denomination.

The greatest loss was registered in giving to the Fund for Reconciliation, a program to aid minorities.

Even though the proposed 1970 budget was not met, total giving was up 6.24 above 1969.

Giving to the United Methodist Committee for Overseas Relief was higher than in any year in its 30-year history. Receipts totaled \$2.36 million. The earthquake in Peru and the flood in East Pakistan were cited as contributing factors in increased giving.



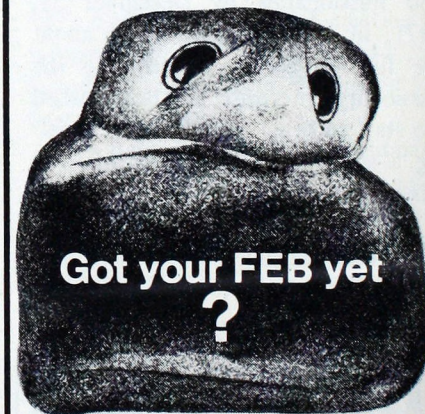
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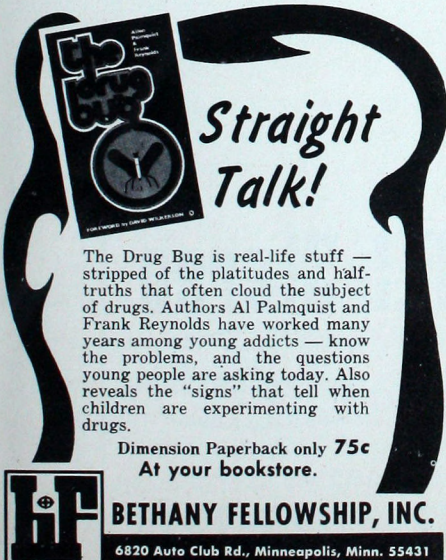
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"Hikes for the Hungry"

Our sub-title might well be: "When Alliteration Becomes More Than Decorative."

It happened last year. It was sponsored by the Walther League of the Lutheran Church—Missouri Synod. Its particular scene was Lafayette, Indiana, home of Purdue University. Its organizers were Lutheran students who got their inspiration at a Lutheran/Roman Catholic Study Conference held earlier in Colorado. Its man-up-front was a Purdue student who got 525 people organized for a 16-mile walk on which they solicited funds for self-help projects on behalf of the acutely poor. Some of the projects are based in the county in which Lafayette is located and some of them are overseas. They gathered up between thirteen and fourteen thousand dollars.

Said Pastor Mike Teske, assigned to the Purdue University Lutheran Ministry:

That largely Lutheran students did the crud work, had the perseverance, guts and gumption to organize, plan, promote, plead, cajole, etc., to get the job done is something of which I am very proud. This was a community of concern which involved kids from dorms, fraternities, religious groups, marine reserve officers, people of every political and social persuasion.

I know of a church in Illinois in which a group of boys and girls in Junior High and High School dropped everything else one Saturday, and walked for miles collecting money to be sent to the starving of Biafra. It was when that sad country was in the death-throes of its independent existence.

Have we really caught the message of our Lord's parable of the Good Samaritan? If we have, we must realize that love is something you *do*. Not merely sing, preach, plead, laud—but do! "This *do*," said Jesus. "Go thou, and *do* . . .!"

According to the World Health Organization, three quarters of a billion of the world's inhabitants are in one serious stage of undernourishment or another; malnutrition, hunger, starvation.

And we Christians, who have "enough and to spare," have we read it lately. . . in our New Testament. . . perhaps in a newer translation, such as *The Living New Testament*?

But if someone who is supposed to be a Christian and has money enough to live well, and sees a brother in need, and won't help him—how can God's love be within him? Little children, let us stop just saying we love people; let us really love them and show it by our actions (1 John 3:17, 18).

Perhaps a Michael Quoist prayer will help us:

Lord, why did you tell me to love all men, my brothers? I have tried, but I come back to you frightened.

Lord, I was so peaceful at home, so comfortably settled.

I was well furnished, and I felt cozy.

I was alone—I was at peace.

Sheltered from the wind and the rain, kept clean.

And then. . . ?

Understanding China

"Anyone who cares persistently about the world-embracing mission of Christ must ask at regular intervals: What is happening in China?"

So wrote Canon John V. Taylor almost a year ago. The reference is chiefly to mainland China. Here is a colossus which, by an odd combination of choice and compulsion, is so isolated from the family of nations that it has been described by the London *Times* as "a civilization essentially concealing in all its relations with non-members."

"On the Christian Understanding of China" is the title of a magazine article I recently read. It was thoughtful, searching, saddening. Can there be such a thing as the *Christian* understanding of the some 700 million people who call themselves "The People's Republic of China?" It is questionable. Some insights and concerns that are Christian—Yes. Full comprehension, or anything approaching it—No.

After all, one must think of the enormous difficulty of arriving at a *Christian* understanding of the United States of America. One of the most deeply devoted and intellectually penetrating Christians we have ever had in the Congress has a conviction that our military role in Southeast Asia is a misguided one. What happens? Right-wing Christians from all over the country write him letters that begin with "Dear Brother in Christ" and end with blasts of such vicious rhetoric that it could not be reproduced in these columns. What is the *Christian* interpretation of a nation in which the evangelical Christians themselves are so pathetically, and often bitterly, confused?

When the Chinese Communists came to power, they ruthlessly killed an uncounted number of hated landlords. One simply must understand that the Marxist power-drive can be pitiless. But is *that* all there is to understanding the total complex of forces and factors that make Communism tick? Far from it. Anyone who points with horror to the liquidation of landlords in the early days of the Red takeover must be prepared also to stand aghast at the pre-communist system, backed by Western dollars and deals, in which one city alone—Shanghai—collected from its sidewalks roughly "twenty thousand dead coolies each year." Dead of hunger on city streets, carted off to potter's fields!

The landlords symbolized exploitation. The coolies symbolized the exploited. Oversimplified? Yes. But *not* to be overlooked.

When you pray for China, pray not for a return to the "good old days," or for the triumph of Western politico-economic power plays, or the revival of Protestant organizational rivalries.

Pray for compassion in your own heart. Pray for justice with freedom in the public sector. Pray for a sustained faith among the underground Christians. Pray for the Chinese Christians of the free world that, when the time comes, they may know how to form meaningful links with their mainland brothers who have been under siege.

PSR

On Not Doing One's Thing in Theology

Doing one's thing is, of course, one of a thousand "in" phrases that the creative and chaotic 60's tossed at us. Many of them—including this one—are already so "out" that they are regarded as outmoded.

Meanwhile we all, more or less, got the idea: If something catches your fancy, give it all you've got. Let it consume you, and don't worry about its possible relation to other things or other persons, or their relation to it or you.

Now, believe it or not, theology has frequently, in past no less than present, given us some showcases of this twisty mood. Some time ago, in an extremely thoughtful article in *Christianity Today*, the distinguished Dutch theologian, Professor G. C. Berkouwer, observed that "Reaction from some unbiblically one-sided proposition has often landed theology in another unbiblically one-sided proposition." He cited, for example, the excessive reaction of some Protestants against the "merit system" of Roman Catholic theology, leading to a total devaluation of good works.

This is what comes from "doing one's thing" in theology, heedless of the biblical and historical perspectives that are necessary if one is to "see the truth and see it whole."

The Intellectual Problem

Following a missionary address that I recently gave, a young man who identified himself as a seminary student, told me that he took exception to what I said about the atoning death of Christ as being for *all men*. He wished me to know that his theological studies had convinced him of the truth of "limited atonement:" Christ died only for that portion of the human creation that, in the eternal decree of God's sovereignty, had been "elected" to be saved.

He was in a mood to press his point at the level of an argument, which I was not. For two reasons: one, my message had made no attempt at theological argument but was simply a reflection of my own deep confidence in the universal offer of the saving grace of God in Jesus Christ; and, two, I frankly had little hope that a subject so full of mystery that the Church's most respected theologians have never come to full agreement on it could be resolved by the two of us in the next fifteen minutes or half an hour.

What is involved here is, to be sure, a subject with immense practical, as well as doctrinal, bearing on the Church's witness to the world. It is the centuries-old topic of how you put together, in some kind of workable consistency, the sovereign will of an almighty being called God and the selective, yes-or-no will of a far less than almighty being called man. If "doing your own thing" means too heavy a push for God's sovereignty, you reduce man to a robot or a puppet. Too heavy a push in the other direction leaves you with a God who is too weak to be worshiped and a man who is too chesty to bow down.

In the concrete, how does this dilemma affect us? At the end of the eighteenth century there were no missionaries going out from Great Britain to Asia and Africa. William Carey, a zealous shoe cobbler, proposed to a group of Christian leaders that a missionary society be formed to stir Christians to action and to send out the messengers of Christ to the nations. When the chairman of the meeting heard

Carey's proposal, he was ready to oppose it on the spot. "Sit down, young man," he ordered, and then declared, "When God is pleased to convert the heathen, he will do it *without your aid or mine!*"

Obviously, there was neither a biblical nor a logical connection between his view of God's sovereignty and his view of man's responsibility. Someone has tried to capture this view point in a parody on the well-known hymn "Stand Up, O Men of God:"

*Sit down, O men of God,
The Kingdom He will bring,
Just how and when and where He wilt;
You cannot do a thing.*

In his *The Christian Persuader* Leighton Ford calls this "a distorted Calvinism" that sometimes lays its deadening hand on evangelism and mission. It was against this distortion that William Carey wrote, in 1792, his powerful missionary manifesto which he entitled "An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathen." "To use *means*"—that was the crux of it. The world must be told of Christ. Churches must be formed, not as stuffy institutions, but as communities of love and agencies of witness and seedbeds of conscience.

The Biblical Practice

How? By drawing upon resources that are beyond our own (that kills pride!) and by accepting responsibilities that are very much our own (that kills sloth!). The same Apostle Paul who said, "Work out your own salvation," was careful to say, "for God is at work in you, both to will and to work for his good pleasure" (Phil. 2:12, 13).

Doing "your own thing" in theology usually means a heavy reliance on big names (Calvin, Arminius, Luther, Wesley, Barth, Van Til) and phrasal cliches ("free will," "irresistible grace") and traditional systems (Calvinism, Arminianism, Lutheranism), and creedal confessions (Dort, Augsburg, Westminster, Thirty-Nine Articles). Along with this goes a tendency to judge Scripture within the framework of these authorities and formulations instead of evaluating *them* by constant reference to the authority of Scripture.

Even the renowned theologians have not wholly escaped the danger of doing their own thing. John Calvin wrote: "God hath once for all appointed, by an eternal and unchangeable decree, to whom he would give salvation, and whom he would devote to destruction." Many a Presbyterian or Reformed evangelical entertains serious doubts that *that* is the best way to describe what biblical theology means by the sovereignty of God.

Nor should it be forgotten that even the esteemed, if sometimes excessive, John Calvin himself exhibited enough of the evangelist to urge that the Gospel be proclaimed to all men "indiscriminately ." For, said he, in comment on John 3:16, "Christ employed the universal term WHOSOEVER, both to invite indiscriminately all to partake of life, and to cut off every excuse from unbelievers."

On then—whether Calvinist or Arminian, "Christ for the elect" or "Christ for the world"—*on* with the Gospel's business of mission!

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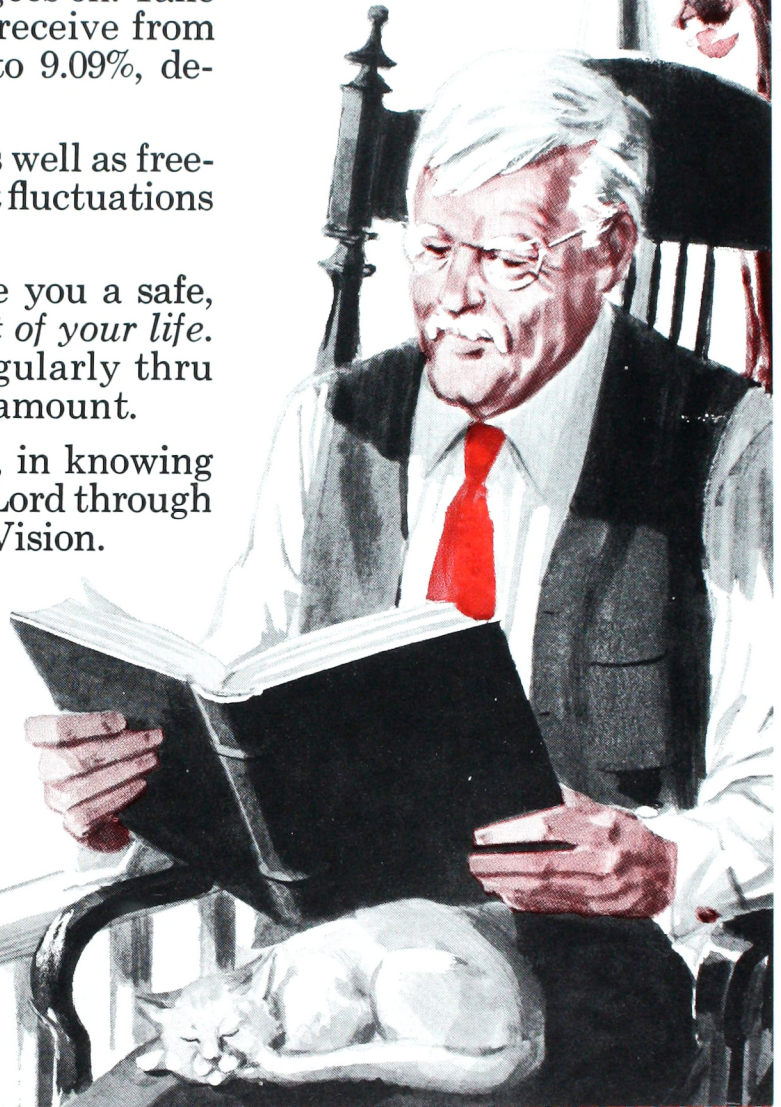
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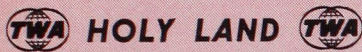
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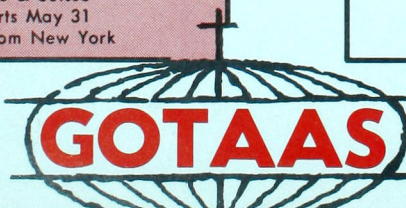
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