

July 2013

CHRISTIAN
Missions
IN MANY LANDS INC.



POLAND
Reclaiming Truth
from Tradition

Bogota's
Growing Assemblies

Nigeria
A Country Hungry
for the Word

**Logos
School**
40 Years in Cyprus



Thinking It Through

KEITH R. KEYSER

The Prison Harvest Fields

Hebrews 13:3 offers the solemn admonition, “Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.” This says much to the contemporary church, because many of our brothers and sisters in Christ are currently in prison. In North Korea alone, some estimate that 70,000 believers are presently incarcerated for their faith.¹ Sadly, other countries join them in abusing, disenfranchising, and imprisoning Christians. Persecution has always been a reality for the church.² Those of us who live in freedom must thank God for that blessing; furthermore, we must pray for our fellow saints who are not granted the same liberty.

Mission Field on Cellblock “B”

Believers who are in prison can effectively witness for the Lord to their fellow inmates. Joseph was wrongly convicted and thereafter experienced unjust imprisonment. Instead of bitterly abandoning his faith in the Lord while doing time, this principled young man assiduously devoted himself to serving others. When two prominent officers were put in his cellblock, he ministered to their physical needs and also shared his spiritual insight by interpreting their dreams. Joseph did not say: “I had dreams once too—dreams of glory. But look where I am! There is nothing to this notion of God and His communications through dreams.” Rather he said: “Do not interpretations belong to God? Tell them to me, please.”³ He witnessed to the reality of the living Lord by explaining the meaning of their dreams. He endured physical and emotional pain in his imprisonment, but it eventually led him to introduce Egypt’s leaders to the merciful God.⁴ Similarly, Paul and Silas worshipped the Almighty and testified to His saving grace during their stint in the Philippian jail.⁵ Their witness resulted in the conversion of the jailer and his entire household.

The Unchained Word

Later in his missionary career, Paul was imprisoned again—this time in Rome. He maintained an eternal view concerning this detention, writing: “Remember that Jesus Christ, of the seed of David, was raised from the dead according to my

gospel, for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.”⁶ Not only did Paul reach people within prison walls, but as word spread of his willingness to suffer for the truth of Christ’s good news, others throughout the empire believed. If Jesus is who He said He was, then persecution is no surprise. Moreover, even fierce opposition cannot stop the progress of God’s redemptive plan. Like the apostles, contemporary saints like Watchman Nee, Richard Wurmbbrand, Geoffrey Bull, Lloyd Oppel, and Sam Mattix (not to mention numerous anonymous Christians known only to the Lord) have used imprisonment as an opportunity to labor for God.

Freeing Sin’s Captives Behind Bars

Not all evangelism and Bible teaching in prisons is inmate generated. Many believers go into such facilities on a regular basis to preach and instruct the lost and saved alike. This type of ministry has been fruitfully conducted by some of the most famous evangelists in church history. In the 18th century, George Whitefield, John and Charles Wesley, and other “Great Awakening” figures ministered among prisoners. Likewise, the 19th century German missionary Frederick Baedeker exercised a fruitful ministry in the prisons of Czarist Russia. More recently, extensive work has been done in the same region for the glory of God. Others use Emmaus Correspondence School courses and other literature to introduce nonbelievers to Christ, as well as to disciple new converts.

Several assemblies in North America benefit from the ministries of preachers who were born again in prison. Many other churches have faithful saints in fellowship who were initially reached with the Gospel in correctional facilities. Prisons are fruitful fields for the Gospel and often prove to be excellent training grounds for the Lord’s servants. While we do not seek the persecution that many believers around the world experience, it is a blessing to know that God sovereignly uses these institutions for His glory. ■

¹ Open Doors. “N. Korea’s hatred of Christians puts 70,000 believers in prison.” *Baptist Press*, February 26, 2013. <http://www.bpnews.net/BPnews.asp?ID=39775> (accessed March 1, 2013). ² 2 Tim. 3:12. ³ Gen. 40:8. ⁴ Ps. 105:17-22. ⁵ Acts 16:25-34. ⁶ 2 Tim. 2:8-10.



Reclaiming the Truth from Tradition

A look at Catholicism in Poland

by Pat Hughes

“Why are you going to Poland as a missionary? It’s a Catholic country.” My colleague’s facial expression and tone of voice communicated what her words did not. As a Catholic, she was offended that anyone would consider a country that’s already “Christian” as a mission field. Apparently she’s not alone. In *Evangelical Missions Quarterly*, April 2004, Marten Visser studied the ratio of missionaries to population of each country in the world. By far, Poland (which is approximately 90 percent Catholic) maintains the lowest ratio. One reason for that startling statistic may well be that the evangelical community does not consider Catholic Poles to be a spiritually needy people.

Are missionaries in Poland (and indeed in any predominantly Catholic country) on a fool’s errand? Is it true, as the late Charles Colson and other evangelical leaders claimed in *Evangelicals and Catholics Together*, that “Evangelicals and Catholics are brothers and sisters in Christ” and that “attempts to win ‘converts’ from one another’s folds... undermine the Christian mission by which we are bound by God’s Word”? To answer those questions, we can consider what Catholicism looks like in Poland and how we evangelicals can relate to our Catholic friends.

Catholic Influence in Poland

In the past, Protestants, Jews, Christian Orthodox and Roman Catholics comprised a religiously diverse society in Poland. But history left its mark. Given its central location in Europe, Nazis built several concentration camps in Poland, including Auschwitz-Birkenau, and decimated the Jewish population there. Post-war expulsion of Germans (primarily Protestant) and Ukrainians (primarily Orthodox) left Poland overwhelmingly Catholic.

That is not to say that the Catholic Church simply won out by default. Facing Swedish attack in the 17th century, citizens of Czestochowa prayed to the Virgin Mary; credited with their victory, Mary today reigns as de facto Queen of Poland. When the country ceased to exist from roughly the time of our Revolutionary War until the end of World War I, the Catholic Church cultivated Polish patriotism; consequently, Poles commonly claim that to be Polish is to be Catholic. Under Communism, Poles found refuge in the Catholic Church, and Pope John Paul II, a Pole himself, subtly encouraged the Solidarity union in Gdansk to resist Communist control. It is no surprise then that Poland is widely considered the most Catholic country in Europe.

Iconic double-spired St. John’s cathedral in Wrocław.

We regularly see signs of Catholic influence where we live. In January, to celebrate the Feast of Three Kings, families write with priest-blessed chalk the initials of the magi above their doors to protect against misfortune. At Easter, Poles carry baskets filled with symbolic food to be blessed by the priest. The night of All Souls' Day in November, cemeteries glow in the light of thousands of candles, placed along with flowers on the graves. These are but a few

“To be Polish is to be Catholic.”

of the Catholic traditions rooted in Polish culture still evident today, most of them commemorated by celebrating the Mass.

Yet, often when we ask our neighbors why they follow certain church traditions, they answer, “I don’t know.” One neighborhood teen admitted to Cindy that she did not really want to go through the process of confirmation, but she knew that if she didn’t, she would be unable to get married in the Catholic Church. As one of our friends shared the Gospel with her family at Christmas, her grandmother interrupted her, “I don’t know, and I don’t want to know.” Her statement exemplifies unshakable trust in the church for her spiritual welfare.

Tradition with a Capital T

In Poland, as in any Catholic country, there are traditions and there is “Tradition.” The latter is based on the Catholic Church’s premise that the apostles’ successors (popes) proclaim *ex cathedra* (from the chair) God’s continuing revelation (Tradition). The *Catechism of the Catholic Church* explains the importance of Tradition this way:

The Church, to whom the transmission and interpretation of Revelation is entrusted, does not derive her certainty about

all revealed truths from the Holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.¹

Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God.²

The task of interpreting the Word of God authentically has been entrusted solely to... the Pope and to the bishops in communion with him.³

The bishops, by divine institution, have taken the place of the apostles. Whoever listens to them listens to Christ. Whoever despises them, despises Christ.⁴

This teaching may help us understand more clearly why someone would willingly abdicate responsibility for their spiritual welfare to the Church—it holds the keys. And if you accede to the premise of apostolic succession, then you unquestioningly accept, for example, the Immaculate Conception, that Mary was conceived without sin, a doctrine proclaimed by Pope Pius IX in 1854.⁵ And if Mary had no sin, she must *not* have suffered the wages of sin—death—and so “was taken up body and soul into heavenly glory,” as Pope Pius XII declared in 1950.⁶ The Catholic Church requires its members to accept and honor such teachings with sentiments of devotion and reverence equal to that of Scripture.

Mass Communication

Yet even more insidious than these doctrines is the Council of Trent’s declaration that:

“By the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the Holy Catholic Church has fittingly and properly called transubstantiation.”⁷



Above: Auschwitz-Birkenau, the final destination for so many during WWII (©iStockPhoto.com/dinosmichail).
Right: A final resting place for Jews in Krakow, Poland.



Below: Carrying Easter baskets to be blessed by the priest.
Right: Typical Easter basket.



Bottom right: Honoring the dead on All Souls’ Day (©iStockPhoto.com/badahos).

*In so doing, we offer to the Father what he has himself given us... the body and blood of Christ.*⁸

Growing up as an altar boy, I used to assist the priest in offering this sacrifice. In every Mass, he would lift up the host, believed to be the body of Christ. Then he would lift up the chalice containing the wine, believed to be the blood of Christ. Every priest, in every Mass, offers Christ to God: "As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God."⁹ In every Mass—over and over again—Christ is sacrificed.

But if you believe in the premise of *sola Scriptura*, deriving your certainty about all revealed truths from Scripture alone, then you understand that the Council's declaration contradicts scriptural truth.

For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. (Hebrews 7:26, 27)

Jesus Christ died for sins *once* for all—for all sins, for all people, for all time. It is God who has offered His Son to die for our sins, *not* vice versa. It is the Bible that determines what the Church teaches, *not* the other way around.

And when believers die, there is no need that "after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name *Purgatory* to this final purification."¹⁰ Instead, Christ Jesus "gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession." (Titus 2:14) Through faith in the finished work of the cross, we need no further purification from sin.

What the Mass communicates diametrically opposes what Scripture teaches. The Mass communicates a different gospel, a distortion of the Gospel of Christ. (Galatians 1:6, 7) By establishing Tradition as equal in authority to Scripture, the Catholic Church is "teaching as doctrines the precepts of men." (Matthew 15:9)

Evangelicals with Catholics

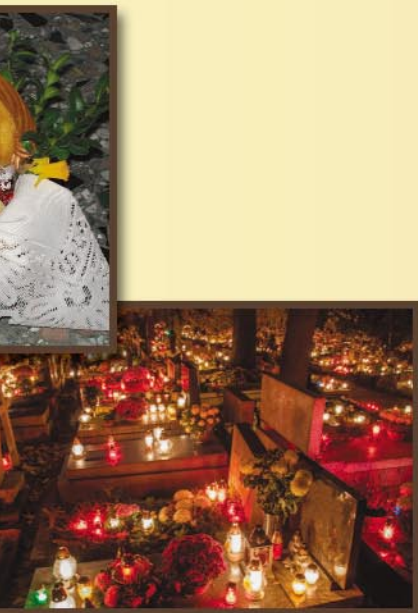
So, with this knowledge, how can we as evangelicals approach Catholics? The following are three suggestions.

Use the Sword

Since we both trust the authority of Scripture, I believe that is the place to start. Too often we can be easily lured onto rabbit trails futilely discussing Catholic Tradition. Instead, share God's Word which "is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart." (Hebrews 4:12) Let the Spirit of God use the Word of God to cut to the heart. At an evangelistic camp one Polish lady commented after a message from Scripture, "Does the Bible *really* say we are all sinners?" Getting people to interact with Scripture far surpasses putting them on the defensive.

Demonstrate Humility

We would do well to remember that Catholics do not have a corner on traditions; Brethren have been known to hold to a few of their own, as well. We must *all* fight the tendency to teach "as doctrines the precepts of men." Sharing the truth of Scripture does not make us superior to those who also trust Tradition. The lyrics of the song "What About the Love?" never fail to convict me:



Left: At a roadside shrine, Mary overshadows Jesus.
Above: Venerating Mary in Krakow.

*I looked into the mirror, proud as I could be,
And I saw my pointing finger pointing back at me,
Saying, "Who named you accuser? Who gave you the
scales?"*

*I hung my head in sorrow; I could almost feel the nails.
I said, "This is how it is to be crucified and judged without
love."*

Paul reminded the Ephesian elders in Acts 20:19 how he had served the Lord "with all humility." May we learn to follow his example. John 1:17 highlights for us our Lord's example: "For the Law was given through Moses; grace and truth were realized through Jesus Christ." As we share with our Catholic friends and family, let it be with grace and truth.

Scratch Where They Itch

Since millions of Catholics believe, as I once did, that unrepented mortal sin brings eternal death, how can they be confident of avoiding hell?¹¹ With this in mind, I often ask Catholics if they think it is possible to know for certain that they will go to heaven when they die. No one yet has responded in the affirmative. Then I share these words of assurance:

And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. (1 John 5:11-13)

John wrote those words for the very purpose that believers might know they have eternal life.

After sharing those verses with a student, I gave her the

Polish-English New Testament. Months later she surprised me by saying, "I know the difference between what you believe and what I believe: you know that when you die you will go to heaven." Obviously she had pondered that passage. Now if only she would grasp that truth for herself! Catholics generally understand the consequences of sin, yet Tradition blinds them from knowing the whole truth. Because Catholics keenly feel this need, the topic of eternal security can serve as a natural opening to sharing the Good News.

The Catholic Church has indeed helped to preserve and protect Polish culture in the past. But neglecting the commandment of God, it holds to the tradition of men. (Mark 7:8) That is what makes Poland such a spiritually needy country. And that, ultimately, is why we came to Poland as missionaries. ■



Pat and Cindy Hughes were commended by Bethany Chapel in Wheaton, Illinois, to the Lord's work in Poland, where they reach out to unbelievers at Wroclaw Language School and build up believers at the local assembly.



Above: Offering the sacrifice of the Mass in St. Peter's.



Far left: St. Peter's awe-inspiring vaulted ceiling draws attention heavenward.



Left: Worshipping at Mass.

Resources:

Catechism of the Catholic Church. First Image Books Edition. Article 7. New York: Doubleday, 1995.

Visser, Marten. "Where are pioneer missionaries needed? The N-formula." *Evangelical Missions Quarterly*. April 2004: 220-227.

McCarthy, James G. *The Gospel According to Rome*. Eugene, OR: Harvest House Publishers, 1995.

Footnotes

- ¹ *Catechism of the Catholic Church*, 82;
- ² *Ibid.*, 97; ³ *Ibid.*, 100; ⁴ *Ibid.*, 862;
- ⁵ *Ibid.*, 491; ⁶ *Ibid.*, 966; ⁷ *Ibid.*, 1376;
- ⁸ *Ibid.*, 1357; ⁹ *Ibid.*, 1414;
- ¹⁰ *Ibid.*, 1031-2; ¹¹ *Ibid.*, 1874.

“I Will Build My Church”

BOGOTÁ'S GROWING ASSEMBLIES

by Jim Fleming

In 1979 Brian and Sheran Killins started the first assembly in Bogotá, Colombia. With time, they saw six or seven assemblies planted and trained others to continue. Now 34 years later, there are more than 20 assemblies in the city. Many of these are “grandchildren assemblies”—planted and led by national leadership with little or no missionary involvement.

MISSIONS-MINDED LOCAL CHURCHES

Sharon and I served in Bogotá during the “growth-spurt years,” 1992 to 2008. This April we visited for our yearly ministry and observed that some of these third-generation assemblies are involved in a variety of new strategies for growth.

There are at least six assemblies planting new assemblies in nearby towns. I spoke at a weekend family camp for a five-year-old assembly in Chia, the first town north of Bogotá. A number of the 90 people present live in four other towns within a 20 minute radius from Chia. While we were there, another assembly baptized 10 people in a church-plant located an hour outside the city.

Three families were sent to help struggling assemblies in other provinces. Their long-term commitment is supplemented by people that travel to help on a more sporadic schedule. Farther away, families are commended to start assemblies in small cities along the northern coast and in the eastern lowlands, which were under guerrilla control during our years there.

Most exciting is to see their zeal for foreign missions. A monthly mission's prayer meeting is well attended, predominantly by the young working class. Foreign missionaries have been commended—two couples to China and a single woman to India. We had two meals with upper-middle-class couples picking our brains about what missions might look like for them. Their willingness to leave the very good life in Colombia's booming economy to serve overseas is humbling.

YOUNG COUPLES WILLING TO SERVE

Another twist in Bogotá's missions are Christian and Pilar Ramirez. They met in an assembly Sharon and I were involved with in the 1990s. As they grew in the Lord, and in their desire to serve Him, the Lord took them to Dallas Theological Seminary where Christian received his ThM. They became involved in Edmonds Lane Bible Chapel in Texas and are now commended back to their homeland from there. Bill and Angela Loudon also were in the States for further education and now Bill and Christian head up the Emmaus Bible School.

Twice a week the 120 students tackle deep biblical studies as the next generation of teachers and church leaders are being grounded in the Word.

SUCCESS FROM FOLLOWING THE BIBLICAL MODEL

Why the Bogotá success story? While in the city of Pereira colleagues posed another question to us: “What do you see as the role of the missionary in Latin America in this decade?” We can find the answers to both questions by understanding the principal roles and ministries of the missionaries in Bogotá. Let me introduce a few workers:

Brian and Sheran Killins' direct church-planting days have transitioned into setting standards in evangelism, and guiding this generation of Colombians to take the reins in ministry.

Mike and Elaine Dubberly are leadership trainers. Their assembly gave birth to three others and a fourth is starting as they send out prepared leaders and groups.

Dave and Renee Easter are developing the assembly camping program as a focal point for training a new generation of leaders through practical, hands-on camp ministries.

Bill and Angela Loudon and **Christian and Pilar Ramirez** go beyond their local assembly ministry to provide formal biblical training to future assembly leaders.

Paul and Joanne Rogers, longtime missionaries in Argentina, were in the States almost two decades before coming to Bogotá in 2011. Their experience and wisdom make them ideal counselors, trainers, and encouragers, empowering the Colombians to do the work while avoiding dependency.

Mark Rogers, Paul and Joanne's son, teaches at El Camino Academy and is heavily involved in a very poor area of town where a strong assembly wants to start two more.

These missionaries' ministry-focus models New Testament missions practiced in Acts. The Lord said, “I will build My Church.” Then He commissioned His followers “to make disciples of all nations.” The Acts of the Apostles and the Epistles are all about church planting and life. While the evangelical community is redefining missions to be many other good activities, the Lord says, “I will build My Church.” Success stories are the Lord's when we simply let Him use us, and when we follow the apostolic role of not creating missionary dependency, but develop national leadership. ■

Jim and Sharon Fleming were commended to the Lord's work by the assemblies in Maywood, Illinois, and Cupertino, California.



LOGOS SCHOOL

40 Years in Cyprus

by *Caroline Webb*

The small Mediterranean island of Cyprus recently had its moment in the spotlight as it struggled with a financial crisis. Many people wondered how the situation affected the Lord's work at Logos School in Limassol, Cyprus. This year we are commemorating the ministry's 40th anniversary. It is a natural time to look back and thank the Lord for His faithfulness and blessing over four decades and look forward with anticipation to what He holds for the future.



Looking Back

In 1973, Ian Ross (Scotland) and Levon Yergatian lived in Cyprus. It was a tumultuous time on the island; immediately after the Turkish invasion, thousands of Greek Cypriots from the north side found themselves suddenly living as refugees in the south. Ross and Yergatian, together with other believers on the island, organized an English summer Bible camp in the mountains and found such a remarkable open door among the youth that they dreamed of having a school that would not only provide an English education but also present the Gospel every day. The Lord was obviously directing their steps—before long they obtained a building and all the furniture they needed to start a small school. Around the same time a group started to meet in the school as a local assembly. The Sunday school flourished as they gathered children from across the city, conducting Bible classes in English, Greek, Armenian, Arabic and Turkish.

By the early 1980s, the population of Logos School had outgrown their facilities and in 1984 the Lord provided the funds for the construction of two new buildings. The main building was designed as a four-story apartment building with a basement, and the ground floor was suitable for shops so it would be easier to sell if the time came to move on. At that time, the Cyprus government was extremely laid-back in their school regulations, so the facilities were rather basic. This was typical of most of the Greek schools and other private English schools, so no one was concerned.

The Greek Orthodox Church labeled the believers as heretics. They strongly opposed the evangelical work and threatened to close the school several times because people who were not priests taught the Scriptures. Yet, the Lord preserved His work. The priority of Logos School from day one was to proclaim the Gospel to all the children freely and clearly every day.

Around this time, a board of directors was appointed. They oversaw the school's major decisions and were responsible for the money that believers gave for the Lord's work. The board of directors currently consists entirely of believers from assemblies in the UK.

By 2002, the school population reached 300, with a teaching staff of approximately 30 believers from around the world. This number fit the school perfectly both physically and socially—large enough to be a significant outreach in the community but small enough to maintain a “family” feel where every child is known by name. Throughout its 40 years, about 2,300 children have attended Logos School.

Today

Under the leadership of the board of directors along with Gary Love, principal, and Jeremy Voisey, vice principal (who are both elders in the Limassol assembly that meets in the school), Logos School thrives. Our student body, approximately 300, is made up of individuals from more than 40 countries and many different religious beliefs. Due to our location in the Middle

East, many of our students are Muslim. While we maintain a high educational standard, following the English curriculum and being an official center for Cambridge International Exams, our priority is still the Gospel. God's Word is presented daily in morning assemblies as well as Bible classes for all grades and a variety of after-school clubs for teenagers (sports, cooking, etc.) that always include a Bible message.

Why do families send their children to Logos School, knowing it is a Christian institution? The main reason is financial. Thanks to the support of the Lord's people in assemblies abroad, we offer tuition discounts to families in need—75 percent of our families receive a discount of more than 10 percent and half of the students pay less than 50 percent. What a thrill it is to offer the opportunity of a quality education to children who could never afford it otherwise. The other reason is discipline. Greek public schools have a reputation of being quite chaotic while Logos School is known for its Christian values and extremely high behavioral standards. No swearing. No bullying. No smoking. No alcohol or drugs. No physical contact between the teen boys and girls. No fighting. No cell phones. Even rules regarding modesty and piercing are enforced. Obviously, this is rare anywhere in the world in this generation and most parents are grateful. When children transfer to Logos School from other schools, they often find the new rules strange and difficult, but almost all settle in quickly and soon find themselves feeling secure, loved and protected. Logos is a peaceful haven with hardly any major discipline issues.

However, while our day-to-day operation is vibrant and strong, behind the scenes a storm is brewing. Since Cyprus joined the European Union in 2004, the federal government has been under pressure to raise the conditions of every public sector, paying particular attention to medical, tourism and education. A few years ago the Department of Education/Social Welfare declared that our modified apartment building was not adequate. Quite reasonably, they are concerned about inadequate classroom size, no wheelchair access, inadequate bathrooms, no proper sports fields, no changing rooms, and so on. What "did the job" 20 years ago is no longer acceptable, and we have been ordered to bring our school up to a satisfactory level or we will not be allowed to continue to operate. Our application to renovate was rejected, leaving us with no option but to move.

Looking Forward

The board of directors has prayerfully and unanimously agreed that Logos School's unique work is valuable and should continue. With that in view, they identified land that they believe is a suitable loca-

tion to build a new school, and there has been a verbal agreement for its purchase. Initial plans were drawn up for an impressive, state-of-the-art facility. Colin Clarke, chairman of the board, moved from England to Cyprus and is responsible for the many applications, meetings, forms and technicalities that are required. They are currently confirming that the land is a permissible site for a school. Being a Middle-Eastern culture, things like ancient rites of ownership for the trees on the land need to be investigated. Proceeding with this project is a mammoth step of faith for everyone involved; it will cost several million euros and we barely have enough to make ends meet from month to month. The teaching staff takes sacrificial salaries, enabling the administration to manage the finances so that 96 percent of the annual budget is covered by tuition, and donations cover the remaining four percent of spending. This allowed a building fund to be established to which most of the money received is allocated. The need is overwhelming to the human mind, but we know that our God "is able to do exceeding abundantly above all that we ask or think." (Ephesians 3:20)



Caroline Webb was commended in 2006 by Moncton Gospel Hall in Moncton, New Brunswick, Canada. Caroline and her husband Graham serve at Logos School of English Education.

Opposite page (L-R): Girls from Jordan and Philippines; Graduation 2011.
Below (clockwise from left): Art lesson—boys from Korea and Costa Rica; French vocabulary quiz; Kindergarten friends.





Home with the Lord

Loraine Train

Missionary to Bolivia

August 19, 1924 – March 17, 2013

Early Sunday morning, March 17, 2013, my mother Loraine Train entered the Lord's presence—51 days after my dad. She was called to be a missionary from her mother's womb. As my grandmother found herself pregnant with her sixth child, she prayed that this child would share the love of Jesus with people who had never heard. As a young girl Loraine would play "missionary" with her dolls, telling them Bible stories and how to be saved. In preparation for the field she earned her teaching degree at Seattle Pacific College.

Eugene and Loraine Train arrived in Bolivia in 1952. Their early ministry involved traveling by horseback to remote areas to spread the Gospel. It could be difficult—during the rainy season switchbacks were muddy and horses could slip and fall or fast river currents could sweep them downstream. The horses could be spooked from strange sounds or merely the rattling of pots and pans. On one occasion, a pack mule slipped over the cliff taking my mother's accordion with it. Another occasion the horses ate poisonous herbs and died, stranding the team in a remote area and forcing them to walk out. Another time the horse my mother and I were riding was caught in quicksand. Through many difficult experiences growing up, the Lord taught my mother faith and trust in Him. She prayed, and He removed her fear of horses and gave her courage. I can still hear her voice of exuberance arriving at our destinations. She delighted in visiting and sharing with the people. She would play her accordion and people gathered. My father would then preach a gospel message. She often taught the children a Bible story with flannelgraph. My brother was only six months old when he first traveled with my parents across the river on horseback. I was only two months old when my mother carried me in a dish-towel sling on horseback.

A few years later my father purchased a Jeep to travel more efficiently to the rural areas. But the rainy season made traveling by Jeep difficult and dangerous as well. At times the roads were muddy and slippery as soap. Deep ruts made travel slow. The rivers could be swollen and

dangerous to ford. If the Jeep broke down, parts were scarce and it could take a couple of days to repair. Travel was always an adventure—you never knew what would happen. It was worth it, however, to share the Gospel and strengthen believers in the Lord. By the end of their lives, my parents were influential in planting more than 70 assemblies throughout southern Bolivia, reaching even a previously unreached group in Tentayape.

My parents founded the Camiri Christian School in 1956. It attracted children from far and wide, most from unbelieving homes. The evangelization of the children allowed entrance into the families' homes and spread the Gospel into many new communities. One little girl was saved in the school and returned home during vacation to tell her parents that she was going to heaven, but they were going to hell. They were shocked! They snuck into her bedroom at night while she slept to borrow her New Testament from under her pillow. Soon her parents believed, and their faith spread to the community. Her father traveled to Camiri to ask my dad to come to their village to baptize them. My dad said they needed to first trust Christ as their Savior. He reported that there were a number in his community who already believed and wanted to be baptized. The school was achieving its purpose.

During our childhood, my mother graciously housed many children from rural areas so they could attend the school. At its height, we had 14 children in our home, all looking to her for help and guidance. My parents became "mom and dad" to many. She regularly taught Sunday school and Bible studies and women enjoyed her excellent teaching. On Sunday afternoons I accompanied my mother as she visited the sick in the hospital or ladies in their homes. She took time to listen and pray as she mentored and disciplined them. One friend visiting her at the hospital in her last days said, "She not only led us to Christ, she also taught us the Word of God and how to apply it to our lives. We always knew she loved us and cared for us. We will miss Mamá Loraine." She became "Mamá Loraine" to many as she shared her life with them.

by Carol Daughters