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LITERACY METHODS USED AS A MEDIUM FOR
PERSONAL EVANGELISM ON THE
FOREIGN MISSION FIELD

A Thesis
Presented to
The Faculty of the Department of Practical Theology
Princeton Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

by
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May 1949

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PERSONAL EVANGELISM ON THE
FOREIGN MISSION FIELD

DEDICATED
TO THE LIVING AND ABIDING
WORD OF GOD

PREFACE

For the incentive as well as advice in the preparation of this paper I am deeply indebted to Dr. Frank C. Laubach of the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America. Interest shown by Dr. Alfred Moore of the above Committee, and critical advice given by Dr. Eugene Nida of the American Bible Society encouraged the author, -- whose regret is that he did not find twice the amount of time spent on the preparation and further completion of this paper. Assistance given by Paul and Dorothy Herbert, has helped more than they may realize. The author does not intend to stop his study of literacy-evangelism with this paper.

Robert Franklin Rice

April 30, 1949
Manalapan, New Jersey

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INTRODUCTORY

And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that sit on the earth, and unto every nation and tribe and tongue and people; and he said with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters (Revelation 14:6,7).

This paper views literacy-evangelism as a present day imperative for Christian Missions. It is one of the most effective means today for presenting the eternal gospel to the greater portion of those "that sit on the earth," -- most of whom are sitting in darkness and bondage of one kind or another. Dr. Alfred D. Moore prefaces his pamphlet, Coming a literate world, with the following quotation by Dr. Charles T. Leber:

"One billion persons illiterate will probably become literate this century. They who teach this billion win their hearts. 'The most direct way I know to lead a man to Christ,' says Laubach, 'is to sit down beside him with your heart full of love and sweetly and patiently teach him to read.' And then -- are we going to give him that reading? Will it be clean or not? Will it be of Christ or atheism? Will it be of love or hate? Whatsoever is sown in the mind the world will reap. What will happen when this oppressed two-thirds shall speak after the silence of the centuries?"¹

The past century of our present missionary era is looked upon by the historian as being the groundwork for the most life-changing years our small world has

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A. D. Moore, Coming -- a literate world (New York, Committee on World Literacy and Christian Literature, 1946), p. 1.

known. Christian missions covered the earth in the true spirit of the evangel. Seed was sown and the silent fruit has been gathered and is now reproducing itself. The kingdoms of this earth have been influenced more than they know, or knowing dare admit, by this fresh proclamation of the gospel of Christ. The missionary, by word of the good news and by living for Jesus, proved himself to be salt for a lifeless earth and light for a darkened world.

During the early decades of this foreign mission outreach, the question on the hearts of most prospective missionaries was: "Where am I called to go? To whom shall I carry the light of the gospel?" Yesterday and today, many have calls to particular fields of service and witness-bearing. But along with this question there is another. This second question is increasingly demanding the foresight and knowledge of those responsible for the strategy of Christian missions. We may put it this way: "How shall I go? Will it be as an evangelist, pastor, teacher, colporteur, or journalist. To what degree shall I combine medicine, social work, or agriculture and manual arts, with my missionary calling? To what extent should I make use of visual-audio aids in education and evangelism?" Our garb as a servant to fellow Christians with whom we will work or to those as yet without the gospel, may differ widely. Our aim is the same, -- to make known the everlasting gospel as quickly and thoroughly and widely as our moments allow, as the present hour demands. What is

the most effective and far-reaching way of meeting man's need for the living presence of the spirit of Christ in his life? Of course the answer will vary according to individual capacity and temperament.

However, literacy-evangelism gives a tremendously important answer to the question, "How shall we go?" Ten million adults are becoming literate each year. Who teaches them largely determines what they will be reading and what they will be. Many thousands will hear of Christ for the first time, while learning to read. By new and "streamlined" literacy methods, they can quickly master the rudiments of their language. Then, the first sentences their eyes find speaking to them will tell of Jesus, of the Son of man who "came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45)."

Literacy as evangelism challenges mission boards and mission churches today. The Committee of World Literacy and Christian Literature gives the guiding theme: "Each one teach one, reach one, and win one." Literacy-evangelism can be applied by the native church member with equal effectiveness and sometimes with better results than the missionary. Governments the world over are rising to meet the illiteracy problem among their own peoples. (At a meeting of the India Committee of the Foreign Missions Conference of North America, April 19, 1949, it was stated that the government of India

has set aside sixteen million of its total fifty-four million budget for the cause of literacy alone.) They are welcoming the help of the missionary. Will he come? "You can win millions to Christ and to the Bible," says Dr. Laubach, "if you use this as God's open door to the three-fifths of the world who are illiterate. Jesus can win half the world if we help Him, now, while they want us."

I. THE PROBLEM STATED

The aim of this thesis is to show how the problem of evangelism on the foreign mission field can be met in a most effective manner and with a widespread application by literacy methods combined with personal witnessing. Literacy as an evangelistic medium is seen to be effective as the missionary discovers the principles which underlie language and personal witnessing.

In the Fall of 1947 it was my purpose to make a study of the art of Bible translating, using the recent and definitive book, Bible Translating,¹ by Dr. Eugene Nida, as a springboard for the study. By the later part of the Spring of 1948 another fact presented itself to me. Many more millions in the world today need to learn how to read the Bible, than do they need to have the Bible translated into their native tongue. Literacy lagged far behind the actual translations now in force.

In August of 1948, I took an opportunity that presented itself, to ¹talk with Dr. Frank Laubach who had just

¹Eugene A. Nida, Bible translating (New York; American Bible Society, 1947).

returned for a six month literacy campaign in Africa. He suggested a tentative outline for a thesis dealing with the evangelistic side of teaching illiterates to read.

II. SUBJECT MATTER

Dr. Laubach's suggestions have been partly incorporated in the outline of this manuscript, along with other materials. Personal letters, mimeographed and printed forms which bear on literacy as evangelism were made available and constitute the major section of this thesis. Dr. J. Maurice Hohlfeld, a professor in literacy courses at the Kennedy School of Missions, Hartford, Connecticut, (the only courses of this nature now offered in the United States), talked with me in the Spring of 1948 concerning evangelizing while teaching to read, and said that the evangelistic approach to literacy could only be viewed on the "ground floor", and that it constituted a virgin field for research. This is not to say that only recently has literacy been used for evangelistic purposes, personal evangelism in particular, for such is not the case. However, it is coming more and more "into its own" as a set method for winning others to Jesus Christ as Saviour and Lord.

III. LIMITATIONS

To write on the implications of literacy alone,

in the foreign mission enterprise, would relegate one to an exceedingly broad field with such an abundance of written material that one would have to select carefully from the best and most recent sources. But in limiting one's field of operations to the potential for personal evangelism in literacy techniques, there is only a small amount of material in print.

It may also be said here, that in looking at the correlation between literacy techniques and evangelism in the direct approach of individual to individual or to a group of people, no technique or method in either literacy or evangelism will bear any real fruit as far as the Kingdom of God is concerned, unless the Holy Spirit undergirds the effort. Methods used in various mission fields are presented, some of more success than others. The most successful instance cited seemed to be marked by its pentecostal nature. Literacy as evangelism can be applied in any mission area where there are non-Christian illiterates, and missionary linguists sufficiently skilled to prepare lessons.

IV. SOURCES

To the writer's knowledge there is only one chapter of one book which deals specifically with the problem of making an evangelistic approach through literacy.¹ This book is in itself a pioneer book in the field of literacy

¹ Frank C. Laubach, Teaching the World to Read (New York, Friendship Press, 1947), Chapter 5, p. 111-130.

and as its author states in the Foreward (p. iv), "contains some materials that must be further tested and verified." The files of the Committee on World Literacy and Christian Literature have given much helpful material by way of personal letters and reports from missionaries on the field. Over seven hundred form letters with enclosures relating to literacy were sent out to missionaries throughout the world. The attempt was made through these letters to locate those missionaries interested in literacy as a means for evangelism on the mission field. Replies are still in the process of coming in and follow up letters, both personal and form letters, are being sent those interested in literacy as evangelism. The Permanent File on Literacy as Evangelism will by the end of May, 1949, be available in the above Committee's offices, for those interested in further research. This File will contain materials which because of lack of space the author has been unable to incorporate in this Thesis. Thorough bibliographies prepared on Literacy, by Dr. J. Maurice Hohlfeld, and on Literature (Christian) by Miss Ruth Ure, may be found in the pamphlet, A Question-Box for Literacy Workers.¹ In the field of language and its meaning and relationship to society there are a number of good books. However, it is generally

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Mrs. Paul Erdman, A Question-Box for Literacy Workers (New York: Com. on World Literacy and Christian Literature, 1947), p. 14-17.

best to keep away from philosophical treatises on the subject and center one's attention to the more practical aspects of language. The writer has seen many good books on personal evangelism, but as it directly relates to the activity of literacy-evangelism, he as yet has found nothing that will equal Norman E. Richardson's The Teaching Evangelist (Experimental Edition).¹

V. REHEARSAL OF THE DEVELOPMENT OF THE THESIS

There is nothing elaborate in the plan of this Thesis. First of all there is a brief study of language from the standpoint of its linguistic validity. The missionary should know the importance of the spoken word as a means of contact with the illiterate, and how to go about acquiring it. His proper mastery of the native tongue of the illiterate is basic to effective work in a single language area. Only general considerations are dealt with in the field of language. Chapter two presents methods of evangelizing through literacy. All such methods are only adaptations to existing conditions and are not to be considered inclusive, or necessarily exclusive to any particular field. The spirit and philosophy underlying literacy-evangelism as well as a critical view of the "Laubach method" are considered. Chapter Three deals with the

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Norman E. Richardson, The Teaching Evangelist (Chicago 14; McCormick Extension Service, 1946).

essentials of educational evangelism in their relation
to literacy as evangelism. Here again only a general
presentation is attempted. The last chapter, in some
respects a continuation of the third, deals with the
story method as used by the teaching evangelist and
especially adapted to literacy-evangelism. Both native
church members and missionaries have had a part in de-
veloping this "story method."

CHAPTER I

UNDERSTANDING AND SPEAKING ANOTHER LANGUAGE

I. LANGUAGE AND CULTURE

Importance of language to the literacy-evangelist.

The man who speaks to another man in the same language, that which is native to each, and with the same cultural background, is unconsciously taking for granted a great many things which have a part in making communication effectual. When confronted with another man who speaks a different language, one inherent to an entirely different cultural atmosphere, the problem of communication may seem insurmountable. The literacy-evangelist confronts a different language and a different culture in the man whom he would make literate and lead to a saving knowledge of God in Christ. Therefore, at the outset the literacy-evangelist must realize the importance of language in the life of man. Language is the most essential and elemental part of man's culture, particularly the illiterate's culture and life. To be most effective, the missionary must communicate to people in their own language. Writing home after years of experience on the foreign field, many missionaries speak of the primary importance of thoroughly mastering the spoken word and idiom of the people with whom one would work. Linguistic and phonetic preparation presuppose the effectual work of the man who would carry the message of Jesus to native or national.

It is possible not to know a given language and still do literacy work effectively, training others to do the same, as Frank C. Laubach has proved in working with well over a hundred languages and dialects; but the teacher who would evangelize the individual illiterate must know the native tongue. It is foolish to think of specializing in literacy work for any single area (the usual method in literacy) and not have first of all a vital knowledge of the cultural background of the people and a free and natural use of their spoken language. The same principle holds true regarding the written language of a people, if such exists. "Although in most countries today it is possible to find nationals capable of translating material prepared by missionaries, it is almost impossible to overestimate the futility of missionary work based on inadequate mastery of the language. It is imperative, therefore, that the missionary himself master the language of the people for whom he writes, and also that he become thoroughly familiar with their culture, history, and the most intimate concerns of their daily lives. He cannot attain maximum effectiveness otherwise."¹

Culture actualized in language. What is the relation of language to culture and the significance of this to the missionary? "The ultimate basis of speech is the fact that

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Erdman, op. cit., p. 9, 10.

the individual thoughts and feelings are, as such, entirely inalienable. One man cannot think the thoughts of another, or behold an object with another's mental vision. . . . A physical substitute has to be found whenever anything intellectual or emotional is to be imparted.

Such physical substitutes are called signs, and are subject to the conditions (1) that they should have a pre-arranged 'meaning', or associated mental equivalence, and (2) that they should be handy objects of sense transfer-¹able at will." Language itself does not affect culture, but the proper understanding of a given language is the best key to any culture. It is the expression of the culture. The categories of words with their development or lack of development reveal the interests and life activities of a people. This makes language the only real means for understanding the people themselves. Culture has been called 'the measure of things taken for granted,' and in language we see culture actualized.² Although people can change their language without giving up the essence of their culture, and can on the other hand preserve their language alongside of sweeping changes in culture,³ -- normally language change determines culture change. The

¹ Alan H. Gardiner, The Theory of Speech and Language (Oxford, The Clarendon Press, 1932), p. 67.

² W. M. Urban, Language and Reality, (New York, Macmillan Co., 1939), p. 23.

³ W. Schmidt, The Culture Historical Method of Ethnology, translated by S. A. Sieber (New York, Fortuny's, 1939), p. 283.

following example depicts this:

"Dr. Alberto Arca Parro, Dir. of the Govt. Statistical Bureau of Peru and an authority on Indian life, said, 'The way they live determines whether a family is Indian. There is a family of German descent near my home who live as one hundred percent Indians in a hut on a small finca. They speak only Quechua and think only Quechua. Thus language is another criterion of race. Speech determines culture. A Peruvian who knows no Spanish may be called an Indian.'"¹

When the Incas took chieftains of a subdued tribe to Cuzco, their capital, they did so that the captives might first of all learn Quechua and then be instructed in the Inca manner of civilization.¹ In this manner they were able to assimilate different tribes over a vast area and make one great empire. Schmidt states that we can recognize 'culture circles' in the fullest sense when we combine language circles with the culture circles, since all departments of culture are represented here for the first time. Wherever the language circle is entirely absent, the presence "of the culture circle also is very doubtful."² In view of this it is safe to say that "the linguistics of the future, especially as regards the science of meaning, will become the study of language in the context of culture," and that "culture, as the widest context of human behavior, is as important to the psychologist as to the social student, to the

¹ W. Stanley Rycroft, Indians of the High Andes (New York, Committee on Cooperation in Latin America, 1946), p. 32, 33.

² Schmidt, Op. cit., p. 285.

historian as to the linguist."¹ We can see that as our world grows 'smaller', becoming more and more 'one world', there become fewer unrelated languages and dialects. In producing literacy materials for the new reader in Africa, the tendency has been to combine related dialects into a single language.

Language marks the limits of man's physical and mental world. From the point of view of the physical culture of a people -- the cooperative activities they engage in, the most characteristic index of tribal unity may be seen in the language of the community. " . . . a common tradition of skills and knowledge, of customs and beliefs, can only be carried on conjointly by people who use the same tongue."² Language evidences mental life. Mental disposition enters into the formation of language. "Linguistics as a science of the mind, has aided culture historical ethnology in opening the portals of the general history of mankind."³ Language is a very old and a particularly important element in the mental culture of a people. "All life, as Henry James has said, comes back to the question of our speech, the medium through which we communicate. . . . The meaning of life can neither be apprehended nor expressed except in language of

¹ Bronislaw Malinowski, A Scientific Theory of Culture and Other Essays (Chapel Hill, The University of North Carolina Press, 1944).

² Ibid., p. 165.

³ Schmidt, op. cit., p. 285.

some kind. Such expression or communication is part of the life process itself."¹ The limits of one's language marks the limits of his world.

Language and evolution. The tendency to set nearly everything in the field of knowledge within the limits of the evolutionary hypothesis, within the past decades, has also taken its toll in the field of language. The best linguistic scholarship today, concurs with Dr. Eugene Wida of the American Bible Society (who as Secretary of Versions is in as good a position as anyone to know the practical facts of the matter) that there is no such thing as "evolution of language." There is no development of grammar as such, and no tending from the physical to the spiritual. It is true that "since speech was invented, each child can become heir to all the experience of the ages. His mind has richer material to use than had his ancestor, and thus has a chance to develop better."²

But as far as niceties of expression goes, Zulu has it all over Greek both in physical and metaphysical expression. Zulu has a greater number of verb tenses, and a man can describe the manner in which his neighbor walks down the road in a hundred different ways (i.e. -- slowly, lazily, creeping, slouching, joyfully, angrily, etc., etc.). In the study of language, the habit has been among even the best scholars as well as those not so well recognized, to make language a philosophical plaything, trying to discover the intuitive character of speech forms. Such can

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W. M. Urban, Language and Reality (New York, Macmillan Co., 1939), p.21.

² T. K. Penniman, A Hundred Years of Anthropology (New York. Macmillan Co. 1930).

not be done for there is nothing intuitive about speech forms. Neither can any legitimate distinction be made between intrinsic and insight symbols. It seems as though scholars try to go too far in explaining what language is in itself, or not far enough in evaluating the worth and function of present day primitive languages.

Primitive language. John Murphy speaks of "the atomistic character (a stream of disconnected atoms) of primitive thought . . . reflected in primitive language, whence an appearance of complexity is given by the absence or rarity of general terms and principles, and by the multiplication of words and modes of speech designed to express each particular thing as it appears or each particular situation as it arises."¹ Because most primitive concepts are image-concepts does not mean that the primitive is unable to generalize, or quickly learn to deal with abstractions. One should also be very careful in judging the spiritual health of a culture by its language. There is a difference between emotive and intellective language. One seems an immediate end; the later a not so immediate end. emotive language generally precedes and enters into intellective language. Languages will naturally differ in phonetics and ideas, but it is wrong to say that primitive languages lack or can not readily develop intellective elements. Boag

London, 1938. ¹ Murphy, "In our actual experience no two sense-
P. 138. Murphy Millard ((Oxford University Press))

impressions or emotional states are identical."¹ And though others may disagree with him, Boas, in practical field experience, found it perfectly easy to develop the idea of the abstract term in the mind of the Indian. In primitive society the abstract is not required, but it can be developed when needed. This is so with the simpler abstractions such as numerals. "The inseparability of the word and the thing is then, in one form or another, the postulate of all positive cultural epochs and the loosening of the word from the thing the beginning of scepticism and relativism."² In primitive society the tendency is to the very opposite of scepticism of the word; rather tending toward what one might call 'literalism' of the word, which may be as contrastingly off center as scepticism. Primitive language is built to serve the uses of the familiar world, and may also serve the larger and spiritual world.

It is very easy to present to the inquiring mind of the scholar some hypothesis as to how speech was originally acquired by the primitive. But since we do not know, imaginative speculations should be placed aside for they may easily lead one into a warped outlook on the meaning of language.

¹ Franz Boas, The Mind of Primitive Man, revised edition

² Urban, op. cit., p. 49, 50.

The "mother tongue". Some missionaries have gone to the field with the very logical purpose of teaching his widely used ~~language~~ (such as Spanish, French, or English) to the small, isolated language areas in which he is working. Usually he finds that before he can do this he must first learn the native dialect and even make the people literate in their own speech forms. Dr. Laubach stresses the importance of making the native literate in his own tongue before trying to do so in another language. Emphasizing this, he has often run counter to the imperialistic aims of foreign governments who would have natives become literate only in the tongue of the dominating country. This was the case with French possessions in Africa. In the Andean republics of South America, the Indian holds on to his own language at any cost. Illiteracy has allowed the Indian's land to be stolen from him, the most precious possession he had. But even so, no one can take his language from him or hope to introduce another without making him literate first of all in his own tongue.

"Until recent years the concept of a literate Indian has been outside the social, economic, and political thinking of the Andean republics The Indian was not only a serf but he was regarded by many as an inferior order of humanity and even as sub-human. In spite of serious efforts by Government the medium of the Spanish language used in the schools are responsible for an Indian illiteracy ratio of ninety-five per cent or above in all three Andean republics (Ecuador, Peru, Bolivia). The inability to either read or write confirms and perpetuates the Indian's helplessness Our immediate concern . . . is in tracing to his illiteracy the helplessness and suffering of the Indian together with his ignorance of processes of law and his consequent inability to defend his own rights and function as a citizen in a modern state He is robbed and overcharged at every turn and n

in every contact with organized society. The sense of injustice and of bitterness mounts and he tends to shut himself more and more from the social and civil order of a hostile world."¹

Every nation desires to have its own language kept intact, for its language is its symbol which is of greater emotive and spiritual worth than most material facts of life.

Mastering the native idiom. How will the literacy evangelist approach the task of mastering the native idiom? Languages, even those closely related, may differ in their inward spirit even more than in their outward form. This makes for a real difficulty in learning a language. Although Louis Gray has some material in his book which the best linguists discredit, the following is worth noting:

"Knowing a language is much more than possessing a thorough acquaintance with its grammatical forms, or than having an ability to speak it One may be amply qualified to do all this, and yet not really know the language so spoken or read. To possess true knowledge of a language is to feel it an integral part of one's self; it must not be 'foreign' in any sense. Like all other things connected with man, language either grows or decays; it never stands still."²

The missionary engaged in literacy and evangelism must realize this and not be among the many who,

"... fancy that when they have read the grammar of such-and-such a language, have collected a number of words of its vocabulary, and have stumbled through a few pages of its texts, they can speak with authority upon it. The linguist must know, so far as material permits, the literature, the religion, the law, the history, the archaeology, and all else accessible regarding the people who spoke or speak the languages with which

¹ Rycroft, op. cit., p. 73-75.

² Louis H. Gray, Foundations of Language (New York, Macmillan, 1939), p. 105.

he deals; and this knowledge must be neither superficial, hostile, nor contemptuous, but profound and as sympathetic as possible. Like a good actor, he must seek to throw himself into the spirit of the speakers of these languages, and to become, at least for the moment, one of them, looking at their languages from their point of view, and ignoring his own."¹

It takes no less than two people to say a thing -- sayer and sayee:

"Speaker and hearer cannot understand each other unless they recognize the same universe of discourse and mutually acknowledge the presuppositions which constitute or determine that universe Intelligible communication . . . includes (a) similarity of referend, but also (b) similarity of context or of universe of discourse."²

In all of this the literacy-evangelist must remain in the spirit and mind of Christ. For this needed preparation in his future work, God is able to work in him in giving a true understanding and mastery of speech. He will meet with conceptions entirely foreign to his own developed language, which cannot be translated directly; but by understanding the purposes and values of the people among whom he finds himself, meaning can be conveyed.

A thorough mastery of the organic basis, or basis of articulation, peculiar to any language,, tribe, or locality; and getting the living, spoken word of the people, presupposes any effective work. The missionary must listen, observe, and practice day by day, till finally he comes into a working knowledge of the language,

¹

Ibid., p. 142.

²

Urban, op. cit., p. 232.

knowing within himself what he is saying. The Summer Institute of Linguistics at the University of Oklahoma (Norman, Oklahoma), offers the best preparation in our country, for out-going missionaries to master phonetic and linguistic principles which give one mastery of the spoken word as well as the written word of another language. Biblical Seminary in New York City offers a preparatory course in this field: "Phonetic principles for acquiring a foreign language." There are other training schools and institutes which offer short or full term courses in phonetics and linguistics.

Difficulties of language. A concluding statement of some of the basic factors and difficulties which the literacy-evangelist must deal with in a given language, will give some idea of the problem which language presents. The material on this subject has been most helpfully gained in the above mentioned course at Biblical Seminary.

Not all languages are divided into words as English is. Therefore one must not try to force a new language into the pattern of one's native language. Words are never to be learned as words. They must be learned in the body of the sentence, or else they will be so many loose particles. In the same manner, a missionary must not teach a vocabulary, but rather sentences which give intelligent expression to the word. One ~~must say~~ ~~is~~ ~~correct~~ ~~until~~ until he realizes (feels) that what

sentence is the unit of language learning, not the word or the syllable. It gives one: a complete thought, word modifications because of their relationships one with another, the accustomary tune pattern of the language, (sentences tend to work down in pitch), and the relationships of words to words.

Speaking is first a muscular skill, and is picked up as you would any other muscular skill. Many small speech habits are coordinated and organized to a definite end. The process of learning comes about through observation, and repetition ~~with~~ evaluation of effort. In observation one hears the pattern and technique of speaking. In repeating the new language one must evaluate: (a) what is wrong with his speech, (b) why it is wrong, (c) what is right, and (d) why it is right. The tongue frees the ear to hear better. As soon as the tongue stops improving, the ear stops hearing anything new and better, and as soon as the ear stops hearing better, the tongue cannot improve. But as long as the ear keeps hearing new sounds (which are not in one's native language) the tongue can keep on improving. The literacy-evangelist must be a student of the spoken language, -- always.

To learn the organic basis of a new language is the most important factor in learning to speak like the native. The tone quality of each language depends on the organic basis, -- the positions of the organs of

result of mastering the organic basis gives one the characteristic tone quality of the language. Seldom do two languages have identical phonemes, and there are always differences in tone quality. To learn the organic basis of a language:

- (a) Observe with eyes how natives use their organs, (vocal organs-- tongue, lips, jaw, velum, larynx, pharynx).
- (b) Train ear to sing and blend one's own voice quality with a large group, -- then analyze sounds made.
- (c) Teach a native a sentence of English and then copy his mistakes. Analyze and see what is added. Copy.
- (d) After a month or two take a sample sentence which contains a number of speech sounds and difficulties and drill on perfecting this sentence. Carry over into general use. Get the feel of what is new! Make the sentence, and others following, a mould and point of departure for speaking.
- (e) Note the "ah" -- of a hesitating speaker and mimic identically. Laugh and yawn as the native does.
- (f) Begin from the start to master the organic basis.

In two or three months something will be accomplished. By the first year, eighty per cent should be mastered. If all is mastered in five years, the student is ahead of most missionaries.

Hearing is the key element in learning a new language. It is both a gift and a skill. Hearing enables one to first get the pattern of the language (tune and tone

patterns) and then the method of articulation. Language heard for the first time gives one the impression of confusion and speed. After further listening one hears sounds; (a) similar to one's own language, and (b) totally different. Many stop hearing at this point. The learner must go on to hear sounds slightly different (though not to the speaker) from those he has heard all his life. Then he is able to lay hold of the pattern of the language. The final step in hearing and learning is to be cognizant of nuance differences (small things difficult to analyze). These differences are heard in the bearing one word may have on another, and in different ways of expression. The tongue follows this whole process of hearing.

To know what one says himself, gives the learner a trustworthy departure for comparing other sounds. The trouble with a great deal of learning in language is that the beginner has hurried too much without any clear cut grasp of what is said. In a beginner's class it took five hundred repetitions to learn a simple group of Spanish sentences perfectly. Most students fail to repeat enough. Most missionaries being decided individualists (else they would never have gone to the foreign field) do not realize the importance of the native's language and tongue. This realization and mastery is the first hurdle in a missionary's life work. If the student has a clear ideal before him of what he wants in the way of understanding and speaking the language of another, -- the boredom of the undertaking

will not be too great. A vocabulary of five hundred words which one can use, is better than one of fifteen hundred words not fully mastered.

It is the author's conclusion that the literacy-evangelist, locating himself for the first time in a new field, should simply live among the people until he has thoroughly taken stock of their language and customs and culture. No sacrifice in this matter would be too great for him who's sincere desire to win men to Jesus Christ as Saviour, Lord, and King, is the dominant passion and purpose of his life.

CHAPTER II

METHOD IN EVANGELIZING THROUGH LITERACY

In speaking of evangelizing through literacy, we are dealing for the most part with personal evangelism. In talking of literacy, this paper deals mainly with teaching the illiterate to read; although what the new literate reads and how it is prepared and finally placed in his hands constitutes vital parts of a mission's literacy program. Evangelizing, as it may be directly connected with the teaching process, is the concern of this chapter.

The methods described in this chapter center very naturally around personalities who work in different areas. No attempt has been made to include all the personalities or areas where literacy is now being used as a definite means for personal evangelism. The areas and groups engaged in this work is much more representative than inclusive. Because of first-hand contact with certain individuals and groups, some methods are dealt with more fully than others. In some cases only certain aspects of the method used are presented. This chapter presupposes (with evidence that is not included in the body of this paper) that the evangelistic potential inherent in teaching the illiterate to read has not been fully utilized on the mission field, though all evidence now points to the

fact that it is increasingly being utilized.

Literacy-evangelism, -- origin of the word. The term literacy-evangelism may be misleading for, of course, literacy itself does not evangelize or take the place of evangelism in any shape, form, or fashion. By itself, literacy is a non-entity as concerns evangelism; it is neutral. Literacy-evangelism was coined as a word by Dr. Frank Laubach. Writing from the Belgian Congo, May 9, 1948, Dr. Laubach states:

"It dawns on me that I am only a pioneer on the edge of this literacy-evangelism vast frontier, and that we have just begun to learn how. Just begun, mind you. It has ~~been~~ experiments in 140 languages to even begin."¹

As we will see further on in this paper, literacy had been used for personal evangelism by those using the Laubach method, in the early '30's, but the 1948 African Literacy Campaign gave it a very real impetus. The term literacy-evangelism is full of suggestion and carries with it the timely significance of using today's "lightning" literacy methods for carrying forward the heart of the missionary imperative: "Go ye . . . preach the gospel. . . . (Mark 16:15)"

Some basic principles in literacy-evangelism. How can literacy-evangelism be applied? Is this a new kind of evangelism? What are the practical aspects of literacy as evangelism and the technique inherent in evangelizing while teaching?

There is much in the basic principles of literacy-

¹ Africa Newsletter Series, (New York 10, Com. on World Literacy and Christian Literature, 1948), No.5, p. 4.

evangelism that coincides with the program of educational and fellowship evangelism, sponsored jointly by the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches.¹ Attention is directed to four relatively new elements in this program.

First, there is a basic place for fellowship. "Fellowship evangelism" is descriptive of the whole program. Conversion is effected by the work of the Holy Spirit in the individual personality. Most people become susceptible to the working of the Spirit of God, through human contact. This is the normal, or rather the usual, way. Human fellowship, based on love for the soul of another individual made in God's image, is the Church's great evangelistic potential. One needs no special gifts as evangelist, teacher, prophet or preacher, in order to expect God to use him in winning another to Christ. It is natural if not dutiful for every Christian who has received the new birth at the hand of the spirit of Christ, to make use of the faith that is within him and witness to his neighbor of Christ's love. But before Christian can ask his neighbor to accept Christ there must be some bond of mutual confidence or good will, to make the proposal appealing and appropriate. We may ask the question,

¹ Harry C. Munro, "Is This a New Evangelism?"; International Journal of Religious Education, XXIV, (July-August, 1948), p. 16-18.

"With how many people have I earned the right to present the claims of Christ?" along with the question, "How many have I won to Christ?" The right answer to the former may mean a fuller answer to the latter question. Fellowship on a common ground becomes the best soil for evangelism. A church or mission station is mobilized for evangelism when it prepares means for Christian fellowship to flow out to the unreached of the community. Cultivating this fellowship aspect of evangelism has been a major weakness in many types of evangelism at home and abroad. Literacy-evangelism meets the need for a common ground of fellowship. Often it is far easier to get people to join the church as an organization, than it is to patiently lead them into an experience with the Holy Spirit and a realization that they too are members of the body of Christ. When an individual comes into the church from an unchurched condition, Christian fellowship prepares the most level road for his entrance into the Kingdom and best cultivates his further nurture along the way of life.

The second element in this program of educational and fellowship evangelism is the "responsibility list." This is more than just a list of names. It refers to certain persons, those whom the particular church has a better chance of winning to Christ than has any other. This list is made in a systematic way by a thorough religious census. Names secured will not be mere prospects

who may be dropped off if they respond negatively. The poorer the prospect, may mean, the greater the church's responsibility for him. To be removed from the responsibility list, once placed there, the prospect must: be won to Christ and the church, or be transferred to another church's list, or have moved from the community, or have died. Responsibility is the motive, -- not the fact that these people are prospects.

The third point in the new program concerns the place and use of church groups. This evangelism is the work of the church as a whole, of its every functioning arm and outreach. Every available resource in the on-going fellowship of the church, is made of some use. (Here literacy-evangelism has often been the only answer to the problem of getting the native church member to witness effectively, or to witness at all.) The group approach is primary in every consideration.

The fourth factor in this educational and fellowship evangelism centers around program enlargement and improvement. A thorough reconditioning or ever continual regrouping may be necessary in order to care for the addition of new members. Each group must be aware of the situation and provide for the new friends won through the evangelistic effort. Long range constructive results are the goal. The recruiting program must not over-balance the program of assimilation. Discovery, enlistment, qualifying, and motivation of leadership, most likely

will need a more systematic shaping up. (As related to literacy-evangelism, the follow-up activities offer an unlimited field for improvement of existing literature for new literates to read, and the enlistment of these new church members in the "Each one - teach one - reach one - and win one" program of the church.)

"Taken together these four features: the basic place of Christian fellowship; the concept and use of responsibility lists; the basic place and use of the church's existing group life; and the provisions for program enlargement and improvement as an essential part of evangelism, -- these viewpoints and methods probably justify calling the National Christian Teaching Mission a 'new evangelism.'¹

We see how literacy-evangelism directly coincides in method with this idea of evangelism set forth by the National Christian Teaching Mission. In relation to the first feature, literacy techniques as practiced by the missionary and native church member, give them an ideal opportunity for fellowship, and in some areas the ideal if not only opportunity (referring in particular to Roman Catholic dominated countries as in Latin America). A sure way to establish confidence is to meet some urgent need. When taking a census, if we were to ask an illiterate if he wanted to study language, the reply would probably be, "No!" If asked, "Would you like to be able to read?," the honest reply would almost always be in the affirmative. (It is often necessary to over-

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Ibid., p. 18.

come certain obstacles: suspicion of a patronizing attitude, doubt of ability, fear of a hard process.)¹ Dr.

Laubach stresses fellowship as elemental for literacy work that is to be effective, in the sight of God as well as man. He states:

" . . . more important than any specific service is the genuine love and sympathy of the teacher. Illiterates know intuitively whether we love them as brothers or whether we look down upon them. Their own sense of inferiority makes them peculiarly sensitive to the slightest attitude of patronage. Therefore, Principle No. 1 is this: love your student. Feel yourself to be on his level. This is the reason you should sit down beside him as you teach; never stand above him. This is also the reason it is usually better to have one student rather than many. Keep praying silently that you may give this one man the greatest hour of his life. If you have an humble, loving spirit, your actions will take care of themselves.

"Those of us who have learned how to be humble and democratic when we meet illiterates never have the slightest trouble in persuading them to learn to read."²

And again:

"The spirit of Christlike sympathy is the one indispensable factor for a successful literacy campaign, for it is the only spirit that carries on permanently, in spite of any obstacles. Dr. Bhasnaro Nivale, Wilson College, Bombay, India, writes that in any place where a literacy campaign has carried on in spite of great obstacles it can be assumed that there was behind that campaign a spirit of compassion for human beings rooted in Christian faith and love."³

Here then is an ideal way for "fellowship in action" to open the way for the word of witness. When the redeeming deed has been done, the redeeming Word will be much more

¹ Frank C. Laubach, Teaching the World to Read (New York, Friendship Press, 1947), p. 112.

² Ibid., p. 113.

³ Ibid., p. 115.

quickly received. Anyone who know how to read in the native church can pave the way for this fellowship bond, through his willingness to share a common blessing of life with his brother.

The second feature of this new evangelism, the responsibility lists, also has a direct carry-over into literacy-evangelism. The one engaged to be taught will naturally be of definite concern to the teacher. There will be much at stake, not merely in the reputation of the teacher (if such even be the case), but in the future spiritual and material welfare of the friend being taught. Once taught to read, this one will ever be on the heart and mind of the teacher, either in thanksgiving to the Lord of the harvest for another soul made spiritually literate in the knowledge and love of Christ, or as one who may yet turn to Christ because of the fellowship developed through the freely given service of the teacher. There is nothing superficial or "high pressure" about the sacrifice the teacher has given in time and energy to his illiterate friend. The third

The third feature -- place and use of church groups, stresses the fact that evangelism is not the responsibility of any one man (minister or missionary), or of any single group of individuals in the church community. Literacy issues the call to all adult members ~~to start~~ working in a new field of Christian life as they leave their church on Sundays, or find other suitable

times during the week. This new field of activity will give them abundant stimulus for their own growth in Christ. A well organized literacy campaign, as we shall see later, will make use of every group in the church, from the youngest literate to the oldest. Young people will find a new plane of Christlike living and action; the old will be pleased at their being able to serve Christ even at the close of their years. Children will find literacy opening to them the doors of their families towards future membership in the church; and as has been the case, they may even teach their parents to read.

The final element in the new evangelism idea, program enlargement and improvement, as has been mentioned before, presents literacy-evangelism with a wide open field. Richard L. Ownbey states:

"The responsibility of the church does not cease when the child or youth or even the adult has been led to a definite surrender to Christ and welcomed into the fellowship of the church. The work of winning disciples, which is evangelism, is to be followed by further and continued teaching concerning the meaning of discipleship. Evangelism really means making Christians, but that work requires time, and is certainly not complete simply when one has been inducted into the church. A continuous program of instruction and training should be carried on in order that those who have entered upon the Christian life may be guided into an ever-increasing knowledge of Christ and an ever-increasing ability to live like him and for him. They should have every opportunity to learn how to apply Christian principles to every relationship in life. In other words, it is the business of the church to supply the conditions which will enable its new recruits to attain to the standards of Jesus . . ."¹

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Richard L. Ownbey, Evangelism in Christian Education (Nashville, Abingdon-Cokesbury Press, 1941), p. 152-153.

In the follow-up of any literacy-evangelism campaign, not only must those won to Christ be given proper instruction in the Christian sacraments and way of life, but also they must be provided with means of growth. This will come most receptively and readily through the ministry of the written word. The first written material (printed material being necessary if they are to remain literate) will designedly be the "Story of Jesus," and then one of the Gospels. The new literate and Christian is encouraged to share his ability to read and his faith in Christ with others. The missionary and other leaders of the mission church must be trained in their ability to help him do this very thing. The whole church must be made to see its responsibility in the continuing program of literacy as evangelism.

These four underlying features of "Fellowship evangelism," are essential to effective literacy-evangelism in any field or area, and should find some place in any method used while evangelizing through literacy.

The "Laubach method" of teaching illiterates to read has become in recent years quite celebrated. Always, with the heart and enthusiasm of an evangelist, Dr. Frank C. Laubach has worked with missions and governments alike, in his all-out attempt to make the 'silent billion' literate. Missionaries have in many cases adapted part of the "Laubach method" to their own field, or have adopted the

method entirely. So also has been the case in his method of evangelizing while teaching, though on a much smaller scale. It would be easy enough to capitalize on this one method, peculiar to Dr. Laubach's successful work, and deal with it only. To be very exact, there is no one "Laubach method" for evangelizing while teaching, as there is for teaching the illiterate to read; but there are peculiarities in his evangelistic approach which we may call a "method", though it must naturally take into consideration the culture and background of the people and country. The missionary who is expecting to carry literacy to one given field, and devote his energies in following up literacy efforts on that particular field, may differ with the methods used by others both in literacy and in the evangelistic approach through literacy. Therefore, it is well to look into other methods and approaches than those used by Dr. Laubach, though many such methods do not differ greatly from his own. In describing the different methods used by various missionaries and groups, there will naturally be some overlapping.

Rev. Paul Winn's work in Guatemala. It was my privilege and opportunity this past winter to contact Rev. Paul Winn who four years ago started a permanent literacy program in Guatemala (Presbyterian Church, U.S.A.). Before that time only a spasmodic amount of work had been accomplished. Mr. Winn was born of missionary parents in Korea, graduated from Princeton Theological Seminary

(N.J.), and worked in China as a missionary before coming to Guatemala. When Dr. Laubach, who Winn typified as "a tremendous worker," was in Honduras, Mr. Winn worked with him in the literacy campaign of that country and added to his own knowledge of literacy methods. His knowledge of literacy methods and evangelism, comes primarily from experience on the field. In his own opinion, literacy is "one of the outstanding drawing cards right now for the church . . . not only bringing them in but educating those within the church (in four years, five thousand illiterate church members were reduced to ~~four~~ thousand, in Guatemala)." Many within the church had looked upon themselves as hopeless, but are now reading the Bible and holding responsible positions as elders and officers. Through literacy an elder became, "spiritually speaking, one of the figureheads within the church . . . a man over fifty." In some town literacy has "broken down a great deal of the former prejudice against Protestants." Since Roman Catholics have not been willing to cooperate, people are beginning to say, "Well, look at what the Protestants are doing for us." People with deep prejudices, most of which could not be substantiated in fact, have had such prejudices removed and are now ready to accept the Protestant faith when the opportunity is given them. The Government fully recognizes the work being done by the Protestant churches in Guatemala. Before this time, national pride had kept the

government from backing Dr. Laubach, but now the Guatemalan President is termed "a missionary enthusiast."

The top man in literacy for the government is a Presbyterian, and the two men following him in importance with the literacy program are Protestants. Seven Indian dialect charts have been undertaken, three or four of which have been completed.

The first thing in literacy work is to gain the confidence of the individual, getting him to know that you are trying to help him. Then the religious part will come as naturally as deep breathing. When the teacher is able to get close to his pupil, he never fails to be able to present the gospel in the most effective manner. Mr. Winn commented, while relating these principles, "I don't think there's a more natural set up possible." It is the "best way to get close to people." In China he had worked to the same end with literacy. When people realize the social need for becoming literate, the next logical step is their recognizing a deeper (and higher) spiritual need.

One primary part in his method of evangelizing while teaching was to make faith (a very simple word in Spanish -- fe) one of the first words to learn. Religious vocabulary used in the teaching process proves a natural opening for evangelism. No conscious effort provides the best approach for evangelism. Other religious words are introduced as the learning progresses. At a pause in

the teaching it is easy to say, "What does this word mean to you?" And from there on the teacher can branch off in giving the learner a true insight into the gospel message. The Roman Catholic priest may have been in the town twice in ten years, and since religious things are the closest to the hearts of these people, it is natural for them to seek further help and knowledge. Soon the word love will be introduced, and following it the question, "Love, what does love mean?" When readers become ordinarily good they are given a New Testament; when advanced in reading, they are given the Bible.

On entering a new town or community, the mayor of the town should be the first individual approached. He is told the purpose of the missionary's coming, -- to teach the people to read and so help them morally and make them happier. The mayor (if illiterate, though usually not, he is the first to be taught) is usually flattered to have the case presented to himself first (in acknowledgment of his authority) and to have sample literacy materials given him. In case of opposition to the work by the priest, the mayor is able to make full use of his civil prestige. He is not only able to show the materials the missionary is using but also make it known that there is nothing going on which he does not know about. In Latin America, Mr. Winn advised, it is wise to be diplomatic first and last. With diplomacy you can find your way around.

After establishing friendly contact and mutual confidence with the mayor of the village, a house to house canvass is made. The canvasser ascertains the number in the family, their age, sex, occupation, and whether they are literate or illiterate. The mayor is fully aware of this procedure. If a priest interferes or people question, they are referred to the mayor as regards the procedure. Following the canvass, the third step is to issue an invitation for all who are interested to come to a place of meeting. This may be a public school if there is a large crowd, or some other recognized place for public gatherings. Most of those who have volunteered for positions as teachers will be Christian people so that it will be possible to keep Christ supreme, uppermost. Their work as volunteer teachers gives Protestant church members a new standing and respect in the eyes of the community. Some will point to him as he passes by, saying, "He's my teacher!" Or, "Oh, that Protestant?", -- "Yes, he's my teacher."

The literacy program was used during the school year of eight months (attendance was not one hundred percent). Church members came out every night to teach, though some missed coming all the time. The teaching itself was placed on a prize basis which made those who taught feel well rewarded for their efforts. The prizes offered were: Bible, hymn book, and Biblical commentary. The average cost to the Guatemalan govern-

ment to teach each new literate was \$7.50. The cost to the Protestant churches per new literate was \$3.50. Church members in the United States can know that this \$3.50 not only taught an illiterate to read the Bible, but also, in most cases where the illiterate was not a Christian, won him to Christ. In comparison with the thoroughness of the Government literacy work, the mission-taught readers proved better trained and more anxious to read than the government readers. The Church provided all its own literacy data to the government, and proved to be simply and surely a cooperating body in the national literacy campaign. The government exams were passed by the Church trained literates, the total number of whom were given to the government for its final report, tabulations, etc.

Illiterates within the Church were taught simple chorouses, simple Bible verses, the Ten Commandments, the Beatitudes, and the Twenty-third Psalm. Mr. Winn admitted this to be not strictly Protestant, but that such Old Testament passages presented a high Christian standard. The people had been familiar with the outter wording of these passages, but not their inner content. They had really never learned them. Literacy workers also found that where a familiarity with certain religious verses existed among the illiterates, there was a greater eagerness to go ahead and be able to read what they already knew in part.

For the new readers, a particularly successful effort was made in editing a monthly magazine, PAN. It is divided as follows. Since 85% of the people in Guatemala and Latin America are agricultural, the first of the four pages of the magazine is devoted to agriculture. It has been found that in working with agricultural people, the missionary should take all the agricultural information he possible can along with him to the field. By and large, all of Latin America is agricultural. Printed information about the soil gives the illiterate an added incentive to learn to read. The middle and (second and third pages) of the magazine are devoted to religious topics. There are daily readings, Bible verses, and a story which may be adapted from the Gospels. The last page is devoted to health and sanitation. The Pan American Union singled out the meritorious work this magazine has done in meeting the vital need for literature among the new literates and those of limited reading ability in Central America. Along with its general helpfulness is the gospel story. This very simple, logical, and workable method used by Mr. Winn in Guatemala up until the past year (when he returned to the United States on furlough, for further research and study), gives one a very helpful insight into the method of using literacy to evangelize. It shows what the individual missionary can do in a set field of endeavor. The language taught was Spanish, making the literacy materials easily available.

Mr. Winn is now looking towards literacy work in Columbia, S.A., under the Presbyterian, U.S.A., Board of Foreign Missions.

Dr. John Ritchie in Peru. Dr. John Ritchie, with many years of service as a missionary in Peru, particularly with the American Bible Society, speaks of literacy as a means of evangelism in his book on the self-support principle for the indigenous church, (the Nevius missionary method). This is an extremely valuable little book, one that every out-going missionary should be required to read at least once. He says: "But where these village churches (Andean Indians) would seem to fail most completely in the fulfilment of their calling is in service for the community. In few, if any, of these churches is there any social outreach for either the evangelical group or the community at large. A library and reading room, a night school for the improvement of youth, or a boys' club, would meet real needs in the Andean villages, and would exercise a most beneficent influence on their life. In a calamity such as an earthquake some will respond to an appeal to help the evangelical victims, and when called upon by a missionary to take part in a literacy campaign on behalf of the very numerous illiterates, many respond readily (my own underlining). But any na-

tive congregational initiative on behalf of the local community or the needy in it is extremely rare. . . . 1. The indigenous church as visualized in these studies should provide a sphere of action for each one who follows Christ Our Lord did not say, as some would in our time, 'Herein shall ye win approval,' or 'Herein is the cause glorified.' He said, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.' . . . The disciple should be both good and useful. The life of service is not optional."¹

Dr. Ritchie speaks of the periodical, radio, newspaper, a club for boys or girls (perhaps supported by influential members of the community), and activities of this nature, as means of evangelization. Yet when it comes to the illiterates, composing an almost ninety-five percent majority of the Andean Indians with whom he is working, these means are practically ineffectual. He says:

"But none of these methods would reach the great mass of the rural illiterates who should be a concern of the missionary, he would have there an excellent contact. The country people come from long distances A lantern lecture on the evening before the market day (such can be combined with literacy) A nurse or doctor to give medical help on market day, a friendly lawyer who might be hired for a small monthly fee to give legal advice . . . would render valued help without requiring missionary staff. Illiterates who remained in town for a few days could be taught to read, (my underlining). By these and similar services the missionary would win the confidence of the people, convince them that he was sincerely interested in their welfare, and at the same time awaken in many a desire for spiritual things. Invitations to visit their villages would soon be forthcoming in numbers beyond the capacity of one man to accept."

¹ John Ritchie, Indigenous Church Principles in Theory and Practice (New York, Revell and Co., 1946), p. 65-67.

¹
accept!"

In these villages to which the missionary would be (and has often been invited, as is the case with Dr. Ritchie) invited, literacy work would have a real opening in giving a pagan community an initial fellowship of Christian believers. Under God, the eventual goal would be to make the whole community both Christian and literate.

This past winter, 1948-1949, Dr. Ritchie wrote the Committee on World Literacy and Christian Literature in New York City, for an allocation of funds with which to support six full-time native literacy workers. Such men would greatly strengthen the local indigenous congregations by making way for illiterate Christians to read the Bible. These workers would also present to church members an avenue of service and witness to the non-Christians around them. At one and the same time, they would be able to teach the local congregations how to teach themselves and carry literacy-evangelism to the non-Christian illiterates among them. Literacy-evangelism is well fitted for this pioneer evangelizing. Dr. Ritchie believes that the methods of initial evangelism should be of such a nature as not to require a meeting-place to be provided by the mission. It should rather induce those whose hearts have been touched to take the initiative in bringing a group together and

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Ibid., p. 72.

inviting the missionary to teach them. Here the missionary would be one of their own race, a Christian trained and provided for by the supporting mission agency, -- a real contribution to the growth and nurture of the churches which are on their way to becoming completely indigenous.

The Seventh-day Adventists -- literacy school and evangelistic services. The Seventh-day Adventists combine literacy with evangelism in China. In a letter received January 3, 1949, from President D. E. Rebok of the Seventh-day Adventist Theological Seminary in Washington, D. C., the following quotation presents another literacy-evangelism plan and method:

"Inasmuch as I spent 23 years as a missionary in China, I mentioned to him (Dr. Frank Laubach) the fact that in our evangelistic work over there we had taught the Chinese phonetic script for a number of years and helped in the preparation of Christian literature in the script. Then following that movement we took up the thousand character classic program being promoted by Dr. James Yen. Our Chinese evangelists used the adult education plan in connection with their evangelistic work, conducting a thousand character school for the people in the community each evening an hour prior to the opening of their regular evangelistic service. Thus the people of the village or community would come for the character study and remain for the regular sermon. This method proved very effective in reaching the hearts of thousands of people. To be sure many came just to learn to read, but while they were there at the chapel they not only learned to read characters, but they learned characters which told the gospel story, and our of an interest in the gospel story remained to hear the preacher give his evangelistic sermon each evening. Our men found this to be^a very effective method of evangelism, and as Doc-

tor Laubach has presented in his lecture, the access to a man's heart is through his mind.

"We are very happy to cooperate with this literacy program in every way. It has been eight years since I left China, . . . but I can bear my own personal testimony as to what our Chinese evangelists were able to accomplish through this method of teaching the illiterate people of that great country."

The American Bible Society and literacy-evangelism. In connection with the above, the method of combining preaching and teaching illiterates, Dr. Eugene Nida of the American Bible Society mentions that such work is being carried on very successfully in Guatemala by a member of the Central American Mission. During the day literacy work receives special emphasis and in the evenings the community is invited to preaching services.

Dr. Laubach has called literacy and Bible distribution, "twins". One is of no permanent value without the other. The American Bible Society Record¹ gives an apt description of how literacy work is combined with Bible translation. The article indicated is sub-headed, "The story of still another language to receive its first portion of the Scripture in the native tongue -- one of ten languages added to the list in 1947." In this article we read that the gospel of Mark had just been translated and published in Chol (Mexico). Surely now it is good time to teach the people to read. The following indicates a spiritual milestone in the life of the 'singing Chols':

¹
(American) Bible Society Record, CXIII (December 1948), p. 153, 154.

"Four hundred Chol believers took up every inch of standing room in the chapel. A chapter was read from the new translation (Mark), Chol hymns were sung, a sermon was preached, a dedicatory prayer was offered. . . . In the ten-day Institute which followed, twenty Chols were able to read the Gospel; and three other reading classes at different stages of progress were held simultaneously.

"Sometimes the Gospel is translated into a language of a tribe with practically no professing believers. In the case of the Chols there are more than a thousand professed followers of Christ who eagerly waited for the Scriptures in their own dialect to arrive. . . . All this is only a beginning. Mr. and Mrs. Aulie are still on the field. Among their chief interests are the conduct of literacy work and further translation of the Gospels."

How fortunate are these future Chol believers who will have the Gospel and only Christian literature to read once they become literate. Here real opportunities await both missionaries and native Christians for sharing the good news of Christ with their brethren through literacy-evangelism, -- the written Word immediately following the spoken word of witness as they are combined with teaching the illiterate Chol to read.

Literacy and evangelism in Yucatan. In Yucatan, literacy efforts have made an opening for the gospel. Instead of being driven away, evangelists are now invited to come into the community. The Mayan magazine, published as U JAJIL T'AN, provides evangelical literature in the Maya language. The Mayas, as others, respond more quickly to their own tongue than to the process of acquiring the legal language of the land, Spanish. Each issue of this magazine provides a hitherto unpublished chapter of the New Testament, sermons, outlines of the Sunday School

lessons, news items, devotional thoughts, and translations of hymns and choruses. The paper lets its light shine all the way from the men's Bible class to the penitentiary. This little magazine has made straight a "highway in the wilderness" of rejection and disapproval, for the literacy evangelist:

"A short year ago the people of Libre Union drove out the young evangelists from Southeastern who visited them in behalf of the church. Now they beg for a teacher who will give them instructions in the gospel way and teach them to read the magazine published in their own language."¹

Ruth Ure and evangelism in literacy. Miss Ruth Ure of the Presbyterian Board of Foreign Missions has had as much first-hand experience as any person in the promotion of literacy in India, and carries the spirit of the evangelist in all her work. Having previously served as Secretary of the National Christian Council in India, she returns to India the fall of 1948, leaving her present work with the Foreign Board offices in New York City. In India she will coordinate all literacy work for the National Christian Council, and direct its procedures. The India Committee of the Foreign Missions Conference of North America promises her its fullest backing.

In an article written by her in June of 1943 when Secretary of the National Christian Council in India, she gives a fairly comprehensive summary of the Literacy Campaign up to that time. One thing con-

¹ "National Missions", Monday Morning, XIII (December 6, 1948), p. 7, (Presbyterian, USSSA.).

cerning method is particularly important and will be dealt with more fully further on in this paper:

"3. Training of teachers remains at the core of success. Three to five day conferences have proved to be the best method. Dozens of these ought to be held in the next three years, and 50% subsidy given. (Usually \$25 per conference.)"¹

She sees the "sacrificial love of Christ" as the very basis for effective literacy work:

"While Congress (government backing of the literacy program) is out it is for other forces not only to hold on, but also to fill up the breach, gathering into one pattern the scattered strands of enthusiasm. More particularly it is for the Christian forces to perform this essential task. It is they who heralded the campaign, who did the spade work, who are sufficiently coordinated to carry it forward, who are eager to cooperate with all likeminded groups, who most clearly desire to combine all the elements of brotherhood into a righteous and enlightened post-war world, and who, above all other reasons, have in their very essence the one motive strong enough to persevere, the sacrificial love of Christ. . . . The chief need was expressed in a letter from Bengal: 'What we really need is a responsible person in the province to take this up as his main-duty and travel about from church to church setting fire to every heart.' The Convener's Conference reiterated this, and the Central Committee authorized the employment of a well-qualified promoter in each language area"¹

India's total literacy programs are now on a gigantic scale (as noted before, sixteen of the fifty-four million Government budget is going into literacy). At the time of this writing (April, 1949), Dr. Frank Laubach is just completing a literacy tour of India, trying to put into a few weeks what would normally take

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Ruth Ure, "India's Illiteracy Ablaze," --(a mimeographed paper on file: Committee on World Literacy and Christian Literature, New York 10), p. 4, 5.

six months. Many non-Christians are being won to Christ and the Church, and many Christians are having for the first time, active service for their Christian walk of life. Other Christians, previously illiterate, now have the odds for remaining in the church, in their favor. They are able to anchor themselves in the living and abiding word of God. Miss Ore says that the heart of the matter is in this story:

" . . . the story of the old Christian man who came to a summer conference. He protested he was too old to learn to read, but with a persuasive teacher he did manage the first lesson. Next day he grumbled, 'I told you it was no use. I've forgotten every word I learned!'" But the teacher again persuaded him, and what was his joy to discover that the second time he could learn more quickly than the first. So he persevered: and at the end of three weeks he went home reading the New Testament -- home to lead morning and evening worship in his village, for though there was a large congregation there, he was the only one able to expound the Scriptures!"¹

Here the method was to fashion the summer conference for meeting the needs of literacy-evangelism. This elder can not only expound the Scriptures, but also enable others to become literate and search the Word.

Roman Catholics and the teacher-catechist. In Latin America the Roman Catholic Church is calling for forty thousand priests to propagate the faith. Recognizing that the lack of priests will not be soon met, one Church leader has suggested that schoolteachers fill

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Ibid.

in the gap where they can:

"As we have observed so many times, interested and responsible schoolteachers can supply in part for the alarming lack of priests in this Puno Diocese (Peru). Since it will be years before we have sufficient priests here, we should seek the aid of an army of teachers-catechists."¹

This suggestion, of course, does not concern literacy-evangelism as we know it. But it is significant that even Roman Catholics are finding that their teaching laity are also suited to give simple catechetical instruction. We as Protestants would substitute the teaching evangelist for the teacher-catechist, and confront men with a living evangel rather than the outer shell of a mechanically memorized catechism which is the common substitute for true faith in Latin America. Perhaps this particular concern in Peru has been fomented by the fact that an attempt to close Seventh-day Adventist schools along Lake Titicaca in this country, brought about a popular uprising which made the Catholic backed Peruvian government reverse its intention. The Adventists had done such a thorough job of evangelizing the people, making them literate and giving them the Bible to read in their Indian dialect, that when the Church attempted to send in priests the cry was raised, "No friars! No friars!"

Norma Bloomquist in Liberia. One who has followed

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John J. Consadine, Call for Forty Thousand, (New York, Longmans Green and Co., 1946), p. 129.

up and taken over literacy work which was brought to a head by Dr. Laubach in Liberia (Spring, 1948), is Miss Norma Bloomquist, working under the American Lutheran Board of Foreign Missions. Again, it was my good fortune to be able to talk with her the latter part of this past December (1948) at Biblical Seminary in New York City. She hopes to shortly be working under a newly formed National Christian Council in Liberia; to be composed of Baptists, Lutherans, Methodists, and Episcopalians who together would pay a salary of around \$1800. At present, although paid by the Lutherans, she is the general director for literacy work in the Liberian churches.

The Liberian government, the most progressive and liberal in Africa, is backing up literacy work to the full and is glad to have the help of the Christian forces (both missionaries and indigenous churches) throughout the country. With twenty-two (or twenty-eight) separate languages to deal with, it has a real problem in literacy. At present the government is paying the cost of printing and the travel expenses (to the United States, etc.) connected with Miss Bloomquist's work. So far the missionaries have combined four of the languages into one primer, and are truly the pioneer in literacy for the Republic. The American Bible Society has shown its interest by supplying the Gospel of Mark in two dialects. As to combining evangelism with liter-

acy work, the government leaves it up to the individual mission groups as to how it is done.

The catechetical approach in evangelizing is the method used by the Lutheran Church in Liberia. The various congregations have their own Church Council which holds a "Council Members' Institute." Most of the church members are at present illiterate but within a week to ten days can be taught the fundamentals of reading. (It is often hard for English speaking people to realize that some languages can be mastered as easily in two weeks as would take them two years to master a similar amount of the English tongue.) At this Institute the illiterates are not only taught how to read, but also how to witness, which is the first interest of the Lutheran Church in Liberia. The Institute method of teaching to read and to witness is preferred to that of working with smaller groups, as such groups are apt to become divided ~~into~~ the essential evangelistic emphasis into tangent groups centered around an individual. Also, the united approach in literacy-evangelism is taken more seriously when there is one large gathering. The Lutheran Church stresses the indigenous principle. This is brought out by the fact that only the native church members teach those outside the church. Missionaries concentrate on teaching church members to do this work. This gives the native Christian a sense of importance which is psychologically good for

him. The main difficulty that Miss Bloomquist and other missionaries confront is seeing the literacy program through to a finish. When presenting literacy to a given village, the missionary first goes to the chief of the community. He is advised that the work in mind is not for children, but for grown folks and all the elders of the village. This makes for better respect and gives added light on the purpose of the campaign. Experience has shown that the children are quick to follow the adults in learning to read. Concerning her work in literacy-evangelism for Liberia, Miss Bloomquist believes, "that literacy itself, next to medicine, is the greatest entre . . . almost as passionate as their desire to get well, is the desire to read."

Literacy, an outreach of the church in Cuba. In Cuba, church members engage in literacy under the supervision of the pastor. In an experimental larger parish centering in Nueva Paz, Rev. Sergio Arce takes some of his church members every Saturday to a nearby rural village of San Luis, "to call in homes, hold classes in English and arithmetic, teach illiterates to read and write, and to close a busy afternoon and evening with a church service attended by about 60. This is only the beginning. . . . In spreading the gospel in Cuba." ¹ Certainly there

¹, "National Missions", Monday Morning, XIV, (February 14, 1948).

is no better way for such a Church to develop a bond of fellowship in Christ and to make way for Christian growth, then for pastor and people to unite together in meeting the social and spiritual needs of their fellow countrymen.

Rev. C. William Chappell in the Belgian Congo. The Rev. C. William Chappell is a Methodist missionary to Central Africa. During the present year he is on furlough to accomplish among other things the express desire of his local missionary fellowship in Africa, -- to develop a little booklet on evangelistic techniques to be used by native church members. An important part of the booklet will deal with literacy-evangelism. From a missionary address, "Let the People See," which Mr. Chappell has delivered in many churches while on furlough, one is able to get a close-up picture of the literacy evangelist at work. First we are given a view of the purpose behind adult literacy, and then brought face-to-face with the personal method in literacy-evangelism through an actual teaching experience. Though the following quotation is lengthy, most of the address which deals with literacy as such, is omitted, as well as other aspects of the particular campaign in which Dr. Laubach had a guiding hand:

"The Christian life, whether it be an individual or the Church as a whole, is a co-partnership with the Living and Victorious Christ. One of the fascinating and joyous things of being a co-worker with God is that He is ever eager to show us new

ways of increasing our efficiency in helping people and in bringing them to Him. As we think together of the Missionary enterprise today, I want to lift up one of these new methods of helping people

"This new phase is a new approach to adult literacy. Remember, this is only one phase of the missionary enterprise but it may become a very important one. Did you realize that over half of the adult people of the world cannot read or write? And that over ninety percent of the illiterate people of the world are not Christians? This mass of adult humanity wants desperately to learn to read. . . . If the Christian Church will rise to the challenge of this hour, then next decade may see the greatest harvest of adults brought from illiteracy to literacy and into a saving personal relationship with Jesus Christ that has ever been known in the history of the world. . . .

"As we Christian leaders were talking together we were very much concerned not only with the opening of the eyes of people that they may see the printed page but also about opening the eyes of their hearts that they may see Christ and let Him into their lives. . . . As some of us were thinking of how we could use this opportunity for each teacher to present Christ to his or her student we were very anxious to learn from Christ an approach which we may suggest as an outline for a two to five minute heart-to-heart talk between each teacher and student at the close of each of the six lessons in the Primer.

"In order to give you a very intimate picture of how this program works I will take you for a few minutes into my classroom. There is only one student. He is an elderly man with a grey beard, perhaps between fifty-five and sixty-five years of age. As we walked across the grass to a shade tree I asked him if he really wanted to read. He said that he was very anxious to learn to read. I was amazed at the progress he made that first day. . . . At the close of our lesson I said to him what other teachers were saying to their students. 'I am happy that we have been brought together. I am happy at the progress you are making in learning to read. You are happy, too, for I can see it in your face. Perhaps you are wondering why I am teaching you.' He said, 'Yes, I am.'

"I don't want your money. I am teaching you because I want to help you and because I have a Friend. This Friend of mine is the dearest Friend in the world. He brings peace and joy to my heart. When I am lonely, He is near me. When life is difficult and trying He is by my side. I was talking to this Friend of mine and He said that He wanted to become your Friend, too. When you finish this little Primer you will read the story of His life. You will read how He became the

Friend of many people and how He may become your Friend. You will read how you may walk with Him day by day. The name of my Friend is Jesus.'

"He seemed impressed. We parted and he walked the ten miles to his home. The next morning he was back and I was happy to find that he had not forgotten what he had learned. We continued to study and he made good progress. At the close of our lesson I said to him: 'Yesterday, I told you about my Friend. Jesus is also my Leader. Life is a journey. You are older than I am. You have been traveling this journey of life longer than I have. But I have been on this journey of life long enough to know that there are many paths and often we do not know the way. These other roads lead to defeat and disappointment and each of us needs desperately to know the right path that leads to radiant and abundant and eternal living. Since Jesus came into my life I have found Him to be a wonderful Leader. Jesus knows this journey of life we are traveling for He came to earth and lived among people. He understands it thoroughly. Since Jesus came into my life I love to walk down the journey of life and let Him lead me. When temptations come to go another way of sin He whispers to me: "That is not the road. Leave it. Take this one." Life is a joyful journey when I am following a Leader who knows the way and who helps me to walk in it. When you learn to read you will read much about Him. I hope you will want Him to become your Leader.' Again he seemed impressed and we parted.

"The third morning he was back again He counted the sentences and said with deep feeling which I will never forget: 'I have read all fifteen of them, haven't I?' Then I said to him:

'I was telling you yesterday that Jesus is my Leader. He is also my Healer or Doctor. You Africans know that the body is not the real person. The real personality or soul is within the body. Jesus tells us that the soul is of more value than the body and that it lives forever. Sickness in the body is bad. But most of the time when we are sick in the body we know it. Many times we can go to a doctor and be healed. But this personality or soul may become ill and be in a dreadful condition When I let Jesus into my life He became the Doctor of my soul. He healed this inner life of mine and is making life full and radiant and abundant. Whenever something wants to come into my life which will injure this inner life of mine He tells me not to let it come into my life. When you learn to read

you will read His words to you. I am sure you will find Him a great Healer, too. Aren't you anxious to learn to read about Him? At the close of our conversation he looked up and asked: 'Do you mind if I try to pray?'

"We bowed our heads under the tropical tree and perhaps for the first time in his life this elderly African poured out his heart to God.

"When he came the next morning he brought a letter from his son. It was addressed to me so I put it in my pocket and we continued with the lesson. He was making progress in his reading and was finding great joy in it. At the close of the lesson I said to him:

'There is something else I want to tell you about Jesus today. Jesus is my Teacher. He is the greatest Teacher in the world. Everything that I have learned in life that is good came from Him. He taught me what I am teaching you. He teaches me how to help people. He teaches me how to be happy. He teaches me many things that are hard. He is teaching you. I asked Him to teach you. Four days ago you probably felt that you would not learn to read so quickly, didn't you?' He said: 'No, I didn't expect to be reading like I am so soon.'

'You are learning fast. Jesus is a wonderful Teacher, isn't He? I am glad to be your teacher but I do not know very much. I want Jesus to be your Teacher. He has many things to teach you. When you have learned to read He will want to teach you many things from His Book. I want you to learn to love this Teacher.'

"After he left I opened the letter and it was from . . . one of our finest Christian boys . . . My student was his father. . . . He wrote:

'I am writing this letter to thank you for helping my Dad. He is more tender and kind than he was. There is a smile coming on his face that wasn't there last week. I thank you for helping to lead my father to Christ.'

"When my student returned the next day, I told him that I was happy to know that he was the father of my dear friend. As his son was on vacation I asked him if he would bring him the next day as I would like to talk to both of them together. Then we continued with our lesson. At the close I opened my heart again to him concerning Christ and said:

'You Africans have taught me much about the chiefdomship. Every village wants a good chief. A good chief loves his people. Jesus is my chief. He is the greatest Chief in the world. I wouldn't trade

"my Chief for any chief in the whole world. Jesus is the Chief of all people who let Him into their hearts. He is always thinking about His people and spends all of His time and energy helping all who will let Him become their Chief. I hope you will want Him for your Chief."

"The next day he was back with his son. It was the day before we left for this furlough, (1948). As they lived ten miles away he had not been able to come back for an afternoon session so he needed another two or three days to complete the Primer. I explained to his son what we were trying to do and asked him if he would take my place and teach his Dad the rest of the Primer so that he could begin to read the "Story of the Life of Jesus." He said he would be glad to do it. We had a good time talking together and family devotions were mentioned. They said that they would like to have them in their home and it was mentioned that they could take turns in reading. One day the son could read and the next day the father could read and they could pray together. Then I turned to the father and said:

'One of the joys of learning something now is to help others and to pass it on to others. Have you thought about what you will do when you go home?' He said, 'Yes.'

'When I asked, 'What?', he said:

'I will teach my wife how to read.'

'As we were getting ready to separate I said to him:

'We have been talking about Jesus at the close of our lesson each day. You are nearly through this little Primer and you will soon begin to read about Him for yourself. But there is one more thing I want to tell you about Him. Jesus is my Saviour. Satan has led all people away from God. I, too, was lost in sins. But Jesus came into my life. He took away my old life of sin and gave me a new heart. It is the greatest blessing I have ever received. If anyone will offer me the whole world if I will give up my Saviour, I will say, No. Next week you will begin to read the "Life and Teachings of Jesus." You will read about Him many times. He wants to become your Saviour, too.'

.....

"I wish you could have seen some of the assemblies when all of the students and teachers met together. Sometimes there were tears in old people's eyes as some of them said things like this:

'When Christ was on earth He opened the eyes of the blind. He is doing the same thing here in our midst as he opens our eyes that we may see the printed page.'

"Another newly literate rose and said: "

'We like to give our friends from the other side of the water, African names. Now we want to give a name to Dr. Laubach. His name will be "Wender of Baskets", and he continued with this analogy:

'We old people have been like worn out baskets. We were full of holes and the younger generation was ready to cast us aside as worthless. But along comes this man who knows how to weave. He has taken weaving material and by teaching us how to read, has woven us into new baskets again, strong and useful.'

"Why should I be telling you all of this? I am lifting up adult literacy at this particular time because I think that if the Church rises to its challenges and opportunities, the adult literacy campaign may play a great part in the missionary program of the Church during the next decade.

"This program has tremendous potential power. Adults are becoming literate in South America at the rate of more than two million a year. An intensive program in the Far East may mean adults becoming literate at the rate of five million people a year within the next five years.

"Now if Christ is who we say He is and if He means to us Christians what we say He means, our love for Him should be enough to send us forth to any sacrificial service that opens itself to the Church today. . . . The door is open for the Christian Church to take the lead not only in bringing great multitudes of adult people from illiteracy to literacy, but at the same time it is open for reaping a great harvest of souls for the Kingdom of God. . . ."

This account of Mr. Chappell's experience and convictions, coincide with Dr. Laubach's views and methods in the "Each one teach one, reach one and win one" method of literacy-evangelism. The narrative agrees in spirit, principle and practice with the work Dr. Laubach sought to establish in Africa last year.

In untouched fields (Belgian Congo). To have an even better view of evangelism through literacy as carried forward by the Laubach party in the African Campaign of

1948, letters recently received from four missionaries who promoted the literacy program with Dr. Laubach and his associates at that time, will be reviewed. Without the help of such workers as these it would have been impossible for the Laubach party to assist in building primers or to find the time to present the need and manner of evangelizing while teaching.

The first letter is from Mrs. Viola Smith of Kikongo, near Leopoldville, Belgian Congo. As the group of missionaries she represents were still on the literature preparation stage when she wrote (October 23, 1948), she was unable to give us any 'witness stories'; but writes:

" . . . I am prepared to say . . . I sincerely believe this will be as effective a means of evangelization as our medical work . . . I am thoroughly sold on the Literacy campaigns as a means of evangelism. Without the evangelistic emphasis I think, as Dr. Laubach, they would be dangerous rather than helpful."

And in a mimeographed letter (Kikongo, October 11, 1948), sent to the people in the Church at home (U.S.), she states:

"The year has also brought accomplishment in the preparation of Laubach literacy charts in the Kikongo, the Kimbala, the Kimumbu and the Kiyansi. The last two were completed only three days ago, and they represent our first outreach into the as yet practically untouched Bayansi and Bahumbu fields. I sincerely believe that these adult literacy lessons, taught in the Christ-like spirit of Dr. Laubach, will prove as great an agency of evangelisation as our medical work. As we battled with the intricacies of the Kiyansi and Kimumbu languages last week, we had our first real contact with the people whom we hoped to win. At first they were afraid of us, but as we went from hut to hut, pointing at objects and painstakingly repeating the name after them, their hearts warmed to

"us, and dozens of children and young people swarmed around us and escorted us back to our quarters."

Lorena Kelly's report on the Laubach Campaign (1948).

Shortly after the 1948 Campaign led by Dr. Laubach at Wembo Nyama (Belgian Congo), Miss Lorena Kelly sent a Conference report¹ to the Methodist Foreign Mission Board in New York City. This report is a literary gem in itself and should also be read for its deep insight into the subjective life of a native community. It brings out the depths of a literacy-evangelism campaign. Before quoting from this report, a letter from her of December 10, 1948, sums up Dr. Laubach's purpose and method as she views it:

"The work of Dr. Laubach was basically spiritual. It was evident that his one aim in life is to lead people to Christ. He sees, however, that illiteracy is one of the main things that is helping to hold tight the closed door that is keeping countless men and women in darkness, and he is exerting a tremendous effort to tear this door down. Although great emphasis is given to the technique of teaching illiterates to read, his shining goal is constantly held before the people.

"His method of 'Each-One-Teach-One' prompted by the love of Christ is innately evangelistic. A teacher and pupil governed by it cannot avoid spiritual growth, as I see it. A teacher has to know something about Christ -- and LIVE his knowledge to be a successful teacher. Of course in living Christ he grows spiritually. I doubt if many of the pupils enter into it for the purpose of becoming Christians; but receiving that deep interest of his teacher, and being warmed by his constant love, he can hardly help but want what his teacher has. The teacher finds ecstatic joy from the accomplishments of his pupil, and of course finds amazing satisfaction in having his eyes opened to the printed page. These statements I make out of my experience in the work.

"It is evident that such a campaign, in order to be successful, must be followed up with diligent, extensive work. Personal workers must be inspired to rise to their opportunities, and they must have careful training, and among our primitive people constant help and inspiration. One leading it has to be very careful to see that the spiritual side is given the major emphasis. Literature suited to the development of the new literates must be provided. And it must be literature on subjects that interest the new literates, and not primarily those who have gone through school and have learned to read long years before. Certainly in our area one person could easily devote his or her full time to this one work in a District.

"Another fine thing is that it has possibilities of keeping the hands of all literate church members busy with loving service for their Lord. A church busy with this campaign would certainly grow spiritually; and that would mean growth in every activity emphasized by the church."

From Miss Kelly's Conference report:

"The aim of the Conference was higher than literacy. There was something infinitely more important than reading. It was to open the eyes of the blind to the shining countenance of the Saviour standing in their midst. Dr. Laubach urged the teachers to use every lesson as an opportunity for revealing Christ. 'One burning heart,' he said, 'sets another on fire.' The delegates shared their experiences in quest for the best way to witness. One story after another was told as a possible approach. In an effort to discover the finest method, during the Conference approximately one hundred papers¹ with suggestions written by members of the Conference were handed in to a committee. From them a set of six stories², one for each of the six reading lessons, was worked out and mimeographed in the native language. These were to be used as helps to those who would give of their services in the campaign. 'The heart,' said Dr. Laubach, 'must keep up with the mind.'

"These efforts were not in vain. Students did see Christ. One man rejoiced because his teacher 'did not get mad' when he was teaching him. This student was learning the patience of Jesus from his teacher. Another pupil said to his teacher on the last day:

'I was blind but now I see. I give my whole heart and life to God till the very day I die.'

"A student in the Central Training School, at that time on vacation, wrote a letter to one of the missionaries who was teaching his father to read. In it he said:

~~"I am indeed glad~~

¹ On file: Com. on World Literacy and Christian Literature, (New York City, 156 Fifth Ave.).

'I am indeed grateful for that which has come into the life of my father. My father is your student in the Literacy Conference. I can see that his heart is warming up little by little. I am very happy and have praise to Jehovah and to you.'

"The pupils were to see Jesus not only in the lives of their teachers but also in the printed story of Jesus himself. Even while the students were learning to read their first six lessons, a committee was at work translating into the Otetela language the first of Dr. Laubach's series of twelve books on the 'Life of Jesus.'¹ In a few days this story with short sentences and easy words appeared in a fifteen-page booklet. One new literate, while reveling in the thought of being able to read, said:

'We have two ways of hearing the word: in sermons and in reading. We are fortunate that we have learned to read and so can read about Jesus ourselves, even though we are in our own homes. We can be filled with new strength.'

At the graduation ceremony, concluding the Conference (Literacy Campaign), everyone, from the graduate who was a "mother of twins about four months old," holding both babies; to the State Inspector of Schools, ~~all~~ all were "seeing something new under the sun."

"Dr. Laubach delivered the Commencement sermon basing it on the text: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' He rejoiced with the teachers in the wonderful thing they had done for these people in teaching them how to read; and told them that it was far more wonderful to remove the blindness from the minds and hearts of people so that they can see Christ and the great truths of life, than to remove cataracts so that they can see a tree. He told the graduates that from then on they were to be teachers and share with others the great blessing that had come into their lives. .

"Each graduate was given a copy of the lessons, the newspaper, and the booklet on 'The Life of Christ.' It was a new day in Africa. The people were beginning to see!

"The great blessing of the Conference was due largely to the magnetic personality of the leader, Dr. Laubach. His deep spiritual life had been felt by missionaries through his books before he arrived on the field. His

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Frank C. Laubach, The Story of Jesus (New York, Friendship Press, 1946). Note: These series of twelve illustrated readers in 'streamlined' English, are as evangelical as the Gospels themselves.

"messages, his likeness of Christ in his actions, and in his very living during these days of the Conference created a deep spiritual atmosphere. 'He digs deep into our hearts,' commented one African. Another said, 'To be in his presence is to see the ugliness of one's sins of former days and to determine to straighten up and walk uprightly in the future.' One could but feel the love and power that permeated the life of this great leader. . . .

"The delegates returned to their villages to start campaigns following the model they had seen at Wembo Nyama. Teachers were to instruct their pupils and send them home at the next vacation to teach at least one illiterate each. Pastors promised to mobilize their congregations into teaching armies to make everybody in their villages literate and to bring as many as possible to Christ.

"The Literacy Conference had been a great awakening for the people and a deep spiritual experience for the delegates. As they turned their faces toward their villages their hearts burned within them with the prayer:

'Let the people see!'"

From sceptic to enthusiast in literacy-evangelism.

From the files of the World Literacy Committee (New York, 156 Fifth Ave.), a copy of a letter from Rev. Ieuan G. Maurice, stationed at E. P. I., Kimpese, Belgian Congo, gives a fine over-all picture of Dr. Laubach's work with the Leopoldville Conference (March 22 - April 7, 1948). This Conference preceded the Wembo Nyama Conference (April 14 - 25), described by Lorena Kelly. I do not believe it will be too redundant to quote substantial parts of this letter written to other missionaries in the Congo:

"The Leopoldville Conference is over and an account of it may prove helpful to some of you in other areas. Some of you have arranged to attend the Conference, either at Wembo Nyama or Stanleyville. Others may feel that perhaps they could go but have not planned

"to do so. We urge you in the interests of the Kingdom of God in Congo to so your utmost to attend. After our Leo experience we do not hesitate to say that Dr. Laubach's scheme offers possibilities and methods of evangelization such as we have never attempted in Congo. His world-wide experience together with what we say for ourselves gives ample justification for believing that if we conscientiously employ these methods we can, under the guidance of God's Spirit, reap a richer harvest for the Kingdom than ever before. We are interested in Dr. Laubach's scheme not so much as a purely educational medium but as a means of extending and strengthening the Church. (Mytown underlining)

"Dr. Laubach is first and foremost a missionary with a burning zeal for the salvation of the world. It was his love for Christ that led him to seek new ways to lead the backward peoples of the world to Him. This is his one great motive.

"By his method a literate Church Member should try to teach an illiterate fellow villager to read. This gives the ordinary Church Member a definite responsibility for a definite piece of Christian service.

"The teaching of adult illiterates cannot be done under classroom conditions. It is an individual matter. One literate assumes responsibility for one illiterate the great motive of true Christian service. . . . He seeks to help the illiterate to read that the Bible may become for him an open book and his knowledge of God increased.

"We feel that this must result in a new and deeper sense of responsibility for Christian service among our Church Members. It will help to combat the idea that Christian service is something for our pastors and teachers only. (Even in Africa! -- author's note). By mobilising the Church-membership roll we can greatly increase the power of our attack on the non-Christian world in Africa. . . . without imposing any further strain on the financial resources. . . . The Christian who finds greatest joy and fullest satisfaction is the one who ACTS. In a literacy campaign we make this possible for our literate Church Members. They are given opportunities to evangelize.

"In Congo today there is a deep and genuine desire for knowledge and literature. This provides the point of contact between the Church and community. The process of teaching reading provides the Christian with an opportunity to establish a new relationship with

"His non-Christian pupil. In this intimate relationship the Christian has endless opportunities to talk of Christ.

"As soon as the preliminary reading lessons are done, the scheme provides as the first reader a very simple 'Story of Jesus.' The reading of the Story gives further opportunities for deepening the interest of the reader in Christ. Here, indeed, we have a new method for evangelization. Is not this what we want? Dr. Laubach provides us with a way that is most suitable for backward peoples. (My underlining)

"Many of you are now asking, is all this really practicable? Many of us who went to Leopoldville wondered whether the undertaking of a Church Literacy Campaign would add yet another burden to our overcrowded programme. But today our doubts are dispelled. After the initial stages of the campaign our tasks should be lightened. Our main job is to provide the preliminary lessons and follow-up literature in the local dialect. Then comes the need for training a small selected band of African Christians in the method of teaching adults and using the apparatus. Providing this is well done, the campaign can be expected to proceed in Congo as elsewhere, under its own momentum. Each new literate teaches an illiterate friend. There remains for us the task of supervising the campaign.

"The following Missionary Societies were represented at the Conference: American Baptist Foreign Missionary Society, Christian and Missionary Alliance Mission, The Mennonite Brethren Mission, The Unevangelized Tribes Mission, The Salvation Army, and the Baptist Missionary Society. Members of other Missionary Societies as well as representatives of the State Educational Service and Army attended some of the sessions.

"We began each day with a devotional service. Then Dr. Laubach gave a talk and following this we all worked on the preparation of lessons in our own dialects. Under Dr. Laubach's supervision a complete course of lessons was prepared in Kikongo, Lingala, Kikwanga, Kinungana, and Kimbala. We had with us a group of Africans on whom we could test most of the lessons. By the end of the first week the preliminary lessons were ready and cyclostyled. During the second week these were tried out. Each member of the Conference led an illiterate African through the initial stages of reading.

"We took home with us for further testing the appar-

"atus we had prepared. During the next few weeks the lessons will be tried out again in our home districts and improved. When we feel that they are as perfect as possible they will be printed and the real campaign can begin.

"In conclusion, let me review some of the more important lines of development that Dr. Laubach's Literacy Campaign offers to us in Congo:

- a) We can give our native pastors a new method of evangelization. By teaching the adult illiterates to read they can as in no other way teach and show Christ.
- b) It provides opportunities for the literate Church Member to become an evangelist.
- c) It will help to solve one of our great problems, that of teaching (especially the women) enquirers to read and qualify for admission into the Church. People of all ages and sexes do learn to read by this method.
- d) It will hasten the day when Christ can rejoice in the fact that His Church in Congo is literate.

"Many of the delegates at the Leopoldville Conference had to overcome some real difficulties in order to attend. But today we are all glad we went. Those of you who can attend one of the remaining Conferences are assured of a time of real inspiration.

"On behalf of the Leopoldville Conference,

Yours sincerely,

LEUWAN G. MAURICE."

Follow-up of Laubach Literacy Campaign. A good bit has already been said and quoted about following up the initial literacy work. Of course, with only three weeks, sometimes more and sometimes less, in a given area, Dr. Laubach and his party can only make a start and give general directions for procedure after the literacy team

has left and the Conference delegates have disbanded to their respective fields. Often, criticism of Dr. Laubach's literacy work comes right here. There was a big start but no follow-up. This criticism is becoming less and less justifiable, and with the growing realization of the importance of literacy we hope that it will become a dead cinder. The following quotations from two other letters from the Belgian Congo, give a fair picture of what the general follow-up entailed after Dr. Laubach's 1948 visit. The first letter is from Kathryn Eye (M.M.C.C., Wembo Nyama) to Dr. Laubach (May 4, 1948):

" . . . After you left we felt so inadequate for the task before us, but your challenging words burned in our ears and we are carrying on. Last Sunday we had splendid services. Our native pastors try to carry out your requests and advice to them about launching the campaign and Mr. Townsley and Miss Parker the missionary leaders here put their best into it and it all is moving along with everybody working. In several localities it is well underway and growing by leaps and bounds."

The next letters are to Dr. Laubach and Robert Laubach (who assisted in the 1948 Campaign), from Ellen I. Burk (E.S.A.M. Kawa, Kindu, Congo belge, Africa, June 14, 1948). Sufficient personnel and available printing facilities are usually the two key problems of the 'follow-up', as well as sustaining the interest in personal evangelism. Needless to say, any honest missionary usually has his hands full before Dr. Laubach arrives, and after he has left it is often hard to choose between tasks and drop accustomed duties for the new.

Quoting from Ellen Burk's letters:

(First letter)

" I shall write you more in the New York letter. Miss Wilson and I rejoice that we had the privilege of being with you and receiving the teaching and wonderful methods which you gave. I am writing you further as to our plans to cause these to materialize in teaching our people. . . ."

(Letter to New York)

" But the last three weeks have been the busiest of all. Mr. and Mrs. Vinton were delighted with the method and books, so we decided it is best for me to teach our 30 teachers and then have them teach the other classes. We shall begin with the Malato children, then 120 native women whom Mrs. Vinton teaches in the afternoons. But with thirty books and one chart we realized more material must be made, so with three native teachers on my front porch we have been turning out materials Now we at Kama are ready to begin work next week. . . . School has been delayed several weeks which gave me time to get the literacy work completed. How the Lord works things out is marvellous! (* I forgot to say, flash cards of the syllables and words of the other pages with pictures were made. I wish we had the material and time to make large charts of all these. . . ."

"Every native teacher and every missionary or white person who had come to Kama, besides many here living on the station have come to the porch to see the charts. At first some of the natives said,

"Who can learn to read anything in seven days!"

"But when they saw the pictures and I explained it to them, they said it was fine, and may be they can. Missionaries to the south, six of them, passed through stopping over night, and they wish to have this method when they can buy the books (obtain them). . . . They wish it (literacy material) at once in the poli schools, but we must await the printed books. (My underlining.)

"With my time taken up starting the Congo Swahili Literacy campaign here, it is impossible to work on the Kilaga for a while"

"After we have worked these out (Kilaga charts for illiterates) we shall make copies to send to our sta-

"tions for the other missionaries' suggestions, etc. I feel after working on the Congo-Swahili with the natives here, I shall be better able to make the Kilega lessons Later on, in six months perhaps, you will have a little time to look over our Kilega lessons and correct them. I shall keep you informed as to our progress in the Congo-Swahili and the Kilega lessons, and when the latter are completed I shall write you and at YOUR LEISURE I trust you can take the time to look them over, making corrections, etc. Meanwhile I shall write to Lembo-Nyama to see if they can help out in the typing I am sure as we trust and work the Lord will enable the Kilega to be composed and printed, just in His time.

"Miss Wilson is teaching several individuals and no doubt we shall hear that she too, is launching the Literacy Campaign, altho none of us can do a great deal until the books are printed or we mimeograph the lessons. Our work has been so heavy that none of us have had the time so far. Miss Wilson and I think there should be a chairman of this work here in the Congo.

"Trusting for the Lord to especially rest and bless all of your party who worked so faithfully"

A further look at the underlying spirit and philosophy of literacy-evangelism. Before presenting a brief summary of Dr. Leubach's own ideas as he himself presents them, on the method of literacy-evangelism; it may be helpful to hear what others, as well as himself, have to say concerning the underlying spirit and philosophy of literacy-evangelism.

From an address given by Dr. Leubach at Teheran, Iran, during March 1947:

"The joy of helping God is that our efforts succeed because God helps us. He will not allow his vital issues to fail. We who are sincerely trying to find and do God's will are constantly astonished to find how easy it is. Walls of difficulty melt away. Im-

"possible things happen. This is in part because people know our efforts for them are sincere and unselfish, and people work with us. If our efforts were mercenary or self seeking, people would suspect us and be indifferent or hostile. But when we seek their welfare, people take us to their hearts and we live in a sense of loving everybody and being loved by everybody. That is doubtless part of the reason all we undertake seems easy. But there is another larger reason. God helps because He desires what we desire.

"There is a certain peril in this experience. Woe to us if we imagine that our superior ability or wisdom is the reason for our success. If we give God all the credit we are safe. Perhaps this is the reason we are allowed to suffer at times, to keep us from being conceited. If, as often happens when we try to do God's will and pray, we surprise ourselves, it is inspiration of the Holy Spirit. The joy we feel is a part of God's joy because his desires are being fulfilled."¹

Russ Stevenson, of the American Mission in Alexandria (Egypt), in an article appearing in the April, 1947

Mosler World, makes this statement ~~undistorted~~,

"Open Confession,":

"It is the essence of Christianity that it must be passed on. Just to receive Christ and never pass Him on to others is unthinkable. We are 'channels' of the Water of Life, not pools. One's Christian life is greatly impaired if he never shares his faith."²

If every Christian really shared his faith with his brother and each new convert in turn shared his new faith with someone else, the ever widening circle of believers would have long ago encompassed the earth.

Now growing in importance is a method of teaching to read which, in its Christian ethic, yields itself to providing a vehicle of evangelistic endeavor. The opportunity of teaching an illiterate to read opens with it

~~the opportunity of teaching him something of Christ and~~
~~On file: Com. on World Literacy and C. L. (New York).~~
 His Kingdom.² And what is more, this message will have

the opportunity of teaching him something of Christ and His Kingdom. And what is more, this message will have opportunity of spreading with the rapidity and ease of the literacy effort itself.

In a new and as yet unpublished manuscript on evangelism among Moslems, Dr. J. Christy Wilson of Princeton Theological Seminary writes; (Chapter 3, Evangelism Among Mohammedans):

"Another important and closely related function is the evangelistic relation to literacy programs. Now that we have had Dr. Frank Laubach in the Islamic world for a considerable time preparing charts in the languages that Moslems use and instituting campaigns for literacy, we hope that Christian forces may be in the forefront of this great enterprise. There is no more wonderful opportunity to present Christ than the relation of a teacher with a pupil who has been taught to read and has thereby entered a new mental world. It is quite natural that the same instructor should also open a new world of the spirit for the newly literate. . . . The prayerful reaching of men in personal interviews is the best of all methods to win souls. (My underlining) The purpose of the interview is to produce a sacramental moment in which the human soul meets God as revealed in Christ. . . .

"Although evangelism is the duty of each missionary and national Christian worker there can be no great forward movement until laymen are brought to participate in this sacred service."

Dr. Wilson sees the most important elements in evangelizing while teaching to be prayer and God's Spirit. Real power in evangelism takes much time in preparation, prayer, and devotion. The evangelist must ever keep before him the basic insights of Christianity:

- 1) The foundation is Christ alone, the norm for all mankind.

- 2) The Bible is the center of faith and life.
- 3) God's radical treatment of sin is revealed in the Cross of Christ.
- 4) Salvation by faith rather than good works.

Dr. Wilson quotes the late Bishop Azariah, of Dornakal in India, as saying;

"God alone can touch the hearts of people. The forces that make for change or religious allegiance on the part of men are many and often beyond human analysis. It is our duty to watch the movements of the Spirit lest we frustrate God's work by unbelief, indifference or mismanagement of potential situations. (My underlining) We need divine illumination to have a right judgment of all things."

This statement is true as it concerns the Christian working with the unbeliever. It is also true as concerns movements such as literacy, which are fraught with evangelistic potential.

Dr. Samuel Zwemer's definition of personal evangelism sees eye-to-eye with the literacy-evangelism method and philosophy. He speaks of personal evangelism as a collision of souls:

"The soul that is alive through Christ in contact with the soul dead in sin. And even as the law of physics so is the law of evangelism. The impact depends on mass x velocity. . . . The Gospel has intellectual power. It liberates the mind as well as the soul. It teaches men to read the best of all books and everywhere produces a new literature."¹

T. H. P. Sailer, from experience in Asia and Africa, emphasizes the fact that missions must find the most winsome procedures and methods in evangelism and combine service with the spoken word of witness:

Samuel H. Zwemer, "Evangelical Energy," Message
Not Method (New York, Fleming H. Revell Co., 1914), p. 24, 25.

"Christian service is rendered because its reward is the ability and opportunity to serve better. Its spirit is outgoing, only regretful when lesser benefits are accepted and greater ones refused. . . . In dealing with non-Christians the way may sometimes be open to begin with a verbal presentation of the Christian message. There has been, however, a tendency to overestimate the ability of unsophisticated villagers to comprehend this. In other cases it may be better first to illustrate the Christian life by friendliness and fellowship. Dr. Frank C. Laubach, in his recent book, The Silent Billicon Speak,"¹

Again:

"The more we demonstrate our sincere interest in serving lives as well as saving souls the more we shall manifest the spirit of Christ and draw men to him. The more ready we are to share material benefits the more likely will men be to accept those which are spiritual. Personally, I have always felt that the more thoroughly a person is evangelized the more important it is that his native abilities should be developed, and the better equipped a person is to be an influential member of society the more important that he should be consecrated to Christian service."²

"Two things we need to know better: how to appeal to illiterate pagans on the level where they live and how to transform the crude motives with which they welcome the Christian gospel into higher Christian ideals. These aims practically raise two questions: (1) what points of contact has Christianity with the religion of villagers and (2) beginning with these, how can Christian growth best be developed? We sin against the Holy Spirit if we fail to employ procedures which might attract many into the kingdom of God. However, methods which have the greatest initial attraction are not always those which best promote subsequent growth."³

The fundamental question is -- not are motives of inquirers what they ought to be? but, how can they be made into what they ought to be? Literacy, as an approach,

¹ T. H. P. Sailer, Christian Adult Education in Asia and Africa (New York, Friendship Press, 1943), p. 6.

² Ibid., p. 23.

³ Ibid., p. 158, 166.

must appeal to felt needs. The primitive responds to the visible, to symbolism, which is an essential part of the Laubach teaching method. In literacy there is a perfect opening to help the native find himself in the world about him, a larger world opening to his outlook on life. The barrier of illiteracy is broken through. The literacy-evangelist continues to break through to the Kingdom of God and seeks to introduce the native to the "law of the spirit of life which is in Christ Jesus," (Romans 8:2)." Emotions are awaking to new areas of living, and these can be further developed. "We sin

"We sin against the people if we offer them a gospel on an intellectual plane. We sin against them even more when we fail to guide and train crude emotions into Christian service."¹

The Report of the Conference at Madras, India, on "The World Mission of the Church," states:

"... it is not sufficient to present the Christian truth in terms that satisfy western theologians alone, but the Gospel has to be proclaimed in terms and modes of expression that make its challenge intelligible in actual life situations. Adaptation in this meaning of the word is a natural and essential method of approach to the mind and heart of the non-Christian. It must not in any way impair the integrity of the entire Gospel of Christ. . . . In some cases the evangelistic message may come first and lead to other developments; in other cases help in improving physical and economic conditions may predispose people to attend to the message."²

Dr. L. K. Anderson of the Presbyterian Foreign Mission

1

Ibid., p. 179.

2.

Findings and Recommendations of the International Missionary Council, The World Mission of the Church (New York, International Missionary Council, 1939), p. 44, 45.

Board (New York City), spoke to me of the fact that in Brazil the gospel can be preached openly without let or hindrance, and there is a hungry response to it. On the vast stretches of interior Brazil, it is possible for a missionary to build a self-supporting Church within five years though the people may be mostly illiterate. In Columbia, S.A., the situation is different. The response to evangelistic preaching in itself, is antipathetic. Here the personal witness method, the fishing for individual men, has its place. Illiteracy is the perfect 'bait', as well as the perfect opener of the written Word. 'Love' is the unseen yet redeeming element within the 'bait'. Dr. Laubach has confided this secret to many:

"During all these adventures we were developing a science and technique in adult literacy that we believed would be distinct contributions to education. This was . . . more than anything that could be written on paper. It was a thing of the spirit -- the art of applying to education that mysterious love power that held together the early followers of Jesus. . . .

"One day after I had taught a half dozen women and children to read while fifty teachers looked on, the chairman rose and said: 'I have watched this remarkable exhibition and I believe I have found the secret. It is love.' He was at least fifty percent right."¹

Criticism of Dr. Laubach's method. In a personal conversation last fall with Dr. Charles Ransom, Secretary of the International Missionary Council, I attempted to find through his knowledge, what were the different elements

¹ Frank C. Laubach, The Silent Billion Speak (New York, Friendship Press, 1943), p. 75.

of criticism of the literacy methods of Dr. Laubach. Dr. Hanson presented his own criticism as well as that of others. Given in a constructive, impersonal manner, I believe some of the criticism to be valid and some not.

Perhaps the more general criticism is that statements made in the Laubach Campaigns are too optimistic; i.e., "In five years all India can be literate." The problem of sin and human laziness is left out of consideration. There is some justifiable ground here. But anyone knowing Dr. Laubach personally realizes that he loves to talk in superlatives, to present seemingly impossible goals. He seeks to stir the imagination, to whet the heart and mind of men to do their utmost for the advancement of God's reign on earth. Dr. Laubach, as Paul, would "become all things to all men (I Corinthians 9:22)." Speaking much more truthfully than some modern advertisements, he dwells in possibilities under God, rather than categorical statements and dead statistics. Certainly he has seen sin and human want and misery as few men today; but he has also seen time and again the means and method and message for lifting man from his sin and laziness. His publicity may go 'too far', but that cannot be said to be unusual among those who follow Christ, who would win the world to Him in one generation. Our Lord often spoke of our need for greater faith and vision. The record has been that when Dr. Laubach

was given what he considered a better than ordinary chance to develop his method during a campaign (as in Africa, 1948), -- missionaries on that field could only speak in superlatives themselves.

In his very fine and helpful addresses at Princeton Theological Seminary during the Fall of 1948, Dr. Ransom spoke of the Protestant missionary effort as beginning with William Carey, -- the greatest movement since Pentecost initiated by him.. But the pioneer figure of William Carey was labeled by the Churchmen of his own day, -- "a miserable enthusiast." In all respects to Dr. Laubach and to Dr. Ransom, I do not believe that this term in its context could be entirely misapplied to Dr. Laubach, and perhaps this is what Dr. Ransom would mean by Laubach's being "too optimistic," and letting publicity go "too far."

Another criticism given is that Dr. Laubach endeavors to make his particular method in dealing with languages apply to all language areas. As some languages differ greatly from others, other methods besides his own may be best suited to certain languages. Because Dr. Laubach's method is as simple as it is, he would apply it to all possible dialects. Having worked in over one hundred sixty different languages, forming charts and lessons with other missionaries and linguists, there would naturally be differences. Dr. Laubach tends to simplify wherever possible for the sake of the native, though this may in some way hinder the best phonetic or linguistic purity. It is possible to "cut corners" for the sake of simplicity.

However, literacy campaigns would use, and must have the best and most experienced linguists on the field, and the help and suggestions of all concerned are evaluated and incorporated where possible into the lesson materials. Nothing must be overlooked in this regard. In the development of method in personal witnessing, Dr. Laubach leans over backwards to encourage suggestions from both missionaries and natives. It is clearly recognized that often the native or national can do a much better job of winning his brother to Christ than can those from the outside. This also applies to their teaching fellow countrymen.

Another criticism rendered was that Dr. Laubach lays too much stress on the teaching of adults, not enough on youth. Campaigns are usually called Adult Literacy Campaigns. There is also truth in this criticism, but it is certainly not all of the truth. As has been seen in the African Campaign, the missionary approaching an illiterate village goes first to the Chieftain to inform him that the program in mind is not for children or young people, but for adults and the elders. The missionary knows that the children will follow the examples of their parents with no need for encouragement on the part of the missionary.

Dr. John R. Mott, in a current address at Biblical Seminary in New York City, listed as one of ten points of advice to the missionary, that he "concentrate on the

tender youth." The Laubach method of teaching to read, is and has been used for a number of years in mission schools and churches for teaching children and youth. It is being used more and more in this field. It is the missionary's duty to bring these new 'streamlined' methods into the classroom, and to see in them a fitting means of winning young people to Jesus Christ.

Often it is the case where young people have left their home and given an education in mission schools, that there is somewhat of a breach between them and their illiterate parents. Better for the children (in China some were only seven and eight years old) and youth to teach their parents by this new literacy method, or for the children to follow in the steps of their parents in learning to read. More stress can and should be laid on campaigns among youth; the missionary following up Dr. Laubach's initial work deciding when and where such can be pursued. A striking example of youth engaged in literacy work following a Laubach campaign, is related by Eulalia Cook, a missionary to rural Cuba, under the direction of the Woman's Division of the Christian Service of the Methodist Church. Her article giving an account of this is entitled, "Light in the Cuban Hills."¹ Here the young adults themselves are the Literacy crusaders, following up the work began by Dr. Laubach. The following

¹ Eulalia Cook, "Light in the Cuban Hills", World Outlook, (January, 1946), p. 27, 28.

is a digest of part of her article:

"The literacy campaign was launched with enthusiasm. A lad of eighteen reading his first lesson said, 'I feel just as happy as when I am making love to my girl!' Someone else, 'By the window Ruben was reading the book of Acts. He seemed to learn to read at one long stride. 'He has been reading ever since the sun came up enough for him to see,' his sister told us. His joy and intense interest in the printed word made one think of nothing less than one born blind who has now suddenly received his sight."

Some of the young literacy teachers said,

"There is a man who lives out in the woods in La Criolla who says he doesn't believe in God, and makes fun of those who attend the mission. I think we will go there on our rounds today."

Afterwards, --

"You should write Dr. Laubach to the farthest corner of Cuba -- we got three of the family to begin the lessons -- and they even served us coffee!" Soon after the whole family sought baptism in the Christian faith.

"Laubach said, 'Literacy is proving a wonderful way to win souls for Christ.' Truly we in Cuba have found it so. . . .

"So they go, (literacy teachers singing over the Baguanos hills, taking the Bible to the people and teaching them to read it . . . these young men recognize themselves as soldiers of the cross, warring against ignorance, superstition, and sin, that true freedom may exist.

"As the weekly meeting of the Young Adults group was about to begin, a 'telegram' was handed to me. It read, 'To the Commander in Chief of the Allied Literacy Forces: Victories everywhere! The enemy is retreating before us in La Fe, Potrerilla, La Levisa, and Manguito. Plan invasion of Rejondon and Manantialitas. New recruits flock to us. Satan is furious! The cross is shining! . . .

"Thus are we guided by the light of the cross."

Dr. Ransom and Dr. Mott are surely right in emphasizing the need for recognizing youth in the work of the church. Missionaries such as Miss Cook, seeing how literacy can be used for and by the youth of the church, and who are willing to be a "Commander in Chief" of liter-

acy-evangelism in their mission, these fill a real need to-day in the cause of Christ abroad.

Teachers in mission Sunday schools can supplement their regular teaching by taking on a class of illiterates. Over twelve years ago in the Philippine Islands:

"One Sunday school teacher reported that when he first started a class for illiterates, the students decided to begin saving their pennies so as to have enough money to buy Bibles and hymn books by the time they could read. But to their surprise they learned so quickly that by the time they could read none had saved enough money to buy the books."¹

Dr. Laubach's work in literacy had its beginning in the Philippine Islands and has been used with young and old there. Perhaps in the future, where countries and mission areas have full time literacy directors, there will be added stress placed on taking literacy to the youth and less privileged classes of young people. Youth would be ideal as teachers of youth. At present, those missionaries who are following up the literacy campaigns in their field by taking literacy into their schools and Sunday schools, are often amazed at the results gained. Not only are individual young people won, but there is a reaching out to bring the entire family into the fellowship of the church.

A final criticism offered by Dr. Ransom concerned the need of supplying adequate and practical literature; that which is in the native's own sphere of thinking, and that in a practical way meets his needs. It is true

¹ E. K. Higdon, (ed.), "Methods of reaching various groups -- Illiterates", National Christian Council Bulletin (Manila, P. I., P.O. Box 1449; November, 1936), p. 3.

that the task of supplying adequate literature is one of the main problems -- if not the main problem (at present) following a literacy campaign. The problem concerns both the shortage of available writers for new literates and limited printing materials and facilities.

Wherever "The Story of Jesus" is not used as the second reader, as may be the case with government sponsored literacy campaigns, Dr. Laubach has written another series of secondary lessons with the caption, "Towards Making Everybody's World Safe." Dr. Ransom rightly pointed out that to many new literates, such lessons would be entirely outside their orbit of thought, and would have little or no relevancy to the world they live in. These lessons could hardly be relevant to the majority of new literates. I believe it difficult to say just where such a reader would fit it. But I also believe that there is a tendency to limit the creative imagination and vision of natives. Their world can be enlarged. They can deal with abstractions just as well as other literates when such are introduced into their world of thinking.

However, "Towards Making Everybody's World Safe," is only a suggestion for the missionary. It is peculiarly a work and interest of Dr. Laubach's and within its own realm needs little improvement. ~~Articles~~ on agriculture, health and hygiene, and other subjects of immediate need and interest, are usually developed on the field to meet problems peculiar to the locality. Most missions advanced

in the literacy program are seeking the aid of indigenous literature, which under proper guidance, has proved to be the best way to meet the need for readily assimilable reading material. Unless the new literate does begin and continue reading, he will soon lapse back into illiteracy. The immediate need for literature, as far as mission stations are concerned, generally centers around getting to the new literates a "Story of Jesus." Here, Dr. Laubach's "The Story of Jesus," referred to earlier in this paper, is a perfect model (in English) for the missionary and his helpers.

Dr. Laubach on literacy as evangelism. We have heard what others have had to say about the methods used by Dr. Laubach. In concluding this section, some additional insights into the evangelistic side of literacy as seen and felt by Dr. Laubach, are presented.

Though the African Newsletter Number Five presents 'literacy-evangelism' as something comparatively new in his work, the compulsion of Christ and the spirit of the evangelist are elemental to his nature. Two report letters from Dr. Laubach in his South American tour of 1942-1943, bring this out very pointedly.

The keynote of compassion is firmly struck in the letter from La Paz, Bolivia, (December 21, 1942):

"Tonight I had a spiritual experience which will

"echo through the rest of my life. It was the Aymara prayer meeting in the Quaker church. There was nothing Quaker about it. After a long talk -- which I did not understand, by the Aymara pastor, the congregation knelt to pray. Every one prayed aloud at the same time. It began with a murmur; then . . . wails . . . weeping. I heard the bitter cry and anguish of all the illiterates in the world, the oppressed, the blind, the hopeless. And I began to say, 'Lord, aren't you going to do something about these tragic people?' I heard in my heart the answer: 'I have done something. I have sent you.' As I write these words I am weeping with gratitude and resolve and pity, and I think I understand better after this night's experience how Christ feels . . . three nights before Christmas."

Shortly after this letter, another of January 2, 1943, brings out Dr. Laubach's evangelistic desire:

"It has been glorious beyond all words to have this house alone for my 'retreat' during these first two days of the New Year. I have talked aloud and permitted myself to be led by the Spirit until an intimacy and understanding of Jesus came sweeping over me and it fairly hurt. I resolved and He resolved that 1943 should be lived ~~in~~ ^{together} in more perfect harmony than any year of my life. If I keep my end of this contract these two days will be the most important in Latin America thus far, so far as literacy is concerned.

"I stayed up until 11 reading 'Bush Aglow,' a wonderful, inspired book about Dwight L. Moody. It was left in my room by the Pearsons - probably intentionally. I had read a little of the book before, but not while holding a retreat with Christ. This time the book was aglow and left me aching to reach and save souls."

As early as 1936, perhaps earlier, literacy was specifically mentioned as a direct means of evangelism in the Philippine Islands, the birth-place of the "Laubach method." In a Special¹ Edition of the National Christian Council Bulletin:

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Ibid.

"The effectiveness of winning illiterates to Christ through the use of the Laubach method is well illustrated in the following extract from a report prepared by Miss Maria Daycan for the new book on literacy written by Prof. Loran and Dr. Laubach:

'Protestant churches saw that the literacy movement gave opportunity for wider community service than their organizations had previously rendered. It has proved to be one of the best means of introducing Christ to the people and also rendering Christian service to the Community where the church is located. Through this special approach many people have been won to Christ.

'This is shown in the work of a deaconess, Miss Tita Allego. After her graduation in one of the Bible schools in Manila she was forced to live in a barrico for the good of her health. In this place there was no church. She could not work very much due to poor health. However, she tried to use the method she had learned just before she left Manila in March, 1935. After a year in this place she wrote and said, "I have taught more than thirty illiterates how to read and now we have a new congregation. We have 45 new members, twenty-two of whom are adults."

'Another friend wrote and said, "I was very anxious to win a woman to Christ. I tried to talk to her about the love of God and invited her to Sunday School but she always gave a reason and said, 'What is the use of coming when I cannot read the bible?' So I learned the method of teaching and when I knew I could teach her how to read, I went to her, not to invite her to church but to teach her. However, we made an agreement that when she was able to read she would go to the Sunday School class. So I taught her and when she was able to read she did not hesitate to go to church. Now she is a convert."'

On a one-page mimeographed instruction sheet,

"The Essentials of a Mission-sponsored Literacy Visit,"¹

Dr. Laubach says:

"The Committee on World Literacy and Christian Literature believes that literacy can become one of the great evangelistic agencies. We show missionaries and native preachers of every church how to mobilize their church members to TEACH and REACH non-Christians.

¹ On file: Com. on World Literacy and C. L. (New York City). (Dated, September 1948).

"We put the vast potential power of the people in the pews at work, and so greatly multiply the evangelistic results. At Wembo Nyama in the Belgian Congo, one native pastor said: 'We thought this was to be only an educational conference, and it is turning into a revival. The revival has already begun!'

" . . . we desire as many preachers and missionaries as possible at the two-weeks' conference, from beginning to end, for all of them need the technical training we give them in managing the literacy-evangelistic campaign to follow. . . .

"In this demonstration school we will also be working out the best way to reach each illiterate for Christ, while teaching him to read. This is a cooperative venture, where we pool each one's experience. . . ."

The above, along with the following excerpts from the Africa Newsletter Series (Numbers Five, Six, and Eight),¹ and the Far East Newsletter (Number One)¹ -- February 3, 1949) will bring us up-to-date on the recent trends of the evangelistic emphasis Dr. Laubach seeks to carry through in his literacy campaigns:

From Africa News Letter No. Five (Wembo Nyama, Congo Belge, April 24, 1948:--

"I am too excited to sleep! We have been at work in the Congo in a fresh adventure -- and there's nothing I like so much. We are trying to discover the best way to use literacy to evangelize. . . .

"And all week we have concentrated on the question: How to witness for Christ each day while we teach our students to read. After each teaching session we gather together to tell what witness story of Christ we found effective -- and our students also tell us what impressed them most. . . . We are seeing here such a revival of preachers, teachers and learners as they never saw here before. . . .

"Here we are pushing this ideal of 'each one teach one and reach one and save one,' further than at any previous gathering. . . . With the finest cooperation of all the missionaries and of the native staff, we were able to get the mechanical work of the lessons finished in short order -- and have a full week to

¹ On file and published by: Com. on World Literacy and Christian Literature (New York City).

"consider just what we shall say while teaching these lessons in order to win our students to Christ.

"The men and women who are thus experimenting with literacy as an evangelical medium are 35 missionaries, and 151 native preachers and teachers. After this week of experience they will go back to mobilize their church members in the kind of campaign they are demonstrating here."

" . . . I think we may be developing a fresh contribution to the problem of personal work. This fills me with joy, for I have long felt that this is the point at which churches in general fall down . . . the disease of 'spectatoritis.' It is spectator Christians who so easily backslide. An African proverb says: 'Water that stands still turns foul.' We cannot keep Christ unless we give Christ away. We must talk about Him each day or we lose Him the next day."

From Africa News Letter No. Six (Old Umtali, Southern Rhodesia, June 10, 1948) --

"We found a great spiritual hunger among the pastors and people, and an eagerness to make immediate plans to use literacy in large-scale evangelism. As soon as the lessons can be printed in sufficient numbers, the campaigns will start in all the churches. Each pastor will preach a literacy-evangelism sermon some Sunday morning, and will enlist every member of his congregation to TEACH and REACH one non-Christian. That same Sunday afternoon they will be trained in the use of the lessons. Then each one will teach his student for two weeks, telling him a story about Jesus with each lesson. Two Sundays later, at a graduation program, everyone who has finished the first book will receive a diploma saying he is ready to read the "Story of Jesus," and every teacher will receive a certificate of Christian service."

(Message from Bob Laubach in same Letter No. Six; On the plane to Johannesburg, Transvaal, June 11, 1948) --

" . . . The government has been carrying on well-organized literacy campaigns in these large concentrations of population, and churches have the opportunity for intensive evangelistic campaigns. The Union Church at Mufulira, the second largest mining town, was instructing its members in evangelistic methods during our visit. When they say how literacy could be geared into their campaign, every one of the personal workers volunteered to teach during his house-to-house visitations."

From Africa News Letter No. Eight, written after the return from the 1948 African Campaign and subtitled, "A Special Message From Frank Laubach," and "LITERACY as EVANGELISM."¹ Besides Dr. Laubach's message a series of seven pictures seeks to show:

"Literacy as Evangelism -- A New Open Door for the Word of God,

How a church in an illiterate area mobilizes its membership to teach one and reach one and win one to Christ -

A congregation, working together on such a project, experiences new heights in its spiritual life, and develops a missionary zeal to serve its community and country -

Every church member who helps teach and reach others, receives for himself a baptism of the Holy Spirit-

"The numbered pictures illustrate how over one hundred rural pastors of the Central Congo Mission are organizing the members of their congregations into every-member evangelism-through-literacy campaigns.

1) 2)

1) The minister preaches a challenging sermon to all in his congregation to teach at least one other person. Then he calls for a show of hands of the volunteers.

2) A large demonstration chart trains the volunteers in the use of the simple lessons. Each newly trained teacher gets a primer booklet and teaches a friend.

3) First classes in Each One Teach One are often held right at the church. Teacher and student may decide to continue at home or wherever mutually convenient.

4) Men usually teach men, and women teach women. A fine friendship grows, in the informal class, which gives the teacher opportunity to tell of his Friend Jesus.

5) After two week's study, these first primer graduates have heard of Christ's love and seen it in action. They are now able and eager to read more about Him.

6) Story of Jesus, in translation, prepares new literates to read graded Scripture portions and the New Testament, making for future, strong church members.

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See appendix for copy of this Letter.

"A wide door in one city! (Paul at Ephesus) Now we have a wide open door -- the door of literacy -- into the minds and hearts of the billion illiterates of the world. Literacy campaigns, with Church leadership, can win millions to Christ -- and there are many adversaries!

"In rapid succession nations are starting literacy campaigns, and calling upon educated Christians, as well as others, to help teach. This is a perfect opportunity for evangelizing, as it offers endless occasions when a Christian can witness for Christ while he is teaching a friend to read."

From Far East News Letter No. One (February 3, 1949, Bangkok, Siam) --

"Each year the demand for literacy techniques seems to grow in intensity. . . . Next week . . . another two-weeks' demonstration campaign in a rural area. Following that, we return to Bangkok for the remainder of our time in Siam. We will spend several days in retreat with the missionaries, considering the best ways of mobilizing churches and missions to use literacy as an evangelical medium, and the peculiar problems encountered in a Buddhist country. . . .

"The success of this campaign, therefore will depend upon demonstrating a Christian principle not inherent in the Buddhist philosophy. It ought to make the unique spirit of Jesus an evident necessity for the progress of Siam. I expect to see a great harvest of souls when the campaign gets going, and the missionaries share my expectation. These kindly Siamese do better than their religion, and when they see that the Way of Christ exceeds the way of Buddha in service they will be impressed. . . . this is Christianity in action.

"Then, too, we must provide training centers in America for all outgoing missionaries, so they will understand literacy and evangelism, and will know how to develop journalists to write especially for new literates."

There is little need here to comment on Dr. Laubach's book, Teaching the World to Read.¹ It is used as the principal text in literacy courses at Kennedy School

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Frank C. Laubach, Teaching the World to Read (New York, Friendship Press, 1947).

of Missions (Hartford Seminary Foundation, Hartford, Connecticut) and at Scarritt College (Nashville, Tennessee). This volume sets forth:

The Problem of Literacy and the Value of Literacy
Campaigns,

The History of Modern Literacy Campaigns,

Literacy Techniques,

Literacy Methods,

The Spiritual Literacy Campaign,

Organizing for Literacy Campaigns,

The Production of Literature, and some very helpful
Appendices.

The fifth chapter on "The Spiritual Literacy Campaign," presents the motives behind the techniques and methods, and provides a valuable summary of 'literacy as evangelism.' The very first paragraph in this book, immediately preceding Chapter One, the author states nine things that every outgoing missionary should know. The very first is:

"1. How important literacy is as a means of winning friends for the church and of winning people to Christ. He needs to see that teaching illiterates affords every Christian in an illiterate community a chance to win others. He must know the technique of witnessing through loving service."¹

This theme of "witnessing through loving service," is described beautifully in the first volume of the Madras Series. It speaks of:

"the meaning of His holy love . . . in the simple social and moral experiences of everyday life . . . Revelation, and so salvation, is entirely out of God's own divine initiative. . . . calling forth free acceptance of divine love and free surrender to divine will. . . . It has ordained that the human heart leaps at the sight of the good, the true, the beautiful and the

¹ Ibid.. p. x.

"holy when these qualities of reality are embodied in human or divine personalities. Man . . . finds his own integration in such responses in surrender, in the experience of repentance and forgiveness, in love . . . God has come to understandable human terms . . . the human mind has found God's revelation sublime . . . yet simple and easy to grasp. . ."¹

¹

Dadras Series, (op. cit.), I, p. 45, 51, 52.

CHAPTER III

THE ESSENTIALS OF EDUCATIONAL EVANGELISM AS RELATED TO THE LITERACY EVANGELIST

The missionary who backs up literacy for his respective field, who may be chairman of the council heading up literacy work for all the denominational groups in the area, and who is primarily interested in organizing groups of volunteer teachers among the church communities, -- should have a thorough grounding in the essentials of evangelism as they directly apply to the Christian teacher. One of the ablest works of this subject, written from the rich experience of a lifetime in this work, is the twelve study units on the theme of "The Teaching Evangelist," by Norman E. Richardson.¹ The essential material in these studies can be well adopted by the literacy-evangelist in presenting the fundamental evangelistic criteria to prospective literacy teachers. No attempt should be made by the missionary to teach the native everything there is to know about the spiritual science of personal work, but it is well that he have clearly before him the fullest application which evangelism can make to literacy. In the first chapter of this Thesis we saw something of the working and nature of language as related to the literacy evangelist. In this chapter, as in the first, no attempt is made to cover the ground fully. Only important insights will be brought out, which are designed to lead to a deeper realization of the

¹ Norman E. Richardson, The Teaching Evangelist (Chicago 14, McCormick Extension Service, 1946).

evangelistic imperative related to literacy. Dr. Richardson brings Christian light and thinking to bear on what makes for worthy agents, distinct goals, and effective methods, in the work of evangelizing while teaching.

Evangelistic objectives. The last unit of Dr. Richardson's studies (Unit XII, "The Outreach of the Teaching Evangelist") is particularly direct and relevant to missions. Material presented here seems to be made to order for the outgoing missionary and literacy worker.

Dr. Richardson advises:

"It is folly for Christian missionaries and evangelists to assume that the territory which they go forth to occupy in the name of Jesus Christ is a religious vacuum. There is a religious as well as a moral resistance to spreading the gospel. The ideals of the Christian faith are destined to supplant other and less worthy systems of values and goals of aspiration. The centrifugal force that is inherent in that faith, ultimately, will overcome religions of a lower order as well as the forces of unrighteousness. But that final victory can be postponed by the use of unworthy agents, indistinct goals and crude methods. No intelligent religious person will surrender his faith unless that which he receives in place of it brings deeper satisfaction and a nobler fulfillment of his desires."¹

By looking at the objectives of evangelism from the standpoint of the Christian worker and the illiterate as well, the literacy evangelist can approach with surer knowledge and deeper understanding, his task. We would here elaborate on the impelling motive, "Go ye," and the relationships between student and teacher in the evangelistic approach. "Not by might, nor by power, but by my spirit, saith the Lord of hosts (Zechariah 4:6)."

¹

Ibid., Unit XII, p. 10, 11.

It is simple enough to see that the evangelistic methods applied in teaching may be used with the form of teaching we speak of as literacy:

"To share is to learn. To foster growth among others is to experience growth. A religion that is not zealous in propagating its teachings is in danger of losing its own life. Only that truth which is given to another is truly kept. Hoarded truth becomes moldy.

"Dr. Frank C. Laubach's unique system of teaching illiterates to read has been used effectively in 64 different languages (now over twice that number). It is now part of a worldwide effort to reach the hundreds of millions who suffer from intellectual deprivation. During the past quarter of a century 100,000,000 in Russia have learned to read. In China, more than 40,000,000 have been taught. In India, Dr. Laubach traveled 16,000 miles and held 40 regional conferences, laboring on five of the most important of India's many languages. In this one country 30,000,000 have been taught to read.

"The secret of this amazing achievement is to be found in what Dr. Laubach told an elderly Cuban woman who had just completed her first lesson. 'Before you take your second lesson tomorrow night,' he said, 'you must find someone else who cannot read and teach her what you have just learned. "Each one teach one" -- in that way you will give someone else the happiness you now feel; and you will never forget your lesson because the best way to learn anything is to teach it.'

"Teaching evangelists who have espoused the Christian faith face the immediate challenge of trying to understand the obstacles that will be encountered in the effort to make Christianity the world's religion. They should also find out what opportunities and responsibilities are inherent in the present-day situation (my underlining)

"Resentment and misunderstanding may be inevitable in some points of contact. Religious fanaticism is apt to be blind even to the inherent value of acts of mercy and loving kindness. But the pure word of God is a power that transcends human influence. When spoken in charity and with human understanding it will not return without having accomplished that whereunto it was sent (Is. 55:11).

" . . . The primary requisite of missionaries and evangelists is the ability to present the gospel in such a way that those to whom it is presented will be face to face with the word of God to them A man's ultimate destiny is involved in how he reacts to the gospel whenever it is made truly meaningful to him. He must either accept it or reject it. A decision is demanded. The choice he makes conditions his destiny."¹

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Responding to the evangel. The literacy-evangelist looks for a response to his evangel and must have a deep grounding in the nature of this work of faith:

"A person is lost evangelistically, when he has failed to find the way that leads to the abundant life (John 10:30). He has not located a 'peg on which to hang his destiny.' Fortunately for him, however, he may make contact with one who is willing to show him what is lacking in his life and to make available to him, the life-giving, light-shedding truth that he needs (John 14:6).

"The interaction of these two parties, under the guidance of the Holy Spirit, constitutes educational evangelism. One provides the stimulus; the other, the response. A contact that secures attention and awakens some degree of interest has to be made. . . .

"Unless someone's mind is set to give attention, the effort has neither educational nor evangelistic consequence. To proclaim the story of God's redeeming grace in a social vacuum, by definition, would not be evangelism In so far as the human response to the message reaches the vanishing point, the performance ceases to have significance as educational evangelism (Luke 12:28). . . .

"An educational evangelist is concerned with securing a response that inaugurates or constitutes a significant event in the life history of a person."²

The Christian worker seeks a response as well as to give a testimony.

1

Ibid., p. 14-16.

2

Ibid., Unit II, p. 4, 5.

Often the response is quite unpredictable and disheartening. Sailer gives a very good illustration of this:

"A member of the China Inland Mission, which devotes itself especially to evangelistic work in remote villages, says that experience indicates 'that it takes at least one month for the curiosity and strangeness to wear off and for those who are really interested to get a clear grasp of some of the fundamental truths of Christianity.'"¹

"Especially in dealing with women, whose lives are so often barren of mental stimulus, it is easy to overestimate the assimilation by the audience of a statement that is altogether clear to the speaker. Mrs. Thomas N. Carter, formerly of Nankhschow, listened to her husband addressing a group of village women. It was so plain and simple that she felt they could not possibly fail to take it in. At the close of his talk Mr. Carter asked, gently and encouragingly, whether anyone could repeat anything he had said. There was blank silence. After a little coaxing one woman finally remarked, 'You said something about sweet potatoes.' That one idea had evoked emotional response."²

Mr. Carter was wise in putting his teaching to a test, for as is pointed out:

"Learning is the acid test of teaching. . . . Learning that is focused upon the Savior of mankind is infallible evidence that potential progress is being made in an evangelistic endeavor (II Tim. 3:7)."³

Henry Drummond emphasizes a thorough study of the spiritual life:

"Is there no guide-book upon the subject . . . of the logical history of the spiritual life, no chair of Spiritual Diagnosis? . . . He, as spiritual adviser, should be thoroughly acquainted with the rationale of conversion. . . . He should know every phase of the human soul, in health and disease, in the fulness of joy and the blackness of despair. He should know the 'Pilgrim's Progress' better than Bunyan. The scheme of salvation, as we are accustomed to call it, should be ever clearly defined in his consciousness. The lower

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- 1 Madras Series, op. cit., Evangelism, Vol. III, p. 144.
 - 2 Sailer, op. cit., p. 174, 175.
 - 3 Richardson, op. cit., Unit II, p. 6.

"stages, the period of transition, its solemnity, its despairs, its glimmering light, its growing faith; and the Christian life begun

" . . . The man with whom you speak being made up of two ideals -- his own and yours, and one real -- God's, it is one of the hardest possible tasks to abandon your ideal of him and get to know the real -- God's. Then, having known it, so far as possible to man, there remains the greatest difficulty of all -- to introduce him to himself. You have created a new man for him, and he will not recognise him at first."¹

The teaching evangelist wanting response, must impart the part the elements of faith into his appeal. He must put into teaching the elements desired in the response, (reason, knowledge, sentiment, imagination, moral decision, belief, and commitment.) The response should be such as saves from sin through the operation of the grace of God.

Combining effort and skill the educational evangelist attempts to see man in his four basic relationships to God, man, himself, and the physical world. The question is not how to teach, alone -- but how to teach Jesus Christ. The crucial question is: How can these learn the power, wisdom, and love of God. The Gospel itself must be the subject matter, and as such teach not self-reliance but being led to Christ and Christ-likeness.

A very real danger in the response, perhaps all the more in literacy work, is in the --

"kind of learning that makes one conscious of new mental resources. It generates a feeling of competency. The evangelized person, on the other hand, is particularly aware of his own limitations in the presence of the

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Henry Drummond, The New Evangelism (New York, Dodd, Mead and Co., 1899), p. 266, 267, 272.

"Exhaustible wisdom and holy love of his Lord (Luke 5:8)
 Secular teachers live their lives in the presence of relativity. Teaching evangelists live their lives in the presence of the absolute (James 4:6; I Peter 5:5). God's grace is given to those who are humble."¹

In a recent and timely work, an English author says:

"The illusion that man can save himself, perfect himself, is, as we have seen, the essence of sin A further danger lies in the very success with which society at large has been influenced by the diffusion of Christian principles and habits There are no more dangerous (and usually unconscious) enemies of Christianity than the people who talk about 'the Christian ethic' and 'spiritual values,' but who at bottom are thinking in terms of man's upward aspiration and achievement and self-perfection."²

Our own present New Life Movement (Presbyterian Church, U.S.A.) emphasizes the fact that, --

"Christian conversion is in its nature a spiritual and not a psychological experience. This assertion does not imply any essential contrast between two forms of experience, the one spiritual and the other psychological. There is a sense in which we may consider every conscious experience of a human soul as spiritual, since man is a spiritual being, made in the image of God. Likewise we may affirm that all religious experience is psychological (But) it is because He seeks us first that we ever find Him, and the fact of our being found of Him rests not upon our achieving certain emotional symptoms, but upon our spirits consciously yielding themselves to Him in repentance, and in faith in His forgiving love. And what we are insisting upon here is that the attendant emotions of joy and peace which flood the truly converted soul are the effects, not the cause, of the profoundly spiritual experience which we call conversion."³

We have already seen that the teaching evangelist
 "must be first partaker of the fruits (II Timothy 3:6)."

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Richardson, op. cit., Unit II, p. 14.

²

M. V. C. Jeffreys, Education, Christian or Pagan? (London, University of London Press, 1946), p. 83, 23.

³

Walter Barlow, The Spiritual Basis of Evangelism (New York, 156 5th Ave., Dept. of Evangelism, 1947), p. 25.

Very simply:

"It is required of the teacher evangelist that he master the subject he undertakes to teach. He should also be mastered by it. (Phil. 1:21). It is difficult to imagine how a person can be an evangelist who, himself, has not experienced the evangel, that is responded to its total appeal to the intellect, the emotions, and the will (Gal. 2:20). In some particular, his experience of the grace of God should be richer or more mature than that of his pupil."¹

Nature of conversion. Realizing the things that make for a true response, we will look more closely at the way people find God. Samuel Shoemaker helps us here:

"... we have been speaking of the things which arouse curiosity, touch the imagination, and awaken a desire for faith. This must come first. To move on to next steps before this initial interest has been aroused is to court failure. If people come along with you then, it will be simply to become conventional religionists; more often it will turn them against the whole thing, and they will avoid religion and religious people thereafter. Henry Drummond said that the faculty of the new evangelism was the imagination. Until this has been touched and stirred, there is no use moving in on the mind or the will."¹

In literacy-evangelism people see that they can do the impossible, -- read. From there on it can be but another step for them to have imagination aroused to spiritual needs, possible of fulfillment. Things that can touch the imagination are:

"Brought up in a religious atmosphere,
a sense of need,
exposure to the faith of other people, (prayer)
by preaching,
personal witness of others,
a place where faith is at work, . . . "²

¹ S. M. Shoemaker, Revive Thy Church Beginning With Me (New York, Harper Bros., 1947), p. 19f.

² Ibid.

Continuing, Dr. Shoemaker lists four elements in the process of conversion as being:

- 1) desire, 2) honesty, 3) decision, 4) trust.

To surrender unconditionally to Jesus Christ often means four things:

- 1) readiness to quit sin in every known form,
- 2) willingness to pray and contact God daily,
- 3) to seek God's will for life's work -- vocation and marriage,
- 4) determination to tell others.

Making faith real. As said before, the literacy evangelist can hardly pass on what he does not possess.

In Unit V, "Faith as an Educational Objective," Dr.

Richardson states:

"Unless the teacher evangelist has knowledge of faith that is derived from his own experience, it is hardly likely that he will be successful in his efforts to engender or nurture faith in someone else. He uses the component parts of his own faith as resources in inculcating faith in others. He shares them with his pupils. They 'catch' the emotional elements in his faith, for faith is contagious. The end he has in view is faith inaugurated, nurtured or conserved in a personality that is other than, and different from his own.

"Both teaching evangelist and pupil draw their inspiration from a common source. Both have direct access to the grace of God. When faith is functioning in the lives of different persons, it constitutes a bond of fellowship within which it is improved. A teaching evangelist whose own faith is not growing has a heavy handicap."¹

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Richardson, op. cit., Unit V, p. 12.

It is possible to have knowledge without commitment, no deliberate surrender of the will to God, and so be illiterate with regard to sin in one's life and God's forgiving grace. The evangelist is efficient only when the pupil clearly realizes that faith in God, as revealed in Christ, involves --

"repentance, decision, commitment, and a deep desire to move forward toward the high calling of God in Christ Jesus (Phil. 3:14). . . .

"The teacher who tries consistently to engender and improve the faith responses of his pupils to God, is like a magnetic needle pointing north. This purpose, if cherished prayerfully, makes his teaching evangelistic. He is part of the living tradition that was inaugurated by Jesus Christ."¹

Faith must satisfy two requirements in order to be the educational objective in teaching evangelism. It, --

"ought to fire the will and illuminate the mind. . . . it should be effective as a driving power for action and satisfying as an interpretation of experience."²

Dr. Shoemaker lists six elements that go into making faith real to people:

(Note how directly applicable these elements are to literacy-evangelism.)

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"1) make friends don't begin talking about religion till you have won the other person's confidence, and he is taking some initiative in the conversation."

"2) wait for a place in the natural conversation where you can easily speak about your own faith."

3) Find a point of need, personal - to world need. "We must be, not critics, but fellow sinners at all times."

4) Be a good listener. Time of listening:--(a) "continuous prayer to God that we may be led by Him in every move we make, every thought and emotion we have, and (b) the chance to understand what kind of person this is, watching for characteristics"

¹ Ibid., p. 13, 15.

² Jeffreys, op. cit., p. 68.

5) Suggest the answer. "... always two factors in every problem: there is the situation, and there is the way we meet and react to the situation. The second is more important than the first: life takes care of the first, but we take care of the second, or should. . . . Faith mixed with a problem is what often turns a mess into a miracle. When God enters We stop looking for self-justification, and look for truth. We see where we have been wrong, and are eager to make it right. . . . We must 'suggest' the answer, because the person can only find and choose the answer for himself -- counseling which dominates and coerces another, by too much salesmanship and 'personality', is malpractice. Sometimes, near the crisis, one may say, 'It's your decision, remember, not mine -- don't do it unless you mean it.'"

6) Encourage decision, -- a concrete conclusion; moral decisions, devotional habits, . . .¹

Personal and group preparation for evangelizing.

An abiding presence of the Holy Spirit is basic in the personal preparation of the literacy evangelist. The fuller the measure of the Spirit of Christ we possess, the better prepared are we to witness. Out of long experience as a missionary and teacher, Dr. Samuel Zwemer writes:

"The true evangelist needs not only intellectual preparation by possessing all his heritage and his resources, he needs also the baptism of fire. The Holy Spirit alone can confer this grace"²

He mentions fire as that which:

- 1) separates and unites, 2) purifies, 3) consumes,
- 4) has energy and power.

The presence of the Holy Spirit makes the gospel, our

¹/₂ Samuel M. Zwemer, Evangelism Today, Message Not Method (New York, Fleming H. Revell Co., 1944, p. 115.

¹ Shoemaker, op. cit., p. 32-39.

or my gospel. Man's relationship to God is always personal, love saving the personal from being lost and binding the personal into an ever closer union with Himself and at the same time an ever greater self-fulfillment. The title of Dr. Zwemer's book just quoted, is very pertinent here, for as Heckel realizes:

"The prayer for the Holy Spirit, who calls us by the word into a life of faith, is far more important than method."¹ (My underlining)

Devotional study and meditation. This is essential in preparation. In a careful study of how the original Christian society lived, Dr. Richardson tells us:

"These original disciples spent much time in private, devotional study and meditation. They filled their minds with interpretations of Old Testament scriptures that referred to their Lord. They sought diligently to acquire all possible knowledge concerning his birth, his life and ministry, the closing events leading up to and including the crucifixion, his resurrection, the several subsequent occasions when he had direct contact with his disciples and his ascension. They saturated their minds with gospel knowledge.

"To acquire information of this kind and to maintain a sympathetic attitude toward it is to experience a very definite spiritual quickening."²

This is the first basic principle of preparation that Dr. Richardson finds. The other two are:

"Second, these individuals submitted themselves to the discipline of an unbroken fellowship within a firmly constitute group. . . . Third, they accepted the discipline of cooperative participation in a program of gospel proclamation and faith nurture."³

Preparation by social group. This second mentioned

¹ Heckel, op. cit., p. 32.

² Richardson, op. cit., Unit VII, p. 5.

³ Ibid.

principle is of especial importance for the work of literacy as evangelism: a social group to make for fuller working of the power of the Holy Spirit. Among the early Christians;

"The channels of inter-communication were wide open among them. They had to achieve oneness of accord before they were prepared to witness Membership in such a group tends to make one creative in line with the group purpose. Each one has the reenforcement of social approval and the discipline of social disapproval. His confidence in his own convictions, thus energized and chastened, is deepened. He feels the support of priceless friendships. His is not the courage of the lone wolf. There is a sense of security which engenders boldness and confidence."¹

Peter had the moral support of the one hundred twenty with whom he had received the Holy Spirit. In the 1948 African Literacy Campaign there was a wonderful fellowship between literacy workers, pastors, missionaries, and native evangelists and teachers. There was a mutual give and take of words and ideas. Dr. Laubach's messages were taken in by the group, and they in turn were able to give him "many good suggestions." A committee was appointed to select the best suggestions, with the added purpose of finding how best to prepare them for use. Some of these suggestions for witnessing while teaching, submitted in writing by the native workers will be discussed later in this paper. Few ways have been found for discovering the deeper meaning and value of the gospel than by discussing and sharing with others one's own knowledge and appreciation of it.

¹

Ibid., Unit VII, p. 7.

"Membership in a group wherein recognition and approbation follow inevitably when these ideals are realized, is an absolute necessity. The gospel of Jesus Christ, in its fullness, does not become a characteristic of one's personality apart from the quickening and discipline, the encouragement and restraint which come from lively membership in a group. This was one of the outstanding contributions of Jesus to the methodology of educational evangelism."¹

Mentioning plans for training evangelists, Dr. J. Christy Wilson states in the concluding chapter of his manuscript before mentioned: (summarized)

Plans should include Bible training conferences and schools for lay and full-time workers; general Bible and training conferences. There should be special schools to train evangelists for a general traveling ministry in the rural areas, as well as to train evangelists for the cities. Those coming to these conferences may not have the same education but by precept and experience they may be trained in personal evangelism and public presentation of the Christ and the gospel, (so also prepare agents for the Bible Societies). Greatest success is had in training nationals to win their own people.

Both missionary and Christian national will find a power in group fellowship and study that is not possessed otherwise.

When literacy work is carried over a fairly long period of time, perhaps during the six or so months of a school year, a definite evangelistic curriculum (Richardson, Unit VI) could be kept in mind. The demanded criteria centers around: the Christian faith, the Bible, the teacher, the pupil, home, church, and community. The gospel mediated must make friendship with Jesus Christ a reality. The Bible must be presented within the framework of faith; to be received as both discipline and inspiration. Spiritual discernment on the part of the teacher will generate

moral energy. The teacher must be sensitive to handicaps of the pupil, keep pace with his development and always present the challenge of the gospel which can either be accepted or rejected. Concerning the church, the curriculum should lead directly into making a public confession of faith, joining the church, participation in the sacraments of baptism and the Lord's Supper, financial contributions and achievement of maximum usefulness in the ongoing activities of the church. All of this could not possibly be included within the compass of time allowed for the shorter literacy campaigns, but it presents an ideal and is not impossible to carry through after the initial literacy work has been accomplished and a positive decision for Christ has been made. In long term literacy work, there must be no less reliance upon the wisdom and power of God and the working of the Holy Spirit in the church. Supplication and prayer must be constant.

Notes on how teachers evangelize:

In concluding this Chapter on essentials of educational evangelism as seen in literacy-evangelism, the following material gathered from Dr. Richardson's work referred to several times ~~formerly~~ than one part of this section, will offer new insights into the nature of the work. Much of it elaborates on material already presented.

Helping pupils make up their minds. The pupil must first have clearly in mind God's likeness in Jesus Christ and how He operates in human life. Then: when the indivi-

dual decides to surrender his will to God, he should get out of God's way and let Him save, -- "let go and let God." Now comes the pupil's ability to relax and trust God, unafraid. One wholehearted decision to follow Christ marks the beginning of the Christian life. A new 'mind set' comes through the working of the Holy Spirit and faith in God.

The teacher must realize the nature of the decision:

"A decision may be occasioned by plain recognition of the fact that there are two ways of living, -- one, the way of self-sufficiency and proud independence; the other, of reliance upon God and humble recognition of the limitations of an irreligious career. Confronted by these two alternatives, a free choice is made between them. It is possible to say yes, to God just as it is possible to say, no, to him. Man is free to choose. God cannot use coercion and at the same time, awaken trust, love, gratitude which are innerent in faith-engendered relaxation. Man must use his own will to place his life in alignment with God's will for his life. 'Our wills are ours to make them Thine' is the poet's way of putting it.' Jesus says to all, 'Follow me. Learn of me and my life how you too can live by faith.'"¹

The literacy-evangelist should present to Christian teachers the fact that they not only have the right but a moral obligation to their friends to confront them with the opportunity of committing their lives to the power of God in Christ.

The Great Commission is not something arbitrary but speaks of a natural and spontaneous response of the followers of Jesus Christ. He will encourage and challenge the student to try Christ, to put Him to the test of every-day living; to feel the significance of the three steps of repentance, decision, and commitment. Christ is the new

1

Ibid., Unit III, p. 13.

friend to whom we can ever look in joyous expectation for strength and constant help in life. Bible passages containing specific suggestions should be used with the individual who is:

"afraid of failure, who fears ridicule, who hesitates to give up worldly friendships, who does not feel the need of a Saviour, who wants to postpone making a decision, who sees too many professed Christians who do not live up to their professions, who has intellectual difficulties, or who is not ready to accept the deity of Jesus Christ or the divine inspiration of the Bible."¹

However if the individual has not arrived at a full appreciation of some of the above elements, his faith should be taken for what it is and not what it is not. "Credulity is not a necessary step in the acceptance of the gospel."¹

Four-fold task in teaching adults.²

Dr. Richardson brings out the two basic appeals to accept the faith, and then how faith is engendered, nurtured, or reclaimed, in dealing with adults. Underlying all of this are four basic principles which the teacher should keep in mind:

- 1) Share with pupil his own faith in Jesus Christ.
- 2) Be in harmony with purpose of other teachers.
- 3) Cooperate heartily in the plans for evangelistic effort.
- 4) Help pupil to make up his mind to be a follower of Jesus Christ.³

The first part of the four-fold task concerns: the appeal to fear and to love.

Sin has consequences; unbelief is sinful (Rev. 21).
¹ Ibid., Unit VII, p. 16.

Physical ² ~~advice~~ ^{advice} in Unit IX, p. 24 is equally sure and fixed.

³ Ibid., Unit VII, p. 16.
Man must realize his creaturehood, and that even as all

Sin has consequences; unbelief is sinful (Rev. 21). Physical and spiritual laws are equally unbreakable. Man must realize his creaturehood, that he has faith in something, and that there is only one sure foundation for his faith: "Fear God and give glory to him . . . (Rev. 14:7);" "Love is of God; and everyone that loveth is born of God, and knoweth God (I John 4:7)." What God expects of man is faith in the One who is the demonstration of His own love; (Acts 9:20) and there can be no substitution for faith, rooted in love. An appeal by the teacher to gratitude and to common sense may mark the beginning of the faith response. He may appeal to fear -- the consequences of disobedience. He may appeal to love -- appreciation of the life made possible by faith.

Belief marks the first step in realizing faith in God. The disbeliever can't be saved. An act of belief is engendered by: first, focusing attention on whatever knowledge of Jesus Christ is at hand. Second: even though the information is partial, it can be sufficient for life-saving and life-giving belief when He is accepted on the basis of such knowledge. A perfect example of this is worth citing here. It concerns the work of a simple, but fervent native missionary to his own people in Africa, Harris by name:

"From a score of villages I had called together the "preachers" appointed to conduct Sabbath worship after Harris had left. They came eager for a message and a text. These were the men who had exhorted their flocks Sunday by Sunday for those ten years. They had kept the faith. I counted them. They were fifty-two."

fifty-two in number. Serious, stolid types they were; men who would die rather than abandon their new way of life. 'Men how many of you can read those Bibles in your churches? Hands up!', I said. Slowly and diffidently went up the hands. I waited. I counted. There were two!

"In an interior village which I had not visited before, I discovered a church unknown to me. Such is the reputation Harris had left concerning the link of the Book with religion that in almost every church the printed page, even if unread, is evident. So in this new church I walked up between the simple rustic benches. There it was, apparently a Testament or a single Gospel. I took up the Book. I opened it. It was printed matter, but not a Gospel -- a booklet advertising patent medicine! . . . Poor people; they were illiterate; they had done their best."¹

Third: an objective record of the event is to be made; time, place, and circumstances are to be noted. This should include notifying one's friends of the event; made a part of one's life history. "Public profession gives one the benefits of social suggestion, sympathy and encouragement."²

In nurturing faith among adults we see that new information gives added ground for new faith:

"For most people faith has its beginning in belief. Wherever there is belief, there is enough of the elements that compose faith for faith to begin to function (Rom. 9:33; Mark 9:23, 11:24).

- "But belief is composed of five elements. It involves attention, information, apperception, reason and assent."³

Faith nurture provides a variety of stimulus.

That his faith be conserved the believer must be fed on the bread of the gospel. To be the gospel, it must

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Sailer, op. cit., p. 176.

2

Richardson, op. cit., Unit X, p. 5.

3

Ibid., p. 6.

be good news to the individual.

If faith needs to be reclaimed, the teacher may be sure that such faith was not pure to begin with, else the back-slider would devoutly long to have it again. There is a finality in the Gospel but Christians must ever be ready to appropriate the new. They must avoid spiritual fixations; emotional barriers. Let the teacher constantly rediscover gospel truths, and above all not try to serve two masters: "Unless the desire for material wealth is restrained it leads¹ to disaster."

Essential task of the teacher evangelist.² To be a convincing witness as a follower of Jesus Christ, technical language is not necessary, rather hindrance. The effective teaching evangelist must have a core of beliefs and sentiments that can be easily passed on with enthusiastic commitment and action.

"A gospel that cannot be taught simply cannot be taught evangelistically to the multitudes who need desperately to be reached. To be able to guide the way-faring man, (Is. 35:8) though foolish, along the path that leads to belief in Jesus Christ should be the ambition of every teacher who has been entrusted with the gospel. . . . the common people heard him gladly (Mark 12:37).

"The essential task of the teacher evangelist is that of making the gospel relevant to life without losing its redemptive potency. This is a two-fold function. It satisfies the desires of the human heart. 'He that drinketh of the water that I shall give him

¹

Ibid., Unit X, p. 15.

²

Ibid., Unit -- Leader's Guide, p. 18-27.

"shall never thirst," said Jesus to the woman of Samaria (John 4:14). The gospel gives wholesome direction to human aspiration. It makes possible the kinds of achievement that make life seem worth-while. To live in the strength and under the guidance of the gospel is to realize the true goals of life. It is to discover experimentally, what life is for. It makes possible the realization of one's highest destiny."¹

The demands laid on the teacher evangelist are that he have love that carries over into action (not our love but His), to his fellowmen, and that he refuse to compromise with any of the desires of men. He must be able to witness. Kerygma and didache are not enough in this particular function; something more is needed. Witnessing by one's entire life is both simpler than, and goes beyond, the teaching and preaching of the Word in itself. Preachers and teachers must prove by their very living that to be in Christ is to be a new creature. Humility demands itself in the life of the witness if God is to be glorified. Service, bathed in love and punctuated in witness, has been called the greatest power in evangelizing. There must never be abstractions in theorizing or in ideals. What you do for others is the proof of what you are to them. Thinking is not acting. "The gospel demand is for witnessing, and this demand sets the teacher right with his subject matter."

The relation between teacher and pupil should be seen as a bond of fellowship:

1

Ibid., p. 20.

2

Ibid., p. 23.

"As fellow adventurers they have a common goal and they travel a common way. Each serves to help the other: the teacher by witnessing to his more mature faith fulfills the demand that has been laid upon him (Matt. 28:19-20), and so comes to understand his own faith the better; the pupil by listening and following fulfills the demand that has been laid upon him (Matt. 11:29), and in this way grows in faith and grace. As both teacher and pupil answer our Lord's demand to follow Him, together, (Matt. 16:27) they are brought into a relationship in which the teaching demands and possibilities are the highest possible. Between men no higher relation is possible."¹

The Kingdom of God itself comes "where two or three are gathered together," and the meaning of eternal life becomes clear.

Looking back to the findings and recommendations of a conference on Christian work (Montevideo, 1924) we find the following views expressed:

"No more potent means of religious education exists than the sharing in the life of the society, whether it be the family, church, or school, that is permeated by the Christian spirit and is living and striving in forgetfulness of self, for great Christian ends. . . . Education in the spiritual life is brought about fundamentally by activity in the spiritual life rather than by instruction concerning it. . . . Christian education takes place through fellowship in Christian living and the sharing of the Christian faith. Its method is by participation in the activities of the Christian society, coupled with explanation of the Christian faith, its principles, and the motives actually operating in the life of this society."²

It is almost essential that the teaching evangelist have one or more others, of like mind as himself, with whom he can seek earnestly the guidance and inspiration of the Holy Spirit (John 16:13):

¹

² Ibid., p. 23.

"(9) The Holy Spirit is particularly active within those social groups in which complete accord, based on loyalty to Jesus Christ, is achieved (Acts 2:1-4). This means that all bickering, ill will, strife caused by pride or self-seeking, repressed animosities and bitter resentments are systematically and heroically eradicated. . . .

"Spiritual power is derived from social relationships. . . . a feeling of inspiration becomes identified with one's teaching."¹

It was the great accord of teachers and the oneness of aim and effort and fellowship, "walking in the light," that characterized the 1948 Literacy Campaign in the Congo, which made it possible for Dr. Laubach to say that they were experiencing a new Pentecost. They shared with one another whatever resources they had that were related to gospel witnessing and teaching.

"God, Himself, makes use of intimate relationships such as these. A power, wisdom and devotion greater than one's own are released when such a disciplined person teaches the gospel. The Christian religion takes on new meaning. It is alive. It changes a person as it purifies and vitalizes his efforts to realize the lordship of Jesus Christ within the personalities of his pupils. It is easier to believe that God lives. The Scriptures are true in the sense that they minister to life. The privilege of teaching is cherished as an opportunity to be a fellow worker with God (John 5:20; 14:12; Eph. 2:10)."²

Evangelizing while teaching, that is the work of the literacy-evangelist, -- his part in doing God's will, in bringing God's Kingdom to earth.

¹ Ibid., p. 25, 26.

² Ibid., p. 27, 28.

CHAPTER IV

THE STORY METHOD IN EVANGELIZING WHILE TEACHING

In a letter received from Calcutta, India, January 4, 1949, Dr. Laubach proposed the following: "Exactly what shall one say to help Jesus Christ to become enthroned in the hearts of these multitudes? Along with that question was another: Exactly what to say to people everywhere to help Jesus Christ to become enthroned as King of their lives?" Dr. Laubach then suggests, "contacting Christian people and asking them this simple question: 'What is the most effective technique you employ as you try to persuade men to yield their wills to the Lordship of Jesus Christ?' Tell them we want seven brief witness stories of four minutes each - twenty-eight minutes in all - that will lead a non-Christian to a prayerful decision about the fifth day." He concludes the letter: "Never before was it so clear to me that the center of saving our age from, and of saving half Christians themselves is stimulating Christians in soul saving, one by one, in America, in every country. . . ."

It is generally conceded that the "story method" is the simplest and one of the most effective methods in evangelizing while teaching. With illiterates it is a perfect method and means for presenting the gospel. We refer in particular to personal witness stories and Bible stories. A book recommended for translation in the "Five Year Programme for Production of Christian Literature in Hindi,"

How They Found Christ, presenting twenty-six biographical sketches, is what we have in mind concerning personal witness stories. They may constitute the actual, subjective experiences of being saved which are personal to the teachers, or they may deal with the soul-saving experiences of other native Christians. The most vital personal witness stories are those which the teacher can fashion around his own experience as a Christian. Stories retold from the Bible, the parables of Jesus and stories from the Old Testament, are tried and proven in their evangelistic power and ability to save.

Place and need of stories. There is a definite need for stories that are rich in Christian content and effectively presented, in evangelizing while teaching. Jesus' ministry on earth began with announcing the reign of God and in calling men to repent and believe this good news. As preaching was characteristic of the early part of our Lord's ministry, so teaching characterized its middle and latter part. Teaching by stories and parables seemed to be Jesus' favorite method.

"One of the oldest, most effective, and most used means of conveying truth is the story. The basis of the world's classics hangs on the thread of stories that have been told over and over. The story has been used by the great teachers of the world as one of their chief methods. Jesus presented the most sublime truths in the form of stories. The story was His favorite method of teaching; no other teacher of whom we have record used parables so freely and so effectively."²

The reasons why stories are first in effectiveness among illiterates are easily seen.¹ The story gives us truth in action, stirring the imagination and enhancing virtue by making it living, concrete, and vital. It carries its own lesson and makes its own application, and so sets before the pupil the example intended and with it the opportunity to learn and apply for and to himself. Spiritual truth gets a firm hold on the mind and moral principles are imparted simply. The story holds interest and attention because of the self-activity immanent in it. It can be a basis for making connection between the known and the unknown. Through it the teacher can fulfill the essential need for building on the past experience of the illiterate. Material otherwise too difficult for the learner to grasp can be opened to his understanding by means of the story.

How to use stories.¹ The evangelist will profit by an accurate understanding of what constitutes a complete story and of the general essentials in successful story telling. Structurally, the story consists of: an introduction, a succession of events, a climax, and a conclusion or ending. If possible, the introduction should make an appeal to the senses in short, clear, concise sentences. This is the most important part of the story. The series of events following the introduction should

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Ibid., p. 245ff.

progress toward a climax, and not be too interesting in itself or break the thread of the story. The climax presents the high point of the action or decision, providing the 'thrill' of the story, and so must be clear and outstanding. Any material obscuring the climax should be rejected. Many good stories end with the climax, or conclude with a single sentence. With a good conclusion, and the story carrying its own message, the teacher should not attempt to explain its meaning, point out the moral or summarize the incidents. The story closes with a note of certainty and speaks for itself.

No one should attempt the use of stories without having faith in them as a means to evangelize, and without fully preparing and planning the story. The story should become a part of the teacher himself, making every word, phrase, and sentence carry its full meaning. This does not mean he is to memorize the story, although it may be well to memorize parts of it. The teacher should realize that there is room for originality and creativity in presenting the truths of the story. He should realize what part the personality plays in story telling:

"Jesus Christ's personality was of such character that he was tangent to everyone encountered by him. He was quick to establish rapport with men, women and children of all sorts. His was a quality of sympathy that made it possible for him to have much in common with people of every class and status. . . ."¹

He should have:

"First, the disposition and ability to make his interests

¹

Richardson, op. cit., Unit IV, p. 5.

"overlap with those of other persons. Second, the attitudes that make it possible to hold intimate membership within a circle of friends that is unbroken by suspicion, ill will, or antagonisms of any kind. Third, the self discipline needed to remain as a personality that is tangent to God and in complete rapport with Him."¹

Whatever story is decided upon, it should be looked at from every angle in the light of the need of the illiterate and its own intended purpose:

"The teacher should become perfectly familiar with the events, the characters, and what they say. He should think of the effect he wishes become lost in mutual enjoyment with the pupil of the message the story presents. Such forgetfulness will enable the teacher to tell the story in his own way without imitation of the qualities of some other story-teller."¹

The Teacher's Missionary Manual of the "Child Evangelism Fellowship" offers certain "Tips on Story Telling," some of which are as follows:

Prayerfully study your material.

Picture the story to yourself.

Tell your story out loud to imaginary hearers.

Believe the story, telling it with conviction.

Have plenty of action.

Make the story vivid, colorful.

Draw fascinating word pictures.

Have your characters talk and live.

Look directly at your friend.

Use short simple sentences.

Speak slowly, clearly, but with animation.

Do not speak in a loud or high pitched voice.

1

Ibid., p. 6

2

Haverty, op. cit., p. 250, 251.

3

International Child Evangelism Fellowship, Inc.,
404 Junipher Building, Santa Monica, California.

Tell the story with ease and naturalness.

Let the story contain surprises.

Do not interrupt the story to get attention, rather

Hold the interest by a well prepared story.

Maintain a happy joyous atmosphere.

Do not continue if the listener becomes tired.

Rely on none of these things, but on the Holy Spirit
for power.

In the use of Bible stories, Heckel gives us some concrete advice.¹ In the first place they are not to be regarded as a collection of lessons, or lectures, or debates, or substitutes to the word of God's revelation which calls sinful men through Christ and only because of Him, into fellowship with God. The Bible story is news of the merciful and righteous God about himself, beginning in Christ and leading to Christ. Every Bible story must remain a story and at the same time maintain its Biblical character. In preparation the teacher will find that prayer opens Scripture, meditation binds it together, struggle will make it a real possession. Exposition (not imposition) should keep extraneous material subordinate and where possible let the Scripture be its own interpreter. In determining the method of procedure:

- a) realize the peculiarity and rigor of the word to be preserved.
- b) Let the goal be seen in regard to the essential meaning and value of the word.

- c) Invite comparison, supplementation, and proper limitation.

The Christian teacher should realize that the primitive and the child possess a depth of real sensing of reality, especially for God, that the adult of today has covered up. The child, in the simplicity of his ways, has a great degree of personal awareness of the reality of God. So the transposition of the story should be in childlike, not childish, language. The Bible story must not become anything different than it once was. Yet it should be told in such a manner that the same facts, and questions confronting man then, be aroused in the illiterate.

Other principles Heckel sets forth are:

- a) The task of the teacher is to arouse the consciousness, (Luke 10:30-32,.....).
- b) Make necessary explanations of the actual circumstances, (The illiterate should be able to find the familiar characters in the Bible later on.).

Concluding:

- c) The content of the story is to speak for itself; in love.
- d) After meeting all difficulties, -- the spirit of God, not methodology or ourselves, can unlock the Bible and its mysteries.

Perhaps the evangelist will want to work over longer stories, from the Bible and elsewhere, for suitable presentation. Bible story books will often answer the question. Carolyn Bailey gives some good suggestions for making over

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stories. For stories too long:

- a) First carefully read story. Find action, characters, and dialogue; description and climax.
- b) Find the pictures in the story.
- c) Prepare story pictures for presentation.

In adaptation:

- a) Read analytically.
- b) Select necessary scenes.
- c) Reduce these scenes to elements of action.

Objectives in Jesus' Teaching ministry. Jesus had certain objectives in teaching which broadens the perspective of the story teller. Richardson points them out to us:

"The outcomes or results which Jesus sought through his teaching can be classified as near or immediate and remote or ultimate. Sometimes they involved individuals. . . . On one occasion, he sought to teach his followers how to do something (Luke 10). At another time, he tried to help them understand what he was saying in the form of parables (Matt. 13:10, 35). In several situations he undertook to clarify his disciples' beliefs (John 11:15; 17:21). To bring comfort to them was his specific intention, on another occasion (Matt. 24:6; John 14:1, 27). In one instance, he had to crush ten personal ambition (Matt. 20:20)."²

Jesus' comprehensive objective was to improve the disciple's faith in God:

"In carrying out this purpose (encouraging faith), Jesus demonstrated a basic principle of religious nurture. Whatever the teacher's objective, he must start where his pupils are at the time when he contacts them. His purpose may be to expand or to intensify the reign of God in human personalities. It may be to secure an act of repentance."²

1

Carolyn Sherwin Bailey, For the Story Teller (New York, Milton Bradley Co., 1921), Ch. 12, "Making Over Stories."

2

Richardson, op. cit., Unit IV, p. 15, 16.

The pupil's capacity. In his concluding Unit on "Outreach", Richardson states some basic issues underlying the formation of stories:

"But education presupposes knowledge and understanding on the part of the educator of the pupil's capacity to learn the particular subject which is being presented. For a Christian missionary or evangelist to be ignorant of the elements of Shinto Nationalistic Mysticism that are similar to elements in the Christian faith and to undertake to carry the gospel to intelligent Japanese, utterly ignoring these elements, would be educational stupidity as well as evangelistic folly. It would arouse antagonism when the situation required cooperation; distrust, when confidence would be the only basis of hope for final victory.

"It may be shocking, at first, for the missionary evangelist to discover elements in non-Christian religions that are similar to or almost identical with corresponding features in his own faith. . . .

"The Heavenly Father has not left Himself without a witness to those of His children, who, in every race and nation, have sought him with sincere longing. . . . monotheism outside of Christianity."¹

In view of this, Dr. Wesley Sadler wrote Dr. Frank Laubach last fall, proposing that the first six of the seven witness stories be based on the theism of the people of West, Central and South Africa. This being his field of endeavor in actual missionary work, he would have the stories progress as follows:

- 1) First story, -- "There Is a God," or "I Believe in God."
- 2) Second story, -- "God is Near Us," (His everywhereness).
- 3) Third and fourth stories, -- to deal with God's desire that man live in sinless relation to Him.
- 4) Fifth and sixth stories, -- "God Loves Us."

The third and fourth stories "would be a decided shock to

most ¹

Ibid., Unit XII, pl 13.

most unchristian Africans. . . ." The fifth and sixth stories "would amaze nearly all unchristian Africans, as a study of their religion has revealed to me time and time again. There are many African fables showing that God has removed Himself from men and has left them to their own resources. Thus, to be told that He loves them will come as a decided jolt, but one that certainly must be absorbed and accepted before our Lord's coming, His message, His death, and His resurrection can be understood."

In the seventh story, Dr. Sadler "would introduce Jesus, showing (as it would be able to at this point) God's reason for sending Him to us. It is exactly at this stage that the new reader finishes the primer lessons and is given the simple and effective story of Jesus."

Both Dr. Sadler's letter¹ and ~~and~~ his proposed witness stories¹ (developed during the 1948 African Literacy Campaign) under the title Literacy as Evangelism (Translation of 'Lesson by Lesson' Personal Evangelism as used with Students during First Literacy Lessons -- Otetela Language - Wembo Nyama, Belgian Congo), are ~~our~~ ^{his} attempts in dealing with the practical aspects of using stories to evangelize. The pupil's capacity is definitely realized. The six witness stories deal with Jesus as Friend, Leader, Healer, Teacher, Chief, and Savior; and were developed by the native Africans themselves under Dr. Laubach's supervision. ~~*****~~

On file: World Literacy Committee, New York. (In available mimeographed form).

Incorporated in Appendices of this thesis.

sion.

A comparison of them with the following 'stories' suggested by Dr. Laubach beforehand will show the advantage that the group has in ascertaining the pupil's capacity. Dr. Laubach says of the following contributions (in a letter from Wembo Nyama, Belgian Congo, April 2, 1957):

"I do not know how much improvement will be made on this little series of conversations (not exactly stories), but I think a very great deal. Already many good suggestions have come from the delegates. A committee has been appointed to select the best suggestions, and also how best to prepare them for use."

The stories are as follows:

First Day: I want to help you because I learned it from Jesus. He always helped everybody all the time. I want to be like him, because the whole world should.

Second Day: Jesus wants far more than that we shall read. He wants us to become like Himself -- sons of God, members of His family. The only thing that keeps us from being members of the Father and Son family, is our disobedience. Jesus is perfect in obedience every moment of every day.

Third Day: The Bible says that once Satan was in that family, but he disobeyed God. Milton tells the same story in Paradise Lost. Our world is lost because men disobeyed God. We call our failure to listen and obey, 'sin!!' Obedience moment by moment, listening and saying 'yes', is the absolute price of membership in the divine family.

Fourth Day: We all know that when we try to stop sinning we seem caught by bad habit and cannot get loose. We find it hard to know what is right. So God sent Jesus, first to show us what a perfect life on earth is; then Jesus was killed on the cross without having sinned, so that our sins would be forgiven. People do not agree how the cross saves us from sin, but we all agree that it happens. We all agree that it breaks our old tough selfishness and our pride and cruelty when we see Him suffering unjustly for us. We know there is a mystery beyond that and beyond human understanding. The past is forgiven if we ask the Father through Christ to forgive us.

Fifth Day: But forgiving past sin cannot alone take us into the family of God. We would ruin heaven if we took badness into it. We cannot break from sin by ourselves. But the Father sent His Spirit of Christ to us and into us -- it is the spirit of God and it is the Spirit of Christ and it is the Holy Spirit, for these are all names for the same Spirit. Paul said "Christ liveth in me." The same Christ who lived in the body of Jesus was in Paul and tries to be in us. He succeeds the moment we welcome Him. Let us pray for His Spirit now.

Sixth Day: Water that stands still grows foul. We must pour out that spirit to others or we lose it ourselves. So we must all teach and reach and witness or we lose what we have. Take these lessons and teach some person who does not know Christ. Then tell him about God's invitation to us to become His family. Tomorrow we shall begin to read the Story of Jesus. Everybody who wants Jesus to fill his life must feed from this word every day. You too will be teaching this story as soon as you finish the first lesson book with your new student. (And in a little while, if you practice what you have learned, you will be able to read the easier portions of the Bible itself.)

In his book, Meditations on Various Aspects of the Spiritual Life,¹ Sundar Singh gives some very simple parabolic stories which would be well adapted to life and thought in India. Particular stories are:

Chapter II, Man's craving for God,
Chapter VI, What is evil?,
Chapter VII, Effect of evil thoughts,
Chapter VIII, Life in Christ,
Chapter IX, All men return to God,
Chapter X, Morality and beauty,
Chapter XI, The Kingdom of God,
and Chapter XII, Service and sacrifice.

Supplementing stories or the story method. A method of teaching other than that of the story method is known as the question method. Unintentionally no doubt, one of the six witness stories in the mimeographed form Literacy as

¹ Sathu Sundar Singh, Meditations on Various Aspects of the Spiritual Life (London, Macmillan and Co., Ltd., 1926).

Evangelism, ends with a question. A well thought out and Spirit directed question, would make a good supplement to personal witness stories. Such should enable the illiterate to express himself in the fullest and freest manner, and lead to a further opening up of spiritual truth concerning God's person, Kingdom, and will.

Often, instead of an outright story, there will be a combination of catechetical and other instruction with story illustrations. The teacher should take time to find suitable illustrations. Through meditation which reaches into the sub-conscious and the past, he ought always to be able to find incidents in his Christian life which would be suitable for illustrations:

"The Spirit of the Lord labors with us in the intense search for the most suitable illustrations to lead His people; He also leads into pleasant pastures and beside still waters when we have entrusted ourselves in meditation to His leadership."¹

And again quoting from Bryan:

"In every discourse the preacher should aim at PROVING, PAINTING, and PERSUADING; in other words, addressing the Reason, the Fancy, and the Heart.' . . .

"Constant reading of the Bible will enrich a minister's thought and vocabulary as nothing else will. . . .

"There are two methods to pursue in this everlasting search for the right illustration, the direct and the indirect."²

The direct method involves personal experience (truthful) and observation (best possessed through learning to love

1

Dawson C. Bryan, The Art of Illustrating Sermons (Nashville, Cokesbury Press, 1938), p. 162.

2

Ibid., p. 33, 59, 86.

people). The indirect method deals with the use of literature, and as has been indicated, here the Bible takes first place.

Stories can be built around Bible verses, Bible characters, parables, the Sermon on the Mount, aspects of repentance, 'steps to salvation,' 'falling in love with Jesus,' hymns, native concepts of God, and communicants' manuals. A fitting illustration may be woven in here and there by the teacher evangelist, but at best a direct and simply told story is without peer.

In "The Communicant Member"¹ a small manual of ten short chapters for help with communicants' classes and new members, I have chosen the first four chapters to formulate some talks which might be used with illiterates in certain areas, -- not in primitive Africa. The Chapters in order are:

- I. God -- Our Heavenly Father,
- II. Jesus Christ -- Our Savior,
- III. The Holy Spirit -- Our Guide,
- IV. Sin, Confession, and Salvation.

As an example of what might be developed around a catechetical theme, this message might be used to tell of God and to introduce Jesus:

Many years ago lived a man named Abram. All the people around Abram believed that there were many gods. Abram believed that there was only one God. Abram believed in God and God saw that Abram was a just man.

God told Abram to come away from the other people around him into a new land. From that time on, Abram followed God wherever he was led. Long after Abram died many people believed as Abram did. They believed that there was only one God to pray to and to follow. But some people believed the one God did not care whether they did good or bad. Others believed that he hated them because of their sinfulness. Some thought one thing, some another. None really knew just what God was like. God saw all of this and sent His only Son into the world. God sent Jesus to live just as we do on earth and to show us what God Himself is like. God called His Son Jesus which means One-who-saves. Jesus taught his first followers that God is the Father of us all, and told them to speak to God as to a loving Father. Jesus came to show all men just what the Father is like, and said, "He who has seen me has seen the Father." As we look at Jesus Christ we see Him doing just what God would do, saying just what God would say. We see Christ feeding the hungry and we know that God cares for our physical needs. We want to know if God will forgive our sins, and we see Jesus looking at a sinful woman and saying, "I do not judge you, go and sin no more." We hear Jesus saying, "I go back to heaven to make a place ready for you," and we are not afraid of the future. For we say, "That is God speaking." Isn't that good news?

The Rev. C. W. Chappell has worked out several series of six short talks to be used during an adult literacy campaign in the Belgian Congo. One of them is worked out especially for women. The story for Lesson One is as follows:

"I am especially happy to be teaching you, a woman, to read. You are experiencing another blessing of Christ to women. You are making progress in learning to read and it makes Christ very happy. Christ has done more than anyone in the world to help womanhood. In places of the world where Christ is not known women are looked down upon and often thought of as being little better than animals. Perhaps you have heard men refer to their wives as 'dogs'. Christ doesn't want womanhood to be looked down upon. He has gone to great sacrifice to lift womanhood. He is the Greatest Friend women have ever had. He is blessing you now by teaching you to read. When you learn to read you will read the story of His life and see how He helped women. I do not see how any woman would not want to give Him her whole life in appreciation of what He has done for the women of the world. I am glad you are learning to read so you can read about Him."

The Story for Lesson Five is developed around Jesus acquaintance with the woman of Samaria (John 4):

"Today I want to tell you about a woman whom Jesus helped. She had been a bad woman. But Jesus wanted to give her a new heart and take her into the Family of God. Listen to Him as He talks with her: As Jesus was resting by a well, a woman came to draw water, 'Give me a drink,' He said to her. She was surprised because usually the people of Jesus' race did not speak with people of her race. But she began to talk with Him. He made her conscious of her sinful life and suggested that there was a fuller and more victorious life which could be hers for the asking. She said: 'Lord, give me this cleansing and satisfying water of life.' As her eyes were opened to see the blessings that Jesus could give, she rushed to tell her friends about this wonderful Saviour. And she brought a large number of people to Jesus. Jesus offers these blessings to you, too. I hope you will take them and then share Him with others as did this woman of Samaria."

Story topics suggested by one native in the 1948

Africa Literacy Campaign are as follows:

- 1) Jesus Christ made us want to help everybody.
- 2) Jesus opened blind eyes.
- 3) Jesus cast out devils.
- 4) When we pray Jesus Christ is with us.
- 5) What Jesus Christ had done for me.
- 6) You have to give Christ away to keep him. Help others.
7. We will read the Story of Jesus.

Another series of story topics is presented under the theme, "How to Bring People to Jesus," by Peter B. Shaumba of Old Untali Mission. Mr. Shaumba is a native, no doubt one of the local pastors. The topics are:

- 1) Jesus came to seek and to save that which was lost.

Luke 19:10.

- 2) Jesus Christ is the Light of the World. John 8:12.
- 3) Jesus is the Bread of Life. John 6:47-51.
- 4) In Christ we are all one family of brothers and sisters.
Gal. 3:28.
- 5) Jesus came to show us God as our loving Father. John 1:
1-5, 14:7-10, Luke 11:2-4.
- 6) Jesus needs Laborers. Matt 28:18-20.
- 7) Jesus needs witnesses. Acts 1:8.

The story under topic One is short and to the point:

"There was a man who had a beautiful child, the child took a visit to a big forest; on his way home, he lost the way. Then he cried, 'Help! Help!' No man went to help him, because he was very far from the village.

"His father went to find him, when he was far off, he heard the crying of his child, then he called him 'John, John, where are you?' 'I am here father,' replied John.

"We all were lost in the great forest which is sin, we could not know the way to come back home, then our loving Father God sent Jesus Christ to seek and to save us from our sins."

Let it be said in concluding this chapter, that the story method, when conscientiously and consecratedly used, will be the literacy-evangelists prime asset in extending the gospel. A well told story is the easiest thing for the illiterate to remember, and when he has become literate to tell to others. Personal testimonies should be couched in story form as much as possible. The missionary should never lose sight of this method, and be at his very best when using it.

CONCLUSION

"Is this stupendous educational program good or bad? It may be either. Knowledge is power. In a good man it is power for good, in a bad man it is power to work mischief. It is like atomic energy, the servant of man's will for better or for worse."

Only the everlasting gospel which is for "every nation, and kindred, and tongue, and people (Revelation 14:6)," ~~can~~ redeem literacy. Then will "literacy as evangelism" be like a sharp sword and a polished shaft (Isaiah 49:2) in the hand of the Lord. It will be not only a channel for introducing the good news of Christ, but a primary means for enabling that good news to take firm root and bear fruit in ever widening dimensions:

"Literacy will open a wide door for Christian literature which we could put into the hands of new literates -- Christian and non-Christians. It will be a new media for evangelization. We have therefore decided to produce Christian literature of the level of new literates. . . . This new literature will be based upon the Gospel narratives and the Christian experience of men and women."²

In one of his addresses at Biblical Seminary in New York this Winter of 1948, Dr. John R. Mott spoke on lessons which he had learned from great Christian movements. Mentioning vital processes in Christianity, he said that they come about when men are confronted with the living Christ, when Bible study is promoted, when the first

1

Dr. Frank C. Laubach, Radio Script (and the Press); Distributed in mimeographed form: Laymen's Movement, 347 Madison Ave., New York 17; 1948.

2

Letter from E. C. Bhatta (India) to Mr. Alfred D. Moore, April 5, 1948. On file (mimeographed): World Literacy Committee, New York.

steps are followed up by promoting right habits of prayer, and finally when the Church has its eyes open to methods in which "Christ can 'break out' and give the vital word, the vital counsel." We must "look for these 'ways' of His 'breaking out.'"

Literacy as a means for evangelism on the foreign mission field and in home missions as well, is becoming, if not already is, the primary method in our day through which Christ can 'break out' in the fullest, finest, and freest way. The Church must make full use of her opportunity.

Speaking of "The Miracle Method of Modern Missions," Theodore P. Fricke says:

"I saw a miracle in Latin America -- the miracle of literacy -- the miracle of opening the eyes of the blind. . . repeated again and again. . . .

"Seventy-two percent of the people of Latin America can neither read nor write. Many are intellectually and spiritually blind. 'They have eyes and see not.' In the hands of the missionaries the 'Laubach literacy method' is opening the eyes of the multitudes who are beginning to read the Bible and are seeing Christ for the first time. . . .

"The miracle . . . opens the eyes of the mind and of the soul 'Blessed is he that readeth the words of this prophecy.' The Bible with all its promised blessings is a closed book to the illiterate. Literacy is the key that opens to him the pages of power and the secrets of life."¹

Presenting no less than fifteen fundamental benefits of literacy to the individual, nation, missionary, and mission, Dr. Fricke concludes:

1

Theodore P. Fricke, "The Miracle Method of Modern Missions", Women's Missionary Outlook, (November 1944), p. 8, 9.

"All this leads me to one decisive conclusion. The Bible is the heart of the missionary program. Literacy is the main artery through which the life blood of this Book of Life flows. Block or sever this artery and one of the main channels of grace is useless. Literacy (with Christian literature) is indispensable to an effective missionary enterprise. Literacy is the 'miracle' method of modern missions!"¹

Literacy is an open door for the missionary church of today. It meets in a vital way the need of the church of Christ to fulfill its God given mission. Alongside of this, literacy meets the need of "the man with the hoe," -- the underprivileged and oppressed, the illiterate man and woman of many lands.

"Two basic yearnings of the common man exhibit themselves in every age and in every nation. They are the yearning for length of days and the yearning for fullness of life in the good land."²

Literacy as evangelism meets, in a way approached by no other method, this yearning for the more abundant life latent in the soul of man.

As I conclude this paper, the latest Far East News Letter reports, quoting Dr. Laubach:

"The Christian and Missionary Alliance at Korat sent its workers to the Teachers' Institute, and want to make full use of the lessons when printed. . . . The Alliance and the Presbyterian workers are eager to work on witness stories for Christians to tell Buddhists while teaching them, and so win them to Christ."³

1

Ibid., p. 10.

2

Howard T. Kuist, These Words Upon Thy Heart (Richmond, Va., John Knox Press, 1947), p. 17.

3

Far East Newsletter Series, written by Frank and Bob Laubach (New York 10, Com. on World Literacy and Christian Literature, 1949), No. 2, p. 2.

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APPENDICES

BENEFITS OF LITERACY

from

"The Miracle Method of Modern Missions"¹

Rev. Theodore P. Fricke

Commissioner of the Board of Foreign Missions
of the American Lutheran Church

Who is able to count the blessings of literacy! Words cannot convey the joys, the thrills, the hopes and the unseen, but truly present, benefits of learning to read.

1. There are individual benefits. This is the chief concern for it is the individual who is precious in the sight of God. The work of missions is primarily a personal matter.

a) Material. How many illiterates hold 'responsible and profitable' positions? Try to advance economically without the ability to read and write!

The illiterates are the most impoverished and exploited people in the world. How many a person has signed an "X" for his signature only to discover that the agreement which he signed has deprived him of property and possessions.

b) Mental. The inferiority complex must have gotten its start among the illiterates. Ah, what misery it produces. Illiteracy carries with it the unjust penalty of shame. People are ashamed of the fact that they can't read. In Santo Domingo I stood beside a woman in a church service and she had the hymnal upside down, while another was singing from the wrong page. Why? Putting up a false front because of the shame of illiteracy.

The first illiterate to be taught by Dr. Leubach in Puerto Rico was a 14-year-old girl in a Lutheran mission. As she began to read her pastor whispered to me, 'Her mother just stepped over to me and said that this was truly wonderful for a new light was shining in the eyes of her child. She had always been ashamed of the fact that she could not read while other girls in her catechism class could.'

c) Spiritual. 'Blessed is he that readeth the words of this prophecy.' The Bible with all its promised blessings is a closed book to the illiterate. Literacy is the key that opens to him the pages of power and the secrets of life.

2. National

a) Literacy awakens hope in despairing masses. As a cam-

campaign sweeps through a country it begets not only a self-confidence in the lower strata of society, but a conviction that the upper class, the educated leadership has an interest in them and is giving them a new opportunity. Such a nation also has awakened within it an aspiration to have a 'place in the sun' along with the other progressive and prosperous nations.

b) A national literacy campaign stirs complacent leadership to do something for the masses. Presidents gladly respond to the invitation to proclaim a campaign and use this method for the benefit of their people.

The erudite elite often stoop down to help illiterates for the first time in their lives. Society women will personally teach their cooks and housekeepers. Even ambassadors' wives will teach several illiterates in order to show a good neighborhood spirit.

c) Literacy makes democracy possible. You can't have a true democracy in a country which is highly illiterate. In Jamaica government officials and other leaders were worried because the franchise was given to this colony where illiteracy is 80%. How can people vote when they can't even read the ballot? It is not strange that the government was eager to support this campaign and the department of education provided a full-time director. The governor's wife even asked to be placed on a committee.

d) Literacy tackles the program of education at its source -- the home. Where homes are illiterate, children will soon revert to illiteracy. Thus millions of dollars are wasted. You have never seen an illiterate child of a literate parent! Unless the child was an idiot -- or perhaps the parent! Make a home literate and the parent will see to it that the child goes to school and that reading matter is available in the home. A literate home means a literate child.

e) Literacy provides an inexpensive campaign making literacy a financial possibility for the most impoverished nation. No paid teachers. No additional school buildings. No additional textbooks except the simple transitional material. All teaching is voluntary. All philanthropic-minded organizations participate. Public subscriptions can easily underwrite the very limited expense.

The Value of Literacy as a Missionary Method

1. To the missionary.

a) It breaks down prejudice and opens difficult doors. The missionary will often become linguistic consultant and campaign organizer. His pure motives will become apparent to the national leaders who will welcome him as a fellow-worker in a national program. Doors of government and civic institutions will readily open to him.

b) It gains for him recognition. Often he will be honored

as a public benefactor. I shall never forget the honor bestowed upon Missionary McConnell as he sat beside the President of Haiti at the dinner in the national palace. One must remember too, the medal of honor which was presented to Dr. Laubach by His Excellency.

c) It provides the missionary with an effective means of personal evangelism. Sitting down beside a person and teaching him provides a golden opportunity for presenting Christ to the pupil. When he asks the inevitable question, 'What will this cost me? Why are you doing this?' that is the moment to say, 'I am doing this because it is the thing that Jesus wants me to do.' He sees Christ in the Christ-like thing which the missionary is doing, something which no one was ever willing to do for him before. He will learn to love Christ because he loves the missionary.

2. To the mission.

a) Literacy raises the educational standards of the mission. The hope of missions is that they become indigenous, autonomous. This is well nigh impossible without literacy. It is the opportunity for training an immediate adult leadership.

b) It gives every member an opportunity for Christian service. Here is something that every person can do. He can teach another if he himself is able to read. If he is illiterate he begins to share his blessings immediately upon reception of the first lesson.

c) Literacy prepares a community for the spread of Christian literature. The printed page is an effective means for reaching the unchurched and unconverted. But it is of little value in an illiterate community. A national campaign opens a whole nation to the propagation of the written Gospel.

d) Literacy increases church membership, winning souls for Christ. Dr. Laubach testifies that he has seen mission membership trebled where a congregation plunges into a literacy campaign. People are eager to learn to read and will seek a mission which is ready to help them. It provides the mission member with a real method of contact with outsiders and opens the door for testimony to Christ in word and deed.

All this leads me to one decisive conclusion. The Bible is the heart of the missionary program. Literacy is the main artery through which the life blood of this Book of Life flows. Block or sever this artery and one of the main channels of grace is useless. Literacy (with Christian literature) is indispensable to an effective missionary enterprise. Literacy is the 'miracle' method of modern missions!