

# Journey with Joy

by  
Louanna McNeil Bawcom

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(Mrs. Burney E. Bawcom)

This book is dedicated  
to  
the late Mrs. Harold (Bettye) Paden  
with her permission.  
She took even her last journey with joy!

## INTRODUCTION

This book was originally printed in 1969. Although 17 years have passed, still this work is very relevant to the needs of the present time.

Sis. Louana Bawcom, the author, and a missionary herself, had the idea of contacting missionary women around the world to share their thoughts on the various aspects of their work. With a good response to this request, she simply compiled the things they had to say in logical order, along with her own remarks, and brought the material out in book form so that future missionaries might be benefitted by it.

After printing the original, Sis. Bawcom brought out a little study course in 1974 as a companion volume. With the present reprinting of *Journey With Joy, A Handbook for Missionaries*, to accompany *Journey With Joy, A Study Course*, now both will be available for the reading and study of missionaries, for our Christian colleges and schools, for church libraries and Bible study classes, and for brethren in general.

Bro. and Sis. Burney Bawcom have done missionary work in Nigeria but have worked here in the States for the past several years. During this time they have returned to Nigeria more than one time to be of help to the Lord's work in that field. They are presently living in Searcy, Arizona but they plan to do more missionary work in the future.

Bro. and Sis. John Reece, missionaries to South Africa, and recent missionaries-in-residence at Harding University, said that they really appreciated the practicality of *Journey With Joy*. Sis. Reece also said that it is the most comprehensive book we have for the preparation of missionaries.

It is my prayer that both this book as *A Handbook for Missionaries* and *Journey With Joy, A Study Course*, will be well received and used by Christians everywhere. Surely the time is overdue for a greater mission thrust by our brethren and I know of no greater way to promote that than through these two books.

May God bless us all and help us to do more to spread the Lord's cause around the world.

J. C. Choate  
Winona, MS  
June 17, 1985

## P R E F A C E

"Missionaries are funny people. No one can understand them but another missionary." This remark by Gerald Paden in our New Jersey home on his way back from Italy in 1960 provided the germ for the idea of this book, as I realized how little the average person knows concerning a missionary's way of thinking, his purpose in life, his joys, his sacrifices, and his problems. Several years later I was impressed by the number of appeals for workers in various mission fields, both at home and abroad, while attending the Oklahoma Christian College Lectureship one February morning in 1963.

Later the same day I attended a seminar for those women interested in materials for ladies' classes, where we sat for three hours enthusiastically discussing various study topics on different phases of the Bible for the improvement of a woman's own spiritual life and to increase her own Bible knowledge, as well as how to apply her Bible knowledge in her relationship with her family and those about her. It all seemed very worthwhile at the time, but the next morning I woke up early with the question of why we could not get more missionaries on the field uppermost in my mind. Suddenly I realized that the women were the bottleneck! Not once in that whole afternoon's discussion was the word "missions" ever uttered! The women were not interested, therefore they discouraged their husbands as well as their sons and daughters! It seemed to me that this feeling of unwillingness, ignorance, and outright selfishness on the part of wives and mothers has prevented many a husband and child from launching out into a wider service for the Lord at home and on the mission field, and has resulted in many a preacher changing congregations or quitting preaching entirely because his wife was dissatisfied.

There seemed to be a need for better communication between those who had gone and those who should have the desire to go, so I decided to look for materials that could be studied, and found not a single study course available at the time from the religious bookstores operated by our brethren. There were various articles which could be collected occasionally from the various religious periodicals, but they were not written from a woman's point of view. Now there are several helps available, and a magazine is being published for women especially interested in missions, but there still is no comprehensive study in the brotherhood from a woman's point of view. Therefore, I decided that I would try to gather information from as many missionary wives and single women as I could find, to collect material for such a study.

After much trial and error, and with the help of other missionary wives, we devised a questionnaire of twenty-two questions, and sent copies to over two hundred missionary wives, widows, and single women who were on the field at that time, or who had returned after a period of overseas work.

Ninety-seven of the women responded, and their letters brought tears both of joy and of sorrow, as they seemed so grateful that there was a need for their opinions and experiences, and many of them poured out their hearts. All of the answers were copied on index cards, so that the material would be more readily available, and this material provided the main source of information for this book, together with scripture quotations and numerous outside sources for additional insights.

The need for such a comprehensive and practical collection of information on mission work for women is exemplified by the following quotations from two of the letters:

(Korea) There are many servicemen who come to Korea without their families. Many of them find a place in the work of the church here that they had not found in America, and many of them determine to return as missionaries. (All six missionaries in Korea are here because of the military in Korea!) Right now I could name a dozen well-qualified men who would be in Korea today doing a wonderful job, but their wives have refused to come! I hope that we can teach our young women of tomorrow that there is something more important than material possessions and a life of security in America.

(Tanzania) Missionary wives are just "plain" wives whose husbands have chosen to go to a mission field. They are usually no better spiritually than the average Christian wife, and many a wife has had to be talked into going to a mission field. Usually when a wife knows that a thing means a lot to her husband, she is not so selfish that she will not try to begin seeing his side of the question, and if not able to agree with him, will at least compromise with him. In my opinion, a woman who flatly refuses to pull up roots and move wherever her husband feels they could do the most good for the cause of Christ is terribly selfish and has not carefully analyzed her responsibilities to her husband and her Lord. Selflessness, then, is high on the list of spiritual qualities a woman must have when going to a mission field. This is needed from the first moment she is approached with the idea of going, because her very first thought is to refuse.

The influence of a mother can have a great impact upon her child, as the child subconsciously absorbs the mother's attitudes, as exemplified in the following story. The late Mrs. George Hardin, mother of John Hardin, now in his fourth five-year tour in South Africa, wrote in the *Christian Woman* magazine about her dream through the years of falling heir to a million dollars, and of investing it so that she could send missionaries all over the world. When John and his family came back after their first five years overseas, she didn't dare ask him if they were going back. However, one day she overheard a friend ask him the dreaded question, and he said, "Of course, don't you know I'm Mom's million dollars?" She was shocked to realize how selfish she had been. She was willing to pay for other mothers' sons to go into other nations to carry the Gospel, but never once thought of giving up her own for that purpose! However, because she was interested and talked much about it, her son became a missionary!<sup>1</sup>

On the other hand, the willingness and even the desire of the mother for her children to be missionaries can be of the utmost help to those who must

<sup>1</sup> Eva L. Hardin, "Mom and Her Million", *Christian Woman*, February, 1960, p. 25.

make the decision, even under difficult circumstances. A missionary wife from Peru adds a most poignant note to her letter, telling of her mother's illness due to incurable cancer, which was discovered after they had already made plans to go to Peru. She was wondering whether they should postpone their trip as she went to the hospital to visit her mother one day, only to find that her mother was telling everyone that all her life she had wished that all her children would be missionaries, and that finally her daughter was making plans to go, and she was so happy. Then her daughter adds:

It was truly a difficult time, but God blesses us. And when I say I would not have done anything differently, I include those decisions I had to make concerning my mother. This incident might be more meaningful to missionaries' wives' mothers than to the wives themselves, because I don't believe I could have done it with such peace of mind had it not been for her attitude in wanting me to go. By the way, your study guide will have even more influence on the next generation of missionaries, because it will make more mothers willing to let their sons and daughters go, and even to train them toward that worthy calling.

I wish to thank Mrs. M. Norvel Young for her helpful advice and suggestions concerning the manuscript, and especially for her suggestion of the title, "Journey With Joy", which so fittingly portrays the theme of the book. Also, I am very deeply indebted to Mrs. Lee Roy Pace for her help with the form and arrangement of the manuscript. However, it could not have been written without the willingness of the husbands of the missionary wives to venture into foreign lands to preach the Gospel, or the interest manifested by their wives and the other women who gave freely of their time, opinions, and postage to send me their answers to my questionnaire when they were so pressed for time.

A special expression of thanks goes to my husband, Burney E. Bawcom, first of all for his adventurous faith in desiring to preach the Gospel in foreign lands, and also for his tolerance of my four-year project and my "off-again, on-again" work on it. Above all, I wish to acknowledge the Lord's help in this project, as He has continually opened my mind to new ideas and fresh sources of material when I was on the right track, and hindered my writing with family and other obligations, along with illness and surgery, when I was headed in the wrong direction. Meanwhile He has matured my thinking and offered new insights.

It is our prayer that many women will be influenced to give their lives in service to God through the pages of this book, journeying wherever Christ's guidance takes them to help teach His Word, and living the type of life He exemplified, thereby reaping the joy that will be theirs, both in this present life, and in the life to come.

Let us close with the message sent by a missionary wife in Thailand, shortly before the information gathered by the questionnaire was presented

in summary form at the Abilene Christian College Lectureship in February, 1965, in a class entitled, "The Missionary's Wife":

We need women missionaries; missionary wives; missionary wives who are also women missionaries; women that will command the respect of the nationals with whom they live; that will command the respect of their fellow missionaries; that are willing to do with less than they had at home without feeling that it is a SACRIFICE; women that truly love the Lord. You may love us, shame us, encourage us, think some of us need to be home. Just don't pity us.

Louanna McNeil Bawcom,  
Tyler, Texas.  
January, 1968.



## SHE CHOSE THE BETTER PART

(A tribute to Bettye Paden, who died of cancer on  
April 16, 1967, in Lubbock, Texas)

Though Bettye's life was shorter than most, she dedicated it fully and richly in the service of her Lord. Together with Harold she came to the land of Italy in the winter of 1949, as a part of the original group of missionaries to this land following World War II. Since that time, with the exception of a three-year absence during which both Harold and Bettye studied at Abilene Christian College, they had continued their work in Italy uninterrupted. The first of their four lovely children, Johnny, was one year old when they first arrived in Italy, at Frascati and Rome, and today he and his younger brother are preparing to be medical missionaries.

### AN EXCEPTIONAL EXAMPLE OF CHRISTIAN WOMANHOOD

Bettye will not be remembered for having distinguished herself in the way that the woman of the western world considers distinction. She was not a distinguished writer or group leader. Though lovely, she did not attract attention because of her physical beauty, natural or artificial. Quiet and unassuming, she was likely to remain unnoticed by strangers, even those who were guests at a gathering in her home.

But precisely through these personality traits she manifested a life which was greatly affected by the teachings of her Savior—a life of humility which purposely avoided seeking the praise of men in order that she might obtain the approval and the praise of her God. She wanted and knew how to seek that treasure which neither natural elements nor the actions of egotistical man can take away, eternal in the heavens.

### A JOURNEY TO A FOREIGN LAND

Few are the Christian men disposed to leave the security of their homeland to go serve the Lord in a strange and foreign land, and fewer still are the Christian women, wives of those men, who desire to go.

This writer wasn't there when the journey to a foreign war-torn land was first suggested to Bettye Paden, but he is certain that she expressed an immediate willingness to go, because of her faith and because of her proper attitude as a Christian wife.

And though, with effort, someone may be able to recall the time when Bettye lost her patience or manifested some quality of the common human imperfections, those occasions were so extremely rare and the examples of her goodness so frequent and common that the memory of her life is filled with the vivid image of her unostentatious goodness and loveliness.

#### A TRIBUTE BY HER ITALIAN BRETHREN

During the Italian Lectureship, held in Civitavecchia April 21-25, 1967, a special memorial service was held to honor the memory of Bettye. Following introductory comments by the writer, many of the older members and preachers of the church in Italy desired to express their remembrance of Bettye. Without exception, the feelings expressed were in harmony with those above presented.

It was interesting to note that, almost without exception, everyone had the genuine feeling of having known Bettye well, of knowing her Christian goodness, while at the same time we all had difficulty recalling a great number or volume of significant and outstanding incidents to document our sure impression.

Indeed, as Paul says, spiritual things are spiritually discerned.

#### THE TANGIBLE REMINDERS

Inevitably, even in a life so spiritually dedicated, an accurate examination will reveal its fruits.

Beginning with Bettye's example in leaving her homeland to go to Italy, with Harold's help we recall that first bitter winter at Frascati when Bettye had to resist the bitter cold without any heat and awaited the arrival of their second child without any fresh milk to complete her diet. Yet she never complained of the lack of physical necessities, not even for the cold and uncomfortable straw mattresses on which they had to sleep.

We are told of the long trip on foot that she made through the snow in Milan in order to visit a sick lady and teach her the Gospel.

There were many moments of frustration, such as could produce and such as have produced in many a collapse of courage, but Bettye always rose up and found the spiritual resources to smile or even laugh at the situation, and to begin anew.

No one can know how much sorrow, grief, and injustice her quiet life absorbed in its bottomless chasm of goodness, especially when one realizes how united, as one, she was with Harold and how the unkindness, criticism and abuse of immature men to which he was subjected affected her. No one can know, because Bettye had a meek and not a vindictive spirit. When so many for so little find so much for which to complain, the absence of such in Bettye's life is a "tangible absence".

#### CHRISTIAN WIFE AND MOTHER

With the teachings of all of God's word in mind, we believe it just to affirm that Bettye excelled precisely in those attributes in which God wants women to distinguish themselves: a loyal and obedient wife who loved and

honored her husband, a devoted mother who always put the good of her family before her own—indeed, the family's good *was* her good—and one who, without exception, was always ready to extend unlimited hospitality to friends and strangers alike.

No one can know how many times she has shown hospitality to strangers and friends. For almost twenty years in Italy, her home has received a constant flow of welcome visitors.

Even when it was necessary for her family to tighten their belts to economize (as they were doing the last three years to pay on their new home near Milan), guests always received royal treatment. Bettye had received special training in nutrition and knew how to prepare wholesome, tasty and economical dishes. The writer remembers one occasion in which the planned meal was "polenta" (stiff corn meal mush) with a little meat sauce. We arrived and were invited to stay for supper. With the enriching of the meat sauce and the rapid preparation of oven sweet rolls, a delicious and abundant meal was provided.

Whenever a family stayed in their home, Harold and Bettye always insisted that the adults take their bed and they would arrange either mattresses or air mattresses on the floor for their bed. No distinction was ever made between Italians and Americans, or other nationalities.

Undoubtedly, the clearest and most living example of the work of Bettye Paden is to be seen in her children. A bystander might look upon a home situation compromised by foreign residence, local church work and attendant problems, frequent interruptions and equally frequent visitors, etc., and ask himself how it would be possible to raise children properly in such an environment. And yet, it would be difficult to find four young people any better prepared—physically, spiritually, morally—to assume their responsibilities as Christian adults.

#### A LONG-TIME ASPIRATION

Having spent nearly all their married life in Italy and desiring to remain here indefinitely to continue the Lord's work, Harold and Bettye decided about four years ago to sell their home in Texas and purchase a home near Milan. An architect they knew told them of a new housing development about fifteen miles from Milan in which one could invest early at an advantageous price. The thought of having a home of their own in which to receive guests without great concern for the space or the criticism of their landlord seemed like a dream.

Life had settled down to normal in their new home, and Harold and Bettye were beginning to realize a long-time aspiration: the beginning of a schooling program for little children with the daily teaching of the Bible.

Since they lived in a new housing development in an isolated area, it was easy to begin. During the school year 1965-66, Bettye was conducting a kindergarten program for about fifteen children in her home. Charging only a nominal fee to cover expenses, she was accomplishing her purpose well and at the same time gaining the respect and the esteem of the parents—a necessary basis for reaching them with the Gospel.

One of the few professional men to be converted in Italy, a technician with the Macchi Aircraft Corporation, along with his wife, was reached first through this program. Once converted, they both confided that though later convinced doctrinally, they had been attracted first by the working example and unselfish spirit of Harold and Bettye, without which they never would have been reached. Today this couple, Duilio and Piera Zane, is in South Africa where he is working in the development of a new aircraft plant, and where they are working with the church.

#### BETTIE'S WORKS FOLLOW HER

Even now we continue to see the fruit of Bettye's labors. Her good works of faith follow her and will continue to multiply themselves to the glory of the God whom she served. Even in death is this so. She had requested that those desiring to send flowers instead direct such funds to the Idalou Church of Christ, Box 155, Idalou, Texas, as a contribution to the Florence Bible School, located at Florence, Italy.

God granted Bettye days of comfort and joy in the company of her family, relatives and dear friends, as the end neared. She was spared the physical suffering of pain in her last days and though she suffered increasingly for more than a year before her passing, she did so with her typical patience and resolve, with the smile of a joyful heart anchored to faith, knowing that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward—because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:18, 21 KJV).<sup>1</sup>

<sup>1</sup> Joe E. Gibbs, "She Chose the Better Part", *Roman Forum* (Turino, Italy; special memorial issue, May-June, 1967). Used by permission.

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## CHAPTER I

### GO INTO ALL THE WORLD!

All Christians know that the Lord said, "Go into all the world and preach the gospel to the whole creation" (Mark 16:15); "Go therefore and make disciples of all nations" (Matthew 28:19); and "that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem" (Luke 24:47). However, what part do women have in this Great Commission? What motives should compel them to go? When should they go? How much training should they have? What kinds of training? Is there a place for single women and widows? All of these questions will be discussed from many women's points of view, as well as from other sources, in the pages which follow.

#### BE SPIRITUALLY COMPELLED!

Several months before her death in 1964, the late Mrs. J. A. Brittell wrote words of wisdom gleaned from her eighteen years of experience on the mission field in Northern Rhodesia (Zambia):

They should go as soon as they have a burning desire to save the lost. One is not a motor car because he is born in a garage, neither is one a missionary because he is sent to a foreign field. One thing bear in mind, a baby is **not** hungry if he has to be coaxed to eat. A missionary who waits until someone says, "we want to send you", will never be an Apostle Paul. He said, "Woe unto me if I preach not the gospel." No mother will sit and say, "Who will support me while I nurse my sick child?" But a hired nurse will. There are many "hired nurses" on the mission fields. I fear God said, "Go", and He also said, "Lo, I'll be with you always." He will **never** let you down. Can you feature Paul wanting to quit preaching in Macedonia and go back home, getting a letter from Jerusalem saying they felt he should remain another year, and Paul sitting down and crying three days because he couldn't go home? Or, his saying, "I got a new cloak. I planned to go home, but think I'll stay another year so I won't have to pay customs on my cloak"? Or leaving a mission point for fear he'd lose his citizenship? Paul was, as are we, strangers and sojourners, our citizenship is in Heaven.

I feel that until one has a constant concern for the babes in Christ, and a desire daily to win more, that his converts will be formal, cold Christians without being "filled with the spirit". Paul was the **real** mother, we often the hired nurses. Paul faced death to win souls, while many present-day missionaries can't endure the deprivation of USA gadgets and other luxuries. Oh, pray God to fill our souls with a passion for souls and stay at our posts of duty!"

Many of the most effective missionaries have not wanted to go, but they have argued about it with God, and He won. Unless the future missionary feels compelled to go, she should stay at home! Notice the anguish of spirit exemplified in the following quotation:

(Southern Rhodesia) Once I tried to resist my husband's desire to return to the mission field after a two-year's stay in the states. I thought I was ready to stay home for a while. We had been six years in Germany in mission work and I was feeling quite happy in the States. We had bought a new home and had hardly got the down payment paid off. When my husband decided he needed to go to

Africa I tried to discourage him from going. But each time we attended the service of the church they sang, "I'll go where you want me to go, dear Lord", or "Send the Light", or one of the other "going" songs. I couldn't sing them. All I could do was cry. Each service found me crying. I finally decided I was ready to go again, and a great burden was lifted. It was so wonderful to be able to sing the "going" songs and mean them.

#### SPIRITUAL QUALIFICATIONS GIVEN BY MISSIONARY WIVES

The missionary wife's complete dedication to Christ was the prime requisite in the list of spiritual qualifications tabulated in the survey of the missionary women. Of course that includes many other spiritual qualities which we shall mention separately. The concern for lost souls came next, followed closely by the need for a strong Christian character, and plenty of patience, with emphasis on the "plenty". Many felt that the requirements for a missionary wife should not be any greater than those required of any true Christian wife, regardless of what her husband does, but somehow it seems to be expected more of the wives of the preachers and missionaries. Next came the need for good Bible knowledge and background, then the ability to be sacrificial and unselfish, thinking more of others and their needs than of her own.

The wife's dependence upon prayer and a feeling of partnership with God will help her through many discouraging moments. A real feeling of love for one's fellow man is another important requirement. Adaptability also was mentioned by many, and that will be more fully discussed in Chapter Eight. The need to stand by one's husband in whatever he undertakes was next on the list:

(Ireland) The sincere missionary wife comes because she along with her husband has a burning desire to reach the lost! Sometimes a missionary's wife, though she may not have the knack to do personal work, etc., can be more effective in the home . . . a good homemaker, keeping the home peaceful, the children under control, developing patience under trying and discouraging circumstances. Learning not to resent the hours that other men would be home to share. Making decisions wisely during periods the husband may be away . . . not being overanxious! Perhaps one of the greatest qualities she can possess (at least among others) is that her husband KNOWS she is beside him, praying for him, and ready to stand by him no matter how hard or rough it gets.

She should be humble, emotionally mature, optimistic, tolerant, have a strong desire for service to others, be full of compassion, longsuffering, and have a good sense of humor. She should have a deep conviction of the purity of the New Testament church, and the power of its plea in this world split into numerous religious divisions. We realize that no one woman could possibly possess all of these attributes, but remember that these represent the sum total of spiritual qualifications which almost one hundred missionary women thought desirable.

#### PRIMARY AND SECONDARY MOTIVES

The realization that "God so loved the world that he gave his only Son, that whosoever believes in him should not perish but should have eternal life"

(John 3:16), and "While we were yet sinners, Christ died for us" (Romans 5:8) will furnish the only truly lasting motives which will enable the missionary to endure and complete the mission of God on which he or she is sent. Other subordinate or secondary motives will be effective in getting them there, but will not furnish them the staying power to see the work through to completion.

Secondary motives, dependent upon the personal enthusiasm of the missionary, may be good motives, but have an uncertain psychological quality which may not endure. The strong person going in her strength will prove weaker than the one whose weakness is filled with the love of Christ. Christ's love never fails. Some secondary motives are these:

1. A natural sense of human sympathy and pity.
2. The spiritual need of the heathen, moving one with enthusiasm, but not necessarily with the love of Christ.
3. Obeying the command of Christ through a sense of duty. Christ must be personally in control, by the filling of the Holy Spirit.
4. Ambition to see the church planted in every land. Enthusiasm for this goal may wither when the missionary couple is far from other Christians.

Motives depending upon borrowed convictions are also not bad in themselves, but are inferior and deceptive. These involve loyalty, but the springs of life and love have been borrowed from another person:

1. Go as a missionary because of the convictions of your husband or your parents, not your own.
2. The desire to please a teacher, preacher or friend.
3. The desire to represent the home congregation on the mission field, which can be a mark of hypocrisy and can feed a selfish pride.
4. Dependence upon group enthusiasm. This might represent little more than conformity to a culture pattern. The missionary needs a continuing walk with the Lord in order to have a continuing experience of Christ's sufficiency. "My grace is sufficient for thee" (II Corinthians 12:9. KJV).<sup>1</sup>

There are other motives, depending upon natural and selfish responses. There is a good purpose in urging a young man or woman to "Invest your life where it will count most", but basically this approach is wrong. It assumes that the person has something to give, and that his or her decision and that alone will determine how that gift to God is to be made. But we are to "present our bodies as a living sacrifice, holy and acceptable to God" (Romans

<sup>1</sup> Paul C. Culley, "Motives", *Facing Facts in Modern Missions*, (symposium) (Chicago: Moody Press, 1963), pp. 22-26.



12:1). To determine, therefore, where her life will most profitably be invested neglects to recognize that, apart from God, she is bankrupt, and that her identification with Him in service calls for denial of any right to her goal and her own method and her personal reputation. Her relationship to the Lord Jesus Christ is that of a slave to a master. As one missionary wife wrote from Germany:

It takes a lot of love for lost souls and the humility to become nobody and to be forgotten. We would not trade with anyone.

Many a wife goes along with her husband on the mission field thinking that *he* is the missionary and that she will go along to take care of him. In fact, the wife is not even included in the statistics showing the number of missionaries on the field, in most cases! One missionary wife on her second tour put it this way:

(Nigeria) When we first came on our first tour, I felt that I was coming only as the wife of a missionary. Before long I realized that the children and I were also missionaries in our own rights.

(France) She needs to have a deep abiding faith to sustain her—one that will show to others—so that even her everyday contacts will count as personal work for the Lord. It must be a personal conviction—more so than in America—else she will not be able to stand the pace.

(Hong Kong) A woman who has been brought up in a home stressing Christian living and caring for the needs of a world dying without hope in Christ, will have the foundation to give her strength in trying times.

(Tanzania) The very fact that a man and woman decide to leave their home for a strange country shows that they are more than a little interested in the spiritual things, but they may find after arriving that they lack a lot of spiritual growth, maturity, etc., and that it shows much more plainly now that there are so few other mature Christians, perhaps no services in English, etc., to keep them at a high spiritual level.

(Guatemala) She should realize she is part of a team, even though the "elders did not hire her".

(Jordan) The spiritual qualifications of a missionary's wife are most important. In fact I would place it number one on the list of qualifications, because if a wife is not dedicated to the cause first, her life will be most unpleasant, and the hardships more difficult. If she is a spiritual person and wholly dedicated to the cause for which she is there, she not only is a greater help and inspiration to her husband (who needs spiritual encouragement often from her), but the members and people of the area look to her as an example in their lives. A wife should also have a good knowledge of the Bible, as she will be required to teach classes of children, ladies, and other courses that require a knowledge of the Bible. Only recently, I felt this keenly. A young missionary couple was visiting us, and at one of the services we were studying the book of James, and as the wife was sitting next to me, I noticed she kept looking in the Old Testament for James. So, after a few moments, to avoid any further embarrassment on her part, I handed her my Bible and took hers! But how much Bible teaching she needed! I found out later that this young wife did not come from a Christian home or had not gone to a Christian school, so she had not had the opportunities others of us had had, yet how much more help she would be to her husband, if she knew the Bible.

(Germany) Two of the most outstanding qualities of ..... come to my mind—she sincerely loves the Lord and she sincerely loves her husband. Perhaps this is what has enabled her to so patiently and successfully fulfill

- Paul's command, "Do all things without grumbling . . ." (Philippians 2:14), no matter how great the difficulty, and made her such an inspiration to the natives and Americans around her.
- (Southern Rhodesia) I think a missionary wife needs to be devoted to the Lord and to her husband. These make her to forget herself and to take calmly any situation that arises.
- (Nigeria) Strong faith—especially in Romans 8:28. I think a few lessons in being optimistic when there is little to be optimistic about, being able to reassure and comfort a husband and remember that's your job as help-meet! A backlog of the comforting and hopeful scriptures. Prepare to face a lot of different types of disappointment, then you won't be bowled over so easily as you have crossed the bridge and have the emergency rations!
- (Tanzania) High on the list of spiritual qualifications would be patience. Not always, but usually, support, travel fund, and working funds are hard to raise. It takes a lot of faith and patience to travel from place to place always being turned down and still have the courage to continue planning to go. On the field itself, patience is of utmost importance because things are never like they are at "home". A place as primitive as Africa runs at such a slow pace that we often become impatient and wish they would do things our way, because we know short-cuts and time-savers, but still they plod along doing things the way they have for centuries. Learning to be content is also very important. How many times a month do we look to Paul who had learned to be content with everything as he found it! In a primitive country it is often necessary to do without things we took for granted at home, such as electricity, pure water, etc. Sometimes it is possible to find substitutes for cooking ingredients, but usually in Africa if you are not willing to do with second-best, you'll just have to do without. Being congenial with fellow-workers is very important. Being able to compromise and work together saves many problems on a field. Many times husbands could get along well together and work out their problems if the wives do not hold grudges. Some women are just "bossy" by nature. To make for good relations these should either try not to be so bossy, or if they do feel that their way of doing things is better and wiser than others, they should use tact in discussing the situation so that it will not seem that they are trying to "run the show".
- (Japan) She should have a desire to serve the Lord with all her heart. She should believe most of all, that her going to the foreign field is not only to save others, but to save her own soul. We will be glad to make the necessary sacrifices, if we really believe it is for our own salvation, since it is usually easier for us to love ourselves than it is to love others. We must resolve to learn as much as possible about the customs of the people we will be living with and face each day as a challenge to learn more, and not feel that it is just one day less to wait until we return to the States. If we enter mission work with the attitude that if we don't like it, we can always go back home, we will be about as successful as if we entered marriage with the same attitude. The Christian attitude is one of determination to do the best we can under whatever circumstances, believing that God is with us always, even unto the end of the world.
- (Denmark) A missionary wife should be able to teach the Bible, be willing to take whatever comes in the new country. That is, be satisfied with customs of the people and not grumble because things are not as they were at home. In order to teach you must be humble and have faith and trust in God to see you through. Many wives are too proud and want to go to a country and make the people over to meet the American standards. This is a mistake. A person must have a willingness to place himself in the hands of the Lord and want to be used as the Lord wills. This is hard, sometimes, when the work is slow as it is in Denmark, and you want to give up, but you look around and see all these people who haven't yet heard of the gospel and you know you must continue.
- (Viet Nam) A wife should be able to give an answer for the hope that is within her, and be ready for every good work. This means a real spiritual maturity.

(Thailand) Be a REAL Christian. Know the power of prayer. Have a faith that can be content in any situation.

(Canada) Like any Christian, or even more so, a missionary wife is "on stage". Her neighbors, contacts, and members of the church are watching her every move. To do an effective job she must love God and other people utmost. As Jesus said, these are the great commandments. There will be many disappointments and personal hurts; without a deep faith and a prayerful attitude she cannot withstand them. Sometimes it may not be easy to love a certain person; she must love their soul no matter what their personality is like. She must be longsuffering and patient. She must be gracious and hospitable. Sometimes these are forgotten to be spiritual qualifications. Since she may be considered by some as the "hostess" of the church, she will probably have to do more entertaining than she has done before. She must be ready to greet a carload of people smilingly at the door, even though it is supper time and she doesn't have the faintest idea what she is going to feed them.

#### PHYSICALLY SOUND

Since we shall be dealing with health problems in a much more detailed way in Chapter Six, we shall discuss at this point only those preliminary questions which arise when the family contemplates working in a different cultural environment from that in which they have been reared. Since there is such a great financial investment involved in preparing for overseas work and adapting to it, it is very important for all concerned that the money be spent in preparing those who are *most* likely to persevere and succeed in their work for the Lord. Before making serious plans, all of the family should have complete health checkups to discover any physical difficulties which might need correcting. One family postponed this examination until the last of their preparations, only to find that the wife had incurable cancer. Their household possessions were already on the high seas, their work in the States was terminated, and their future fellow-workers were expecting them at their overseas destination! Therefore this should be one of the first things accomplished when beginning to plan for overseas work. Women, especially, need sound medical information concerning their female problems, as many difficulties can be corrected if detected early. Also the wives need to know the facts concerning the spacing of their children, as the unplanned arrival of a new baby can have a very detrimental effect on the travel plans of a family, which, of necessity, must be made far ahead of time.

Basic good health is very important, but perhaps even more important is the knowledge of how to take care of one's self to avoid disease or exhaustion. The ability to adapt to different climates and living conditions, which bring about a great deal of physical strain, necessitates a basic adaptability which is difficult for some people. A good digestive system is also important, as there is often the need to adapt to different types of food prepared in far less hygienic ways than those common in the United States. There should be an open-mindedness about strange foods and a willingness to try them if the occasion demands. Here again it is important to practice preventive health measures and avoid those troubles which can cause much illness, discomfort, expense, and even complete abandonment of plans for further mission work.

Nervous disorders cause a great deal of trouble and difficulty in this country, and are even more magnified on the foreign field, so the future missionary wife needs to have a healthy set of nerves, and be able to throw off the problems that confront her without letting them get her down. Here is where the basic motivation which caused a person to become or want to become a missionary in the first place becomes so important. If the individual is fully consecrated to the Lord, she can let the Lord help bear her burdens, or at least give her the stamina to withstand the difficulties, but if her motives are more selfish, she will find her ability to "bounce back" much more difficult.

In many countries there are quite adequate medical facilities, equal to or even superior to those in the United States, but in planning work in underdeveloped countries, especially in a tropical climate, the missionary wife would do well to learn all she can about some of the basic principles in tropical medicine, given in several places in the United States and Britain for those preparing for foreign mission work.

#### BE EMOTIONALLY MATURE

If the missionary wife is not physically sound, she may break down physically. However, if she is not emotionally stable, she may drag her whole family and others down with her. A large percentage of those who have difficulties on the mission field are forced to leave the work because of emotional difficulties. In a later chapter we shall discuss the ways in which various women were able to adapt their way of life to a foreign culture, along with the difficulties and problems encountered, but for now we shall give some of the earmarks or traits of an emotionally mature individual. Very few individuals are emotionally mature in all respects, nor do they pass from one stage of emotional development to another like a flight of stairs, but their development is more like a series of concentric circles. As they pass from each smaller circle to the larger one that encompasses it, some of the elements represented by the smaller one remain to compose part of the larger area. If they are immature in some respects, the women will have difficulties in adapting to the life of a missionary wife, especially, which will show up deficiencies which might not be noticed in a more normal situation.

The following list of traits of an emotionally mature individual is the most practical and complete for our purpose which we have seen, and the author has taken the liberty to specify the feminine gender so that it will be taken even more personally than it might be otherwise. The reader is referred to the text from which it was taken for a much fuller discussion of each trait, and also for symptoms of immaturity or deficiency in each one:<sup>2</sup>

<sup>2</sup> Henry A. Bowman, *Marriage for Moderns* (New York: McGraw-Hill, Fourth Edition, 1960), pp. 91-111.

## THE EMOTIONALLY MATURE INDIVIDUAL

1. She develops a reasonably objective point of view toward both herself and things and persons other than herself, determining a considerable part of her behavior on this objective basis.
2. She profits by her own experience and the experience of others.
3. She integrates what she knows and lives by that integrated knowledge.
4. She sees various sides of a problem, studies it carefully, seeks a thorough solution.
5. She has an appreciation of man's relation to the universe and has worked out a philosophy of life which includes things cosmic and eternal as well as things earthly, temporary, and immediate.
6. She has some knowledge of social life, how it is organized, what the requirements are for living in a society.
7. She understands the finesse of social relations.
8. She makes concessions to others but at the same time she does not become too dependent upon them.
9. She has a reasonable respect for authority and tradition.
10. In so far as she is able to discover reality, she faces it.
11. She lives in a world in which past, present and future are balanced and integrated.
12. She faces an unalterable situation in which she has a deep interest with poise and a minimum of conflict.
13. She depends upon adult accomplishments for prestige.
14. She uses the present rather than the past as a point of departure.
15. She accepts her chronological age for what it is.
16. She can fulfill her economic role in life. If single, she can support herself. If married, she can fulfill her economic responsibility as homemaker.
17. She is relatively independent of her parents.
18. She does not easily take offense at what she interprets as slights.
19. She accepts the responsibility for her own acts.
20. She applies adult criteria to her personal traits.
21. She acknowledges possible undesirable urges and appetites in herself but tries to rise above them and to exert conscious and intelligent control.
22. She will endure present discomfort and sacrifice for future gain.
23. Her behavior is determined in part on the basis of principles rather than pleasure or pain.
24. She exhibits adult restrictions upon her behavior.

25. A mature person is not preoccupied with her own biology.
26. She has an integrated personality.
27. She is heterosexual.
28. She has a healthy, well-balanced, informed attitude toward sex and marriage.
29. She is adequately prepared for marriage.

#### INTELLECTUALLY ALERT

Since the missionary tries to develop Christian leadership among those with whom he is working, he should certainly be an example himself, and should be able to command the respect of those around him. This applies to the wife also, as she tries to serve as an example of Christian womanhood to those in her new environment. The learning of a new language and a new culture requires a person of high intelligence, having a well-trained mind as well as a well-trained ear to detect new sounds and tones. With Dr. Frank Laubach's literacy movement encouraging more people to read each year, there is a far stronger demand that the missionary family know the language of the people with whom they are working, and be able to speak it fluently.

There should be an ability to study and constantly increase one's knowledge not only of the Bible, but also of the world in which one lives, to develop hobbies which will furnish recreation and enjoyment, and also to study and conduct research into the customs and religious beliefs of the people in order to gain a better understanding of their way of life. The ability does not suddenly appear on the foreign field, but should be habitual even in the student merely dreaming of becoming a missionary. Good grades are important, but many a student has made a life-work out of what originally started out as a hobby or an interesting sideline, and many such sidelines and skills are advantageous in many areas of the world.<sup>3</sup>

The missionary women who responded to the survey were almost equally divided between those who said that a college education was necessary and those who said that it was not. However, practically all felt that a woman would be wise to have as much education as possible, whether in college or out of it.

(Austria) My four years of college were to me years of gradual breakthrough from home ties to a future in the adult world. These were the years of adjusting to new experiences, new ideas, and of broadening visions, definitely to be an asset to me in learning to adjust to new situations, strange customs, and different attitudes of another nation. Certainly, the college years are of help to any individual in preparing himself to meet the problems of life anywhere he serves in the world. Of course, the most basic educational preparation a servant of the Lord must have is a dedicated search for Truth, revealed in the Word.

(Germany) A missionary wife, according to my observation (and I have worked alongside several), should have a good Christian education, and have been an

<sup>3</sup> E. K. Higdon, *New Missionaries for New Days* (St. Louis: Bethany Press, 1956). Pages 19-29 furnished the basic points for this chapter.

experienced personal worker on the home front. It is necessary that she speak the language of the country which is to be her home for a number of years, in order that she may do her shopping and visiting efficiently. Women with teacher training are the best mates and helpers to their husbands. They are invaluable in the teaching of women's and children's classes.

(South Africa) To be a better prepared missionary wife, I feel a college education would be a great asset. She does not necessarily have to have a degree, but the more she has gives her a greater field in which to help her husband. So often, outside of house work, she has to play the role of secretary, teacher, speaker, promoter, and adviser. A foreign language is always very useful, and if you have chosen your field in time to take a language, I'd say to do so. You never know when you might use it.

To be a better missionary wife, she must first be a good wife, and a major in Home Economics should be considered.

(France) For work in Europe, the only field with which I am familiar, it seems very important for a missionary wife to have at least a college degree or its equivalent. Due to the high cultural level of the European countries, Europeans are inclined to look on Americans as being uneducated and uncultured; therefore, to gain the respect of the people a worker should be fairly well-educated. I would guess that this would be much less important for workers going to underdeveloped areas, where nurse's training might be more useful.

(Philippines) A missionary's wife should have a good education academically and practically. A college graduate is respected in the Philippines. Being a well-adjusted person socially and knowing how to deal with people is very important. In the Philippines, they expect a missionary to be someone that they can respect and look to for stability. A missionary's wife should educate herself to be content staying away from relatives and friends; she should educate herself to the fact that the American way of doing things is not the only way of doing things. So even if she has a college education, she must continue to have a desire to learn. She should learn all about the government, customs, religions, and ideas of the people she can before going on the field. All the skills she can learn and pass on to others humbly will be greatly appreciated, and may open the door for teaching some woman about Christ. She should have a good Bible education—a knowledge of the Bible and how to apply it practically at all times is essential if she expects to have much part in converting others to Christ wherever she may be. . . . A missionary wife should be a good homemaker herself in order to be able to teach other women to do likewise. Teaching other women to know their full responsibility in the home is a grave matter, for as someone has said, "as goes the home so goes the nation", and we might add, "so goes the church".

(Korea) I have a B. S. Degree in education and a Master's degree in education. I do not feel that education is most important but as related to the needs of the woman herself. I have known women who felt inadequate as teachers simply because they did not have a degree, and yet their experience in other ways was tremendous. Certainly the woman should feel that she has something to contribute to the mission field, such as Bible teaching, first aid, nursery school, etc. Please, however, stress that the most important job that the missionary wife has is to make a happy home for her family. This becomes increasingly difficult when home conditions are not satisfactory, food is difficult to come by, etc. The wife is first of all a homemaker, and if she can create a happy, normal home life, then her husband will be a much more effective worker in the field, and chances are, the family will stay in the mission field.

(Japan) No less than four years of college with a major in Home Economics is what I feel is necessary, because: the missionary wife may have to make many of her clothes and her family's as well; she will be forced to cook somewhat differently and have to substitute one food for another that is unobtainable; she needs to have some knowledge of nutrition. A home nursing or first aid course is invaluable. Doctors and reliable hospitals are often too far to be of any aid. On two occasions here we needed to know how to deliver a baby. We

have to make our own drapes, slip covers, etc. We make our own baby food, pasteurize our milk, and can hundreds of jars of food each year, make jelly, jams, and often bake our own bread. Most of the time we have to teach our children ourselves from kindergarten on up. All of the courses on child care, psychology, and education prove priceless.

All agreed that the spiritual background obtained along with the secular education offered in a Christian college or Bible chair arrangement was far more desirable than going to a state school without the religious emphasis. Although the author was graduated from a municipal college and did not have the privilege and opportunity of attending a Christian college, having been baptized shortly before she was married, her husband has kept many close friends through the years whom he first met as a student on the Harding College campus. Their oldest son was graduated from Harding College, and is married to a wonderful Christian girl, also a graduate of Harding College. Although a girl should not go to college for the exclusive purpose of finding a husband, it is a wonderful by-product of her pursuit of a well-rounded college education! Their two other sons have been or are students at Harding College and they plan for their younger daughter to attend, also.

The Bible courses which can be taken under dedicated Christian teachers can have a continually increasing influence upon her life, as she compares their teaching with her own experiences through the years. Also the mission study classes give opportunities to meet missionaries as they bring back first-hand reports of their work to the campus. Such influence has been responsible for the fact that almost all missionaries make their decision to become missionaries while attending a Christian College or Bible Chair, showing that the home and the local church have had very little influence upon that decision.

Other courses which the missionary wives recommended as preparation for their work after the most important Bible courses were those pertaining to teacher training, as that training can be useful to any Christian woman, starting in her own home first, and applying it also to the Bible classes in the home congregation, even though she may not be able to use it in public school teaching. However, in some areas of the world she may need to teach her own family, as some have suggested, and such training is invaluable. Teaching in the public schools is a wonderful way for the Christian woman to extend her influence to the community in which she lives by her example of Christian living, and her services are in demand not only in the United States, but all over the world. The knowledge and ability can be used in so many ways.

Next on the list came courses in home economics, or at least plenty of training in that field, whether it is obtained in college or not. The knowledge of nutrition, housekeeping, and sewing are fundamental facts which every woman should know. It is especially applicable in adjusting to the people of other cultures and in different surroundings. Since a woman's most important job is to make a happy home for her family, it behooves her to be adequately prepared for it.



Nursing is another field for which the missionary women felt it was important to be prepared, as it also will help out with one's own family, and is constantly needed in the community, as well as on the mission field in underdeveloped countries. A nurse's degree could really have been used by the author in Nigeria, as the nationals had the idea that the white man's medicine was miraculous, even though it consisted of perhaps nothing more at times than a wash with a disinfectant solution, application of merthiolate, and a bandage made of strips of clean, worn-out sheets, tied on because all of the adhesive tape was used up.

Commercial subjects were next on the list, as many of the women found themselves as the unexpected secretaries and bookkeepers for their husbands. Many times the fact that they were untrained in such skills meant that the job was not done properly, or that it was added to the duties of an already overburdened husband. Typing skills are especially desirable and should be learned by every woman, even though she doesn't have time to take more than a brief summer course. However, if the keyboard is once learned, it is not easily forgotten.

Sixth on this list of subjects suggested by the missionary wives was a good foundation in the social studies, such as psychology, sociology, history, geography, and especially anthropology, which is "the science of man in relation to physical character, distribution, origin, classification, and relationship of races, environmental and social relations, and culture", according to Webster. All of these subjects will enable us to understand ourselves and the world in which we find ourselves, as well as to help us to adapt to other cultures in this constantly shrinking world. There are many Americans who can be considered world-travelers, but there are many, many more who have never been outside their own state, and who can't imagine themselves traveling to another country, or across the ocean. However, the younger generation is geared to travel, and the universe which they may see in their lifetime is beyond our comprehension.

In order to learn more about people, the study of psychology and sociology will increase our ability to understand and to work with people in this era of population explosion. Courses dealing with mission methods and cultural anthropology leading to a degree in missions are given in several of the Christian colleges, and in some colleges an apprenticeship in missions is offered in the first semester of the junior year. Under this arrangement the student works for a semester under the guidance and sponsorship of a missionary on the field, preparing reports and information to be sent back for credit to the college, where the student returns to complete work toward his degree. Special graduate courses may be taken for credit or audited at the summer graduate missions seminar at several Christian colleges, giving concentrated study on mission methods, problems, anthropology for missions, and missions motivation. Many missionaries, both men and women, take advantage of these

refresher courses, and wish that they had been able to take such courses before they began their work on the field. They all found that it takes far more than zeal and enthusiasm to become a good missionary!

The subject of foreign language study constituted a special question in the survey, and ninety percent of the women thought that some type of language preparation was essential for their work. The other ten percent worked in English-speaking areas where a foreign language was not essential. The ability to speak and understand a foreign language is increasing in importance even in our own country, as the world is constantly shrinking with modern communications and transportation, and the knowledge of at least a second major Western language will be very useful for the majority of Americans. The ability to learn one language will also make it easier to learn another foreign language, even though it might be in a different language group entirely. Most educators advocate a minimum of four years of a foreign language in high school, then the study of a second foreign language in college. The study of Latin will contribute to a better command of English, and it provides a solid foundation for the study of the Romance languages, i.e., Spanish, French, Italian, and Portuguese.<sup>4</sup>

The women advocated spending the first six months or year on the field doing nothing but studying the language to be used in the mission field before even starting the work, while others suggested obtaining as much training as possible in language schools in the states, especially in areas where there is a large foreign element speaking the language to be studied, as in New York City and Honolulu. Even the "exotic" or unusual languages are being taught in many places in this country without going overseas. Some suggest, even though one cannot study the language in which she will be working, that it would be well for her to study *some* basic language in order to find out whether she can learn another language, before she goes to all the expense of moving overseas. Some people don't have the "ear" for learning a foreign language, being unable to distinguish between the different tones and sounds which change the meanings of words in many languages, while others have a psychological block and find it very difficult to humble themselves to learn a new language, as it removes their customary props by which they interact in society, and places them on the level of a child again.

In areas where there are a great many dialects with English the common language, as in Nigeria, it is still good to learn the local dialect. For one thing, many of the women do not know English, and a woman needs to be able to communicate directly with the women with whom she is working in order to understand them better. As one missionary told his wife in Thailand, "No woman is going to be *anywhere* very long without knowing what is going on, or without being able to talk. Therefore, she can and *will* learn the language."

<sup>4</sup> For list of Universities offering unusual languages, see list in back of book.

A very practical suggestion by one wife is to obtain a Bible in the foreign language which one wishes to study, and to compare it constantly with the English Bible, memorizing or at least becoming familiar with key passages as one's grasp of the language grows. In that way one will become familiar with the religious terminology of the language, and be better able to discuss religious subjects. One German war bride was converted in the United States, and when she went back to visit her family in Germany, she was unable to teach them about her religious beliefs and the New Testament church because she did not know the religious terms in German, since she had been uninterested in religion when she had lived there, so there is a difference!

The problem of language study and the part which it has to play in emotional adaptations to foreign cultures, as well as its very important relationship to the problem of culture shock, will be discussed in Chapter Eight.

#### WHEN TO GO

There were many interesting variations in the answers in the survey to the question, "At what time in their lives do you think a missionary couple should start in order to do their most effective work?" Since there is no mission board governing the activities of the missionaries of the churches of Christ, and each missionary family is under the sponsorship of the elders of a local congregation, there is no set policy concerning the amount of training needed or the time at which the work is begun; therefore the varied opinions were quite revealing. Some of the women could see various angles to the question, as shown in the following quotations:

- (Southern Rhodesia) I had never thought of there being a particular time in life to start doing mission work. I feel that each couple should begin as soon as they see the need and can make the necessary arrangements. It is sort of like becoming a Christian. The earlier one becomes a Christian the more years he has to work for the Lord.
- (Austria) A couple should begin being missionaries (at home or abroad) as soon as converted. If their lives are given to Him, He will bless their work and make it effective to His Glory.
- (Japan) If possible I think they should start planning for missionary work when they start planning for the wedding. If the boy does not have a college degree, he should be planning to get one, and preferably in a Christian college. The girl should be thinking about preparing herself for her life as a missionary wife. If the couple are already married and have a desire to do mission work, then they should contact someone who has been in the field in which they are interested and learn all they can about that work. Each place differs in needs for the workers.
- (Holland) Now! When a couple becomes interested in missionary work, they should go. The experience they get on the field will be worth more to them than preparations in the states, especially when they may lose interest entirely and never go. There is no way of knowing at what time in life a person can do his most effective work. Some might be more effective in their younger years and others at a more mature age. But the important thing is to get the workers on the field and let them do their best.
- (Tanzania) A missionary couple should enter the field when they decide that the "Go!" applies to them. Of course, the younger the couple the easier various ad-

adjustments can be made and the easier the language can be learned. However, people of any age can find their place in mission work. Many times to delay even for a month results in not going at all. It is natural for parents and loved ones to begin finding reasons you should not go at all or should wait until next year. However, if one decides he should go to a field, then the time to begin making preparations, appointments, etc., is right then.

(Northern Rhodesia-Zambia) I think a family should start their missionary work when they are first married or when their children are young. Young children grow up adjusted to the country, that is, if educational facilities are available. I have known good Christian people who really wanted to do mission work but stayed huddled around a Christian school for the sake of their children, and their children have not turned out any better than children who grew up on the mission field and faced the firing line with their parents.

(Germany) Advantages while still young, during or soon after college are numerous: good health, parents probably in good health, sharp minds, adventurous spirits, unembittered faith. Disadvantage is a lack of wisdom and experience. Advantages of the older couple are: they are more certain of themselves, and have more patience and wisdom. There are disadvantages possibly because of their or their parents' poor health, reluctance to tear up roots, "cluttered" minds, fear of the unfamiliar. I think it would be impossible to say which is absolutely the best age. It depends on individual determination to GO and stay until his contribution is made.

The opinion given by more wives than any other was that the couple should go after having had experience working with a local congregation in the states first. Going directly from a large congregation in the states to a small or non-existent group of people on the mission field is extremely difficult. Some suggested doing mission work in the northern or northeastern part of the United States first where there is a great need for more workers, preferably under the direction of the same congregation that would be able to support the family when they decide to go overseas. They should be well acquainted with their sponsoring congregation, and this can best be done by working with them for a period of time before going overseas. In fact, the ideal way is for the congregation to prepare its own members to be sent out, so that the whole congregation knows them well. There was great agreement among the women surveyed that the couple should be mature, although the age at which one can be called mature varies with the individual. They should have a stable marriage, and *both* be interested in working as missionaries. Their children, if they have any, should be small, as the problems of adjustment into a new school situation will be fewer and less serious.

A smaller number of wives thought that couples should go directly out of college, because working with congregations in America is so very different from what it is in most foreign countries that it seems to be a very difficult adjustment for experienced stateside preachers.

(Finland) A child should be taught from the beginning to want to do mission work. Then that child's life will be aimed in that direction and when he has gained sufficient education he should then plan to enter the field. There are many objections offered against young, inexperienced people on the mission field, and they are not groundless. However, from my own personal experiences, I feel that soon after college is the best time. Then you are not faced with moving a large family and pulling up roots.

Many times after a couple has decided they will do mission work, they wait until they gain more experience. By then they have burdened themselves with obligations and have lost their zeal and desire to teach the lost. Whereas, if they had gone immediately, their whole outlook on mission work would be different. Many of the preachers of today fail to encourage people to go to the mission fields because they themselves lost their zeal and are not willing to go. Even though we have made many mistakes and are yet immature, I do not think, if we had it to do over again, that we would wait until we were older to start. We have grown up a lot since we have been in Finland. Perhaps we would not have done so in the States, where conditions were different. We are glad we came when we did.

However, it was surprising how many wives suggested for couples to go after their children were grown. Age is highly respected in many parts of the world, and even though an older couple may not have the enthusiasm and zeal of the younger, they may be able to do a much better work because of their experience and maturity in judgment. Many of the families who gained experience on the mission fields all over the world when they were first married and their children were young, but who have now returned home, are planning to return again when their children are grown. Those, however, who became missionaries first as an older couple wished that they had gone when they were younger.

(Italy) To me, the ideal situation would be to know that you want to do a certain work, prepare yourself for it completely, and begin in that country at forty or forty-five years of age or when children do not interfere.

(Southern Rhodesia) I believe this depends on the couple. We have had some couples who have come out as soon as they were married and have made capable and valuable workers for the Lord. Others, sometimes young and sometimes older, never seemed to be able to adjust themselves, and after a few months or a year they returned home. They were the exception and not the rule. One couple came out in their middle fifties and did twenty years of work for the Lord.

(Mexico) We have found that the Latin American people respect mature people very much, and will listen to them better than they do to younger people.

(Japan) Even after children are grown and you are in your forties, you could still adjust to a foreign culture and do a good work, perhaps easier because of not having any children to watch after. We hope to do this type next.

(Thailand) Especially in the Orient, age is highly respected. My husband seriously considered (he may have for all I know) changing the part in his hair when he went upcountry several years ago, in order to make more of his grey hair show, which might make him appear older.

(Philippines) A notable exception to the younger missionary is found right here. One family in a group should be older; the group of workers needs more maturity. One family here is older (forty years old, teenage children), and they are doing an excellent job. The father's age is a great help to him. The Filipinos respect him. He is level-headed. His wife is a marvelous mother and helpmeet. In other words, it depends on the people!

In cities in Western Europe where the work is so hard, practically all of the wives pleaded desperately for more workers regardless of age, because they needed help. There is no one definite answer, as so much depends upon the circumstances—the amount of maturity of the individuals involved, also the adaptability of their children, the demands of the particular field of work which they contemplate, as well as other factors.

(Belgium) There are so few willing to come at all, that we all say, "Come one, come all, no matter what your age."

(Peru) I think this question has no definite answer. If a young person wants to do mission work, it is better if he decides he is going some day, before he chooses his mate. There are many failures because one or the other is just not adaptable to mission work. I think my answer is, let "Headquarters" help you with that decision. People in denominations complain that we cannot get anything done because we have no central headquarters. I think we have more headquarters than we ourselves realize, and it is through the Providence of God. We made our first "decision to go" before we were married. We were about to enter Latin work in the States as preparation, when the opportunity to go to New Jersey came to us very unexpectedly. I now see that the six years there was probably much more valuable for our work here than the same time spent in Latin work in Texas. What we lacked was supplied more by the experience. For another it might be otherwise. The church needs young missionaries and older missionaries, but especially each should be prepared for that special area and situation into which he is going. Pray for guidance.

#### PLACE FOR SINGLE WOMEN AND WIDOWS

All agreed that the very best way to be a woman missionary was to be a missionary wife. However, many felt that there was a definite place which could be filled in some countries by a *mature*, self-sufficient widow or single woman. All advised against young single women going overseas because of the loneliness involved and the possibility of entanglements with the national young men, eager for the prestige of going with a young single American girl! There are enough problems involved with work in a foreign country without adding this one. However, various group situations and short-term works, such as Exodus movements, campaigns, and Faith Corps projects mentioned in other chapters have changed the picture somewhat from the situation which existed at the time that these opinions were given.

Mature women who are absolutely not interested in finding a husband and are able to adapt to the changed cultural situation which they find on the mission field may be able to do a wonderful work in Europe, Japan, Korea, the Philippines, Thailand, Australia, Canada, Hawaii, Malaysia, and perhaps in other areas. All of the wives agree that it is best not to go as a single woman to either Africa or to South America, although some suggest that they could use them in grading correspondence courses and teaching programs, but it is definitely not advised. In the areas which were mentioned at first, there is a great need for women who can devote full time to secretarial work, because someone has to grade the correspondence courses and keep the records up-to-date. For example, in the Philippines over fifty new students per day apply for the correspondence courses, and that takes a tremendous amount of someone's time. Also, in many areas the women are more interested in religion than men, and are the first to be converted, and thus, if properly taught, they can be a great influence upon the other members of their family. Another need is to teach children's classes, which would have a tremendous influence upon the future generation, but the missionary wife who has a family does not have sufficient time to devote to it. Finally, those mis-

sion areas where there are schools and colleges need help with the bookkeeping and stenography.

There is a great need in many countries overseas for "vocational missionaries", i.e., those women who could obtain work in various government agencies stationed overseas, teaching in overseas American or foreign schools, nursing, Peace Corps, and in various other capacities. They can be of immense help to the new congregations and missionaries overseas if they are able to work and worship with the congregation of the Lord's church nearest to where they are living, but on the other hand, they can be an immense hindrance if they are only *nominal* members who don't bother to attend or to help in any way. The nationals consider them an example of the average Christian in the United States, and their lack of cooperation can be a decided hindrance to the missionary family.

It might be well for single women to come in compatible pairs, so that they will be company for each other, but that would depend upon the individual concerned. Let us quote from a few of the missionary women, some of whom are single:

(Germany) Single women and widows can be of great service in the Lord's work abroad. They can teach women's classes, along with children's and young people's classes. They can conduct cottage meetings for groups of widows and other single women. They serve well as secretaries, bookkeepers, librarians, and baby sitters. They can visit the sick, the aged, orphans, and the delinquent members, and also make door-to-door contacts. A retired school teacher friend of mine is self-supporting on her retirement and is doing a great work for the church in Glasgow. She is a wonderful example of what many other Christian women might well be!

(Germany) Single women and widows in mission work: YES! YES! YES! A well-adjusted woman, content to live alone, is invaluable to the mission field. There could never be too many of the right kind! For classes, visiting, etc., no end of good.

(Finland) The usefulness of a single woman or widow here would depend on her willingness to learn the language and her length of stay. A woman could help here to a great extent with the mailing that we do, and in office work, handling of correspondence course work and assembling of tracts (we have our own offset duplicator and print our own tracts). With a good knowledge of the language she could organize children's classes as well as be a help in teaching the women in the congregation and also having classes just for interested women who are not members.

(Korea) Being single, I feel this is the one question I may have answers to. Yes, definitely there is a work for the single or widowed woman. Many missionaries are bogged down with correspondence, reporting and paper work. A woman can be very helpful as a secretary. Here at Korea Christian College a woman is an asset as a teacher, because this frees the men for more church work and their own work. There are many classes that are taught by women and are actually taught better by women. Also, at KCC I live in the Girl's dormitory. Another single lady lived in Korea for about four years, and has done a wonderful work here. She loved the Koreans, and she had a great influence on them. She actually had much more time to work with the women because she did not have a family of her own to care for. This is certainly one advantage of being single in the mission field.

(Japan) We have a widow working with us here who does a very effective work, and never lacks for something to do. Besides teaching the missionary children, she teaches English Bible classes in her home, and many of her students have been baptized. She also has a ladies' class for the missionary wives on campus and is a source of encouragement, example, strength—any adjective you can think of concerning a true Christian woman will apply to her.

(Philippines) More work, amount-wise, can be done by the woman who is free to spend most of her time working, while the married woman with a family is needed in her home more. I do not feel you are justified to neglect your home for mission work. We have five missionaries here and could use one or even two full-time secretaries. A single woman or widow could correct our English correspondence course, teach classes, or do generally anything a married woman could do.

(Japan) Single or widowed women could work here sixteen hours a day, seven days a week; teaching English Bible, Home Economics, doing clerical work for the men, teaching our children, performing endless services. Send us all we can get for any length we can get them, please!

#### SUMMARY

Women compose a very important part of the workers in Christ's vineyard, whether they be married or single, old or young. However, they should go only if they are completely dedicated to the cause of Christ, and are adequately prepared in all ways to be effective workers. They should be realistic about their capabilities, and if they are really not qualified for such a work, they can help send those who are. The Lord needs "senders" as well as "goers"! However, given a truly dedicated Christian woman, the Lord can bring out latent abilities which the Christian does not know exist, and can use them to His glory!



## CHAPTER II

### LET CHRIST USE YOU IN WORLD-WIDE EVANGELISM!

Many women whose husbands are trying to proclaim Christ to others feel that they themselves do not need to teach or help with the work in other ways, but only need to keep the household running smoothly so that their husbands can be more effective in *their* work. Others realize that they will probably be compelled by circumstances to teach when their husbands commence work in a mission area, because there will be few mature Christians to help with the teaching program. However, they seem to feel that the Lord will give them the skill, training, and materials to carry on such a program when the time comes, and feel no obligation to train for it. Each woman needs to realize that if she is unable to teach about Christ in the familiar surroundings of her own culture, she will be even more frustrated and inefficient in trying to teach people who live in an entirely different culture, speak an entirely different language, and have a very limited spiritual background. Conversely, the opposite is also true—that if she learns how to teach Christ to children, girls, and women in her own home congregation, she will also be able to apply that knowledge and adapt it to teaching in an entirely different culture, regardless of where she goes!

#### BE FRUITFUL!

A *real* Christian woman should show the influence of Christ in her life to the extent that she would be interested in the souls of others and have an intense desire to take the gospel to them also. In fact, the Lord commands us to be fruitful in this way: "Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit" (John 15:2). James taught that it will help to save one's own soul: "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (James 5:19, 20 KJV).

The early Christians taught from house to house, according to the following scriptures: "You yourselves know how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house" (Acts 20:20). "And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ" (Acts 5:42). "And most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear" (Philippians 1:14).

Women were also among this number, as the scripture tells of Priscilla with her husband, Aquila, teaching Apollos privately in Acts 18:24-28. Also

(All scripture in this chapter, unless otherwise specified, is from the American Standard Version.)

in Romans 16, the Apostle Paul salutes twenty-six people worthy of special commendation, and eight of them were women! The exact nature of their work was not given, but certainly it was within the restrictions of the role for which woman was created, placing her in subordination to man, yet in a role vital and essential to God's plan for redeeming souls.

In Titus 2:3-5 the Apostle Paul gives the older women definite instructions to teach the younger: "Bid the older women likewise to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited." Sometimes older women excuse themselves from teaching others by saying that the younger women are better trained! Any woman who has neglected her study of the Bible to the extent that she reaches old age still unprepared to teach the gospel to others in either a public or private way has neglected a most fundamental part of her Christian life, in the author's opinion!

#### RESTRICTIONS

Womanhood is able to wield such an influence upon others that the Lord has seen fit to place limitations upon her teaching opportunities, according to the Scriptures: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness" (I Timothy 2:11, 12). God's place for woman from the beginning lets her know that she is to be subject to man, and must not be allowed to usurp his authority. There are several ways in which a woman can usurp the authority of man as a teacher:

1. She might teach without the approval or consent of the elders.
2. She might refuse to recognize her husband as the head of her family.
3. She may allow herself to be rebellious to man and not follow the rules and suggestions made for her own good.
4. She might dominate man by acting in such a way as to show that she does not respect the relative positions of man and woman.

However, the opportunity which a woman has to teach children, older girls, and women gives her the wonderful opportunity to work with those who will be the most influential for Christ, to bring others into the church in the future.

There are several basic teaching situations and techniques which can be applied to many different types of classes and individuals, once the individual learns how to use them. Of course the most widely-used teaching situation is the formal class Bible study in the local congregations, where students of all ages are taught in their own age groups as far as possible.

## CHILDREN'S CLASSES

Many times the parents can be led through their children to become interested in studying Christ's teachings in the Bible, therefore those Christians who are interested in spreading Christianity should strive to improve their teaching methods for children, not only to save the souls of the children themselves, but also to have an avenue of approach to their parents. Since a child remembers only twenty percent of what he hears, sixty percent of what he sees, and up to ninety percent of what he does, the teacher should strive to appeal to as many of the five senses as possible in presenting a lesson for children. Mrs. Becky Tilotta has prepared a most complete teacher's manual for children's Bible classes as a result of her twenty years of experience, study, and research in teacher-training, which has been written as simply as possible in order that it might be translated into many different languages. It is already being translated into Spanish, Korean, and possibly others by now.<sup>1</sup> It includes instructions for making all kinds of visual aids, using the materials which one finds at hand, rather than trying to depend upon the purchased supplies of the religious bookstores, which are unavailable in all but a few countries of the world.

### FLANNELGRAPH AND OTHER VISUAL AIDS

The use of the flannelgraph technique is one of the most versatile ways of teaching a lesson, and it can be used in any situation without necessarily depending upon prepared figures, providing one has the ingenuity to use the materials one finds at hand. Many times the use of expensive, prepared, foreign teaching aids has discouraged the national women in their teaching, because they are unable to procure the needed supplies, and therefore feel that they cannot teach. The flannel-backed board can be made from a box or plywood with the flannel stretched tight to cover it. Different backgrounds for various indoor and outdoor scenes can be drawn by the use of color crayons, textile paints, or by dyeing different pieces of felt for overlays. The figures can be printed ones, silhouette figures made from the flannel, magazine pictures with felt backing, or pellon (non-woven dress interfacing), which will adhere without any backing, and which is transparent enough for tracing the figures from patterns. It can then be colored with wax crayons.

(Zambia) I have followed a definite course of study and worked out flannelgraph stories for each lesson, and packaged them up by quarters. Four different congregations can use the same lessons by rotating the quarters. I made flannelboards by taking three pieces of plywood, 12" by 24", and joined them at the back with strips of book-binder cloth about two inches wide firmly glued with book-binder paste or Elmer's Glue. Press a little of the cloth down in the cracks to allow enough room to fold the board. Turn the board over and cover the face side with paste, then stretch a piece of dyed flannel over it and press down. Finish the edge by binding with tape, giving a little extra tape at the folds. I made bags from my scrapbag just enough larger than the folded board to hold it and the pictures easily. Most Africans' only transportation is a bicycle. The teacher could strap this bag on the back of his cycle and go to his class.

<sup>1</sup> Mrs. Becky Tilotta, *Your Handful of Ideas* (Austin, Texas: Firm Foundation Publishing House, 1966).

- (Tanzania) Visual aids teaching is most effective. I believe materials made by the missionary which have the practical applications of the area are far superior to U. S. materials. Most materials are not found locally. We cannot get poster paper, colored construction paper, crayons, and many of the construction materials found in the local ten-cent store at home.
- (Jordan) I use mostly flannelgraph in my lessons for the children, and object lessons as well. They enjoy especially the flannelgraph stories. Most of our materials we brought with us, as very little can be bought here except some office supplies.
- (Tanzania) I use much flannelgraph and visual aids even in teaching the women. Many of them have had no schooling, and they are as impressed and interested in seeing things as small children are.
- (Brazil) The children's classes are taught by one of the women of our group with a Brazilian helper in each class. We are able to buy some materials here, but they are few. We try to depend on the materials available here so that the Brazilians will not come to depend on our American supplies.
- (Nigeria) Due to the illiteracy of the people very simple lessons are best along with as many visual aids as possible. Flannelgraph is very good. Many teaching aids are not practical here, but pictures are always good, especially those of the black race. Teaching materials are available on a very limited basis here.
- (Germany) Teaching methods most effective in our work here are similar to those at home, viz., flannelcraft, chalk talks, film strips, etc. The telling of stories from the Bible along with these aids are most effective for the younger children. We can buy some of these materials here, but we are limited because most teaching material is full of false teaching. We have been fortunate in securing material from home, which we translate or simply use to get new ideas or suggestions.
- (Tanzania) With the women and children we find that flannelgraph and other visual aids prove most effective. We use picture roll charts, pictures colored from coloring books, magazine pictures, home-made stick figure charts, sand table and blackboard. Materials are not available locally. Stickers, construction paper and glue, plus the more important things such as flannel stories must be ordered from the states.

#### CLASSES FOR WOMEN AND GIRLS

Women need teaching concerning the life of Christ and His part in God's plan for the salvation of their souls, as well as a thorough knowledge of the rest of the Bible. However, they need *special* study on how to live a good Christian life and the requirements of a good Christian home, and how to train their children in living the Christian life in that home. The impact of the religious beliefs upon the status of women in various countries of the world will be studied in a later chapter, but it is evident that Christianity has elevated the status of womanhood everywhere that it has been practiced.

When the author was teaching ladies' Bible classes in Nigeria, she had the idea that the women should be taught like the children because they did not know how to read and write. However, upon further study after returning home, she came to the conclusion that they needed special study on how to apply the teachings of Christ to their home situation, and on the virtues and responsibilities of a Christian woman. Before doing this, the teacher would need to make a thorough study of the culture of the country involved, and make sure that the principles which she is trying to teach are Biblical, rather

than trying to indoctrinate them with her American way of life. The man can learn how to preach and teach the Bible, but if the wife has not learned how to live a Christian life and make a Christian home for him, his preaching will have very little effect upon the lives of his people.

Teen-age girls also should have definite teaching on Christian womanhood and on the help which the Lord gives in strengthening them to withstand the fleshly sins. There has been far too little teaching on this subject even in the average American congregation, therefore all of us need to emphasize this type of teaching more. However, the teacher must be one who not only has an interest and ability in teaching teen-age girls, but one who, above all, puts her Christianity to practice in her own daily life. Christianity is more easily caught than taught, and girls during adolescence are trying so hard to find their own particular place in life, that they are quite often led astray by following the wrong person. On the other hand, when a woman or girl is thoroughly convinced of the virtues of living a Christian life, she wields a profound influence for good upon those around her.

#### COTTAGE CLASSES

Many people are becoming thoroughly disgusted with the devitalized teaching of many denominational groups, and are searching for simple New Testament beliefs concerning the church which Christ established, but don't know where to find it. Others may not be interested in changing their religious beliefs, but desire to know more about what the Bible teaches. The use of modern techniques employing the use of film-strips and slides giving a review of the Bible, showing God's plan for redeeming man from Genesis to Revelation, with special emphasis on the New Testament church, has proved very effective wherever Christians have been trained in the proper methods. The Jule Miller film-strips, "Visualized Bible Study Series", have been translated into several other languages for use in other countries. Also many have devised their own filmstrips to meet their own particular needs and on specific subjects.

(Australia) Cottage meetings, using the Jule Miller film strips, have proved to be our most effective means of teaching. When we first came to Australia just a little less than four years ago, there was no church in Perth, and we now have an active membership of some eighty. Our nearest congregations are nearly two thousand miles away. During a recent spurt in growth, in some two months, we had twenty-three baptisms. Of these, seventeen had seen the film strips. Materials are ordered from the States.

(Denmark) My husband has written a slide lesson course of eight lessons, beginning with evolution in opposition to the Bible and on through conversion which is good and which we have used. We also use the Moody Bible Institute films which have been translated into Danish. Most of our materials have to be translated.

(Finland) We have used slides adapted from film strips for adult teaching. [Slides may be made from the filmstrips by the use of half-frame slide mounts available from a camera supply store.--LMB]

- (Jordan) I think the best method of teaching that has proved the most effective in our area so far has been the slides. The people seem to enjoy the pictures, and it makes it much easier to understand the lessons.
- (Holland) Home studies are the most effective means of teaching. Not much in the line of teaching aids is available locally. The preachers are busy getting tracts, slides, and other things translated into the language of the people.
- (France) We have a better attendance when we show color slides, even if it is nearly all scriptures. Otherwise we have lectureships or four-to-five-night meetings with a special subject.
- (Viet Nam) We make our own film strip with stick figures.
- (Zambia) Lately, my husband has been making a series of "Jule Miller-type" colored slide stories in the vernacular, and we are finding these to be very helpful. In fact, he is using six dialects, as he is making sets for twelve missionaries including himself. One which he has just finished is "Woman's Work in the Church", and at the first showing it produced more comments than any other single lesson we have seen. He plans to expand this method to include other titles than the five we are now making. Also, we are hoping to use our larger van-type trailer for showing these slides in the villages during the daytime. Lever Brothers does this sort of thing all the time in the Lusaka area.
- (France) We have tried everything and are still hunting for the best. Home studies proved to be successful, but much time goes into the build-up. My husband adapted the Jule Miller Filmstrips into French, and these are being used successfully.

Other people prefer the use of charts, the most familiar of which have been prepared by Maurice Tisdell for use in cottage meetings. However, many women do not care to be bothered with complicated visual aids, but prefer the open Bible studied in a systematic way. In 1957 Mrs. Russell Fowler, whose family left their home and work in Marlow, Oklahoma, to move to New Hampshire to help with the Lord's work after observing the desperate need for more workers there while on vacation, told of a group of women in Marlow who were very successful with cottage meetings. They prepared their own series of eight lessons on the plan of salvation, then each of them went about teaching their neighbors and friends. That group of women was directly responsible for the conversion of seventeen souls which the minister baptized that year, which were more baptisms than for all the rest of the congregation.

Regardless of the method selected, the teacher should prepare herself intensively for the task of teaching the lessons which she has chosen to use. She should be prepared to adapt the lessons to different religious beliefs and situations in which the students may be involved. Above all, she should be so filled with the message that it will overflow and cause her to speak with interest and enthusiasm! The Bible should be the guide from beginning to end, and the visual aid, when used, should be only used as an aid to impress the lesson more deeply.

Christian women have a great advantage over the men in being able to arrange cottage meetings. They can start a morning or afternoon cottage meeting in their own neighborhood by inviting their neighbors over for a snack to tell them something about the filmstrip or other method of studying the Bible which she plans to use, and ask them if they would like to come over the next

week at the same time to see the first one. They can then make arrangements for the use of the equipment and arrange for someone else to teach, if they themselves do not feel qualified. Even though the women who are attending a cottage class may not be interested at first in changing their religious belief, but only desire to learn more about the Bible, they may be led to see the true place which God has for His church in the plan of salvation, and may then become more interested in an intensive personal study of the way to come in to that church. Then it will be possible to study with them individually.

#### PERSONAL EVANGELISM

Christ often taught one person at a time, as in the story of the woman at the well in John 4:4-38; Nicodemus in John 3:1-21; and Zacchaeus in Luke 19:1-10. Paul also taught individually in teaching Felix, Festus, and Agrippa in Acts 24, 25, and 26. He was able to fit his teaching to their individual needs. All personal evangelists need to study their prospects and their religious backgrounds so that they might vary their approach to meet the various situations of their students.

Mrs. Ivan Stewart has written a most wonderful article called "Winning the Women", in which she gives detailed instructions for women who desire to teach others privately. She says:

Actually, personal work for women is no different than personal work for men. Women probably have more hours to devote to studying than most men, and sometimes it is easier for a woman to get an appointment with another woman. Women have waited for the men to do the teaching, and certainly it is good to have a man-and-wife team where the wife can stay in the background and babysit, or just sit quietly during the study; still, there are many times when women can conduct studies. The command to bear fruit is to women as much as it is to men. Let's start making our list and determine to study with at least one person each month!<sup>2</sup>

She suggested the necessity of asking the Lord in prayer for help in preparing to teach others, then devoting time each day for study, making a list of those whom the teacher would like to win to Christ so that she can prepare to meet their individual needs. She should learn how to approach a prospective student so that she may become interested in studying the Bible, and how to make a definite appointment. She should have her Bible marked with a chain of scriptures, so that she can lay a foundation for her teaching and be able to build upon it. Next, she should establish by the Bible whether men should use the Old Testament or New Testament for religious authority. Then she should learn how to present the scriptures showing the will of Christ, which encompasses the different steps for becoming a Christian, as well as the necessity for being faithful afterwards. Specific instructions on preparing the Bible, and the particular subjects to study, are described in detail in the book, *From House to House*, by Ivan Stewart.<sup>3</sup> If the student wants to obey the

<sup>2</sup> Mrs. Ivan Stewart, "Winning the Women", *Personal Evangelism* (April-May-June, 1964. Madison, Tennessee), page 8.

<sup>3</sup> Ivan Stewart, *From House to House* (Oklahoma City, Oklahoma: Stewart, 1956, 1963).

gospel after studying the scriptures, she should be encouraged to do so then. The preacher or one of the elders would perform the baptismal ceremony. It is truly a wonderful experience to be the one responsible for bringing someone to Christ with the help of the Lord!

#### CORRESPONDENCE COURSES

The use of a well-written, effective Bible correspondence course can open up new contacts for those Christians interested in spreading the gospel of Christ, and it can further strengthen those who have already obeyed the gospel. There are all kinds of courses available, ranging from those of six lessons to those which are carried on for thirty lessons, all of which require study directly from the Bible to answer the questions. In areas where Bible reading has been discouraged and few people own Bibles, methods must be found whereby they may obtain them. The methods by which the Bible correspondence course may be advertised are many, such as by newspapers, magazines, tracts, radio, television, wall posters, and handout leaflets during a campaign, to name a few. Records should be kept as to the individual's method of obtaining information concerning the correspondence course, so that the various means of advertising may be evaluated. Those who send out the course need to be well-organized in keeping the records of the students, being prompt in keeping the papers graded and sent back with the new lessons to be studied, recording the grades and progress of each student, and answering whatever questions are sent in by the student.

The labor of dedicated Christian women is greatly needed by those who send out the correspondence courses, in order to keep up with the great amount of bookkeeping and grading involved. Many times the effectiveness of the course is hindered because of inadequate help for office work. As indicated in the first chapter, many missionaries are asking for mature Christian women who can furnish their own support or raise it themselves to help with the projects of this kind.

The necessity of studying directly from the Bible requires the possession of part or all of the Bible on the part of the student, and in some countries the desirability of possessing a Bible has been the incentive which prompted the prospective student to request the correspondence course. The missionaries in the French-speaking countries of Western Europe have worked out a method of capitalizing upon this desire. The person who sends in the request for the correspondence course is first sent a small paper-backed copy of the gospel of Mark, along with an introduction to the New Testament and a series of thirty questions on the gospel itself, which he is requested to read in its entirety before answering the questions. The workers have found that the students have such a desire to obtain the New Testament which is offered on the completion of the course that they are meticulous in striving for the perfection of their answers, and go over them again and again to be sure that they are letter-perfect before sending them in. Upon completion of this lesson, they



are sent a copy of the New Testament in their own language (as was the gospel of Mark) along with a much longer lesson on the whole New Testament. Upon the completion of this, they are sent a copy of the whole Bible along with a series of lessons on it. This method has been found to be very profitable in teaching their prospective members. Those who have completed one of the courses are thus receptive to personal evangelism studies by the missionaries or the national preachers.<sup>4</sup>

Correspondence courses can open up the work in countries where there are no workers at all, as shown by the very fruitful work opened up in Nigeria in the late 1940's by a Nigerian policeman, C.A.O. Essien, who answered an ad in a Lagos, Nigeria, newspaper concerning a correspondence school in Germany, requesting a Bible correspondence course. Shortly before his request was brought before the head of the correspondence course, two American missionaries had visited her office, and had talked with the head of the school concerning the correspondence course on the Bible published by the Lawrence Avenue Church of Christ in Nashville, Tenn., for their own members who were in the armed forces, and which the United States Army then used for a basic Bible course for those in the armed forces who desired to study one. The head of the school wrote down the information, which was then providentially on hand, ready for Bro. Essien's request. He took the course himself, then began teaching his relatives and friends, meanwhile sending constant requests to Lawrence Avenue to send some American missionary to help them. Finally two missionaries made a trip up from South Africa at the request of the Lawrence Avenue elders to survey the situation, and they found about ten-thousand Christians, several congregations with their own buildings, and even their own training school for preachers! Two workers and their families were sent from the states in 1952, and the author's husband worked very closely with Brother Essien while their family lived in Nigeria from 1954 to the summer of 1956. A very productive work has continued to develop, with several hundred congregations, three preacher's schools, a hospital, and numerous Christian elementary schools and a secondary school, and many of these works are still being carried on even though all of the American workers were forced to withdraw in the summer of 1967.<sup>5</sup>

The workers in Italy have concentrated on the use of the Bible correspondence courses as a means of obtaining the names of prospects as well as for further teaching of those who have been baptized. They have advertised the course by means of wall posters throughout the country and by brochures and tracts distributed from door to door. The following is a summary of the development of the Bible correspondence course work through their national advertising program through 1965 and 1966 in Italy:

|  |        |
|--|--------|
| Total of students enrolled (Feb. 1965-Dec. 1966) ..... | 10,824 |
| Number of students active as of Dec. 1966 .....        | 2,839  |

<sup>4</sup> For further information on this course, write Concours Biblique, B. P. 31, 75 Paris 17e, France.

<sup>5</sup> Eldred Echols, "Mathematical Impossibility in Africa", *The Lord Will Find a Way . . . For Me*, Joe Mc-Kissick, Editor (Dallas, Texas: Christian Publishing Company, 1966), pp. 31, 32.

|  |         |
|--|---------|
| Number who have passed the 5th lesson .....<br>(ten-lesson course) | 1,665   |
| Number of those who have finished the course .....                 | 732     |
| Number who have passed to the second course .....                  | 359     |
| Number of 30-lesson students who are active .....                  | 305     |
| Number who have finished the 30-lesson course .....                | 88      |
| Number baptized as a result of the course .....                    | 45      |
| (direct or indirect)   |         |
| Brochures distributed advertising course .....                     | 650,000 |
| Tracts distributed .....   |         |
| New Testaments given to students of course .....                   | 1,665   |
| Bibles given to students .....                                     | 88      |
| Cost of materials for one student completing course .....          | \$1.31  |
| 33.8% of those enrolled remain active.                             |         |
| 49% of those who finish the first course go ahead with the second. |         |
| 5.4% of those who finish the course are baptized. <sup>6</sup>     |         |

#### PUBLIC NEWS MEDIA

The world in general realizes the tremendous potential impact of newspapers, magazines, radio, and television in indoctrinating the people to buy a certain product or to shape the thinking of a whole nation, yet Christians have been very slow to utilize this outlet to promote the teaching of the gospel truths found in the Bible. Public media can reach into countries and homes which might otherwise never know about Christ and the New Testament church, and can penetrate across the Iron Curtain and the Bamboo Curtain into areas which man cannot enter at the present time. However, in order to be effective, the employment of each of these methods of communications needs to be on the same high standards as in the business world, which requires the training of skilled technicians in the field. There is a place for women as writers, technicians, secretaries, artists, journalists, etc., but they must be trained in the field of communications.

#### RADIO

Radio has been used by the brotherhood for thirty-five or more years, yet only a small percentage of the time and techniques available has been utilized. Successful radio evangelism must be technically professional, yet it should breathe spirit, purpose, dedication, and sincerity. It should be on the air regularly enough to allow one "personality" to ripen on the program, so that he can develop a close rapport with his listeners, sharing in their problems and answering their questions. Different types of programs are possible, ranging from question-and-answer formats to panel discussions, fireside chats, and religious music hours. Also spot announcements, news feature items, brief

<sup>6</sup> *Roman Forum*, March, April, 1967. Via Galliate 14, Torino, Italy.

meditations, and other variations may be used. Public service time may also be purchased very inexpensively or given free by the stations for religious announcements.

Shortwave radio is found all over the world, and much progress has been made in the use of the shortwave stations for religious programs. The Herald of Truth program, sponsored by the Highland Church of Christ in Abilene, Texas, with the help of many other congregations and individuals, is widely used not only on the hundreds of standard-wave stations in the United States, but also over influential shortwave stations overseas to preach the gospel to people in their own language. World Radio, sponsored by the White's Ferry Church of Christ in West Monroe, La., has been instrumental in placing programs over radio stations in eleven foreign countries, and has directed the purchasing of a twenty-eight station network in Brazil, which carries programs in six different languages. Over five thousand students have been enrolled in correspondence courses advertised over this network in its first year of operation, and some of these students have been able to teach others in their areas from the correspondence courses, resulting in congregations being established without the presence of the few missionaries available.

#### TELEVISION

Television combines the use of two major senses of seeing and hearing to magnify its total impact upon the individual, and offers limitless variations of visual programming. Imagination and variety in presentation can be utilized in situation and dramatic presentation of biographical sketches of Christian personalities as well as the use of visual aids in building a visual story, such as chalkboards, flannelboards, slides, bulletins, three-dimensional displays, and demonstrations, which can greatly enhance the effectiveness of a sermon or lesson. However, as in radio, the technique must be used both professionally and spiritually. Christian women who have trained themselves in the use of visual aids in teaching Bible classes can widen their horizons and utilize their knowledge and skills in this area by assisting in the preparation of lessons carried out by the preacher or missionary in charge.

#### THE PRINTED PAGE

There is a tremendous amount of free space available to congregations in the average American newspaper, and in many newspapers overseas, for news of religious activities which are in the public interest. This space is often not utilized because of a lack of time, knowledge in the technique needed, or because of a lack of imagination in seeing the potential advantage to be gained. There should first be a significant news item to report, then a short, direct news article should be typed, double-spaced, on one side of the page only, answering all of the basic questions—who, what, when, where, why, and how. This should be submitted to the religious editor of the paper

with a good photograph of the event, if possible, far enough ahead of the deadline to allow the newspaper time to process the material.

Advertisements in newspapers and magazines are very effective, but they must be carefully planned. The copy should be kept short and simple, allowing white space to surround the blocks of copy. The ads should be scriptural in mood, and must have an attention-compelling head. Correspondence courses, meetings, campaigns, and vacation Bible schools can be very effectively publicized in this way.

Christian women can have a great influence upon their families and friends by subscribing or obtaining subscriptions for brotherhood publications. These publications should replace much of the worldly literature which our families read which emphasize material and sensual topics. Women who have ability for writing are needed to write articles for those publications of special interest to them, not only in the United States, but also in foreign countries, which need to be circulated and read far more widely than they are at present.<sup>7</sup>

#### RELIGIOUS SURVEY

A type of door-to-door personal evangelism, called "Operation Doorbell", was started in a small way by five college boys in Abilene Christian College, who prayed to the Lord for guidance and help in finding new prospects for cottage Bible studies. They decided to take a religious survey of an area of a city, and at the same time ask for opportunities to show film strips about the Bible, or enroll those interested in a Bible correspondence course. They were amazed at their success, and others joined in their efforts, with students from other colleges coming to investigate their methods. The next summer a large group of students paid their own expenses to various cities which had scheduled them to conduct a religious survey, and were asked to conduct more classes than they had personnel or time to teach. During the school year the students scheduled trips to various nearby communities on week-ends to conduct a survey, to be followed up by the local workers who had been trained to conduct cottage classes or correspondence courses. The religious survey is often used by campaign workers before or during a campaign, to obtain prospects interested in further study. Local congregations have also used the survey method to obtain contacts for follow-up work by means of film-strip cottage classes and correspondence courses in their own areas, and have found it extremely helpful if properly organized and followed up with specially-trained members.

This same type of project has been tailored to the customs of Brazil and Tanzania and called "Operation Handclap" in the native language, since they do not ring doorbells in those countries. The workers found the same

<sup>7</sup> Glover H. Shipp, "Mass Media", *Seeds of the Kingdom*, Carl James, Editor, Pan American Lectures, Vol. 1 (Austin, Texas: Pan-American Press), p. 141.

type of response, and the same principle will work in many countries. Women and girls can be very effective as helpers in conducting a religious survey, because many times a housewife will not talk with two men at her door nor admit them into her house, but will be much more friendly if at least one of the workers is a woman.

#### CAMPAIGNS

One of the most effective methods of teaching others about Christ is the method of conducting campaigns:

Campaigns for Christ, in this instance, refers to those team efforts of Christians to bring New Testament Christianity to the souls of men and women in a given area in as short a time as possible. These campaigns combine house-to-house evangelism with pulpit preaching. A dedicated group of Christians work almost day and night in an effort to teach publicly and privately, thereby having a major concentration of workers in a relatively small area for a short time. Campaigns for Christ unite the fullest values of the pulpit and of house-to-house evangelism. Being both a gospel preacher and a personal worker makes this writer appreciate the power of God as it bears fruit by combining these efforts and humbles one to appreciate the value of souls. It reminds one of walking in the footsteps of Paul. The common goal is to win souls for Christ.<sup>8</sup>

There are many New Testament examples of the team effort of the Apostle Paul as he took other workers with him on his missionary journeys in the book of Acts, so it is not anything new, but is merely an effort to restore the type of evangelism used in the New Testament. The team effort in a campaign will greatly accelerate the conversion of souls and speed up the work in any area where it is efficiently and prayerfully carried on, just as it did in the first century. When properly organized the campaign will result in more conversions in one month than one missionary couple would be able to bring about in perhaps five years.

#### ADVANTAGES OF CAMPAIGNS

There is a deep feeling of joy and satisfaction for the campaign workers involved as they devote their time, money, and energy to carrying out the Lord's commands to "Go into all the world" and "to every creature", and know that they have obeyed His commands to the best of their ability. It also encourages the local workers who have been working alone, and who perhaps have been feeling frustrated and defeated because of their seeming inability to make a dent in the armor of religious indifference which they find in the people about them. After the campaign is over, the local workers have many new prospects to follow up, and have learned better techniques to win the lost. They also receive new enthusiasm to use in the great work which they are doing, as they see their inadequate efforts, enhanced by the inherent powerful quality of the scriptural message, rewarded through a contact's obedience. God's word, by its innate power, lifts them out of their personal dilemma and reaches to the heart of a fellow soul.

<sup>8</sup> Ivan Stewart, *op. cit.*, p. 102.

The campaign worker begins to realize his own ignorance as he feels the need to have a more complete knowledge of the scriptures, since contacts are made quickly and taught quickly and, it is hoped, thoroughly. He also needs a wider knowledge of beliefs and doctrines held by the different religious groups. He sees the New Testament church stand out as a truly unique institution against the background of settled denominationalism, as he realizes that it is really God's plan for redeeming man. He also realizes the need to believe in God's grace to help his converts live a truly Christian life, when they feel completely inadequate to do so.

The worker feels the need for a longer time to do a better job of converting the people, the need for better literature which will present the New Testament church in its purity and simplicity, and the need for the proper organization of the campaign group. He also begins to realize that the same program will work in his home community, and he brings home his new talents and new enthusiasm to work towards that end. The congregations having a financial part in sending the workers become more mission-minded, because they have a personal interest in the work since their money is invested in it. The worker brings home a first-hand report, which broadens the home congregation's knowledge of the mission field. The worker sees the problems of the mission field and the handicaps under which the missionaries are working, and he tries to help overcome these handicaps.<sup>9</sup>

Some have criticized the immense amount of financial expenditures necessary for the promotion, planning, and executing of a successful campaign, including the travel funds of those who help with the work. However, the author and her husband have had a part in several overseas campaigns, and they feel that it is impossible to put a monetary cost to the campaign or figure out the results in a monetary way, because one can see by the facts noted in the preceding paragraphs that there are many intangible results that have far-reaching effects on all concerned which cannot possibly be measured by means of financial statistics.

#### WOMEN'S PART IN CAMPAIGNS

Women can play a very important part in these campaigns, and the directors of various campaigns have found them very useful and even indispensable in some ways. Wives who go with their husbands as they pass out advertising and invitations from door to door will make the occupant of the house more at ease, and will usually be responsible for more invitations into the homes at which they call than if men were to go by themselves. The older couples can also chaperone the younger members of the campaign group when necessary, and help with personal problems which may come up. Older mature single women and widows can also be very useful on campaigns, preferably working in pairs for companionship. Women can serve as secretaries to

<sup>9</sup> James H. Batts, "Campaign for Christ--An Exercise in Growth", *Christian Chronicle*, September 17, 1965, page 2.

carry on the necessary office work, which is an integral part of every campaign, as well as caring for the minor illnesses which may occur.

Girls of college age have been found to be helpful, also. In fact, young people of both sexes who are dedicated Christians have so proved their worth as campaigners that Ivan Stewart arranged for them to comprise one-fourth of the campaign group. They have plenty of zeal and enthusiasm which will help keep up the spirits of the older workers. They don't believe that something suggested can't be done, so they will try a method or project that may surprisingly prove successful. They have untold energy, therefore they can get tired, rest, and be ready to go again when the older workers still feel the need for more rest. However, the college girls should observe certain precautions. They should learn not to talk too much, and watch not only what they say but how they say it, because it could be seriously misconstrued by the nationals in another country. They should be examples not only to the other campaigners but to the members of the church with which they are working, and even those nationals who are not Christians. The influence of a group of truly dedicated young people can have a wonderful impact upon those people with whom they come in contact, whether it be the personnel in the hotel where they are staying or the people whom they meet in their assigned neighborhoods.

Campaigns designed especially for young people as workers and oriented toward the young people as prospects have been increasingly found effective both in the United States and in Europe, as Christians constantly try to find methods to reach the young people who are groping for a firm religious faith in which to believe, and who will be the church of the next generation.

The women in a campaign should show a willingness to adapt to any situation that will not conflict with their beliefs as Christians. They should be prepared to conform to the customs and restrictions regarding women of the country in which they will be working. When the author and her husband were preparing to go to Scotland in 1963 with the Edinburgh campaign group, the women were given definite instructions regarding the length of their dresses, in that they should be longer than the prevailing style in the states at that time, as the Christian women in the congregations there dressed very conservatively. Also the women were told to avoid eye make-up, bleached or tinted hair, extreme styles in clothes, and were advised to wear hats at all services. These were the customs which the Scottish Christians themselves observed, and if the Americans were to work with them, they were to govern themselves accordingly!

Travel regulations should be very carefully observed by the women, who should be careful to stay within the weight limitations if traveling by air, especially, and should take only what they themselves can carry without depending upon others for help. They should choose the type of clothing

which will be suitable for the kind of weather to be encountered in the country to which they are going, regardless of the weather at home at that time. In spite of definite instructions ahead of time, some of the young people in the Scotland campaign did not bring the wet-weather clothing and rubbers recommended, and as a result came down with colds and sore throats which hampered their effectiveness. They should also be willing to share their room with another woman or girl as assigned to them, and should be willing to share the bath facilities with others, as they are seldom as plentiful in other countries as they are in this country. They should also definitely make up their minds to *try* to adapt themselves to strange foods and eating habits, and conform in other ways to the customs of those about them, if they can conscientiously do so as Christians. Those who helped with the 1967 campaign in Paris were asked to refrain from drinking alcoholic beverages while working in the campaign, as this was not condoned by the missionaries there any more than it is by Christians in the states. However, since wine is the customary beverage served with a French meal, it required special precaution on the part of the campaign workers to order Cokes, coffee, tea, or some other non-alcoholic beverage with their meals.

Most important of all, the women campaigners should have an intense desire to put the campaign first, regardless of their own personal desires, and should be willing to accept the direction and discipline necessary from the director and the others in charge of various parts of the campaign.

The advantages to the women campaigners are many, and can have far-reaching effects for both themselves and their families. They as well as the men will come home filled with enthusiasm, and will inspire others in their home congregations to be campaigners. They will be more willing to have their husbands and boy friends to go into overseas mission work. They themselves will become stronger Christians as a result of the fellowship with other campaigners, and the congregation for which they held the campaign will be greatly strengthened and enlarged by their activities if all have done their work well.

#### YOUTH CAMPS AND LECTURESHIPS

When summertime approaches in civilized areas all over the world, many of the inhabitants, Christians included, take a vacation in the open countryside or send their children there. Many Christians are taking advantage of this custom by establishing Christian camps whereby the children will not only reap the benefits of outdoor living, but will have the opportunity to be taught about the Bible as well. Most of the camps depend upon dedicated volunteer help for teachers, supervisory personnel, meal preparation, and building maintenance and construction, in order to keep the cost of the camp session within reach of those who need it most.



Christian camps have become more numerous and successful for several reasons:

1. The camp creates a Christian community in which the camper receives a small taste of Heaven.
2. Emphasis at camp is on responsibilities rather than privileges. The camper is taught that Christians are servants just as Christ was, and that campers must never coast or be idle, but must be busy in God's great work.
3. The camp binds individuals into Christian love, as they make new friends in Christ whom they realize are closer than other friends.
4. The camp trains leaders, as the campers gain confidence in themselves. They are given opportunities to lead prayers, songs, or give talks during worship services, prayer circles, and tent devotionals.
5. The camp offers Christian recreation, which puts emphasis on the things which a Christian can do, rather than what he can't do. He can take part without doubt or guilty feelings.
6. Camp teaching is on the camper's level, as he learns what God expects of him in his own everyday language.
7. Teaching is centered around each camper's own problems, as he has the opportunity to talk to his counselor or teacher concerning problems which he has never before mentioned to anyone, and he can find real help.

—adapted from the bulletin of  
Camp Rock Creek,  
Norman, Okla. 1966.

Lectureships offer the same advantages in that the participants have left their everyday problems and are for a few days in companionship with a group of fellow-Christians, where they are spiritually uplifted by the scriptural teaching, fellowship with one another, and by Bible classes which help them meet their specific problems and needs. Some are held for Christian families, others specifically for servicemen, some for women, and others for the men.

#### ACTUAL EXPERIENCES WITH DIFFERENT TEACHING METHODS

Many of these reports are quite out-of-date, because the work has grown immensely in many areas since 1964, when these reports were sent in, but it is hoped that ideas can be gleaned from them which will prove helpful in other areas:

(Ireland) We had a booth at the Portstewart convention which has been held by religious people in Northern Ireland for fifty-one years. Anyone can set up a booth, etc. We handed out 3,000 pieces of literature, had nightly preaching in the harbor, etc. A campaign was held in Belfast during August. A similar one is planned for next year. We are planning a concentrated effort for next summer with workers coming from the States. Holiday Bible school, door-to-door personal work, etc.

- (Australia) Not many special activities among the few churches of Christ in Australia. A summer Vacation Bible School at Christmas time is hard to arrange! We tried a winter Bible school in June in Sydney and had a very small number. Lectureships are helping some, and the American evangelists are pushing these.
- (Montreal, Canada) Some of our young people have attended Camp Ganderbrook in Maine. Also each summer we have the wonderful opportunity of going to the heart of the city and preaching in one of the parks. There have been speakers in both French and English. This is well respected here, and we have been able to preach to two or three hundred at once. There we also pass out tracts and invitations to our services.
- (Holland) The congregations of Holland have two lectureships each year. One is for the whole family and the other is for the ladies.
- (Holland) Almost every year there is a men's class for a period of six months wherein all congregations participate. We also have a day when all congregations come together for a day of singing, prayers, fellowship, and listening to God's word being taught. Also the ladies have a ladies' Bible class four months of the year. We are to have a one-day lectureship for the ladies this year. A young man is being trained to be a preacher and is being taught five days a week by the preachers over here.
- (Belgium) On May the first we have a nationwide meeting for men's training. Last year classes were included for women. A special fellowship meeting is held for all Belgium and Northern France on November the eleventh. A summer Bible Camp has been held for several years in the south of France. Because that is so far away an attempt is being made for a similar effort in Belgium.
- (France) Besides our local congregation we have a camp in the south of France for the whole month of August for the French children, where they receive six hours of Bible daily. During Christmas and Easter weeks we have a special meeting of all the teenagers of France, Belgium, and Switzerland.
- (Germany) German brethren have religious retreats each year, one for men, and one for women. There is an international youth meeting each year, children's camps, and a youth camp in Switzerland for German-speaking young people.
- (Zambia) We have a Lectureship once a year where one congregation is the host to the town and village congregations. There are now fourteen in the area. The time is chosen according to the calendar, when there is a long week-end, the favorite one being Rhodes and Founders Days in July. The women of the host church cook the food, which is stiff corn meal mush and some sort of relish, as dry beans, dried fish, fresh beef, or cabbage. They eat sitting around in small groups. At night they push back the benches in the church house and all roll up in their blankets fully dressed, men, women, and children in the same room. Singing religious songs goes on nearly the whole time between preaching services. The meeting usually lasts three days.
- (Japan) We have, of course, a junior high school, high school, and a junior college. We also have a camp in the Tokyo area and one in Hitachi not far from our school. Every year on the fall equinox and spring equinox, which are national holidays here, there is a meeting of all churches in the area. We call it a "Godoreihai" in Japan, or a Lectureship in America. During the summer vacation on our campus, we hold English workshops for Japanese teachers of English in the surrounding area and the factory workers. This is a public relations type of thing—a service for the people, but one that affords us many contacts. This summer quite a great deal of interest in Christianity was displayed by the participants.
- (Brazil) We have a Bible school which is advertised in the papers and by other means. All of the men have offices in the school and many classes are taught. The men in the group have written an eleven-lesson correspondence course in Portuguese. This has been advertised very widely and we have had many results from it. We have conducted vacation Bible schools each year.

(Guatemala) There is a nursery school run by one of the missionaries and taught by two Guatemalan young ladies. The first Latin Pan-American Lectureship was held here in 1963, and we hope it will continue to be a part of the Latin American life.

(Ghana) Vacation Bible Schools are very successful here. The preachers and leaders here get together for a lectureship once every three months. Very fruitful. There are several Bible Correspondence Courses offered and about one hundred and forty graduate from one of these courses every month. Many are baptized after graduating from this after the native preachers have studied with them further.

(Nigeria) We operate three Bible Training Colleges where preachers have the opportunity to better prepare themselves for taking the gospel to their people. A hospital and a secondary school are also in operation. Women's classes are conducted from time to time, and we recently had a lectureship for preachers' wives which was a big encouragement to us. On our school campus we have Bible classes for children each Sunday afternoon, and although we divide them into two classes, we still have an average of seventy-five or eighty in each class.

(Ethiopia) All missionaries are required by the Ethiopian government to have a school, clinic, or something to help the people. We have a school for the deaf with two American teachers, one Ethiopian teacher, and twenty-six students. The school building and our houses are on the same compound. The land for the school and houses was leased to us for ninety-nine years at a fee of forty cents by the daughter of His Majesty, Haile Selassie.

From time to time we show educational films on the compound for the people in our village. We have had as many as two hundred fifty to attend these. Soon we hope to have a small first-aid clinic set up for our village neighbors.

(Tanzania) Our main activity is the Bible school, of course, where nearly forty students are enrolled for two years of intensive study in the Bible and Bible-related subjects. The main activity at Chimala is the clinic. All of us teach additional classes for women and children, and the men preach at different villages on the week-end. The men have worked this dry season with the construction of about fourteen new church buildings at various villages.

(Zambia) Our main activity is schools. We have about sixteen village schools, two town schools, and three mission schools in this area. We have one "white" school. Doctoring is done on each mission station. Some of the missionaries have had a part in camp work and lectureships.

Many of these reports are quite outdated by recent developments and progress in the work, and also only a few of the countries are represented in this summary. However, it is quite interesting to see how the various areas adapt the most effective teaching methods to the cultural background of the people whom they are trying to reach, and perhaps this chapter will give workers ideas which they might profitably try in their own areas.

## CHAPTER III

### LEARN HOW TO WORK WITH OTHERS!

In the first chapter the problem of whether a woman should go as a missionary wife or as a single woman or widow was discussed from various angles, and it was almost unanimous among those ninety-seven women who answered the questionnaire that it was far better to go as the wife of a missionary. Now we want to widen the area of discussion to find out whether that couple should go by themselves to a certain designated area, or whether they should be a part of a group of workers. Since the wife is an integral part of the work, whether there is only one couple or a group, it is necessary that she understand the advantages and disadvantages each presents, and be completely satisfied with the method which is finally chosen, in order that she will be able to cooperate fully with the work. Suggestions will also be given which will help improve the relationships between the workers, the wives especially, because their unchristian behavior, personality clashes, and selfish attitudes have often been the cause of much trouble between missionary families. On the other hand, the Christian behavior of true workers for Christ can be the leaven which leavens the whole lump, or permeates through the whole area.

#### ADVANTAGES OF A SINGLE FAMILY

There are some advantages to the plan of one family going to an area to work for the Lord, although most agreed that it would be better to have at least two couples working together. The family going alone to an area should be quite self-sufficient, and be able to maintain the morale of the different members of the family without the help of outside sources. Both the man and his wife should be quite mature emotionally and spiritually, as we have discussed in the first chapter. They should preferably go to a work which has already been established, as it is very difficult for one family to start a work by itself. However, the family will be able to become better acquainted with the nationals of the country involved and can develop them faster, because the nationals will be needed to help with the work as soon as possible. The congregation which is established will more truly conform to the local customs and fit into the local surroundings than if a group of American workers came to establish one according to their own ideas. The new family will be forced to learn the language faster than they would if there were other Americans around with whom they could converse. However, it is quite easy to become discouraged, according to the following opinions from the missionary wives themselves:

(Canada) The lack of fellowship of mature Christians has been our biggest problem. Of course the distance from parents has made it a little lonelier. The people here are much more reserved than what we are used to, and harder to get to know.

(Belgium) Any foreigner has loneliness to combat, especially until he has had time to make friends. Our children have had few real close friends since coming to Brussels, as there are no young people in the assembly here. The presence of an American co-worker with children their own age would have meant much to them.

(Nyasaaland) The greatest emotional adjustment has been the lack of mature Christian companionship. Even when these people are converted, the social, moral, and hygienic standards are so greatly different as to render true fellowship very difficult. They just aren't the same as "folks back home", and one must adjust to this fact. Nor does the average villager want to visit in the missionary's home. He is like a fish out of water, and thoroughly miserable. Even the Whites are far different in their customs, etc., from us Yankees (Any American is a Yankee here.).

(Pakistan) Our emotional adjustments stem from the extreme differences between the culture around us and that in which we were reared, and the lack of American Christian associates. The latter problem has been greatly relieved by the arrival of two families during the past six months. A person who has never lived in a country with a culture extremely different to that in the States would not be able to appreciate the fact that sometimes the loneliness for fellow-American-Christians becomes almost unbearable.

However, there are others who have enjoyed working alone to some extent, and most give reasons for their answers:

(Sweden) Both have the advantages. Alone you must learn the language, customs, and mix with the people. On the other hand you don't have the spiritual refreshment you can get from other Christians, nor as many hands and minds to do the work.

(Rhodesia) Both ways can accomplish much, but with the African, to mix and live the life before them, I believe, will win the more souls.

(Italy) We have enjoyed being alone in our city since we have become much closer to the Italian people. Another American family would have detracted from our closeness to a certain extent. The work has suffered, though, I'm sure. In fact, we are looking desperately for help. I would be very careful, though, not to become too attached to them, especially to the point of ignoring my Italian friends and Christians. I think all the missionaries in Italy will tell you that we are more Italian than American, and I think that is the main reason. We have no American friends or contacts except the tourists. I believe strongly in Paul's, "I became all things to all people", and not everyone agrees with me. A group should have this point always in mind. I don't miss the fellowship at all, because the Italians are "my" people, but the work here needs at least eight or ten workers.

(Aruba) We came by ourselves, and many times feel the need of having someone close by with whom we could share experiences. However, we were adjusted to living separated from friends and loved ones in the U. S. We have much love and understanding for each other. This helps plenty when discouragement and depression come along.

(Italy) Naturally a group is better, but here in Italy and Sicily we could not get visas unless we went to different cities, so don't let going alone frighten you. Here in Italy we could not ask for a better group of workers, and the relationship among the workers is excellent.

(France) I would not suggest that a couple go into a mission field alone at all unless they were over thirty-five years old each, for it is difficult with all the problems that arise, but to go in a group is not good for certain individuals. In fact, one that cannot get along with people in the States has no business being sent into a mission field, for you must have very close contact with your co-workers, and remember that you have faults that they don't necessarily care for either. But with Christian love both of you can get along.

(Panama) The workers should come by themselves, because the housing shortage here discourages groups of workers.

(Belgium) It depends upon the personality. My opinion is that one preacher for each church is enough, but more than one church in each city is fine.

(France) Come alone. Do not become too close to any fellow-worker. Love and help as much as possible, but keep a private life. Never criticize any worker to anyone else. Do not confide in matters of salary or other financial matters not concerning the church.

(Italy) We came in a group, worked in a group, lived in a group. After a year we moved to this city alone, and although over ten years we have tried to get others to come, we have remained alone. We have been much happier with the latter arrangement, although we would like to have other workers here. Certainly ten men can do more than one, but they need to have their homes and works apart. The Italians have a proverb which says that one priest to a church and one cook to a kitchen makes for the best arrangement. Living and working too closely bring two difficulties:

1. Dissention and discord, or
2. Too close a relationship or friendship, often to the neglect of the mission work.

The first is self-explanatory. By the second I mean that we find so much pleasure being in the company of fine Christians whom we love that all too often we choose to visit with them or invite them for dinner rather than some weak foreign Christian with whom we find little personal satisfaction, but who really needs our fellowship. One of our missionary wives told me that she felt the split of the church in their city came because while they were there alone every Sunday, they had Italian members for dinner and often the Italian preacher. When two American missionary families moved in near by, the three of them began to spend Sundays together. Jealousy set in, unAmerican attitudes appeared, and finally the church split, leaving the Americans on the outside. We need to identify ourselves with the native people, and it is hard to do this if we are near someone we love and admire. On the other hand we need someone near to encourage us, but not too near. Also I think wives are happier when their husbands confide in them their problems, but when other missionary men are too close, they take precedence over the wife.

(South Africa) This depends definitely upon where you are going. If it is to an all non-white area, it would probably be good to have someone with you. But if you are going to a white or partially white field, there is no need to have anyone else. If a missionary wife feels she has to have American friends to spend her time with, she has no business going in the first place. It is too easy to form an American Colony if there is more than one family. If this one family gets down to business and does the job they went to do, and makes new friends, they will be accepted far better. In case of others going with them, I would suggest that they do not live together, and spend as little time together as possible.

## TWO BY TWO

Quite a few of the women suggested going two-by-two with their families, as Christ sent out the apostles. They can encourage each other, and give each other relief occasionally without letting the work suffer too much. It would be well if they could both have been trained in the same college in the States and be well acquainted with each other before going, so that their ideas would be compatible, and their personalities likewise. If they find that they cannot get along for some reason, they should do as Paul and Barnabas did, and separate as Christians without any hard feelings, rather than let the work

suffer from their dissention. According to some opinions, it is especially advisable that at least two couples go together in areas where the culture is quite different from that in the States. They can work together in starting a new work, but should be willing to accept the judgment of the more experienced worker who might be able to guard them against making mistakes in judgment, doing things which have been tried and which have been found unsuccessful in the past. Notice their comments.

(Southern Rhodesia) If going to a new field it is advisable for two or more couples to go out together. If going to an established work they can go out alone. Every missionary should learn this prayer and pray the first thing every morning: "Lord, make me easy to live with today."

(Japan) Never go alone. Take at least one other couple—the more, the better. Do not live too close—a half-mile distance would be excellent.

(Pakistan) Since our experience has been alone and not with a group, I can't qualify to offer an opinion on group projects. But I think we would have experienced less loneliness if we had had with us another family. With so many areas without even one worker, it hurts me personally to see a really large group settle in one city. I am sure they can do a very good work, but if they split up into groups of two or three families, how much more widespread their influence would be. Our relations with the other missionary family in Pakistan has been very good because we both wanted it to be that way. I would advise that a family should become acquainted with their fellow-workers and feel as sure as possible that they can work together peacefully before leaving the States. In the field, it might be advisable for two families to settle in neighboring cities, close enough for frequent, uplifting visits, but not so close that they will tend to feel that they are competing with each other. Determination, on both sides, to get along makes a big difference. Also, sponsoring congregations should be sure that the man they are considering sending to a foreign field does not have a past reputation of quarreling and jealousy.

(Denmark) I think at least two families should go together, and if possible know each other before entering the field. Many times the families have different thoughts on how the work should be done, and it causes trouble. It would be good if the men could have the same ideas or at least understanding, one of another, in order to work well together. Many times when a new person comes to the field, he wants to do everything his way even though that very thing has been tried before, but he has to be shown that it won't work. Sometimes younger men think they know everything just because they are fresh out of college, and come to a field and try to teach the others how things should be done when the others have had more experience. There are many problems like this that must be considered. The wives and children must also do what they can to make things go smoothly. Nerves are usually tense and words are sometimes harshly spoken, and so we must all be thoughtful of the other, and be willing to overlook each other's shortcomings, and show love toward one another.

(Nigeria) In most cases it is advisable to go by twos or a group rather than alone. The couples going into a work of this kind should know each other well. Compatibility is very important for their own peace of mind and happiness in their work and for the work itself. Couples working together in close circumstances should try to find out the other's likes and dislikes and honor them as much as possible. Tolerance is the key word in their association with each other. If at all possible, some basic rules should be made, especially where children are concerned.

(Australia) We hear of situations where workers have actually left a field because of lack of ability on the workers' part to get along, and most of the time the troubles stem from quarrels among the wives. We have had an ideal relationship here and all three families have never had the slightest trouble. I lay this

partly to the fact that we have like ideals and common views on such subjects as rearing children, etc. . . . If the proper amount of time is spent in working with the Australians, there would be a very limited association among the Americans and no time for quarrels.

(Thailand) If a group of workers means more than three or four, I think I would shy away from it. A small group, yes. You do need companionship, and a fellow worker can help supply it. Sometimes you just need to be able to speak your own language with someone else. If you are looking for someone to go with you, find someone you already know, and are compatible with. Sometimes on the mission field, just little things can become magnified. Sometimes, people who were extremely humble and willing to be led and just wanted to do what they could to help, upon crossing the waters suddenly become domineering, bossy, have the "I know it all" attitude, and their whole personality is changed.

(Austria) I would certainly suggest that at least two couples go together, unless the couple is by nature a very independent couple. Most of us need someone on earth, too, to lean upon and counsel with.

#### ADVANTAGES AND DISADVANTAGES OF A GROUP

Several groups of missionary families are now in various countries, and many more are in the planning stages, recruiting workers to go in various capacities as preachers, teachers, businessmen, specialists in personal evangelism, writing of tracts, printing, or in some other capacity. By pooling their resources and talents they are able to achieve a great deal of progress in one given area.

Second, group decisions are usually better than individual ones, because everyone's ideas are taken into account, discussed, and the most promising put into practice. Details are taken care of, and all are allotted their part in it. The person who has had experience in that sort of thing before can share his knowledge with the whole group.

Third, the presence of a large group of workers gives the impression to the nationals that the group is there to stay. Since they all teach and practice the same thing, it makes a greater impact upon the populace, and they begin to feel that the new teaching must be important, or so many would not come to teach it.

Fourth, by a rapid growth of the church in a certain area where a group of workers have made an impact, the new members are more quickly able to make a change both in themselves and in their neighbors and friends. The leavening influence of true Christianity will permeate their culture and change it for the better, whereas isolated converts are often lost to their families and friends when they are converted.<sup>1</sup>

Fifth, in a psychological way this group effort can mean the difference between happiness and unhappiness, especially for the wives and children, as we have learned from discussion earlier in the chapter. At times they have a great desire to talk over their problems with someone who can talk their lan-

<sup>1</sup> J. Waskom Pickett, *The Dynamics of Church Growth* (New York: Abingdon Press, 1963). The fourth reason is a summary of the first chapter, pp. 1-26.



guage and has the same cultural background. Many times this can mean the difference between health and ill health, and thus success and failure.

Sixth, this plan encourages a definite commitment from those planning to go, and keeps their interest in the project. Since there is usually a great length of time between formulating the plan and carrying it out by actually arriving on the field, there are many other opportunities presented which may entice some of the potential missionaries, but with a group planning to go, there is mutual encouragement to continue with the project. There are several groups which have been formed in college by those who have a mutual interest in a project, and who have definitely committed themselves to be a part of it, planning for several years before finally arriving on the field.

#### DISADVANTAGES

However, there are some disadvantages to a large group that need to be taken into consideration. The most important is that with a large group of families with American enthusiasm and habits, there will inevitably be the American influence in the worship and ideas, which may appeal to the lower class of people who are wanting things, but which will tend to drive away those of the upper class who are proud of their culture but who are needed if the congregation is ever to become self-supporting.

Second, there will inevitably be a straining of relations where a number of people are working in a given area, which many missionaries find is their number-one problem. Preachers and others with enough vision and independence to undertake overseas work are usually quite individualistic in their ideas, and are not accustomed to submerging their ideas with those of the group. Also, their wives have a tendency to take their side when there are difficulties, which magnifies the problem. Then when there are children, they inevitably have their little differences, which would probably disappear if it were left to them to work out for themselves, but quite often the parents take sides with the children, and there are even more problems.

Third, there is a danger of wasted manpower. When there are several able to do a job, there is a tendency to put it off on the other fellow, whereas if the missionary were by himself, he would exert himself to the utmost to get the job done. Also, where there is a large group, there is the temptation to trust in numbers instead of putting their faith in God, who is really their greatest helper.

Fourth, all of the supporting congregations involved must be agreed on the plan to be followed, and if the group decides to spread out later, there may be disagreements with the supporting congregations involved. Therefore the supporting congregations must be well-informed on all facets of the project.

Fifth, since the group of contacts at first will inevitably be small, there will be quite a reduplication of work, with much wasting of manpower, because fewer people could do the same job.

Sixth, there is a tendency to spend too much time together when there are so many who have mutual interests, but this will prevent the learning of the language and customs of the people as soon as possible, and the group will form an American colony, entirely foreign from the surroundings.

Seventh, the national member will not develop as rapidly as he would otherwise, being relegated to the role of a spectator instead of an active participant in spreading the gospel. He would also probably feel that the responsibility for preaching the gospel was a job for professionals, and not for the average Christian like himself.

Eighth, the full capacity of the workers will not be needed. If there are several who can preach, only one person can preach at a time, so the talents of the others will not be needed. Even rotating the preachers weekly will not produce satisfactory results, as some will inevitably be able to speak the language better than others or will be more popular with the congregation, thus producing unchristian thoughts of envy and jealousy. There will also be fewer classes to teach at first, and only one preacher at a time will be needed to preach in a gospel meeting.

Ninth, the group plan might encourage missionaries to leave the field early, since there would be others who could carry on the work, and some might feel discouraged because of their inability to learn the language as quickly as others, or because the fullest extent of their talents is not being put to use.

Tenth, the group plan slows down decision-making, although it usually results in better decisions in the long run. The sure-fire idea of one person may not impress the rest, and since the success or failure will affect all of them, they tend to be more cautious in their planning, whereas if the individual were able to try it himself, he would be the only one to bear the consequences if it should fail.<sup>2</sup>

#### ANALYSIS OF GROUP MOVEMENTS

A new type of group mission activity has been inaugurated during the past few years among churches of Christ in the United States which has been called an Exodus movement, in which dedicated Christian families leave their jobs and homes in an area where the church is very strong and move to an area where there are fewer members, in order to help build up the church. Directors for the group, along with the preacher and others who will work for the new congregation, make survey trips ahead of time to try to find job contacts for the families, as well as to seek out the location best suited for

<sup>2</sup> Phil Elkins, *Lectures on Mission Work* (Harding College Mission Seminar, April 8-14, 1964), pp. 77-85.

starting the new congregation. They are in charge of the group of families from the very beginning, under the direction of the elders of a large congregation which helps to finance the new meeting place and pay the salaries of the full-time workers until the congregation becomes self-supporting. The families provide their own moving expenses and housing. In an Exodus movement of this kind a non-existent or weak congregation can within a few years become a very strong congregation, which can act as the center of evangelism for a very large surrounding area, because the members have both their lives and their pocketbooks dedicated to the Lord. This plan is quite effective in large metropolitan areas which are plagued by a shortage of qualified teachers and scientific personnel. In fact, a dedicated Christian who exemplifies his Christian beliefs by being honest, dependable, well-organized in his work habits, enthusiastic, and able to work well with other people is in constant demand by industry. The movement has attracted favorable attention in the secular press, ranging from the Wall Street Journal to the Time Magazine, as well as in the local papers of the areas involved. As one new convert expressed it, "I was looking for a church, and this one seemed to be the only one that was doing anything. There is a corporate life here: it's not just a Sunday church."<sup>3</sup>

This type of group activity is spreading to foreign countries now, and because of the move to a new culture, much more intensive planning is necessary. One group of workers which has been quite successful in the past few years is a group of missionaries and their families who have been working in Sao Paulo, Brazil. Some of these wives gave specific information on the reasons for the success of their group, which should benefit all who will put them into practice:

(Brazil) I strongly feel that it is best to go with a group of workers. In this way you do not have the loneliness experienced alone. You have others to encourage and strengthen you spiritually. You have others to help you in the work. You can become more well-known. You will have a congregation when you arrive on the mission field, and your own private contributions can help much toward the work there. I do feel that a group of workers can become too much of a group and often exclude the natives. We need to have our close American friends and our close Brazilian friends. We try to let the Brazilians take as active a part as possible in their worship services. There could be the danger of a group of Americans dominating the services. The learning of the native language can be hindered by being in a group of workers because there are too many opportunities to speak English. But this can be avoided by speaking the native tongue even with your fellow-workers.

There are now fourteen families in our group and we all live in the same area of the city but not real close together. We feel that it is best to live separately and have more contact with the Brazilians and also avoid the problems of too close a contact. When families live close together in a foreign land we feel that there is a tendency to depend too much on one another and problems often arise between children and in other ways. The men in our group have a business meeting once a week. The women meet once a month to discuss the work we are doing and make plans for future projects. In this way we can discuss our ideas and share them with others. Even though we have parties and

<sup>3</sup> Time Magazine, January 20, 1967, p. 66.

picnics for the Brazilians, we often have them just for our group. We need the closeness and fellowship we can have with one another, since we are separated from our families for so long. Each Sunday afternoon our group meets for our English worship services. Even though we meet with the Brazilians in different congregations at other times during the day, we strongly feel the need of being together and worshipping in English.

(Brazil) Whether missionaries should go by themselves or in a group depends upon the people or the missionary himself who plans to go. He must be willing to give up pride and self completely. As has been demonstrated in several areas by several groups, it is extremely difficult to overcome the conflict of ideas and personalities. Most groups have had so much conflict that the mission work has not been a success. As a result, the missionaries scatter to other towns or even return home. The Brazil group has been very successful in this area and is a unique group because of this:

1. We were all close friends in college.
2. Before going to Brazil we had meetings in which we invited Carl Spain, E. W. McMillan and others to speak to us on getting along, personality problems, and attitudes. This information is invaluable to us. We went into the field with our eyes wide open, realizing that we would have problems, but determined to overcome them, with God's help.
3. We have been impressed more deeply with the fact that everyone has faults or is imperfect. We have learned to love each other in spite of faults, then adjust. It is like learning to adjust in the marriage situation.
4. The secret of our success has been our willingness to follow Christ's plan, which is to go and talk privately with a brother rather than gossiping about him, so that the problem is solved rather than enlarged.

A person must have the characteristic of humility and be willing to put others above or before self. Because of ego and pride a person may want to be the best or place his ideas above the ideas of others, but a person must love the cause of Christ more than self and be willing to lower self so that Christ may be exalted. All of these are principles of Christianity, but under the strain of a foreign field and in the close contact of a group it is hard to apply these principles. Group work is by far the best method and most successful if the workers can get along. If not, then group work is liable to fail. If a person feels he cannot get along in a group, then he should go alone and could accomplish more. In the Brazil group, we love each other like brothers and sisters, and are such a strength and encouragement to each other.

As a result of this group activity, during the past four years the work has grown until there are now sixteen congregations with over four hundred active members. A seventeenth congregation began with the arrival of a vanguard of seven families in Belo Horizonte in the summer of 1967, preliminary to the arrival of the main part of the group in 1968. Radio programs, correspondence courses, and personal evangelism have been intensively used in preparing the groundwork for further growth.

#### COMMENTS FROM OTHER GROUPS

- (Austria) To improve relations with other workers, make it a rule of practice to talk openly the problems which come up—with only those concerned. Having Bible studies and worship privately, aside from the foreign language, sets a spirit which irons out many potential difficulties.
- (Japan) Perhaps the secret is not to be jealous of the other, not to criticize unduly, but each respect the other's opinions and habits and way of life and his own individual personality. We lived together a lot and were quite different, but each family had the attitude: "If that's how they live, that's their business."

People don't have to see alike and do everything the same to get along if each respects the other's judgments and right to differ.

Also, if missionaries are well-prepared and adjusted, they won't get on each other's nerves, so the key is to be well-prepared before going to a field to be sure you are healthy and psychologically fit, too, for the task.

(Brazil) . . . One of the advantages of working in a group is that each woman has a better opportunity to work in the area for which she is best suited, whether it be with small children, teenage girls, or women. In general, we are able to work in the area we enjoy most and in which we are most qualified.

Our being in a group is a wonderful help during discouragements, sickness, etc. I felt that my sisters in Christ in the group (of like language, educational background, etc.) helped fill the vacancy left by my family. The influence of playing with each others' children is very good, too.

(Korea) I think it is always best for missionaries to go in groups. This provides spiritual contact and social contact which are badly needed, especially in the early years.

We have not had any problems in relations among missionaries in Korea other than occasional differences of opinion. I believe this is because each family has had its particular duty or work, and yet we have all cooperated. The men meet together often for business discussions and we have a monthly missionary fellowship. However, it is usually the wives who do not get along, and we have found in Korea that a weekly ladies' Bible class in which we discuss our problems and worship and study together has kept us close and in harmony with each other.

(Philippines) If a group goes, the work needs to be well planned and organized, and one or more selected as leaders of the group. The group should be well acquainted with each other and have much in common so that they can easily and effectively work together. Each one must lose himself in his work. If all are industrious, humble, not self-willed or vaunting self, and all follow the Golden Rule and remember their goal, "To teach Christ to the lost", all should go well. Certainly all should have a good working knowledge of the scriptures and be filled with the spirit of Christ. A division of labor might be helpful. Workers probably should be widely scattered, but still work together for the common Cause. But this may not be easy. There may be times of differences as Paul and Barnabas had. But perhaps we should not feel too badly if the workers do not work together as we would think best. That is the way we have been trained. Not any of our states have all the congregations working and planning together trying to evangelize an area. Not even all the preachers and churches of one town or county cooperate that much. However, how many schools in the states would succeed for very long if each teacher had a different sponsoring congregation and had to answer only to them, and not to the leader of the school?

(Zambia) They should work in a group of workers, but not too close together. Each family should be far enough from the next one that they can completely mind their own business, children, chickens, cows, etc., without infringing upon the rights of others. This is very important in missionary harmony. Missionaries are very human!

(Nigeria) This would depend upon the field. In areas where the culture barrier would not prohibit close association with the local people, one family might do well. In this particular field, it is good to have more than one family working together, not only for the sake of companionship. Some of the greatest problems can arise with the hired help and with other families. A great deal of patience and tolerance of other people's opinions are required. Because associations are very limited we do depend more upon co-workers. If a family is well-adjusted, self-confident, and happy, it is easier to be happy with others. If these qualities are lacking, jealousy may arise, or a feeling of frustration because one cannot keep up with the standards of others. It is necessary for families to accept each other as they are and be comfortable together in spite of differences. Unhappi-

ness may also arise if one family is more or less independent while another family is constantly needing companionship or help of some kind. Another great source of friction is differences in disciplining children.

(Southern Rhodesia) For the first few years I feel that they should work with a group. Having done this, we are willing now to start a new work alone, but we've seen others who became sick and discouraged after attempting to begin a work alone.

(France) Whether they go with other works or not would depend a lot upon the field. In a new field I think it would be very important. For the first tour I think it would be helpful. For the second it would not be very important, unless they were leading a group. The attitude with which the work is approached makes such a difference. If one has the desire to learn from those who have gone on before, his adjustment and his effectiveness are increased. But the older worker should be glad for the new blood which can help him see the work in a light that his closeness has obscured.

As to improved relationships one first should realize that there will always be problems as long as we are human beings. An acceptance of the other workers as individual personalities and having individual talents would make a great difference. Together we make the whole and can get the job done. It is, however, important that the goals be the same and the concept of the work as near the same as possible. My husband says there is no harder group of people to get to work together in such an effort as preachers. They are used to having their own congregation to work with, and now several preachers are sharing the same group. Open discussion and planning of the work can be all-essential.

Although the woman's role is different, she should be made to feel a part of the team. Sometimes a wife is afraid to do anything for fear of being criticized by the others in the group and causing dishonor to her husband. Every one is needed—the women as well as the men. There is a place they can fill and people that they can reach that the men would never reach. We all realize, too, I am sure, that much trouble and hard feelings can be caused by the women, so this should be avoided at all costs. May I summarize by saying that they should know one another, be compatible and recognize and appreciate each other for their individual worth and contribution. We have visited group efforts and talked with others who are in group efforts, and find this to be the key. The best linguists can be used in a public way, although they may not be the best personal workers. But the personal workers are made to feel as important for their contribution. A love of the Lord and for each other should permeate your every relationship. It would be worthwhile to allow time for prayer meetings and study together, apart from the regular program of work.

(Nigeria) Groups are best, with definite jobs and work for each couple. Relations improve as everyone gets busier and "lost in the work" or "up to his ears"—not too much available time to go from house to house in idleness or to spread contagious "blues" which should have been worked off. It is good to have a definite time to get together for a retreat, study and singing and all, and even a time for games. Use a lot of little vacations instead of one big one as a "Blues deterrent".

(Holland) Definitely go in a group if possible. The only advice I can think of is just be Christians. You don't go to compete with anyone, but to work for the Lord. Rejoice with the increase God gives you even if John did the watering and Tom did the planting. Your true Christian example will strengthen them along the way. Don't worry about who gets the credit back home. If two fellow-workers can't get along, you might as well pack up and go home, because the smoke will cover up any fire that may be burning for Christ there.

#### SUMMARY OF SUGGESTIONS

A tabulation was made of the answers of all ninety-seven women who contributed their opinions on group relationships in the survey, and the fol-

lowing answers were given in the order of their frequency mentioned, not necessarily by any means in the order of their importance to the work:

1. Realize all have weaknesses.
2. Hold regular discussion periods concerning the work.
3. Have regular Bible studies with other Americans.
4. Apply the Golden Rule, and forgive and forget.
5. Have similar goals for the work.
6. Don't be envious when others are more successful.
7. Have the will to work out problems.
8. Separate if personality clashes persist.
9. Respect the rights of others.
10. Remember your purpose for being on the mission field.
11. Be willing to give in on matters of opinion.
12. Don't talk too much.
13. Have a strong prayer life.
14. Don't live too close together.
15. Keep the children under control.
16. Wives try to get along better together.
17. The sponsoring congregation should check closely on the personality of both the man and his wife before sending them.
18. Have patience.
19. Don't neglect nationals for Americans.
20. Know each other before going.
21. Don't confide personal finances.
22. Avoid making snap judgments.

#### MODIFIED GROUP PLAN

A compromise between the plan of sending a large group and working with only one or two couples is called a modified group plan. In this plan all of the advantages of the group plan would be achieved and several of the disadvantages would be eliminated. A large city or area would be divided up into smaller areas with two couples working in each area, working to their fullest capacity to develop the nationals with whom they are working, building up several congregations with mutual fellowship, and yet close enough to other workers for occasional meetings and social occasions to bolster their morale.

It is true that a few individualistically-minded missionaries have a difficult time getting along with their fellows, and they do their best work if they are left by themselves alone in a station. On the other hand, when two or more families, working individually or as families, are compatible, the combined impact of their work and influence is cumulative. The moral and spiritual discipline which

they undergo as they work together, checking and counterchecking on each other's efforts, precludes the tendency toward becoming dictatorial and "difficult". In the long run they will accomplish much more, both quantitatively and qualitatively, than had they been placed singly and alone in different places.

The depression of heathenism is a very real thing and must be experienced to be realized. The isolation from friends and home and the resulting loneliness, the constant contacts with dirt, disease, idolatry, and misery in all forms all tend to pull down a person's morale. In addition, a missionary is always giving out and has few opportunities for taking in. He has very limited opportunities for social relaxation and spiritual stimulus. All of these conditions create a need for that comfort and fellowship which can be best met by association with fellow missionaries. In certain fields where a one-man-station policy was insisted upon, and where the men were not allowed to marry, a great many breakdowns of body and mind have occurred.

Regular discussions together by the missionaries concerning the conditions in their particular areas, special problems and how they should be met, and successes and how they were accomplished are always most helpful. As they then jointly commit these matters to the Lord in prayer, they form the basis for encouragement and for gaining a new understanding of the whole missionary problem and will often restrain a person from embarking on ill-considered policies and methods.<sup>4</sup>

This field of interpersonal relationships is so important that special courses are given in group dynamics in preparation for mission work, to teach better methods of working together and of avoiding the pitfalls which can so easily trap those who are uninformed and untrained. These can cause failures in one's health, emotions, in one's relationship with others, and with the work itself. Courses may be obtained at several of the Christian colleges offering degrees in missions, and also in the special mission seminars conducted each summer by the various colleges. The teachers are returned, experienced missionaries and professors who can give both practical and specialized scientific training in missions methods and background, offering up to six credit hours in six weeks, with these benefits:

1. The Seminar helps the missionary to see his qualifications, and also his disqualifications, to see whether he is really qualified for overseas work and has the ability to adjust to it.
2. The Seminar helps the missionary prepare for the field. He needs to know the people with whom he will work, studying special courses in anthropology, linguistics, and mission history of the nation he has selected.
3. The Seminar helps revive the missionary spiritually. While on furlough his spiritual faith can be revitalized through the classes, fellowship and devotions, ready to go back to work.
4. The Seminar helps the missionary improve his methods, learning the methods which produce the most lasting fruit.
5. The Seminar helps the missionary get better co-workers, when they have attended the same classes and read the same books, and they

4 T. Stanley Soltau, *Facing the Field* (Grand Rapids, Mich.: Baker Book House, 1961), pp. 88, 89.



have learned to see the other man's point of view and seek for a lasting solution if there should be disagreement.<sup>5</sup>

It is apparent throughout this chapter that both the missionary and his wife need better preparation before entering mission work. Far too often the wives have lagged far behind their husbands in their new work, causing much waste of money, manpower, and nerves, when in reality the wives need even more preparation along their special requirements.

<sup>5</sup> Dewaine Davenport, "Missionary Needs to Specialize", *Christian Chronicle* (Abilene, Texas) Jan. 20, 1967, p. 8.

## CHAPTER IV

### HELP YOUR FAMILY TO BE BETTER CHRISTIANS!

Woman was made of a rib taken from man's side—  
Not made out of his head, to rule over him;  
Nor out of his feet, to be trampled on by him;  
But out of his side, to be equal with him;  
Under his arm, to be protected;  
And near his heart, to be loved.

—anonymous.

This quotation from some ancient philosopher has been used in many wedding ceremonies, including the author's, and exemplified the original purpose for which woman was created, as given in Genesis 2:18-24:

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." So the Lord God caused a deep sleep to fall upon the man, and while he slept the Lord God took one of his ribs and closed up its place with flesh, and the rib which the Lord God had taken from the man he made into a woman and brought her unto the man. Then the man said, "This at last is bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. (RSV)

#### WIFE'S POSITION IN FAMILY

God did not create the woman directly, as He did the females of the animals, but further refined her from the flesh and bones of Adam. As a result the woman's nature is even more delicate than that of the man. However, because of the temptation to which Eve succumbed, God punished her as follows: "To the woman he said, I will greatly multiply your pain in child-bearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you" (Genesis 3:16).

The New Testament reiterates this punishment in I Timothy 2:12-14: "I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor." Again in I Corinthians 11:3 the Apostle Paul said, "But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God." Also in Ephesians 5:22-24: "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands." One more scripture along this line is found in Colossians 3:18: "Wives, be subject to your husbands, as is fitting in the Lord."

The Apostle Peter added a new thought to the subject when he suggested, "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of

their wives, when they see your reverent and chaste behavior" (I Peter 3:1). However, this does not mean that the wife is to do those things which her husband wants her to do which are in violation to God's will, because her first obligation is to God. In Galatians 3:28 the Apostle Paul said, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." In Acts 5:29, Peter said along with the other apostles, "We must obey God rather than man."

The story of Ananias and Sapphira as given in Acts 5:1-11 illustrates the responsibility which each individual has toward God, regardless of sex, as Sapphira was punished because she obeyed her husband rather than God. In a most wonderful study for women, Mrs. Hallie Adams Kellogg comments upon this Biblical example:

In this connection we might generalize to say that no husband is in a position to overrule the conscience of his wife. Each is responsible to God, and the law requiring subjection should not be used by the wife to excuse or justify any wrong-doing or neglect of duty on her part. Kindness and patience toward her husband and prayer, courage, and faith toward God will aid the Christian wife in maintaining a good conscience under adverse and trying circumstances.<sup>1</sup>

Through the years of experience in working with various congregations over the country, the author and her husband have known many women who have been able to bring their unbelieving husbands to the Lord. They are the ones who have followed Peter's suggestion that the husband may be won by the wife's behavior, continuing to come to services every time possible, not nagging their husbands until it irritates them, nor having a superior or "know-it-all" attitude because they go to church and their husband does not. No wife is truly Christian if she manifests an arrogant and haughty spirit, regardless of how many church services she attends, or good works she does. These women without exception have kept a humble spirit before their husbands in such a way that their husbands realize that they truly are in subjection to their husbands, but have a prior responsibility to God in order to save their own souls, and that takes a "heap of *Christian* living", to paraphrase Edgar A. Guest!

This same principle applies also to the wife whose husband is perhaps not as interested in mission work as she is, as she perhaps sees opportunities close at hand to spread the gospel which he does not see, or she has a strong desire to be an overseas missionary because of a special training or experience which he does not have. What should she do? The very worst thing she could do is to manifest a superior or haughty attitude as previously mentioned, or to nag him about it. Remembering Peter's instructions, she should carry on her wifely duties as usual, showing her submission to him, but she should take advantage of any opportunities she may have to help with mission projects in her spare time, increasing her knowledge and skills in language and teaching, or other special training which she might desire. Her in-

<sup>1</sup> Mrs. Hallie Adams Kellogg, *The Woman of God* (Austin, Texas: Firm Foundation, 1962), p. 36.

terest and devotion to certain projects might awaken his interest if he does not feel it is forced upon him. On the other hand, her lack of response to a challenge may bring her many regrets and a disturbed conscience. Even the New Testament affirms this in James 4:17, "Whoever knows what is right to do and fails to do it, for him it is sin".

In speaking to a group of college girls interested in missions at the Mission Workshop at Harding College in 1965, the author was asked by the girls how they could find boys who were as interested in missions as they were, since there seemed to be about twice as many girls attending the workshop as boys. The advice was given that they should attend the mission study classes, participate in the many activities of personal evangelism of the Christian colleges, and help with the good works of their home congregations, where they might meet boys and young men with similar interests. They should constantly pray for wisdom and guidance in making their decisions.

#### THE MARRIAGE RELATIONSHIP

Both husband and wife are to realize the sacredness of marriage. It is an unconditional commitment, not a contract with an escape clause. The two participants pledge themselves "for better or for worse". The standard marriage ceremony recognizes that there may be financial reverses, so it includes "for richer, for poorer". Recognizing that there may be illness, it specifies "in sickness and in health", and clinches the commitment with the phrase, "til death do us part". There is no fine print which will nullify any of its clauses, but it is all in bold-faced type for everyone to see! Each gives all that he has! Marriage is not marriage at all if it is conditional, partial, or given with the fingers crossed!

The marriage partners are admonished to love each other and to give each other his or her conjugal rights in the marriage relationship. Two scriptures discuss this subject. First in Hebrews 13:4, the writer asserted, "Let the marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous." How much this teaching needs to be emphasized among our young people of today! Paul had something to say about the subject also in I Corinthians 7:1-5:

Now concerning the matters about which you wrote. It is well for a man not to touch a woman. But because of the temptation to immorality, each man should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control.

Some wives do withhold affection and marriage rights from their husbands as a means of retaliation or as a weapon used to obtain some concession, but how childish and immature they are, as well as being sinful and un-

scriptural in their behavior! Of course there are times when the wife is physically unable because of fatigue or illness to enjoy the marriage relationship, but she should never use it as a weapon.

Husbands also have some scriptural commands given them concerning their marriage obligations, as in Colossians 3:19: "Husbands, love your wives and do not be harsh with them", or as the American Standard Version says, "Be not bitter against them." Of course this was written in an age when the wife was treated as a thing rather than a person, and had no rights of her own, but it is still to be heeded. Also, in I Peter 3:1-7, Peter wrote six verses explaining the proper behavior for wives, then said, "Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered." The husband should realize the wife's physical limitations and help her by assuming tasks that would exhaust her physical strength. In fact, Peter seems to be saying that if he does not do so, his relationship with God by prayer will be hindered!

A journey to those parts of the world where Christianity is not recognized will do more to impress upon the Christian the vast changes which Christian teaching has brought about in the marriage relationship than in any other way. While giving our ironing boy instructions one sunny morning in Nigeria, we heard a woman screaming in the compound next to ours, and the ironing boy yelled, "Beat her up! Beat her up!" He said it was the husband beating his wife, and the servant thought that it was the proper thing to do, and was even encouraging him! Mr. Otis Gatewood told the story of watching a young, strong man standing by at the top of the steps leading from a deep well in Israel while his elderly mother was struggling to carry a heavy water jar from the pool many steps below. It would have been unthinkable for him to have helped her, as that was women's work!

Now let us look at the wife's side of the picture. In Titus 2:4 the Apostle Paul told the older women to teach the younger women to love their husbands, and in I Corinthians 7:34 he said, "but the married woman is anxious about worldly affairs, how to please her husband."

Again we quote Mrs. Hallie Adams Kellogg on this subject, because every word which she has to say on the subject is so important and well-stated:

Love, it is readily agreed, is a basic ingredient to a happy marriage. Let us notice some of the reasons why there is need for love on the part of the wife for the husband.

"Every man," says a prominent psychiatrist, "has a basic need for warm love. This desire is not in the realm of sex alone. It is the need to feel wanted; to feel that as a man he is strong and physically attractive; to feel as a man he is appreciated by and desirable to his wife. The realization of this need is a wife's key to happiness in marriage."

"Every husband needs to be mothered. Too many women regard marriage today as a business partnership. The result is that few men have the tenderness and love shown them that will enable them to grow and mature emotionally."

"Actually, a powerful male should be dependent for love on a woman," says Dr. John Cederquist, a New York psychiatrist. "Genuine maturity comes when a man realizes that he is inadequate alone, and when his wife realizes that she is inadequate alone. Together they make a whole."

The wise wife will not dole out her love-making. Neither will she shower affection on little Bill and Betty and forget that Bill, senior, like every man, is a sort of grown-up child. If she finds that her love has worn thin, she will, for the sake of her own happiness as well as that of her husband, make an honest effort to renew it. She can begin by remembering what it was that first attracted her to him. To that she can add an appreciation of his good points and an understanding and forgiving attitude toward his bad ones. Praying for better attitudes and for God's guidance will help, too.

These rules are suggested for the wife who would provide a good atmosphere for the growth and maintenance of love:

1. Keep yourself personally attractive.
2. Encourage your husband to be manly.
3. Don't put your husband in a bad light before others.
4. Be feminine.
5. Don't try to run his business.
6. Give him some privacy.
7. A little praise can work wonders.
8. Be considerate of his wishes and feelings.

#### RULE THE HOUSEHOLD

Besides being a good wife, the Christian woman is also to rule the household, as given in I Timothy 5:14. The missionary wives felt that this was the most important way in which the wife could help her husband:

(Korea) I think the most effective way a wife can help her husband is by being an efficient and happy homemaker. If the home does not run smoothly, then the husband is handicapped in his work.

(Viet Nam) The greatest help and first responsibility of a wife to her husband is to make a home where he can seek refuge from the cares of his everyday activities. These responsibilities will vary depending upon whether she has to do all her own work or if she can give some of these to someone else, then she can do other things. In my case the way I help my husband most is in the office work and having outsiders in our home for dinner or refreshments so we can study the Bible with them.

(Jordan) I think a wife can help her husband by just being a good wife and mother, and keeping the home as near normal as is possible under the conditions. Also I think it is necessary for the wife to be cheerful and happy and have a good attitude about her work, not making the husband feel he is depriving her of so many "things" because she is in a mission field! The longer I am on the field, the more I realize the importance of a woman in the work, and especially if she is happy in her work, trusting the Lord for everything to work out.

The following quotation is from the letter of the late Mrs. Harold Paden, to whom this book is dedicated, and it shows her personal thoughts on this

2 Kellogg, *op. cit.*, pages 99, 100. (Used by permission)

subject, confirming the testimonies concerning her which were given by friends in the tribute at the front of the book:

(Italy) First, give your husband a pleasant, happy home. Harold says that when he has been in the midst of confusion all day and comes home to more confusion, it is the final straw. (Only those who have been in Italy can truly understand "confusion"—their traffic, habits, and personality is much like their national dish, spaghetti, which is all loose ends and tangled in the middle.) On the other hand a calm, pleasant atmosphere helps him recollect the shattered nerves and go out at peace with God and the world again. Second: raise the children with true Christian traits so they will honor their father's name, his teaching, and above all, God. It is a discredit to the missionary if his children do not adhere to his teaching, and the others will be quick to point this out, so since much of the father's time is spent out in classes, the mother must teach the children for him. It seems to me that in our family daily devotions or Bible stories have helped most in this way. There is very little for them to learn by my poor example, so Bible study is necessary, and even this we often do spasmodically, but it is a great help toward developing strong Christian character.

I teach a ladies' Bible class, a Sunday morning children's class, help prepare Bible school material (a little) and prepare the display window. Then preparing meals, entertaining and offering hospitality is of great help to my "socialite" husband. We often have Bible study with persons at our house after a dinner together—of course this is the reason for inviting them in the first place.

#### LOVE YOUR CHILDREN

Mothers are instructed to love their children in Titus 2:4. The fathers are also to follow the commandment given in Ephesians 6:4, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." We are to begin early in their lives to train them, and to be diligent about it. Notice the following scriptures: "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deuteronomy 6:6, 7). Definitely their religious interest was not to be limited to one hour a week, or even one day a week.

In II Timothy 1:5 Paul commended Timothy in this way, "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice, and now, I am sure, dwells in you." A little further on in II Timothy 3:14, 15, the Apostle Paul said, "But as for you, continue in what you have learned and have firmly believed, knowing from whom you have learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus."

One of the best ways for the parents to instruct the children in the Bible is through reading Bible stories to the child according to his ability to understand them. There are simple stories that can be read to the young child, then complete Bible story books that will make the most important Bible stories

come alive for the child, in a language which he can understand, and which will give God's plan of salvation from Genesis to Revelation. According to a prominent child psychologist, there is only one thing better for a child than reading a Christian story, and that is for his mother to read it to him.

When our children are brought up properly, the Lord promises us a reward. In Proverbs 22:6, we are told, "Train up a child in the way he should go, and when he is old he will not depart from it." How important it is to give the child early Christian training, starting when he is merely a babe in arms to bring him to the worship services and consistently teaching him the word of God. Also, in Proverbs 31:28, "Her children rise up and call her blessed; her husband also, and he praises her."

(Nyasaland) One of the greatest needs is women who take seriously the command to "train up a child in the way he should go . . ." We have often visited areas in both Africa and Europe, as well as America, only to hear babes in Christ or interested outsiders say, "It is so nice to see Americans who train their children. We thought none of them did, especially missionaries!!!" Most foreigners are much more strict with their children than are many Americans, and they resent such obvious weakness on the part of parents. If young people who plan to be missionaries (or simply Christians) will train their children from birth, this tragedy will never result. We must have enough consideration to respect the customs of others where children are concerned, not only in discipline, but other ways as well. For example, many countries have been in almost constant warfare during our time, and many are shocked to see our youngsters pretend to kill one another, etc. It may not mean much to us, but it does to them. Also, most parents in Europe, as well as here, don't believe in raising your voice to your children. How they must groan inwardly to hear some of us screaming at the tops of our voices at our "little darlings". Much better train them correctly first, and avoid the circus performances later. You may not consider these "spiritual qualifications", but to me, they reflect a woman's whole Christian development, and her spiritual maturity may usually be measured by her children's development. Daily prayer, Bible stories, and loving discipline will not fail to train children properly.

(Germany) I prepare three meals a day, wash, iron, sew on buttons, clean house, shop, remember what time to send four children off to school six days a week (time varies from day to day and for each grade—by the time the last one leaves, the first one is getting home already), see that each child gets his homework. The children go to school in the mornings, and parents are expected to closely supervise homework in the afternoons.

I don't think this answer is what you meant, but the smoother the household runs, the better it is for the husband's work and the better I can help him by typing letters, doing visitation with him, teaching children's or ladies' Bible classes and showing hospitality to frequent guests.

(Japan) Here in Japan, the biggest way that a wife can help her husband in his work is to keep him happy. She has the responsibility of the children even more so than at home because there are so many more problems. She must know some of the background of the Japanese people so that she can understand her husband's frustrations and be able to sympathize and give encouragement. She must open her home to the people with whom he works, his students, the native preachers and teachers. Whenever possible, she accompanies him to various places he preaches. Many of the wives teach in either the junior high school, the high school, or the college. Some of them teach Bible classes in their homes, help students with their speeches and various other things. A part of every missionary wife's work is to take care of visitors to the field.



(Japan) There are many ways I could help my husband, but currently we have three children, all under six, and when they get older I will have to teach them. It would not be good to put them in Japanese schools as one might in Germany. The Japanese are too different in their ways of thinking. I believe, however, and my husband heartily agrees, that children or not, that just my being here, and loving him, providing a peaceful haven to return to, and being willing to be a missionary's wife is the greatest help I can ever give. I do not believe there is another profession that draws a man and woman closer than mission work. One discovers things about himself and his mate that would never have been known otherwise. Others here also have said this is true. If we did not have children I could type eight hours a day, take care of correspondence and general office work, help with personal work and visitation, teach ladies' Bible classes, children, etc.

Older women, especially, have a direct command given by the Apostle Paul to train the young women to love their children (Titus 2:3-5). The mother should look upon her part in the family life as a holy calling, provided by God for the express purpose of rearing her children to demonstrate the virtues of the Heavenly Kingdom, and also to prepare them for service to God in the world at large.

We women have a tremendous influence in guiding our children toward good mental habits which will result in a well-integrated personality, or we may sow seeds of bad mental habits, which if not corrected will result in mental illness. Here are some bad mental habits which will continue to mental illness, as summarized from the book, *The Psychology of Christian Personality*, by Earnest M. Ligon.

#### BAD MENTAL HABITS

1. Desire to live alone.
2. Always suspicious of others.
3. "Chip-on-shoulder" attitude; temper easily lost.
4. Flippantly optimistic, or always pessimistic.
5. Constantly fearful of failure.
6. Morbidly aware of own real or imagined physical shortcomings.
7. Entirely selfish—"I want what I want, when I want it."
8. Live in dream world.

#### GOOD MENTAL HABITS

Now let us find out the good mental habits which make impossible mental disease, and which are sources of strength, character, and true greatness, based on Christian principles:

1. Give children the belief that there are great spiritual principles which will bring true happiness.
2. Help them discover these principles.
3. Lead children to the belief that all things happen according to these laws, and that by discovering them they can bring great happiness to themselves and all mankind.

4. Have this be their dominating faith.
5. Teach them to become sensitive to the needs of the world.
6. Fill them with the desire to give every man the best life possible.
7. Make them anxious to solve the conflicts of the world, as between individuals, social groups, races, social classes, and nations.
8. Challenge them to be willing to sacrifice their lives, if necessary, for the attainment of these ends.

Dr. Ligon sums up his commandments for child training in this way:

Many a parent builds the character of the child, habit by habit, with no purpose or unity. Each situation is a unit in itself. If the child is crying, the problem is how to make him stop at that moment, not a problem in the total personality of the child. It is small wonder that his personality when he is an adult seems founded on a sand foundation of countless unrelated habits and desires, which conflict and vacillate with one another, with no apparent direction and no stability against the forces that beat upon the individual.

The whole of the personality must enter into the integrated whole. Any part left out affects the efficiency of every other part. "Every one of these least commandments" must be obeyed. He who "heareth and doeth" will certainly be he who has integrated all his talents into one great purpose which dominates his whole personality and all of its behavior.<sup>3</sup>

#### HELP HUSBAND IN HIS WORK

Women come in a great variety of shapes, sizes, backgrounds, physical capabilities, emotional stamina, and educational and spiritual attainment, and their husbands as preachers and missionaries likewise are extremely difficult to classify. Add to that the various cultural situations in which they may find themselves which cause them to respond in different ways to different situations and under different pressures, and one is soon confronted with an amount of material which is impossible to organize and classify by means of ordinary methods. However, a Boston University research project sponsored by the Eli Lilly Endowment Fund and directed by William Douglas has published the results of a series of seven surveys conducted among ministers' wives in various leading denominations, and the results were carefully coded for machine data tabulation where applicable. The fifth survey involved almost eight thousand wives as they answered the questions contained in a twelve-page booklet, with multiple-choice answers which could be more easily tabulated on the computer. These main results were verified and amplified by the use of other questionnaires to check their reliability.

The researchers finally came up with three main classifications of ministers' wives which occur most often among those in America, and although missionary wives present added factors not present in the situations of many ministers' wives, it seems that they would fall into much the same general classifications or patterns. However, because of the definite need for commit-

<sup>3</sup> Ernest M. Ligon, *Psychology of Christian Personality* (New York: The Macmillan Company, 1938), pp. 360-362.

ment to the cause of the missionary life and the voluntary nature of it, perhaps there would not be as many in the less-involved classifications as would be found in surveying a large group of the wives of local preachers. Also, the twenty-two questions prepared for the author's survey were not nearly so uniform nor their answers as easy to classify as those planned for mechanical data analysis, but this small amount of information, comparatively, could be followed up at a later date for more detailed research.

The following clear-cut patterns show the pure types of ministers' wives as selected by the IBM computer, and most women will find themselves somewhere in between these classifications: the Teamworker, the Background Supporter, and the Detached.<sup>4</sup>

#### TEAM-WORKER

This type of woman presents the highest degree of involvement with her husband's work. "She and her husband form a team, with division of responsibilities at some points and shared responsibility at others. They are 'yoke-fellows' for Christ. They are side by side on the firing line. She feels as much called to witness, to serve, to minister in the broadest sense of that term, as does her husband."<sup>5</sup>

(Brazil) All of the men and women in our group have learned the Portuguese language. The women teach all of the children's classes on Sunday and Wednesday night. We have nine separate children's classes. We have two separate ladies' Bible classes—one in English and the other in Portuguese. These are taught by the women of our group. Many of the women have private cottage Bible classes. At times we attend classes with our husbands. We are also able to help our husbands with typing and other office work.

(Nyasaland) I don't believe mission work is "my husband's work", but that rather we must both give an account in the Day of Judgment. The wife can get Africans to do most of her manual labor, even housework, which gives her more time for the Lord's Work. We believe the work here has suffered much because the African women haven't been taught. They are the ones who train the children, and a woman can do much more to teach them cleanliness, good diet, sewing, than any man can do. She can always find classes to teach, on Lord's day and otherwise, sick to care for, etc. Most African women are still bound by witchcraft and black magic. When they rear the children, it is very difficult for the missionary to root such ideas out of them.

(Ireland) I can help my husband in personal work, do office work, typing, mimeographing, bookkeeping, filing, teach, print and illustrate charts, make slides, etc. (Besides I have learned to make a good "cuppa" Irish tea!) Don't let this typing be used as proof. My hands are so sore and tired, I've been pulling nails out of old lumber (shelves in the shop to be used for book shelves later). Today we put up plaster board, boxed in water pipes and put in the back door of our new building. They are plastering tonight. About midnight my husband will get his advert for the weekly paper ready and I'll type it.

(Zambia) I help care for eighty orphans, doctor the sick, purchase the supplies for all of us, write letters, entertain officials and friends. I am seventy years old, and I write, read, drive without glasses, and haven't been in a hospital in eighteen years. I walk four miles each Sunday to a mission point, and am very happy in my work. I have a host of friends here, abroad, and in Heaven. What more could I want?

<sup>4</sup> William Douglas, *Ministers' Wives* (Harper and Row, New York, 1965), p. 32.

<sup>5</sup> Douglas, *Ibid.*, p. 33.

[Author's Note: This is the comment from the late Sister J. A. Britton who passed away several months after her answer was sent. On the back of her letter she wrote a short apology for a spot on her paper. "Excuse the candle wax. My candle tipped over!"]

(Tanzania) As mentioned above, having hired help enables me to do more than I could normally do. At the present time I am teaching five classes for two weeks straight, then four classes the third week. In addition to this I try to take care of as much of the correspondence as possible. The one most important thing that a woman can do is to keep the work of her husband before the people at home. If she writes no letters, sends no pictures, then the people there will soon forget where they are, how long they have been there, and what they are doing. For example, this past month I sent out seventy-nine letters (thirty-nine of which were stenciled, forty were personally written letters), my husband sent out twenty-two, and we, together with the other two families sent out a mailing list of one hundred and fifty. This mailing list is a monthly one comprised of anyone who is interested in this work, monthly contributors, and those who send occasional contributions.

(Ghana) In addition to teaching ladies' and children's classes, my business training has enabled me to serve as secretary to my husband as well as to do the routine office work. By doing the bookkeeping and financial reports which are so necessary but time-consuming, I have enabled my husband to do more actual evangelistic work. All these things are part of the mission work and must be done even though they are not what we ordinarily think of as "mission work".

(Jordan) I suppose my husband should answer this one about how I help him in his work. I do more here than at home, I know! We have many cottage classes in our home in the evenings, and I usually make refreshments for that and help in other ways that I can. When he makes a call, I usually go with him, as a man can't always get in a home if the woman is there by herself. On Sunday mornings, I teach a children's class with the help of a very good interpreter and helper. My interpreter was baptized about a month ago, and thrilled us as she is such a wonderful person.

It seems "his" work has become "our" work here, and we help each other and work together all the time. He has to go to the "suk" or market with me to buy the fruits and vegetables, or often gets them himself, as there is always a large heavy basket of them to carry. I think a wife can help her husband by just being a good wife and mother, and by keeping the home as near normal as is possible under the conditions. Also I think it is necessary for the wife to be cheerful and happy and have a good attitude about her work, not making the husband feel he is depriving her of so many "things" because she is in a mission field. The longer I am on the field, the more I realize the importance of a woman in the work, and especially if she is happy in her work, trusting the Lord for everything to work out.

## BACKGROUND SUPPORTER

The majority of wives who fit this category are those who report moderate satisfaction in their work, but their interest in the work revolves mainly around "hostess-type" activities such as calling, greeting, and entertaining, and in following rather than leading, deferring more to their husband and his abilities than to their own.<sup>6</sup> They feel that their first responsibility is to their home. They support their husband's work and share his love for Christ, and seek constantly to learn more about the Bible, but feel inadequate or lack the training to become really involved in the church program.

<sup>6</sup> Douglas, *Ibid.*, p. 38.

(Venezuela) I am not a leader or teacher. Since the church meets "in our house" I try to have it in order. I keep the communion set clean, cloth white and neat, and occasionally we have "stop-overs" for a meal on Sundays. I hope our replacements will be more socially-minded than we. Actually, a wife can help her husband best by not "nagging him" nor complaining.

(India) I help him just about as I helped him at home. I do more writing though. I cannot take this humid tropical heat and so I do not assist but very little in the meetings he holds throughout this area.

(France) I can think of no way in which I am able to help my husband which would be different from what the average preacher's wife in America would do. Perhaps the only exception might be that it seems much more important to have a serene, smoothly-running household on the mission field, since the husband is subjected to intense strain and worry and needs a good atmosphere to which he can "come home" at the end of the day.

(Nigeria) I feel that my main work is running the house, teaching the children, and just being a wife. If I do this well, it seems to help the morale of the entire family, and at the same time, sets a Christian example for the people around us. However, there are plenty of opportunities to help in other areas, such as typing, bookkeeping, making trips to the bank or driving someone to the hospital, relieving him for other duties. I like Jeannie Mercer's statement in a recent issue of *Christian Woman*: "While men are conquering mountains, women often endeavor themselves by keeping the pebbles out of their shoes." In Nigeria, a woman has an opportunity to do much work on her own, such as ladies' classes, children's classes, and first aid.

Many more quotations could be given illustrating both types of wives, with many variations in both categories, but we must go on to other things.

## THE DETACHED

Among ministers' wives in general, according to the survey by William Douglas, about one wife in six reported herself to be no more involved with her husband's work than if he were in some other vocation, either because she has small children whom she feels need her attention more, even though she desired to be a good Christian wife and mother; or she is motivated only by the desire to be close to her husband, or to help only because it is expected of her, but she inwardly rebels against the demands of the local congregations on her time and energy—in other words, she is not closely connected with her husband's work.<sup>7</sup>

There was very little evidence of wives in this detached category among the missionary wives, as those who had that feeling either were not sufficiently interested to send in the information, or perhaps were embarrassed to make their feelings known. However, the mere fact that the wife has been interested enough to go overseas with her husband shows that she is more interested than the average. As one wife said, "Many missionary wives lament that their husbands do not spend enough time with them. Much of the time the wife has been guilty of not spending enough time with the husband."

<sup>7</sup> Douglas, *Ibid.*, p. 46.

## HOSPITALITY

In tabulating the results of the survey among the missionary wives, practically all agreed that their most important help to their husbands was in being a good wife and homemaker, providing a peaceful atmosphere where their husbands could relax at the end of the day, and being hospitable to the various types of guests that came their way. It is almost impossible for the husband to practice hospitality in the true sense of the word if his wife is not willing to help him. What would have been the result if Sarah had been unwilling to help extend hospitality to the three angels when they visited Abraham? It would probably have deprived Abraham of the Lord's promise! In Hebrews 13:2, the writer admonishes, "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." Many times preachers and missionaries have been called upon to show hospitality to unexpected guests, and the thought might throw panic into the hearts of many women. However, we should remember the Lord's promise in I Corinthians 10:13, that with any temptation God will provide the way of escape, and along with any unexpected company, the author has usually found that the Lord has helped her to be prepared for it. It takes extra time and energy, but proves to be so worthwhile! Notice the following comments:

- (Aruba) Only a husband could tell in what way the wife has been most helpful. However, the planning, preparing, and supervising of parties for the children, the planning and preparation of meals for large and small groups, preparing of refreshments for the men's business meeting, and planning periods of fellowship for the congregation have taken many hours of my time and seem to do so much good here.
- (Hawaii) . . . Another way she is able to help would be in having people into her home. Her husband is always meeting people he would like to bring home. She needs to be prepared at all times to fix an extra plate at her table. This is a very wonderful part of her work and one in which every woman can serve.
- (Denmark) We have entertained much, trying to learn the people. You must invite them to your house and make them relax and talk in order to find out the things they believe and how they think. We had colored slides of the states that we used as a "drawing card" and to break down a wall and put them at ease.
- (Belgium) The lot of entertaining preachers who come for meetings falls on the preacher and his wife, as the members aren't usually able to do much. Much of the time and energy, especially in large centers such as Frankfort, Paris, and Brussels, is spent as hotel-keepers, for the tourist trade is heavy. I'm sure that all who come and expect to stay with the missionary, do so with intent to bring us encouragement, and we have made some wonderful friends that way. But sometimes we reach the end of summer worn out and in debt.
- (Australia) Most important of all the things we have tried here is entertaining in the home. Americans and Australians can spend an enjoyable evening together as can two American families, and by inviting them into the home for "tea", as they call the evening meal, friendships are developed and doors of opportunity are opened. I would estimate that we have had at least from two to three families in our home each week, on an average. It does greatly increase the grocery bill, but the results have been tremendous.
- (Zambia) My husband likes to have his preacher students in from time to time for T.V. and a bit of refreshment. I try to encourage him in this.

(Ethiopia) At meal time I must always be ready to put an extra plate on the table. When we have visitors drop in I must be ready to serve refreshments even if they are to be here only a few minutes. It is an insult to Ethiopians if they are not offered something during their visit.

#### SECRETARIAL HELP

Many of the wives found that they could help their husbands with much of the office work that he had to do. In fact, almost two-thirds of the women said that they helped in this way. Some of them take care of the family's personal correspondence, leaving the business letters for the husband. Others help with all the business correspondence also, sending the monthly reports to the various congregations which help to support the work, and keep up with the bookkeeping, seeing that all the funds, expenditures, receipts, etc., are in order. This relieves the husband of these very time-consuming tasks, allowing him more time for the evangelistic work which he came to do in the first place. Many of them were sorry that they had not had more training along this line, although quite a few evidently have had previous training.

Many countries are finding that the Bible Correspondence Courses give them a great many new contacts, but someone must take care of the necessary details, such as grading the papers, recording the grades, sending out the next lessons along with the graded lessons which have been completed, recording the names and addresses of the new students and sending them their first lessons, and answering their questions on some points about which the student was uncertain. One widow who has been very helpful with such work in an Asiatic country, spending all her time with it, says that she can usually take care of the lessons of thirty-five or forty students per day, and there is always a backlog of lessons to be graded.

Of course, few of the wives have that much time to spend in such activity, since their time must be allocated for their various roles of wife, homemaker, mother, nurse, teacher, and other responsibilities which are theirs on the mission field. Those without family responsibilities, such as widows, older single women, and younger girls working in a youth-corps program can be of much help in this way. Notice the demands for secretarial work exemplified in the following letters:

(Ghana) Keeping up on the office work is a never-ending task. Fifty to seventy letters must be answered every month. Many stencils must be typed up each week for textbooks for the preacher-training school, tracts, and miscellaneous letters for the Bible Correspondence School. There is much filing to do, and much bookkeeping. We have a dispensary in the back of the house and there are patients to care for.

(Zambia) I handle a large part of the correspondence, keep the church records for fourteen congregations, and prepare Sunday School lessons for the various congregations. I run off three hundred copies of each lesson but that is to keep a safe surplus at all times. Of course I could not do this much if I had little children.

## ENCOURAGEMENT

- (Japan) The wife first of all should try to adjust to the situation in a foreign country without longing for the states and the better things of life, and always try to encourage the husband because he will be faced with frustrating problems.
- (Peru) By being a companion and a home-maker. I do a little visiting, and I keep up as much as possible with the personal correspondence, leaving the church correspondence to him. I don't mind staying at home while he goes on trips to other places in Peru. This may not seem like much, but I think it is all the mother of young children should plan to do.
- (Zambia) I am able to help my husband by being cheerful and encouraging him when he is discouraged over some problem. He also encourages me at other times. We try not to both need encouragement at the same time.
- (Australia) Pray for him, encourage him, teach classes, type reports for churches back home, help him fight homesickness.
- (Nigeria) Grading papers, running errands, keeping visitors out until he eats, bathes and sleeps. Seeing to it his clothes, bed, and food are clean and ready, keeping the children quietly occupied when he has to study, going along with him on some appointments, especially to new places, and taking the children, since many haven't seen a white child before. Acting like this is no burden, it is fun, and gives everyone a change of atmosphere and a reviving of spirit—well, at least home sure looks good!
- (Tanzania) Non-specifically, I try to give him encouragement and back him in decisions that he makes.
- (Southern Rhodesia) I helped my husband by going with him on village trips, teaching women and children, typing, keeping books for the mission, and (I hope) providing a happy home atmosphere in the usual way expected of the Christian homemaker. We share our love for mission work, and I believe we have the kind of stable, love-filled marriage that is essential for satisfactory joint efforts in the Lord's work.
- (Germany) "Togetherness" is a dream best forgotten, swallowed up in your mutual desire to spread the gospel where you are. **NOTHING DESTROYS A MISSIONARY'S EFFECTIVENESS SO COMPLETELY AS AN UNHAPPY, DEMANDING WIFE!!!**
- (Canada) . . . I, of course, entertain any contacts when he thinks it might be helpful to have them for supper or for tea. When I asked him how I helped, he answered, "With words of encouragement when things go badly."



## CHAPTER V

### HAVE A HAPPY HOME OVERSEAS!

#### "HAVE WE NO RIGHT—"

All American citizens have the inalienable right to all of the privileges to which this citizenship entitles them—freedom of religion, speech, a normal standard of living according to his ability to earn it, and all the other privileges and conveniences which we normally consider a part of American citizenship—the rights of freedom and opportunity. The Apostle Paul also had rights and privileges bestowed upon him at his birth—Roman citizenship, which enabled him to appeal to Caesar; born of the tribe of Benjamin; of the sect of the Pharisees; zealous even to persecuting the church; blameless in the sight of the law. However, Paul said, "Whatever gain I had, I counted as loss for the sake of Christ. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ" (Philippians 3: 7, 8). "Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife? If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ" (I Corinthians 9:4, 5, 11, 12).

Does the missionary have the right to the kind of a home he or she wants, or should he give up this right in order to win others to Christ? As one missionary couple said, "When we set up this house, we agreed that one principle must never be violated. We would have nothing in our house—its furnishings, its arrangement—nothing that would keep the ordinary poor people among whom we work from coming in, or that would make them feel strange here."<sup>1</sup>

What principles should guide us in making decisions concerning the type of home we wish to establish overseas? In the first place, we will certainly want to become familiar enough with their way of living so that we will feel at home in their homes. If we find their way of sitting uncomfortable, and their food unpleasant, they are not going to enjoy having us as guests. It is also in their homes that we may become really acquainted with them, and learn to know their needs. When we really understand them, then, and only then, will we be able to present the gospel to them in an adequate way.

In the second place, we will want to live in our own homes on the mission field in such a way as to make our neighbors feel at home when they come to call on us. Even if the externalities are the same, but the individual just does not like to have the nationals around, they will not be attracted to

<sup>1</sup> Mable Williamson, "Have We No Right—" (Chicago: Moody Press, 1957), p. 13.

him. However, if not only the love and the welcome are there, but also a way of life that corresponds to their own, the approach will be made still easier.

Third, we will perhaps find it necessary to have a certain amount of variation from the local mode of life if the missionary family is to continue in good physical and mental health. The tropical climate takes all the energy out of the missionary who comes from the temperate zone, and foreigners are more susceptible to local diseases than are the nationals who were born there. If the wife does all the household chores in a land in which there are no modern conveniences, there will be no time left for the more important work of studying the language or teaching the gospel.<sup>2</sup>

Also, the missionary must not consider himself superior to the surrounding people in any way, and should always be ready to welcome the people into his home as guests, with at least the reception room or study furnished with the things to which the people are already accustomed in order to enable them to feel at home more quickly. If this is done, there will not be any hesitation concerning coming to the missionary to discuss their troubles and to share their joys.<sup>3</sup>

However, in some more primitive areas of the world the white people have established the custom of building homes which are far superior to those of the people among whom they live, and some of the people have come to expect it, and they resent the white man's lowering his standard of living to approximate theirs, because they aspire to reach the higher standard themselves, so one simply cannot make a blanket statement as to the type of housing one should have that will fit all cases. The real problem which the missionary faces is whether it matters to the people to whom he goes whether he conforms or not, and will the conforming help to win souls to Christ?

#### WIVES DESIRE PRACTICAL INFORMATION

Along with the problem of selecting the type of housing which will best fill the needs of the work in the new environment, the wife, especially, greatly desires practical information on the living conditions in her new home so that she can plan ahead, taking with her the items she will need to bring, and allotting the available cash to buy those items needed to be purchased after she arrives. There are several factors which must be considered here upon which to base these decisions. One is the type of appliances which she will need or can use overseas. Perhaps it is best for them to be shipped from the states, or there may be more suitable appliances which will cost less when purchased overseas. The type of electrical current available will also be a determining factor, as in practically every other country of the world except the United States the electrical current is 220 volts instead of our 110 volts. Consequent-

<sup>2</sup> *Ibid.*, pp. 16-18.

<sup>3</sup> T. Stanley Soltau, *Facing the Field* (Grand Rapids, Mich.: Baker Book House, 1961), pp. 99, 100.

ly any appliance made to run on 110 volts will necessitate a small transformer on each appliance, or a big one for the whole house. The cost and availability of repairs will also be a factor. The lack of electricity and gas can also be compensated for by the use of bottled gas stoves, kerosene refrigerators, gasoline-motored washing machines, and generators for supplying the lacking electricity for lights. There are missionary supply houses in the United States where appliances suitable for use overseas may be purchased.<sup>4</sup>

The cost of shipping furnishings overseas must also be taken into consideration, as the ultimate cost might be far more than is feasible to spend for the convenience it affords. If one travels by steamship, he is allowed two hundred and eighty-five pounds of possessions included in the price of his ticket, and if several are going in a family, a great deal of equipment can be taken at little expense this way. Of course, sea shipment of unaccompanied goods is much cheaper than land shipment, but it does take much longer to arrive at its ultimate destination, and it is not always in the best of condition when it arrives there. If one is traveling by air, only forty-four to sixty pounds is allowed in the price of the ticket, depending upon whether travel is by tourist or first class, so very little besides clothes can be included. Boat travel and its attendant savings in the cost of shipment should be carefully investigated by those going to areas far away from the point of manufacture, such as Australia and South Africa, as any appliances manufactured in the British Isles and sold in the aforementioned countries will usually have a high price tag attached to them because they will have been shipped a great distance, so if the missionary can take in the equipment on his boat ticket, he will have saved money. Investigate the cost of air freight, also.

Customs charges also must be taken into consideration, as some countries have a high customs tax on some appliances and equipment which will make the cost even more exorbitant than the cost of purchase and shipping. However, some will allow furnishings to be brought in at the time of entry which they will tax excessively if brought into the country at a later date.

There are many advantages, however, in using the furniture and appliances which can be purchased on the field. It will give the missionary family a common bond with the people among whom they are working, and the new family will understand their customs a little better if they try to live like the nationals live. Repairs and parts also are cheaper and take less time to obtain.

Another factor which must be considered is the emotional attachment to certain furnishings which give the family a feeling of home and a sense of security in a strange world. When the family stores or leaves their best things in the states and takes only the bare necessities, the members often have the feeling that they are only camping out, and are not there to stay, so perhaps it would be best at times to spend a little more and take those things for which

<sup>4</sup> Send to Missionary Services, Inc., 900 N. Franklin St., Chicago, Ill. 60610. Ask for information folio. Address Dept. CT.

the family has an emotional attachment. Even in the African bush the author had her best 1847 Rogers silverware and her best white linen tablecloth, and with the loan of a set of china belonging to the missionary family next door, the two families could pool their resources and set a really nice table for guests, complete with servants to prepare the meal, wait on the table, clean up afterwards, and look after the children at the other house while all the adults enjoyed an extra special dinner party! Of course they made sure to count all of the silver and china before it was put away!

## VOICES OF EXPERIENCE WITH HOUSING

### EUROPE

(Ireland) Housing conditions are good. It is difficult to get a house, but when you do, it is usually very adequate. We are moving into Coleraine where we have bought a seventy-year-old house close to the church lots on which we hope to build a building. It is an old terrace house (all built in one block or attached). The front was a grocery shop and the kitchen was four feet by eight feet. For over a month we have been working on it day and night. We had to take out three walls to make a kitchen or scullery eight feet by sixteen feet. The board demanded a rewiring job. We are stripping the paper off, putting in some new flooring, replastering the kitchen walls, cementing the kitchen floors, etc. Both my husband and I can do this type of work, so it is fortunate we brought along tools. We both laughed the other day about using our carpenter's tools in Ireland, in a house without heat for now, no electricity, water turned off because the plumber didn't show up! Right now it is a good thing we both have a sense of humor! Last winter we cut peat in the peat bog for this winter's fuel—all started out by our helping a widow in our congregation to get in her winter's fuel, so we decided to cut our own!

\* \* \*

(Germany) In Europe, apartments can be had for comparative prices to those at home, with a few more involved procedures included. Europe now has most modern conveniences, and suggestions today may be useless tomorrow, as they are developing them rapidly.

(Germany) We live in a one-family house with six and one-half rooms, running water, gas, electricity, refrigerator, simple washing machine.

(West Berlin) I have a cozy little apartment, which consists of a bedroom, living room, study, bath and kitchenette. The two bigger rooms are about 12' by 15' and my study is 8' by 9', as is the kitchen. My apartment is centrally heated and has hot water (centrally supplied). There is a balcony of about 12' by 4' on the south side and plenty of huge windows to make it a bright cheery place to live. I am situated on the fourth floor, but an elevator eliminates climbing stairs. My apartment rents for seventy dollars monthly without electricity. A similar apartment would cost around one hundred dollars in West Germany. Two of our missionary families are living in rented houses on the outskirts of the city. The rent varies according to the size and location of the house. One such house costs one hundred fifteen dollars without counting the cost of coal, water, and electricity.

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(France) Our housing condition is not at all what it was in the states. Here we live in an apartment, no yard, but that is true only in the larger cities. It is large enough for us, but we have never lived with just us, for we have always had a French boy living with us (as we want to leave the mark of Christian living when we are gone) and also we live over the church building and we are constantly having company. I am happy, for we have met some wonderful friends this way, but it is tiring. I could hire (and have at times) someone to

work for me, but they are so slow they are usually in my way rather than helping. I like for someone to help when I can be gone in the afternoon.

(France) Housing conditions are very good in France. Certainly we do not have a two-bath, double garage, air-conditioned house with patio, as we would perhaps have in America, but we have always been able to find clean, fairly modern houses. Rent is rather high in France. Most modern conveniences are available, but generally the price is two or three times what it would be in America.

(France) We lived in four different places. When we arrived in Paris the housing situation was critical, and we lived in a borrowed two-room apartment for three months. The toilet and bath are in different rooms and the kitchens are invariably tiny. Built-ins are almost non-existent. Often you do not have hot water and then not in both the bath and the kitchen. This apartment was on a second floor, but we were very happy there, although I did not have a stove and cooked on my electric skillet and heated water in my percolator. Next place was a house in the suburbs. Basement, two rooms and a kitchenette on the ground floor and two and a half bedrooms upstairs. No closets. No built-ins. But hot water in the bathroom which was located just beyond the coal furnace and coal bin. (I never did figure that one out.) The toilet was just behind the entrance door. All the windows had shutters which locked on the inside as did the front and back doors. A high wall surrounded the house with a gate to lock in front and back. This was an old house which we enjoyed, for there were lilacs and roses in the garden. The landlady is our friend to this day. Our third home in Paris was the apartment above the church building. Here we had a larger kitchen, living room, and two bedrooms. It was heated by the coal oil furnace which was in an anteroom of the church building. This heat was preferable. It was an old place and difficult to keep clean, especially in the light of many visitors.

Our home in Toulouse was a new house in the suburbs. We were over a month finding a place to live, during which time we lived in a hotel. The owner of this house lived in Dakar, Senegal. There was a large yard which had formerly been a vineyard and when we got rid of the vines we had grass. Three bedrooms and bath upstairs. The toilet was downstairs just behind the main entrance. Small kitchen, living room, and a garage. We took a wringer-type washing machine to France with us. Other appliances we bought from returning service personnel. We had a gas range and refrigerator.

\* \* \*

(Belgium) Housing is not a real problem here, as in some countries, but, in order to have a meeting place large enough, we have often rented large old houses, using the ground floor for church, and the upper ones for living. The past eight years we have had four-story houses. Our three stories have sixteen rooms counting baths, plus five cellar rooms, and sixty-six steps from front door to top bedroom. Windows are large in order to catch whatever sunshine there is. The damp weather requires frequent washing of them. Door knobs are brass (a sign of quality) and have to be kept polished to meet Belgian standards of housekeeping. Sidewalks are made of paving stones set down in sand, and have to be swept and scrubbed. We have modern conveniences—that is, refrigerators, washing machines, but not often the automatic ones. Kitchens aren't usually equipped with built-in cabinets, unless you buy and install them yourself. Sinks aren't the double ones with cabinets all around them. In general, housekeeping is harder here than at home. Hired help is usually available, though here in Brussels it isn't easy to find. The cost is also rising, and most missionaries' budgets can't afford much help.

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(Holland) The housing situation is very bad. We are just thankful to have a house. We are blessed with a very nice place now. The rooms are smaller than we are used to, but it is working fine. Most all the modern conveniences are available here though sometimes very expensive. You learn to do without many of them. It is pretty easy to get help here. I don't like to have someone working for me, though. It gets on my nerves.

(Holland) Our housing condition is real good. That is, we live three and a half stories up in a building with eighty-nine other families. We have a flat in a new part of Amsterdam, where it is usually quiet. Modern conveniences such as automatic washers and dryers are available but expensive. Refrigerators and a kitchen range are becoming common over here now. Such things as vacuum cleaners, steam irons, and other small items can be purchased here.

(Holland) Housing is one of the major problems in Holland. Holland is very crowded and housing is under strict control. Apartments are not so easy to find, especially when you have many children. Rent may be high and the apartment small. There is modern plumbing, gas for cooking, and quite often a central heating system if you find a newer apartment. In older houses coal is usually used for heating. Electrical appliances to which you may be accustomed are often more expensive than in the states. Hired help for house cleaning, baby sitting, etc., is to be found and usually very economically.

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(Denmark) It is hard to find a place to live here without buying or paying too high rent. The houses are moderate in size with modern conveniences.

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(Finland) Housing in Finland is good, at least in the cities, but rather high. At present we are living in a third-floor apartment without an elevator, consisting of four rooms and a kitchen. We have central heating, hot and cold water, and bath. The house is five years old. Apartments are furnished with small built-in refrigerators and apartment-size stoves, usually electric. I like apartment-house living, personally, and have no complaints. Hired help is available at a reasonable price, although we here in Finland do not find it necessary, at least not regularly.

(Finland) Apartments are available in large apartment houses in all major cities. Private houses in the major cities are too expensive. The size of apartments available range from small one-room to large five and six-room apartments. A small stove and bathroom facilities are in all, with a small refrigerator also in most of them. The Finnish sauna (or steam bath) is usually in all of the houses, and in many of them is a wash room and dry room. The wash room has a semi-automatic washer. The sauna, wash and dry rooms can be rented. Housing is very comfortable and not too hard to obtain. However rent is high.

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(Sweden) Housing is excellent. We have five rooms and bath and kitchen. It is very modern. We brought washer and dryer and freezer with us. Hired help is available if you can afford it, but we can't.

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(Austria) Because we live in a capital city, there is an acute housing shortage. Most of us live in a three-room apartment in an apartment building. We have had to hunt apartments for up to six weeks in order to find one within the price range we can pay for rent. Machines are gradually taking the place of hired help, and more and more vacuum cleaners, washing machines, and refrigerators are seen on the open market.

(Austria) We have four small rooms, kitchen, bath, and garage. We can use the yard also for playing. We have running hot water, electricity, gas heat, and a spin dryer washer. We live in the edge of Vienna among beautiful orchards and vineyards. Our rent for a furnished apartment runs sixty-seven dollars per month, which is comparatively cheap.

(Austria) Housing is good and reasonable in Linz. Furnished places are harder to find, but are increasingly easier to find, according to newspaper ads. We have a private six-room house with garage and a large fenced-in yard, with garden plot, and a basement. The house has a bath, hot water heater, heated by a very good tile coal stove, vented to two rooms. We had to buy furniture, but found reasonable prices on used, and bought a few new pieces.

(Sicily) We live in an old villa out by the sea. It is fifteen years old and we gave up a lovely new apartment for it and have not regretted it one minute, even if the wind does whistle under the doors and around the windows. My children's happiness and health mean more to me than a lovely house. Here they have plenty of room to run and romp and we all enjoy the fresh air and sunshine and the lovely view of the sea. We have a four-bedroom home with two baths. As I said, it is old and is a little hard to keep looking nice, but we are extremely happy here. A bus stops right at our front door and that takes us to within one block of the church building. Hired help is available but I prefer to do everything myself. It is difficult to find good honest help, so I had rather do it all by myself even if it is a pretty heavy task at times.

(Italy) We have a lovely apartment with three bedrooms and two baths. We have a nice yard for the children, in a nice part of town. Most of the apartments are in a crowded zone with nothing but a small balcony to get out on. We have moved three times in Rome. All apartments are very modern, though, and very nice. I have a girl to help me with the work, since I suffer from a type of anemia that you don't recover from and a slight heart defect.

(Italy) Our housing is fine. Last year we built our own four-bedroom house about twenty-five miles out of Milan. Rent for an apartment this size in Milan is about two hundred dollars a month. We are very happy with it. We can enjoy entertaining all the church members and visiting missionaries, which in other places were looked upon with hostility and we were forbidden to have so many. I think, in Europe at least, having hostile neighbors and landlords is one of the tremendous psychological hazards.

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(Greece) We have a three-bedroom house, by no means modern but adequate. There are few closets and little cupboard space.

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## SOUTH AMERICA

(Brazil) We have a middle class house. It is small and has small rooms. Many houses are two-story. I have many modern conveniences with washer, dryer, etc. I don't have hot water, but many houses do. Every middle class family is expected to have a maid.

(Brazil) When we arrived in Brazil we rented an apartment where we lived for two years. We now have a house which is much more adaptable to the needs of our family. It is large with a living and dining room, kitchen, small study, and half bath downstairs. Upstairs we have three bedrooms and a full bath. Most of the houses in Brazil do not have closets or hot water. Our house does have closets and we have hot water in part of the house. The houses do not have window screens but we had them made because of the many flies and mosquitoes that we have. Our yard is very small. It is very hard here to get a house with a large yard because of the crowded living conditions. Our floors are plain wood with no varnish or shellac. They are very hard to keep clean and pretty. But immediately after cleaning and waxing they are beautiful. The great majority of the homes here have hired help. It is very easy to get help and very cheap also. All of the homes have a room and half bath at the back for the maid. We have a Christian woman who works for us only during the day and does not live with us.

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(Peru) We live in a large, sturdily-built house near a lovely park. However, the living room is furnished with folding chairs and the dining room will later be used for church also, and is now my husband's study. We have a small kitchen, and a small dinette room which we use for a dining room. Upstairs we have three bedrooms, two of them enormous, and one storeroom. Though the children think they would prefer smaller rooms with only two children per room, we are making out quite well as is. Two of the rooms also have tables and chairs for

children's classes. We have electricity, hot water, conventional washer, refrigerator, and DRYER. The dryer would not be essential, but what a blessing in this damp climate.

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(Venezuela) Our house has a garage, "office," and storage rooms downstairs at front, and then it is up twenty steps to the ground floor at the rear—a real "split-level" affair. The front porch has iron grill enclosure with good lock (although locking and unlocking demand time and effort). The "salon", original living room, can seat thirty comfortably. Our master bedroom is eighteen feet by twenty-one feet, then there are two other bedrooms, and a living-room-dining-room combination, kitchen, maid's room which is now a classroom, all interspersed with three bathrooms. There is also a bathroom in the office downstairs. The church furnishes our furniture. In the kitchen there is a good butane gas range, large electric refrigerator, and there are storage bins, wall cabinets, stainless steel divided sink, and three counters. On the back porch out of the rain is an automatic washing machine, wash sink, shallow but large enough, and table for washing supplies. All modern conveniences are available at a price. The electric current is fifty cycles instead of sixty cycles in USA, so my husband uses a small device to "step-up" his electric razor. All bathrooms have showers, not tubs, but are otherwise normal.

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(Guatemala) Our house is very similar to the homes in the states but is made of solid concrete due to the possibility of earthquakes and termites. We had a three-bedroom house with one used as an office for the Bible correspondence course. We had most modern conveniences. We purchased a wringer washer.

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(Panama Canal Zone) A new house was finished in the Canal Zone in 1963 which relieved the housing problem. It is a very nice three-bedroom house with most modern conveniences.

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(Aruba) Houses to rent are not so easy to find. However, we found one near to our building eight months after we arrived. It has three nice-sized bedrooms, living room, den and dining combination, kitchen, bath, and patio. We have water in the house, electricity, and telephone.

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## AFRICA

(South Africa) Our housing conditions are as good as America. We bought a four-bedroom house and have all modern conveniences that are necessary. Native servants are available at minimum cost.

(South Africa) Housing is excellent. Houses are well-built, all price ranges, all sizes, all sorts of types of communities. Apartments (called "flats" here) are numerous in the bigger cities, but not advisable for families with children. All modern conveniences, a few years behind the times as compared with America, but we even have automatic washers now.

\* \* o

(Southern Rhodesia) Housing conditions in the larger towns and cities are equal to that in the States. In the country and the African Reserves there is no electricity unless you have your own plant, which many missions and farms do have. Now the past few years we can get bottled gas, and some also use that in the outer districts. Africans do not have either unless provided by the white man. Some of them have wood stoves, but many still cook on the open fires.

The house you live in depends on what you can afford. On the mission stations the missionaries have made their own brick and built their own houses using African labour. Most houses are well-built, roomy houses. Many also have indoor sanitation, and other modern conveniences. Transportation is by car, bus, train, or air. Main motor roads are paved.



(Zambia, or Northern Rhodesia) Rent in Lusaka is high. An average two-bedroom house rents for about one hundred dollars per month. Flats, or apartments as we would say, are cheaper and are satisfactory where there are no children. My husband and I live in a two-bedroom flat, have a bath and a half, electric stove and electric water heater, but otherwise unfurnished, for sixty-five dollars a month. It is ample for us and we are able to be hospitable. Our living room is thirteen feet by twenty-two feet, which accommodates the "white" church services on Sunday afternoon. I have no washing machine but have electric iron and radio. My refrigerator is kerosene. Our electric bill is about fourteen dollars per month. I hire a houseboy who does the washing, ironing, dishwashing and floor polishing. We furnish him a house to live in and pay him about nineteen dollars a month.

(Zambia) When we first reached Sinde Mission in Africa, we lived in a one-room school house in very poor repair. It had a dirt floor, no windows, only openings over which we hung quilts at night for privacy and to keep out the cold. Through the center, we hung a large tarpaulin to divide the bedroom from the kitchen to give a little privacy. This did us very well while we were building up the collapsed walls of an old dwelling, which we moved into before the rains were well under way. In 1946 we moved to Namwianga where we and others laid the groundwork for a "white" school. Starting the work in mud-brick buildings, we now have a lovely school building and a boys' and a girls' dormitory modern in every respect. The grounds are well set in shrubs and trees, and we keep the usually tall grass well-clipped with a good power mower. Three rooms in the girls' dormitory are our own private ones. We have sufficient hired help to do the housework, cooking, cleaning, and mending for our young boarders. We have both a pick-up truck and a small British car, which help in the work we are doing.

(Nyasaland) When we first arrived in Lusaka, we lived in a homemade brick house with a dirt floor, thatched roof, and shuttered windows. It was a single room with a part partition. This was our bedroom section; then another room the same size served as kitchen, another as living room, etc. These had been built as African houses, but the missionaries were using them. After almost a year there, we rented a house in town, but found it full of bats, termites, and similar vermin. In 1958, we paid down on a twenty acre plot six miles from town, and built an American house on it, finally finishing in January, 1964, just in time to leave there for Rumpi in February. It is now supposed to be rented, although we haven't yet received any money.

Houses in town are not as well-designed as in America, but have water, lights, etc., much as at home. Rent is about the same as Southern California, about eighty to one hundred dollars per month for a three-bedroom flat or house.

(Zambia) There are plenty of vacant houses at Namwianga Mission at present. Some of the houses have modern conveniences and some do not. I never had any.

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(Tanzania) The houses in which we live were built fifty years ago by Germans who settled this part of Tanganyika. We have talked personally with the wife of the man who built our house. It was built as salt-curing rooms for pork, stable, and kitchen. They planned that their house would be built in front of this one, but it was never built. Our house is eight rooms long and only one room wide. There is a porch the length of the house. It is made of mud bricks, put together with mud, plastered inside with mud. We have replastered two of the rooms with cement, the kitchen and dining room. The floors were mud bricks with big cracks between, but are now cement. The room is of mud tiles. The roofs leak very badly and in the rooms where the salt-curing vats were, the salt has so seeped into the mud walls that paint will not stick to them. Each room needs to have the mud knocked off and cement plaster put up, but finances always seem to be in the way of having the houses fixed. We do become discouraged with them at times, but most of the time we see that we live

comfortably (that is, not wet or cold) and can put up with some inconveniences and disadvantages in order that more important things can be done on the mission. Funds will stretch only so far.

There are two houses, and for the past year there are three families living here. That is a disadvantage, of course, for two families must share the kitchen and dining room facilities and the living room. We have a diesel generator which provides electricity when it is working. Fuel is very expensive here and it costs approximately sixty dollars per month to have electricity for only three hours each night. In the past we have cut down to using them every other night and relying on kerosene pressure lamps the rest of the time. The houses were wired and the plumbing put in by ourselves. We are able to buy bottled gas (butane) for stoves and have fridges which run on kerosene. Washing must be done by hand since we are not able to use electricity in the daytime, and the irons are big hollow ones which are filled with live coals of charcoal. Water must be pumped two times each day.

(Tanzania) Our housing conditions are very nice. The eldership with which we are associated is very generous with their attitudes toward the personal comfort of their missionaries. Although we have the nicest and newest home on the mission presently, plans for the other missionary homes are completed and to be built this year. Our home is large—I have my own work-room where I do typing, painting and Bible materials. I have a bedroom for each of my children, and a guest room and extra bath. We do not, however, have constant electricity. From six to eleven p.m. we have 220 current, which is not a great help except for lights. I cannot use any of my electrical appliances from America on it. Some of the other inconveniences are made insignificant because of the availability of hired help at a very low cost. It takes about ten to fifteen minutes to get hot water to the house, so mostly my help in the kitchen hauls hot water for washing dishes. We wait on the water for a bath. We iron with heavy old coal irons. The fact that I have a wash boy eliminated the hard work in that.

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(Nigeria) We live in a very nice house with a large living room, dining room, small study, two bedrooms, bath, kitchen, and pantry-storage-room. We use a kerosene refrigerator, gasoline washing machine, and a gas stove. Hired help is available.

(Nigeria) We have a very comfortable concrete block house. The floors are concrete (colorcrete). We have seven rooms, modern bath fixtures, back veranda and adequate storage room. We have all the necessary modern conveniences or a good substitute. Electricity is provided by a generator which is run only in late evening and night. Our cooking is done on a bottled gas stove. Refrigerators are run by kerosene, ironing done with a kerosene iron which is used by a worker. I have never used it. When the generator is on, an electric iron can be used, but because a washerman is a must for most families, I seldom need to iron something for myself. Bath fixtures are modern and adequate although we do not have hot water. Water for brushing teeth, etc., must be boiled and filtered, so this is a slight inconvenience at first.

(Nigeria) We built our own adequate housing. No electricity, water carried from stream by yard boys. We had plenty of help available—not too expensive. We had our own car which was our only transportation.

(Nigeria) Our housing was satisfactory. It was a two bedroom flat in a high density area of Enugu (noisy and dirty). Flat is clean. Gas refrigerator and stove. Hired help is available (we have one helper). Volkswagen, second tour.

\* \* \*

(Ghana) We have a nice adequate house with three bedrooms, tile floors, butane stove, electric refrigerator, automatic washer. Hired help is available.

\* \* \*

(Ethiopia) We feel very fortunate to have the housing that we have. The mission has built three houses on the deaf school compound. Our house has three bed-

rooms. It is not large nor fancy, but is much more than we have ever hoped to have in Ethiopia. We have electricity and running water.

## AUSTRALIA

- (Western Australia) We have bought our own home here. Houses are slightly cheaper than in the U.S., but a larger down payment is required. We bought an older home in order to get the space we needed at a price we could afford. With a son and daughter, we needed three bedrooms plus another room for an office for my husband. We haven't all the conveniences most of us as Americans are spoiled to, such as central heating and air conditioning, but other than a few such things, we live very modern. Houses here don't have built-in closets and cupboards as do American homes, and we have wardrobes such as I can remember many years ago seeing in my grandmother's home.
- (Queensland) We are buying our own home as it is cheaper to do this than to rent an apartment which would be impossible to find anyway. We have three bedrooms, bath, living room, dinette and kitchen combination, and a small laundry room. We felt it was very important to have a place large enough to be able to have the Christians in our home as often as possible. In Australia any thing made out of steel is very expensive, and thus we could only afford what was necessary to live—a stove of two burners came with the house, a refrigerator and a semi-automatic washing machine cost two times as much as in the U. S. and are not nearly so well-made. We could not afford the automatic washing machine, but felt that as it took so much time to wash with a wringer type we were justified with getting one which would suit us. With two small children and another one on the way, you can see the washing that seems to pile up on me!
- (New South Wales) Three bedroom house, old but pretty comfortable, for which we paid thirty dollars weekly. Large yards, gardens, flowers, fireplace in bedroom, gas stove to cook on, no screens, hot and cold running water, toilet in back yard but with modern plumbing, fruit trees, plenty of work sheds and storage space. Friendly neighborhood.

## ASIA

- (Japan) Now we are living in an apartment on the sixth floor of the Ochanimizu Church of Christ in the center of Tokyo. We have modern conveniences, and feel greatly blessed of the Lord. A young lady, graduate of Keimei Christian Academy, lives with us, helps us, and we treat her as a part of our family.
- (Japan) The houses in Japan usually consist of a small kitchen, a small hallway leading from the outside of the house past a small Japanese-style bathroom (a stool and only enough room to get in and out), a living room with a little short-legged table so that the space in the room can be utilized, and at night the living room becomes a bedroom when the futons are spread out and sheets are put on them. Each of the Japanese houses has a lot of storage room and cupboards because they are similar to a trailer house, in that everything has its proper place and must be put away when not in use, so their "mattresses" (two to three inches thick and either double or single) are folded and put away during the daytime. The Japanese bath is an interesting place. As you step down about three steps in another room (perhaps between the kitchen and off the living room), you notice some little wooden buckets. In the afternoon the big wooden tub of water is heated, and after undressing you take one of the little buckets, and still standing on the outside of the tub, get yourself thoroughly wet with the water that is as hot as you can possibly stand it to be. Next you get all soaped down and take the other bucket, get some more "hot" water with which you begin the rinsing procedure. You continue rinsing until all the soap is removed from the body, and then you may climb into the tub. "Lo unto you" if you are tall, because you will have more legs to draw up under you in

that short tub. And after a sufficient soaking in that relaxing tub, I guarantee that you will come out a pretty pink all over!

Japan is becoming the land of modern conveniences. She now has automatic washing machines, though they would be too small for the average-sized family. Almost everything in the line of American used stoves, refrigerators, wringer washers, etc., used to be purchased close to the military bases; however, since our government has stopped the families from taking their bigger appliances like those, this is no longer true. Appliances such as Japanese refrigerators are available, though small, and vacuum cleaners are of good quality but are expensive.

(Japan) Our housing conditions are very good because they are as American style as we could get the Japanese to build them. We have a large beautiful area for our children to play. The size is a little small compared to U. S. houses. Modern conveniences multiply with the great progress of Japan. A year ago I did not have running water, pure water, or hot water—now I have them all! We have pretty reliable electricity now also.

(Japan) Housing isn't too bad here, but rent is sky high. We are living in a Japanese style house. The only western room is the living room. This includes sleeping on mats on the floor, eating from a table about a foot off the floor with a hole under it and an electric heater for a foot warmer. This is really comfortable. There is a thick quilt-like thing over the table to keep the heat in, and if your feet and legs are warm, so is the rest of your body. Our house has the straw mats on each floor except the kitchen and bath. Our bath is a deep tile tub and is heated by a coal heater. When you sit in the bath the water comes up to your neck. The Japanese use this in winter to get warm. They sit in the bath sometimes for hours. We heat with kerosene and cook with butane gas. Size—five rooms and bath. Modern conveniences—running water, not hot, gas stove, electricity, television, and most of the modern conveniences in the states.

(Japan) We at Ibaraki Christian College are rather fortunate. There were some homes available for rent here on campus due to former missionaries building and then returning to the states but not returning to Japan. We bought a five-room house from an air base about eighty miles from here that was closing down. A Japanese contractor took it down board by board, moved it up here, put it back up, and added on a couple of extra rooms and a storage and wash room. It is western style and quite adequate and comfortable if you overlook the way the Japanese do things.

(Japan) There are many American-style houses available in Tokyo and carpenters here are also very skilled. The native houses have straw floors, paper doors, low doorways, which keep my six-foot husband constantly bowing. Some of our missionary families live Japanese style, sleeping on the floor, eating and sitting on the floor, etc. Most of us live in American-style houses. At the present time we are renting a three-story cement store house. The church meets on the first floor, and our Bible correspondence course is on the second floor. We live on the third floor in a two-room apartment. The Japanese rather pity us for having to live in this place, but it has its advantages, too. It is fireproof, close to Japanese people, but still private, and a quiet place to study and worship. It is also near the railway station and easily accessible for the church members. The only bathroom is on the first floor and the low cement doorways are somewhat hazardous, but all in all it has served as a good center for our work during this term in Japan.

The cost of living in Japan is comparable to New York City. Electrical appliances are tiny, expensive, but are commonplace among the Japanese. Furniture is easily accessible. The booming economy has made many jobs available, and as in our own country, it is becoming increasingly difficult to hire help. The streets are full of Japanese-made cars of all sizes and shapes. Also the electrical train system here is the best in the world. Never a minute late.

(Japan) Foreign houses are expensive but elaborate. A semi-foreign house is hard to find but moderate in price. For foreigners houses are large enough and have some modern conveniences. You can have an American-style bathroom and kitchen built in tile. Gardens are lovely. Houses are hard to heat, but your blood thickens and your clothing is heavier.

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(Korea) Most missionary families in Korea have built American style homes. My husband and I have rented a Korean house. We feel that we are better able to reach the people if we live in the community with them and in a house comparable to theirs. This does not mean that we live very poor. On the contrary, I have a lovely house with adequate space, hot running water, a western bathroom, and an American style kitchen. This is an upper-middle class Korean home. (The hot water, bathroom, etc., were built by the owner who has lived in America.) The community we live in is a good one and we hope to influence some of the more substantial Koreans to be converted to Christianity. It is easy to convert the poor, but the secure feel less a need, and yet without these Korea can never become self-supporting, church-wise.

When we first arrived in Korea, electricity was very poor and conveniences few. Now, however, we have everything we need and live very comfortably.

(Korea) I live in an apartment in the girls' dormitory at Korea Christian College. I have a very adequate house for a single person. It is two rooms and very comfortable. I have the necessary conveniences, for example: refrigerator, hot plate, iron, and mixer. I have running water all the time and I have hot water occasionally when the boiler is working. It is heated by coal and is very adequate when the system is functioning.

(Korea) We lived for five years in inadequate housing, but since our second tour, we have a four bedroom house (with office). It is quite adequate. Our heating system has not worked out, but we have had only a few cold days without heat this past winter, so it is improving. We have water in our house; we did have a water shortage since a fourth family moved here. We hope this is only temporary.

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(Hong Kong) We really do have a nice place to live. It is in an apartment building on the first floor, but which we would call the second floor at home. We have three bedrooms, and since we have only two girls, we use the extra bedroom as an office. This is very convenient for late working at night and early working in the morning, not having to leave the house for both my husband and myself. We have two bathrooms, and both bathtubs have water in them all the time, since we are supplied with running water in our home for four hours every fourth day. We collect water at this time in two large barrels for washing clothes, in two electric boilers to boil our drinking water, and in the bath tubs, after we have a bath, to use for hand washing and sponge baths. Actually we have enough water for our needs, but many people in the city do not, as they have to carry it in buckets on poles over their shoulders, up high mountains to their homes. We have a television set, and get two channels—one English and one Chinese. This does not come on until about five in the afternoon. We have a modern kitchen, except for running water.

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(Thailand) In Bangkok you can live in any kind of house you can afford. Some are truly lovely, but they may cost over three hundred dollars a month. It is not the same as the states, but all these things are available, and adequate. The other cities of Thailand are certainly not as grand as Bangkok, but everything can either be found there or in Bangkok.

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(Viet Nam) We have a very nice big house to live in that has modern conveniences, which doubles for living and working facilities. We have hired help as it is very inexpensive, and so many need work that it is almost like charity to have them working. This leaves me free to help more in the office work and other activities.

(India) We have a good house to live in. It is a seven-room new house. We have many of the modern conveniences. Some of the things would be considered rather crude by Western standards but much better than I had as a bride forty years ago either in Canada or the United States.

## MIDDLE EAST

(Pakistan) Housing is expensive in Pakistan, but one may rent almost any type of house he desires, large or small. The houses have a bathroom for each bedroom, running water, gas, electricity, etc. Hired help is readily available and almost a necessity.

(Jordan) Our housing conditions are good. We have a nice new apartment on the second floor of a three-apartment building. We live out of Jerusalem in a part of town that is building up very fast with new buildings. Most of the city of Jerusalem has old houses, and many of the refugees live in them. They are centuries old and in very bad condition, so that we were thankful to find this apartment. It has three bedrooms, a long living and dining room, a bath and a half, a large kitchen, and three nice verandas which we love, especially in the summer time! We have to heat our water when we wash or take baths, but are hoping to get an automatic water heater in the near future. I have a washer, semi-automatic, and other appliances necessary for housekeeping. Since the church wanted us to buy everything here we needed, it took a lot of looking, but we managed to find what we need. Since the floors here are all made of stone, as are the houses themselves, they are most difficult to clean, but I have a woman who comes three days a week and cleans the house and is a big help to us. She helps me with the washing, and I do my own ironing and all the cooking.

## PACIFIC ISLANDS

(Philippines) Our housing conditions are excellent. We have three bedrooms, an office, a family wash room, dining area, living room, kitchen and helper's room, indoor toilets, running cold and hot water, electricity and a fireplace for heat. However, we do have a pump in the back yard and during this past typhoon season when our water was off for five days we were more than grateful for that fixture of the past. Also we keep a good stock of candles for when the power goes. Our current is very low in the evenings. Now we get about forty of the usual one hundred and ten volts, and we regulate this by a voltage booster commonly called a transformer. The other night we had a power failure and as we ate our dinner by candle light our little three-year-old said, "Daddy, why don't you turn up the transformer?" He will know about lots of things most stateside children his age don't know about!

(Philippines) We lived two years in a small apartment with three Filipino families living in the same building. Our baby made us seek more room. Luckily we found a home in a nice section of town with many conveniences. It isn't "stateside"; we must use a transformer, need a water tank, put up with poor telephone service, etc. But we feel very fortunate to have the nice accommodations we have—six rooms, plus utility area and garage. We have water and electricity, albeit poor service sometimes. No real problem. Yes, we have one hired full-time girl. She lives in a separate room with her husband, who is a taxi-driver. Her help allows me to help my husband more and teach in the Bible school. Philippine Bible College.

(American Samoa) Housing is a critical problem here. Government housing is not available to missionaries. For six weeks we lived in a Samoan thatched roof house with a Samoan family. There was no privacy, running water, refrigeration or any modern conveniences, save the electric light. Then we found a small basement apartment with cement floors and cold running water in a slum area for fifty dollars a month plus utilities. After much prayer and three

months later we found a large, comfortable house near the ocean for one hundred dollars a month. We share it with a High Chief and his wife. We have most conveniences now, but lack the privacy.

(Hawaii) Renting is fairly expensive, as is most everything in Hawaii. We rent a three-bedroom house, single wall construction, for one hundred dollars per month. This is unfurnished. Land is very expensive to buy. Unless you have a good deal of money saved up then you would probably rent. All modern conveniences found anywhere else are available in Hawaii. Hired help is available, but usually you would have to pay the minimum wage, at least one dollar per hour. Most people own their own cars, but there is an inexpensive bus service offered so you could go all over town. The island is only 250 miles around.

## SUMMARY OF HOUSING CONDITIONS

The quotations from the missionary women concerning their housing problems have been quite lengthy of necessity, because the author felt that women greatly desire practical and factual information concerning problems which may confront them in the various fields. Although many of them could have gone into much more detail concerning their situations, and although not all opinions were included in these quotations, the author endeavored to include a sample opinion of most areas in which there have been workers. Bear in mind that living conditions are improving in all areas of the world as modern technology is being applied in more countries, consequently an area that formerly was considered primitive a few years ago now may offer many modern conveniences, although they will probably be quite different from those found in the average American home. The American overseas will probably not find dishwashers, disposal units, vent-hoods, built-in ovens, air conditioning, or many other luxuries that have become quite commonplace in the states.

When the author's family returned from Africa, they spent a few days in Italy, and while visiting one of the missionaries in Rome where the wife was preparing a lasagna dinner for the visiting family one night, the wife said, "I don't know whether I appreciate your coming here to visit us or not!" When the visiting wife summoned enough courage to ask her what she meant, she said, "Well, we like to think we are sacrificing here, and you come here, and your boys flip the light switches to marvel at the electricity, you exclaim over the drinking water in the faucet, the fresh milk, and the good steaks that taste almost like American steaks, and it makes us feel like heels!" So it is merely a matter of comparison! The visiting family had lived for two years with no running water, no inside toilet facilities, canned milk, tough meat, and all the other adaptations needed to live in the tropics without modern conveniences, and European civilization seemed like Heaven! The Italian missionary family thought *they* were sacrificing by putting up with the European conveniences which were so different from those found in America!

## HIRED HELP

The necessity for hired help varies with the temperament and health of the woman concerned, the family's ability to pay for it, the amount of work

which she has to accomplish, the climate and housing situation in different countries, the quality of available help, and the cultural background of the area. In Europe hired help is available but expensive, provided the wife can find someone willing to do the work, as many women wanting to work outside the home find that the factories and stores will pay better wages. Many of the missionary wives do not find the extra help necessary, nor the money available to pay for it.

In South America help is available for the household at a reasonable price, and all of the better homes have a room and half-bath at the back of the house for the maid, at least in Brazil. There is a definite need for household help for several reasons. The houses are harder to clean, dirt streets make so much dust, water must usually be heated to wash clothes, and there are more problems connected with the preparation of food and other kitchen tasks. Also children are seldom taken out in public in Brazil, so the maid is used for baby sitting. Having someone in the house also protects from break-ins, which are very prevalent when there is no one in the house. Also the wife has more time to help with the teaching and other work of the church when she has someone to help her keep the household in order.

In the Orient the situation varies according to the standard of living of the people. In Japan hired help is becoming increasingly hard to find, because the girls who ordinarily would be glad to have a job as a maid find that they are able to earn so much more money for working in the factories that they won't do housework. Also the American wife finds that the frustrations of trying to train Oriental hired help to work according to the American standards is many times not worth the trouble. The employer is responsible not only for the wages of the hired help, but is also considered responsible for the welfare of the rest of the employee's family, resulting many times in added expense. However, in Korea, Hong Kong, the Philippines, Thailand, Viet Nam, and other places where there are many people wanting to work, help is reasonable and quite available and will often be the main support of an otherwise destitute family. There will not be as many labor-saving appliances as is customary in the average American home, so the housework is more time-consuming.

In the tropics all over the world hired help is almost indispensable for several reasons. First, the climate causes chemical changes in the body due to the actinic rays of the sun, causing a weakness and inability to do hard physical labor for very long at a time, and the average American finds herself adapting to a slower pace of activity. Secondly, there are not the prepared foods in many areas, nor the mechanical appliances to help make the work easier. Third, more precautions have to be taken with the food and water that demand extra labor, as will be discussed in more detail in the following chapter. Fourth, in areas that are infested with the malarial mosquito, there are mosquito nets to be let down over the beds each afternoon after a thor-



ough spraying with insecticide, and then the same nets need to be put back over the framework of the four-poster bed each morning before the bed can be made up. The fifth reason why help is needed in some areas is the fact that many of the mothers teach their children by correspondence courses, and it takes all morning and part of the afternoon, if more than one child is to be taught. There are usually constant interruptions from the hired help wanting or needing instructions, natives wanting a wound treated or having some produce to sell, or some unusual activity to distract the attention, so that it is hard to keep everybody at his appointed task.

The sixth reason why hired help is used in the tropics, although not the main one by any means, is that the nationals have been led to expect it of the white man, and feel that the white family that does all of its own work is not holding up the proper standard of living. The wife of a Nigerian preacher absolutely refused to believe the author when she stated that upon her return to the states she would do all her own housework, wash and iron all her own clothes, cook all the meals, and do all the dishes, because even the Nigerian woman had her servants, and she couldn't imagine a white woman doing without them!

However, in many cases the hired help is a mixed blessing. To offer satisfaction to the employer they need adequate training which demands much time at first, as many of them have absolutely no concept of sanitation unless they have been well-taught. For example, one laundry boy in a missionary household had been given definite explanations concerning how to use a sprinkling can to sprinkle the clothes, which the missionary wife had prepared, but she had reason to believe that he hadn't understood the explanation. However, she made a great commotion when going from the laundry room into the kitchen, then quietly returned to observe what the servant was doing. She found him putting the water into his mouth, then spewing it on the clothes! When she was able to regain her composure enough to talk, she asked him what his purpose was, and he said that the clothes needed less starch that way!!!

Also the lack of privacy is a very definite disadvantage, as there is usually a listening ear to the family conversation. That is one reason why the kitchen in the tropics is often quite removed from the house, so that the family can have some privacy, and the noise of the servants does not disturb them. The servants not only listen, but since they are human, they usually tell what they observe to their families and friends, and the missionary's reputation, to a large degree, will depend upon his servants and the kind of reports they spread concerning him and his family.

Although many times the servants display a real devotion to the children of the missionary, and many times would take over the care of the child completely if permitted, it is unwise for a parent to turn the care and training

of the child over to the servant without fairly close supervision. As a rule, experience has shown that children trained by their parents are far less likely to be spoiled than those entrusted to native nurses, and perhaps run less danger of contracting disease, especially in times of epidemics. Also they may pick up undesirable words and practices.<sup>5</sup>

However, the right kind of servants, trained by the missionaries, are a tremendous help in the home, especially when they are also Christians. They carry on the heavier household duties, assist and give hints to the hostess in receiving strangers and visitors, serve as interpreters when necessary, and often introduce household words to the missionary which ordinarily do not come up in regular language classes or in language school. The truly Christian living of a dedicated Christian family can radiate through the servants to the whole area, and eventually the "leaven will leaven the whole lump".

Since the average middle-class American has never been accustomed to having servants, oftentimes the masters must be taught their responsibilities along with the servants! They should realize the difference in the standard of living, and not put temptation in the way of the servant by giving him too much responsibility or access to food supplies, etc., without strict supervision. We Americans operate on a feeling of trust in our fellow-man, but other cultures often operate on the principle that it is not wrong to steal, only to be foolish enough to be caught stealing! The teaching of honesty is very difficult to inculcate in many cultures, but it is a basic tenet of Christianity, and the missionary who uses patience and forbearance and the proper discipline in inculcating this virtue in his servants should receive a deep feeling of satisfaction and accomplishment, for a trusted employee, faithful in the stewardship of his master's possessions, is a wonderful worker indeed!

#### TRANSPORTATION

In all large cities over the world there is usually a very adequate system of public transportation, since very few of the people have cars, especially in underdeveloped areas. The better the public transportation system, the less a car is needed. However, even if there is adequate public transportation, it is definitely a time-saver for the missionary family to have its own means of transportation to help with the work of the church, and to facilitate the making of calls, running errands, shopping for groceries, etc. In most European cities, and probably many others over the world, the streets are quite narrow, so that the average American car is found to be too big and long to fit into the traffic lanes and parking spaces, to say nothing of the garages! Also, the cost of gasoline is considerably higher in many other parts of the world, so it is economical to use a smaller car that requires less gasoline. The mere possession of an American automobile may provoke feelings of jealousy and envy among the nationals which might hinder the missionary's relation-

<sup>5</sup> Soltau, *op. cit.*, pp. 101, 102.

ship with those whom he wishes to influence to be Christians, so the missionary might well give up his right to drive a big American car for the good of the cause of Christ.

The problem of repairs, parts, and upkeep also is solved far more easily when the car which the missionary drives is sold and serviced locally, even if the car is brought from the States. There are dealers for most of the standard makes of cars in many parts of the world, although the owner may have to wait months for certain replacement parts to be shipped from the factory in the states if breakdowns occur. Also more complicated American cars require more specialized tools, which may not be available in certain countries nor the required know-how to use them even if they were available. All things considered, it is far better to possess a less-complicated means of transportation.

In the tropics and many other underdeveloped areas of the world, rugged vehicles such as pick-up trucks, Volkswagen micro-busses, Landrovers, Jeeps, etc., are indispensable because of the roughness of most roads and the necessity of carrying supplies and people. There is very little public transportation and the bicycle does not fill the requirements, even though it is the first step up for many nationals in their desire for a more convenient and faster means of transportation than walking. Motor scooters and motorcycles are quite useful in the bush, because they can go down foot trails where cars could never make it, and enable the missionary to teach in outlying areas which he could never reach by car.

One note of warning! In the tropics many people have never ridden in a "motor", and will use any pretext to ride in one, even to the extent of overloading the vehicle, if the missionary does not use firm control in limiting the number of passengers. Some have even wanted to be baptized so that they could ride the "motor" down to the stream!

Some missionaries have not been able to afford their own transportation and have had to share the available transportation with one or more fellow-missionaries, to the decided detriment of the work and the inconvenience of each of the families involved. Also, some have planned to buy a car on credit upon their arrival in their new country, only to find credit not available, so they had to buy according to the amount of cash they could scrape up, usually resulting in a vehicle not adequate for the task at hand. Some countries demand an exorbitant sales tax on automobiles, while others demand a very high customs tax when one is brought into the country from the states, so definite information should be obtained from the country involved before taking the important step of providing transportation.

## CHAPTER VI

### KEEP YOUR FAMILY HEALTHY OVERSEAS!

#### PRELIMINARY REQUIREMENTS

In recent years increasing attention is being focused upon the need for better screening of those individuals who wish to become missionaries, not only to determine their motivation, educational accomplishments, spiritual maturity, and emotional stability, but also to determine their state of health and past medical history. The cost of sending and supporting a family on the mission field, as well as the cost of housing, working funds, equipment, and other investment in the work is so great that the congregation sponsoring a family should invest considerable time and thought on the state of health of those whom they plan to support. Likewise it behooves the family itself for its own good to undergo a careful, intensive physical examination for each member of the family at the hands of a well-qualified physician, or in a competent medical clinic which gives a very thorough examination of all parts of the body. Also, if the family is planning work in the tropics, it would be well to have the examinations done in a tropical medical center such as the Tulane School of Medicine in New Orleans, Louisiana or in Baylor School of Medicine in Houston.

Along with the physical examinations there should also be included a comprehensive psychological examination of the individuals concerned, as these two factors account for two-thirds of all failures on the mission field. If these examinations are taken far enough in advance, weaknesses or deficiencies can be detected in time to be corrected, or plans changed. Perhaps as important as a strong physique is the knowledge of how to take care of oneself as a matter of daily routine. The ability to restrain oneself from overwork, to give the body sufficient rest even when under pressure, to eat regular meals, and to remember to take sufficient vitamins, minerals and other medication to prevent disease has enabled many a missionary with rather a poor physique to outlast one who was "strong as an ox", but who ignored basic health rules that should have been heeded in that particular locality.

In the survey of missionary women, the author asked the question, "What health measures do you feel should be observed in your area to keep you and your family in the best physical condition?" A great variety of information was obtained which should be of great benefit to all women who are planning to live with their families in various areas of the world. These suggestions will be discussed according to the various geographical and climate zones, such as the temperate zone including Europe, the British Isles, Canada, Alaska, Australia, South Africa, etc.; the tropical zone all around the world, which has its own peculiar living conditions which necessitate the observance of definite health rules for those coming from the temperate zones; and last the countries in the Orient and the Middle East, which also offer definite health hazards for newcomers.

## TEMPERATE ZONE

One of the most important facts for the average American to learn if he is going to live in Europe is that Europe is *not* straight east of the United States, as we seem to think. A quick glance at a globe or world map will reveal that Rome, in the very southern part of Europe, is straight east of New York City. Paris is straight east of Labrador. It is only because of the warm waters of the Gulf Stream that come up from the Gulf of Mexico along our own Atlantic Coast, then widen out to drift across the North Atlantic to European shores, that the countries of Western and Northern Europe are as comfortable to live in as they are. The winds that blow off of the Gulf Stream pick up the warmth and moisture of the warm water, and greatly moderate the climate from what it would be otherwise. However, the sun shines very little in the wintertime, both because of the naturally shorter days and because of the rainy weather and fog, so that those coming from the United States find that they have great difficulty dressing warmly enough.

One missionary wife in Germany was sick the whole first year they were there until the doctor finally convinced her that she should dress more warmly, so she swallowed her pride and put on heavier stockings and fur-lined shoes to keep her feet and ankles warm, as the German women did. Also all the wives felt that their families were far healthier if they wore the customary woolen underwear to protect against the cold, damp air. The houses and school buildings are usually not well-heated according to American standards, so all the wives realized that their families needed to dress warmly to compensate. The Europeans have learned that they are healthier if they let their bodies adapt to cooler-than-comfortable temperatures in the house in keeping with the cold weather outside, than to have a comfortable house and freeze when they go outside. The average European smothers in the superheated American's home, because his rosy cheeks attest to the fact that his body has learned how to keep itself warm under adverse conditions, and he is the healthier for it.

Those living in large European cities find that because of the lack of sunshine in the wintertime, along with breathing the polluted city air, they need extra vitamins and fresh fruit and fruit juices, as well as plenty of fresh air. The Europeans themselves get out of the city at every opportunity to soak up sunshine and fresh air, and take their babies and young children for daily walks in the parks, or put them outside the house in their baby carriages to take their naps in the open air, and their children are quite healthy and rosy-cheeked.

Water supplies vary from area to area, as the larger cities have good water supplies, as a rule, although it is always good to boil the water or buy bottled water for drinking if in doubt. Any water supply should be checked by the health inspector if it is not from a tested public source. Food which is to be eaten raw should be carefully washed in some areas, because of the

use of human fertilizer in the fields. Upon first arriving on the field, some advise soaking their fruits and vegetables in a chlorine solution to cut down on the dangers of hepatitis. The treatment of fruits, vegetables, and water will be discussed in much more detail later in the chapter.

Of course smallpox vaccinations are required before being allowed to leave the United States, but it would be well to have other preventive shots as suggested by the doctor as well. Plenty of time should be allowed for taking the shots before going overseas, as it takes time for the body to build up immunity.

Several of the European countries, as well as Australia, have very good health plans and well-qualified doctors and hospitals, as evidenced by the following quotations:

(Belgium) A health mutual is available to all. For our family of six we pay seven dollars and sixty cents a month. About half the price of any doctor's visit is refunded, and there is a sizeable reduction in the price of any medicine prescribed by a doctor. A percentage of hospitalization cost is also refunded. The doctors are well qualified. Belgium is a fairly "clean" country.

(Ireland) We are under National Health, which means after six months we can avail ourselves of "free medical care" for about fifteen dollars per month! This includes doctor's fees, clinic care, hospital fees, dental, etc.

(Denmark) There is good medical care here for about half the price it is in the states. The children have free dental care as long as they are in school and are examined by a doctor twice a year. Milk is also furnished in public school.

(Australia) We are most fortunate as to the health requirements necessary to our entrance to this country. We had only to have a TB X-ray and a smallpox vaccination and a health examination. Food, water, and climate are excellent and our health services are good. However, good planning of meals is always important, and yearly health and dental check-ups are also necessary to keep the family in good health, since good health means more and better service to the Master.

(Germany) I believe every missionary wife ought to have a thorough knowledge of nutrition. She can obtain good books on nutrition in any good book store or college library. Many of us have purchased books such as *How to Eat Right to Keep Fit*, by Adelle Davis, and *Feel Like a Million*, by Kathryn Elwood. It is wise to make a study of the kind of food available in the country concerned, and of the nutritional value which it will provide for her family. University libraries furnish very good material on this, as well as information regarding clothing, housing facilities, etc.

#### TROPICAL ZONE

Because the climate in the tropical zone never becomes very cold, insects, parasites of all kinds, and bacteria and viruses of all kinds find a perfect condition for growth with never any freezing to interfere, so they are quite prevalent. Those who have been born in the tropics are adapted to it and have become immune to many of the illnesses which may cause serious illness in a newcomer. Therefore when first entering a tropical country, it is extremely important that great care be taken with the food and drinking water. Of course adequate preparation should have been made before coming to be sure that the family has its immunity built up to guard against typhoid

fever, the standard DPT shots (diphtheria, whooping cough, and tetanus), polio vaccine, yellow fever shots, as well as cholera, if it is necessary. The yellow fever vaccine is obtainable only from the various public health centers at federal hospitals over the country, and since the vaccine deteriorates rapidly, those desiring it are notified to appear at the nearest center on a certain day of the month for their immunization, so these facts should be taken into account when planning for departure.

## MALARIA

In areas where malaria is prevalent, special preventive tablets must be taken at regular intervals, once or twice weekly depending upon the type, which break the cycle of man to mosquito to man by killing the parasite in the mosquito's stomach after it bites the person who has taken the tablet, and it also kills the parasite in the person's blood which the mosquito has injected when it bit the individual. Some countries require that these tablets should be taken a week or two prior to entering the country, and it is also advisable to continue to take the tablets for a period of time upon returning to a temperate climate.

Malaria is a very serious disease, but it is not necessary to suffer from it if the proper precautions are taken. The tablets can even be given to babies in the proper dosage, and *must* be given even if the baby rebels. One missionary mother was particularly adept at making her baby give a loud squall, then popping the pill in the back of the baby's throat while her mouth was open, whereupon the baby would always swallow it with a surprised look on her face! The pills are usually bitter, so the less time they are in the mouth, the better. Small children must be made to realize the importance of taking the required medication for their own protection. In fact, the tropics is no place for a small child that hasn't been trained to mind its parents!

For suppression of malaria the compound called Dariprim is recommended, the dosage to be regulated according to the age and body weight of the individual. For adults the dosage is one twenty-five milligram tablet weekly. For children under fifteen years of age the dosage is twelve and a half milligrams weekly. For treatment of a case of malaria, characterized by severe chills, followed by high fever with progressive anemia, treatment should be started immediately using the same compound, but taking one twenty-five milligram tablet three times a day, along with one to four grams daily of sulfonamide for one to three weeks. Of course a doctor should be contacted immediately.<sup>1</sup>

The use of mosquito nets was discussed in the previous chapter on housing, and can be made in several ways. The type which uses the least amount of mosquito netting is the one which is suspended by ties from the inside of the four-poster framework above the bed, and the stronger sheeting material

<sup>1</sup> Dr. L. Roger Knight, Tyler, Texas.

at the bottom of the netting is then tucked in between the mattress and box springs of the bed, with the opening of the netting lapped over to make the closure on the side of the bed, ready for the person to retire for the night. After getting into the bed, the person then very quickly and carefully tucks in the overlapping ends of the netting to prevent mosquitoes from entering. Another type which uses more netting is the type which is draped over the frame of the bed, then falls entirely to the floor, with the last couple of feet made up of the stronger sheeting. It is very necessary that a thorough spraying be made under the bed before the net is let down in order to prevent insects from being trapped *inside* the net.

Since Americans are accustomed to putting screens on their windows and the Europeans never do, the Americans are usually quite surprised by the way the Europeans solve their mosquito problem. They usually make a small enclosure or "room" of the mosquito netting which is suspended from two wires going from one side of the room to the other, large enough to include not only the bed, but roomy enough to include a couple of easy chairs and a lamp table and lamp! When not in use the mosquito netting is pushed back against one wall out of the way.

Since the insects are such a problem in the late afternoon and evening, the average person finds it to his advantage to stay in the house after dusk, or if going out, to protect himself with clothing which covers the legs and arms, even if not needed for warmth. One of the most unusual sights on a vacation trip of the author's family while in Nigeria was the clothing worn by a young British woman who was spending the night with her husband in the same government rest house. The woman came to the dining room for the evening meal dressed in a long green taffeta evening gown, looking very formal and British-looking. Later it was discovered that she wore mosquito boots under her dress, which reached half-way up to her knees. The clothing was as much a protection from the mosquitoes as it was to observe the custom of "dressing for dinner"!

Since the mosquito netting does not last forever, it behooves the missionary wife to keep the holes mended and a replacement available if it becomes too worn. The children should be taught to take good care of it, and not to tear it by rough playing.

#### HOOKWORM AND OTHER INTESTINAL PARASITES

Because of the mild climate in the tropics and the lack of sanitation and sewage disposal among the local population, intestinal parasites are very prevalent in the moist earth, especially in and around the rivers and streams. For this reason the foreigner does not go swimming or wading in the streams, except in special swimming pools or other areas which have been tested and found safe. The children should not be allowed to go barefooted because of this, as well as for other reasons, such as to guard against snakes, ants, scor-



pions, and other insects. One of the author's children contacted a surface-type hookworm, which burrowed just under the skin of the bottom of the foot, causing intense itching. Since it was a tropical parasite, the doctor prescribed freezing it with ice cubes for twenty minutes three times a day, and in a few days it was gone. The intestinal hookworm burrows into the skin and travels to the nearest blood vessel to the lungs, then is coughed up and swallowed, and finally comes to rest in the intestinal wall. It is only dislodged by the proper type of worm medicine prescribed by the doctor. Worms of all kinds can invade the intestines along with the food, carried by dirty hands or improperly prepared or cooked food.

Bilharzia is another disease which is carried by a certain type of water snail, and it attacks the liver of the human. It is widespread over much of the tropics. Amoeba is another organism which is often found on raw fruits and vegetables and in impure drinking water. Many of the natives suffer from these parasites and are carriers of the organisms, so it is well for those involved with work in the kitchen, especially, to be very well-trained in the proper washing of hands with clean water, soap, and a clean towel. Some of the wives have found it advisable to do their own cooking for this reason, while others have found that they prefer to train the hired help properly, and to use their available time and strength in other tasks.

#### ENTERITIS

This is the technical name for a common disease of the alimentary or digestive system, characterized by vomiting and diarrhea, which afflicts those traveling through those areas where sanitation is poor, as well as those who live there, until they build up a resistance against the organisms causing the disease. There are several tablets which can be taken to prevent the disease, but the most common one is *Entero-vioform*, which is available by prescription from the doctor. When traveling, the individual can prevent stomach upsets by taking one tablet thirty minutes before each meal, or three or four times daily, then gradually tapering off after leaving the area. Too much chlorine in the water can also upset the gastro-intestinal system, causing much the same symptoms. Care should also be taken to avoid those food products which contain milk or milk products, as well as raw salads and fruit unless they are properly washed and peeled.

When moving to an area of the tropics, Middle East, or the Orient, all members of the family should take four tablets of *Entero-vioform* a day for five days, then two tablets a day for five days, then stop. Treatment can be repeated occasionally for prevention. For treatment of amoebic dysentery, two tablets should be taken three times a day for ten days, then the treatment should be stopped for eight days, then repeated once more for ten days, then stopped. Other medications which can be prescribed by the doctor are Humatin and Furoxone, the latter being dispensed by Eaton Lab., Inc. Furoxone is prepared in the form of tablets or liquid, and is good for bacteri-

al enteritis and dysentery. One one-hundred milligram tablet should be taken four times a day.<sup>2</sup>

The preceding instructions for treatment and prevention of enteritis and malaria are general suggestions for the information of those traveling from the temperate zone to underdeveloped countries for the first time. Of course the wise traveler prepares for these eventualities ahead of time, but sometimes they are not even aware that such dangers exist. Also a competent local doctor should be contacted if one is available, but there are times when that is impossible, or the language barrier prevents proper communication.

#### PREPARATION OF RAW FRUITS AND VEGETABLES

Various methods were suggested by the wives for the preparation of all fruits and vegetables, especially for those which are to be eaten raw. One of the cheapest treatments is a solution of potassium permanganate crystals, which turn the water a pretty purple, and in which the food is washed and soaked according to the proper directions. Some suggest the use of Halizone tablets, others the use of a salt solution or chlorine solution. Local authorities should be consulted as to the best method in that particular locality.

#### WATER

The problem of the treatment of water in underdeveloped areas of the tropics is almost universal, and the missionary family should be well-trained in the reasons for as well as the methods of treating the water to avoid disease. The most universal method is by boiling the water for twenty minutes, or according to the length of time prescribed by the local authorities, then the water is filtered through various types of porcelain filter candles, which screen out the dead bacteria and other foreign matter found in the untreated water. The water is then safe to drink and to use in cooking. Even when there is water piped into the house, it is not safe to use for brushing the teeth, so filtered water should be available for that purpose as well as in the kitchen.

For bathing, it is well to use disinfectant in the bath water to be on the safe side, even though it is not put into the mouth. For bathing infants and small children the water should be boiled, but not necessarily filtered. Disinfectant soap would be advisable, also. Daily baths are absolutely essential for everyone to avoid heat rash and other skin discomforts, besides making one more comfortable and more pleasing to others!

#### REST

The early afternoon rest, siesta, or whatever you choose to call it, is traditional in the tropics, and woe be to anyone who feels it absolutely necessary to transact business or to shop during those hours, as he will find the

<sup>2</sup> Dr. L. Roger Knight, Tyler, Texas.

stores and offices closed! It is best to go along with the traditional customs, because the visitor will find that they serve a purpose. Adequate rest is essential to all, even to those busy missionaries who feel that they can't take the time. Eventually they will spend much more time in bed than they would have invested in daily rest, and even though a day can be missed occasionally without much harm, it is a wise person who puts a daily rest into his schedule.

Keeping oneself indoors during the early afternoon also helps to prevent sunstroke when the sun is the hottest. Much of Africa is on a high plateau of six to eight thousand feet above sea level, and the sun's rays can be dangerous. Although the tropical helmets are not worn as much as formerly, some kind of a head covering should be worn by even the children when they are to be out in the sun for very long at a time.

### GOOD HEALTH HABITS IN GENERAL

Much tropical disease can be prevented by using common sense in maintaining good health habits, keeping the body clean, attending to all scratches and cuts immediately before germs have an opportunity to multiply, keeping the house as clean as possible under the circumstances, as crumbs and food particles attract insects of all kinds, and maintaining the most sanitary conditions possible under the circumstances in the kitchen. It all becomes a matter of habit after a time, and one does it subconsciously. It is also well to have regular medical check-ups while on the field, and the family should periodically receive the necessary booster shots to keep up their immunity to certain diseases. Some wives suggested that these should be required by the sponsoring congregation and paid for by them, with reports sent to them, as the missionary on the field finds it very easy to put off spending the time and money necessary to undergo the periodic examination, as well as disliking the shots themselves. However, the whole family will be healthier as a result, and illnesses can be detected in their early stages when they will be more easily treated. However, it is best to go to a doctor or clinic which will give an unbiased report, and not one which might overemphasize or exaggerate the seriousness of a condition, demanding the immediate return of the missionary family to a temperate climate in order to remove the competition from the area! This has been suspected in some areas where the missionaries have gone to Catholic doctors for their physical examinations.

An annual vacation on a high mountain plateau away from the regular daily schedule is absolutely necessary for the missionary family living in the lower altitudes of the tropics, especially. The refreshing outlook and rested bodies will more than compensate for the money spent for such a vacation. Several of the wives advocated occasional short vacations as being just as effective as one long one. Some of the European companies with employees in the tropics have a policy of giving a three-weeks' vacation at the end of the first year, then a three-month leave to a temperate climate at the end of the

second year, and six months to a year home at the end of the third year. Some of the British firms in Nigeria advised that a person was wise not to spend more than eighteen months at a time in that climate, as they found that their workers who stayed longer lacked effectiveness. They were able to keep going, but lacked initiative to attack new problems and ideas. The matter of leaves and vacations will be discussed more fully in the eleventh chapter.

#### MIDDLE EAST

Much the same precautions must be observed in the Middle East as in the tropics because of the unsanitary habits of the people in those underdeveloped countries. The water should be boiled or treated by the use of purifying pills before drinking, and special precautions should be taken against tuberculosis, which is quite prevalent among the nationals. As one missionary wife said,

(Jordan) Here in Jerusalem, we have to be especially careful of the water, either boiling it, or using purifying pills. Our fruits and vegetables must be washed in Tide and Clorox, and we are most fortunate in that we can get many canned goods from the states which helps in our food diet. But it seems at the best, we still get the "middle east bug", as we call it, every now and then. It usually is diarrhea with severe stomach pains, but we keep taking the pills and manage to keep going, hoping to get immune one of these days! Of course in these Arab countries, where the people are so hospitable, and require you to drink a cup of Turkish coffee, or drink lemonade (with unboiled water) each time you are in their home, or even in their stores, it is a little hard to stay rid of the impurities, but we are thankful we have stayed as healthy as we have. I know the Lord has special care for missionaries!! We have had to make the adjustment of wearing more clothes in the house, since there is no central heat as we were used to, and the small stoves don't heat these stone houses with high ceilings very well. But we do have good doctors here, and medical care.

#### ORIENTAL COUNTRIES

Much the same treatment of water and raw fruits and vegetables is required in the Orient as is required in the tropics. Preventive shots for cholera are required before entering some of these countries, which must be repeated at six-month intervals to keep up the immunity as long as one lives in that area. Tuberculosis is very prevalent, and precautions should be taken against it and tuberculin tests made on each member of the family. Human fertilizer is used in the fields, and a disinfectant solution must be used on all fruits and vegetables to be eaten raw. Some farms specialize in using chemical fertilizer, and command a higher price for their products and sell them in special stores. This method eliminates the need for the disinfectant treatment of the food products grown in this way.

(Philippines) We maintain our shots with the USAF schedule for this area—a high standard. My meat is bought in an open market and I make sure it is thoroughly cooked. Most of the time I use my pressure cooker—never a rare steak! Baguio is the heart of the vegetable farming on the island of Luzon. All year round we have lovely vegetables—the price varying with the season. I soak all vegetables in a solution of potassium permanganate crystals and water

Soak ten to twenty minutes, and rinse in clear water. I was advised by my family doctor, a Filipino, to boil my water during the rainy season. Like my husband says, if a Filipino doctor tells you to do it, we do it. Otherwise I use ten drops of Clorox to one gallon of water--let it set for thirty minutes and it is purified. This is the recommended method to off-base personnel of the USAF here and they are rather strict. I clothe my family according to the daily weather. Since it is no different than in some stateside climates, I do not take any extra precautions except no bare feet outside.

(Japan) In Toyko--Keep children from going barefooted outside. Use fresh vegetables bought only from a market using chemical fertilizer. When traveling drink no water nor milk, just tea. Keep the house cool and children warmly dressed in winter, since Japanese homes are not heated. Keep up with all shots required by U. S. Army personnel.

(Japan) Of course, this will vary from country to country. One should know the types of shots needed for entry into a particular country and then be faithful in keeping up with them. Here in Japan we need to have regular checkups regarding TB, which is prevalent in the country. It would be a good idea to learn something about the country, food, water, etc., for this would help one to know what to expect. However, now we have good water, and what a blessing! We did and still do take the precaution of washing cabbage and raw vegetables in Clorox water unless we have bought them from a place where they are chemically grown. Rest is a must, and I think all missionaries should be sure that they do find some time for rest and for relaxation away from the work. Often the men get so busy and wound up in the work that they become overtired, and this can be dangerous. It is up to the wife to see that the family as a whole has time to rest and be together.

(Japan) As far as safety precautions to take in regard to food, water, climate: in just about any area there will be competent doctors (perhaps in most cases American doctors) available, so I would recommend that before departure for the various countries, you should let it be known that you are leaving, and someone will know of another missionary (even though he may be of a denominational group) who is in the particular area you plan to be in or may know of a doctor whom you could contact upon your arrival. The doctor could help you to know of any special treatment to give food or water. It is always the best policy to use the fruits and vegetables that can be peeled or that will be cooked, unless you are absolutely sure that what you are about to prepare is safe. In my case in Japan any leafy vegetables I planned to use raw would be washed in a Clorox solution, and had the water not been base-approved for the military housing area where we lived, I would have boiled water to use for cooking and drinking unless it had been tested and proved to be safe for consumption.

As for the climate, one shouldn't leave without an umbrella during the rainy season (June to September) and keep the ears peeled to hear of approaching typhoons in the area. During these periods it might be wise to burn a heater (if one can endure the heat) to dry the house. There is so much moisture in the air that the clothes, walls, etc., become moldy. The winters are beautiful and sunshiny with Mt. Fuji at her peak of beauty, but since the humidity is always high when it gets cold, it rather penetrates one's body.

(Viet Nam) Sanitation is very important in Asia, so we have to boil and filter every bit of water that is used for cooking and drinking. The vegetables have to be cleaned very carefully in boiled-filtered water. There are only two things not recommended to be eaten, and those are water cress and strawberries, since it is hard to clean them properly.

(Korea) In Korea, the biggest health problem is sanitation. Water is impure and must be boiled. Vegetables are grown with human fertilizer and must be carefully prepared before eating. When eating out, one must choose restaurants and foods with extreme care. Dysentery, hepatitis, and other ailments are common, but with caution, a family can avoid them. The woman must carefully supervise all food and water preparations even if she has servants.

My family takes vitamins and has physical check-ups often. We are careful to sleep under nets during the mosquito season. Korea, however, has a climate similar to New England and presents no difficult problems.

(Thailand) We boil our drinking water twenty minutes before drinking it, and either peel or boil all vegetables. A complete physical checkup is needed every year, and should be required by your sponsoring church, for it is easy to say that it costs so much for the whole family to do it, or that you just don't want to take the time. I feel the church should pay the cost of the checkup, and set a DEADLINE for the results. Just more than average care in cleanliness is essential, but please don't let the filth (as of the Orient) run you crazy, and feel that your children will die, just because everything is not "American" clean'

## CHAPTER VII

### PROVIDE A GOOD EDUCATION FOR YOUR CHILDREN OVERSEAS!

One of the biggest stumbling blocks in the way of those families who desire to engage in religious work, business, or any other profession overseas is the problem of the education of the children. Some families solve it the easiest way—they come home to the states when their children reach school age! Our American culture is not geared to the idea of boarding schools for our children as are the British, for when a British family is overseas and must stay there for business or other purposes and there are no British schools available nearby, many times they put their nine- or ten-year-old children in boarding schools back in England or in cities nearer at hand while they carry on their work. However, most Americans feel that they need to keep their children at home to give them the proper religious and social training until they are at least in high school, therefore the schooling of their children while overseas in order to prepare them for the modern world becomes of paramount importance.

The attitude of a missionary family toward this problem and the method by which they solve it will very largely determine the length and effectiveness of the family's stay on the mission field. If the missionary family decides to adopt the foreign country as their permanent home from here on out, barring time off for leaves and emergencies, and puts their children in the local schools where they are educated along with the national children in the host country, the whole family will be far more settled and happy than if they regard it as strictly a temporary situation. The attitude and ability of the wife and mother of the family to adapt to the situation usually determines the family's attitude in this matter. Even if there are no suitable local schools available, and if the child either must go to a special school or must be taught by the mother herself through correspondence courses, the mother can instill in her children the idea that by their being a part of the Lord's work overseas they will reap advantages far above what they would have learned if they had remained in the States. As one missionary mother put it, "We have never let school interfere with our children's education!"

On the other hand the mother can constantly point out the disadvantages of the situation and the advantages they would have had if they had stayed in America, and the child will become very dissatisfied with his schooling, and learn very little. Therefore if the mother has made her own personal commitment to the work of the Lord in the place which they have chosen, and is firmly convinced that all things will work out for the best, she will be able to instill that attitude in her children. However, they are quickly able to detect any false front with which the mother tries to hide her doubts, and it is to dispel these doubts that we have tried to gather the facts which follow.

## ADVANTAGES OF AN OVERSEAS EDUCATION

We Americans tend to have the egotistical idea that our school system is the best in the world, and that our children will be deprived of their rights if they do not have the advantage of American schools, and we scarcely believe the person who tells us that there are advantages to be gained in attending schools in other countries. However, when exchange students come over here from other countries and have already had subjects which American students in the same grade haven't had yet, we are forced to revise our thinking! We are forced to the same conclusion when American children finish secondary school overseas and are able to enter the second year of college here. Many wealthy American families feel that their children will benefit from a period of time spent in an overseas school or university, although there are fewer of our students attending foreign schools as our own secondary schools and colleges improve. Before World War II many wealthy Americans felt that their children's education was not complete without the experience of studying for a year or two at a French, German, or British university.

Foreign languages are best learned early in life in the country where they are spoken, and the child who learns a second language by attending school in that language and living in the country where it is spoken when he is young will reap great benefits in increased job opportunities and an expanded outlook on life when he is older. Even when the children are educated in a foreign language, usually they are able to pick up their English from their home reading and from their parents, and in some instances take it in school along with the local language. For example, in Europe many schools teach English and one other foreign language besides the local language, starting in the first grade, or at least the early grades. English is rapidly becoming the common language all over the world to bridge the language barrier, and is being taught in many countries where it is not the local language.

### INVESTIGATE OVERSEAS EDUCATIONAL FACILITIES:

When an American family first starts planning for overseas work, it is well to investigate various angles of the educational system, or lack of it, in which the family intends to live. The consulate of the country involved could give detailed information of the school requirements, as well as our own State Department. Information could also be obtained from fellow-missionaries or others who have lived in the country involved. Some of the factors which need to be ascertained are the following:

1. Type of school—whether public, private, religious school, special school, or no suitable school system at all for American students.
2. Schedule of school year—in countries of the southern hemisphere the school year is opposite that of the United States.



3. Cost of schooling—in some countries where the children must be sent to private or special schools, tuition costs can range from two hundred to five hundred dollars per year per student, and if there are several children in the family, these costs must be figured in the amount of support needed.
4. Local school in foreign language versus special American-type school taught in English—if the family plans to be in the country on a long-term basis, the local school is often best for the younger child. On the other hand, if the student needs to be able to fit back into an American school later, the special American school may be best. Also it is harder for the student in the upper grades or high school to fit into a local school situation in a foreign country.
5. Correspondence course where no public or special schools are available—this will be discussed later in the chapter.

#### SCHOOLS IN ENGLISH-SPEAKING COUNTRIES

The school system in Great Britain has undergone extensive changes in the past twenty or thirty years and continues to modify the system in the light of modern technology and scientific development, although still retaining a strong emphasis upon classical and modern languages, mathematics and the sciences. There has been much controversy through the years between those who favor religiously-operated schools and those operated on a secular basis through the government, and with government support. Many of the private schools also receive some government support. Some of the private schools are commonly called "public", because they are operated by groups of trustees rather than individuals, but Americans would call them exclusive private schools requiring the payment of tuition.

The government-operated schools are divided into the elementary and secondary schools, with the secondary schools being divided into the following divisions: grammar schools, which prepare their students to go to the universities; the modern secondary schools, which give a general education; and the technical schools, with emphasis on vocational training. All children are required to attend accredited schools from the age of five or six to age fifteen, and are tested intensively around the age of eleven to determine their ability and aptitude, and are further tested at age fourteen to help in placing them in the proper secondary courses for their future development.

Children of American parents fit into the British schools well if they start in the lower grades when they have time to prepare for the eleven-plus examinations, and if they do not need to fit back into the American secondary-school system. There are special American-type schools available for those who intend to re-enter American schools, although they require tuition. The military have their own American schools for their dependents based on the cost of instruction.

In the countries of the British Commonwealth the first schools were founded by missionaries for their own children and those of other British subjects, but eventually these were replaced by national or government schools which are free, compulsory for all children, and secular. The government schools are based on the school system of the home country in England, as the colonists desired to have a school system as good as that at home, even to colleges and universities.

In American-governed states and protectorates overseas, such as Hawaii, Alaska, American Samoa, and others, the school system is the same as in the mainland United States, and in some cases may even be superior to those found Stateside.

(American Samoa) Our children attend a U. S. government school with a program equal to or slightly superior to that of the States, and no fee is required, for which we are fortunate.

(Hawaii) The educational facilities in Hawaii are very good. The school system probably is not comparable to the schools in California, but they would rate much higher than the schools in most states of the South. In Hilo, Hawaii, where we live, there is a branch of the University of Hawaii. It is only a two-year college, but the large University of Hawaii is only two hundred and sixteen miles away on the island of Oahu, in Honolulu.

(Ireland) The schools here are excellent. In fact, further advanced than those Stateside. A child in many instances can advance as quickly as his ability permits! At eleven, one can take the eleven-plus examination, which determines which school he should attend, after grammar school. The intermediate school is available, also the Institute for advanced students, then technical college, then the pupil can qualify for the university.

(Australia) Educational standards here are very high. A boy or girl here who finishes the full twelve years of school has the equivalent of a first-year university student in America. Children here are not required to attend school after the age of fourteen, mostly because of the fact that wages here are lower than in the U. S., and the sooner a child is out of school and earning a living, the sooner a financial burden is lifted from the parents. Also, the five-year apprenticeship is required for almost all types of work and therefore, after leaving school they must spend five years in training before they can draw full pay as a tradesman.

(Nyasaland) We found the schools in Lusaka to be excellent. In fact, after four and a half years in N. Rhodesia or Zambia, our two girls found themselves at least two years ahead of the classes they had attended before coming to Africa. The same would be true of any sizeable town. This is further demonstrated by the fact that one of our girls was able to pass the Standard Entrance Examination at Pepperdine College and was accepted on half scholarship before her sixteenth birthday. The younger girl entered Abilene Christian College at the age of sixteen years and eight months, and says the work is easier than in Africa, which is no doubt so.

Regardless of the former or present government of a country, wherever the Western nations have gone they have established schools for their children which compare favorably with the average school system in our country, and which will serve the children's needs quite adequately. Moreover, those schools based upon the French or British school systems will quite often be superior to those of the United States. A good example is the number of schools available to families in Ethiopia, a former Italian colony:

(Ethiopia) After the sixth grade the government schools are taught in English. Besides the government schools in Addis Ababa there are five schools that are taught in English:

- a. Catholic school.
- b. British school.
- c. An American school run by four different mission groups.
- d. An American school run by the Sudan Interior Mission.
- e. An American school set up especially for the children of American military families, but other American children may attend.

For any of these schools a tuition fee is required ranging anywhere from one hundred dollars to four hundred fifty dollars per student. During the first two years in Ethiopia our children attended the British school. Last year we changed them to the school that is run by the four mission groups. We were not at all happy with the British school, but we are happy with the mission school.

There is a French school and a German school that our children could attend. They can't attend the Ethiopian government schools, since there aren't enough schools for the Ethiopian children. We would not want to put them in the government schools even if it were possible because their standards are not as high as ours. If we were to move to another town or village the children would have to be taught at home or sent to Addis Ababa to board. I think all the schools listed above have boarding students except for the last one on the list.

#### LOCAL EUROPEAN SCHOOLS

The various European school systems have developed through the centuries with a very strong emphasis on classical languages, mathematics, and literature, emphasizing the intellectual development of the individual rather than the physical, practical, or artistic accomplishments often taught in American schools. In some countries instruction in the state religion is optional, while in others the issue has been fought through, and the public school instruction is secular. Most countries require the attendance of all children from the ages of five-to-seven until the ages of fourteen or fifteen, and most schools and school supplies are free. Many of the countries are re-organizing their school systems to include more training in general and vocational education for those who do not wish to go to the universities.

France has a very strong, centrally-organized system of schools, very highly coordinated in several stages, smoothly coordinated to enable all types of students from the classical to the scientific to the technical to receive adequate training for their chosen profession or occupation. All stages are ended by examinations, the passage of which enables the students to continue to the next stage of schooling or enter the various professions.

(France) Excellent educational facilities are available. There are free non-religious schools for children from age two through university age. My three and five-year-olds are both in school. The scholastic standards are generally higher than those of American schools.

(France) Educational facilities for our children are very good here. In fact they may be a bit higher than our standards. They have very little sports in the schools. It is all book learning.

(France) Our children attended the French schools, which are excellent. We observed that almost all the missionary children did very well in school and were often at the top of their class. I would advocate that anyone taking a child to a country where they would have to study in a foreign language take them at an early age. They can then adjust and learn the language well. Ours have been able to continue well in English, although all their schooling was in French previously. I would say that whenever possible they go to the public schools of the country in which they live. Children who do so seem to be better adjusted than those who attend private American schools where they are continually in conflict between the American and national way of life. Of course this would apply just to Europe or rather the Western World.

In the Netherlands there are two types of schools approved by the government: those schools managed by denominational religious groups, both Catholic and Protestant, and those managed by the government. Both types receive government funds and are very strictly supervised, and both types are required to have equal standards of instruction. All children are required to attend school from the ages of six or seven to the age of fifteen, and various types of secondary school courses are offered, some leading to university training, and others to practical or vocational training. In 1950, twenty-seven percent attended the public schools, and seventy-three percent attended the various denominational schools.

(Netherlands) We have found the Dutch schools to be very satisfactory. They have high educational standards and are in some ways superior to our schools. We would recommend putting your child in the Dutch school instead of the International Schools which are to be found in some of the larger cities.

(Netherlands) The educational facilities here in Amsterdam are good. Our son is in the third grade in a Dutch school, but he can read English and write it, and of course speaks it, without ever being in an English-speaking school.

(Netherlands) The educational facilities are excellent here. They are, of course, taught in the Dutch language and that was difficult at first, but now the children are doing fine. The children take it very well. It is a very short time until they are playing with the children of the neighborhood. The younger a child is the easier it is for him to adjust to the language. If he can start in school here in kindergarten he will have no difficulty when he comes to the first grade.

Samples of opinions of the missionary wives from other European countries are as follows:

(Austria) The public schools are open also to our children and are very good. This is of course in the language of the country. An English education seems to work itself in at home through our home library. I recommend highly having plenty of English reading material at the children's fingertips at all times at home, at their age level and above.

(Austria) Educational standards are high here and all three of our girls go to Austrian schools. They have learned to do many kinds of handwork even in grade school.

(Germany) Educational facilities are wonderful in Germany. Our children start learning English and French in the first grade.

(Germany) Unless a child is an exceptionally poor student, he should attend European schools. Otherwise private schools in English are usually available in large towns.

(Belgium) We have found the schools to be superior in most ways to American schools. Language study is more emphasized. Each city, or each section of a

- large city, provides free music academies, with the best of professors. Any sort of art or technical school is open, even evenings, for young or old.
- (Denmark) Denmark has an excellent school system. Also there is an American dependents' school, but it is very crowded.
- (Denmark) The educational facilities are good here. They need more buildings and teachers, but the children are well-taught and in some ways it is better than in the states. The girls learn knitting, sewing, and cooking in grade school along with the other studies. The boys learn metal and wood work.
- (Sweden) The schools are very fine. The American children can go to a private American-English school for forty dollars a month at four years of age, if you want to send them that young. When they are seven years old they can begin Swedish school, which is ahead of the American school academically.
- (Finland) The school system in Finland is good and our children will probably attend the Finnish schools when they reach that age. If we desire that they get any English instruction we will have to do that ourselves, or send them to Catholic English schools, which, of course, we will not do.
- (Italy) We have two English-speaking schools, based on American curriculum. They are quite expensive, but were our children dissatisfied we could not justify staying in a foreign country. Many missionaries, especially those with smaller children, are happy with the Italian schools. It also makes a difference whether the child has ever attended school in America or not. It is an advantage to the child if he can attend the Italian schools for the first two or three years. Of course this depends also. The religious difficulties once encountered seem to be lessening; however, the child could meet with real problems if he had a bigoted teacher. We personally hope that with the American Education (International, actually, about twenty-five different nationalities) our children will enjoy "mission" work, understand other people, and dedicate themselves to it.
- (Italy) Our children attend the Italian public schools. They speak Italian perfectly and are doing quite well; in fact, they are among the top students.
- (Italy) At Rome there is an American school through high school (very expensive), but the Italian schools are excellent. We plan to send our children to the Italian schools until they are high school age. The American High School is necessary to enter an American college. The Italian schools are much better than ours in curriculum, but no physical education, music, or outside activities. We like it that way!
- (Italy) The Italians have a fairly good school system, although it is almost impossible to enter a child in the schools unless he starts from the first grade. An exam is required before they can enter after the first year. A child that has studied in the States and then transfers here cannot pass these exams. More work is required of the children than in the States. Parents must help with homework almost every day.
- (Italy) Our children attend the regular Italian public schools. There is an American military post here and, space providing, we could send them there for about four hundred dollars per year per student, but as yet we have not felt it necessary since the expense is so great and it would require extra funds from somewhere. Perhaps in a year or two we will need to send our fifth grade girl there in order for her to learn English and American History. She doesn't write English at all and reads very little in it, although very good in Italian.
- (Greece) Our children go to the American School provided for the service people. It is very expensive, but there is no English school here.

#### SCHOOLS IN LATIN AMERICA

The school systems in the various countries in Latin America do not have nearly the long historical background of those in the European countries because of several factors: the geography of the continent has divided

it up into separate areas with little communication between them, such as mountains, rivers, jungle, etc.; the Spanish and Portuguese conquerors destroyed the various Indian civilizations without educating the people; and the Roman Catholic religion which the conquerors imposed on the people did not encourage the education of the masses of the people, finding them easier to control if they were not educated. Therefore the educational systems have been slow to develop, and they have tried to borrow the best they could find from other systems.

The Roman Catholics established many private schools, and the majority of the schools are private schools with public schools being established only in the Twentieth century. Over three-fourths of the people can neither read nor write, but most of the countries now have compulsory elementary education, at least, and many of them have compulsory secondary education, but the attendance is not enforced as strictly as it might be. In all of the large cities there are many private schools organized according to the school systems to be found in the home country of the founder of each—American, British, French, German, Spanish, etc., as well as religious private schools established for the children of missionaries of various religious beliefs. Since there are so many beliefs represented in these schools, they are compelled to teach the Bible only, in order to avoid controversy. There are also private schools where the native language is spoken and taught, which would give the American primary school student a very good start in the local language, as well as enabling him and his family to learn more of the local customs, and form a psychological bond with the National Christians. In some places the public elementary schools are quite adequate for the lower grades, but in other places they are greatly crowded and offer instruction quite inferior to the American standards. Each situation would have to be investigated individually.

Secondary school students would do well to attend an American-type private school if they expect to fit into an American college. Some are doing this by correspondence courses with special language instruction in various foreign languages in the special language schools for adults, while others are sending them to American private high schools. At least one of the missionary groups is establishing its own private high school for the families of the group, which could be the beginning of a much greater effort along this line.

(Brazil) In most larger cities of Brazil there are American schools, which are private and expensive. Brazilian schools are very good for younger children who are beginning school and can learn the language as they go along. For an older child it is difficult to switch from the American system and the English language to a school where only Portuguese is spoken and the system is entirely different.

(Peru) There is one American school which has a United States curriculum. There is a Peruvian-Northamerican school which teaches half their courses in English and half in Spanish for primary, and almost completely in Spanish in the secondary. We found the second very fine for our children, for they speak Spanish well after only one year. However, the cost in either school is an average of

twenty-five dollars per month per child the first year and twenty dollars per month in subsequent years. A uniform is also required which costs from forty to sixty dollars the first year depending upon size. It is very durable and adjustable, and can sometimes be worn for several years. I could have tutored the children, but it would have kept both them and me from social contacts. After another year we may put them in a cheaper school since they now know Spanish.

(Guatemala) Very good private schools. All Guatemalans must attend private schools also, if they are upper class.

### CORRESPONDENCE COURSES

In many places in the tropics and some parts of the Orient, and in isolated areas all over the world, the children must be taught by the use of a correspondence course, such as that from the Calvert School in Baltimore, Maryland, which is accredited by United States standards. It covers eight grades, and adds the ninth for those who have followed the Calvert System in previous years. For the high school student, correspondence courses can be obtained from the American School and from the University of Nebraska. For the basic fee the Calvert School sends the teacher's manual for the grade specified, which gives daily instructions for all subjects, plus all books, notebooks, and supplies which the child will normally need for the whole year. With the payment of an additional fee, the student sends the monthly tests and certain specified written work by air mail each month to the teacher in the school which has been assigned to that particular student. The teacher will then grade the tests, compositions, etc., and will give a critical analysis and helpful remarks concerning the child's work, so that the student will be encouraged to improve his work. In view of the fact that the child will usually be taught by his mother, this outside influence will be worth far more than the slight increase in cost. It also includes a report card from the school at the end of the year, which enables the child to transfer back into an American school the following year, if desired.

Some mothers are able to tutor their children very well by means of the correspondence course, depending upon their dispositions and the dispositions of their children, as well as the amount of time and energy which the mothers have available. The mothers who have had teacher-training will, of course, do a better job of teaching their own children than those who have had none. However, the teacher's manual is usually so self-explanatory that almost anyone can use it. In the lower grades the manual is directed to the teacher, but in the upper grades it is directed to the student, who is encouraged to "ask your teacher" when an explanation is necessary. The author taught their three boys by correspondence course for two years, and if it had continued for one more year, she would have taught all eight grades and repeated one. Since she had received training in secondary teaching, but not elementary, she was able to teach the older ones satisfactorily, but found herself quite unprepared to teach the first-grader.

Since so much of the work must of necessity be written, the work by correspondence gives the child a better training in composition than in the average public school, with emphasis on correct spelling and punctuation. The mathematics courses are usually quite good, and history, art appreciation, and even the relationship between Bible history and secular history is studied, along with the regular geography, reading, and other subjects.

One of the main drawbacks of teaching by correspondence is that the child has no competition with children his own age, and usually does not undergo enough drill and repetition to retain adequately the facts which he learns unless the mother makes a special effort along that line. This would be especially true in the lower grades in learning the fundamentals of reading and arithmetic. Another possible disadvantage might be the emotional relationship between the mother and the child, especially if the mother had previously been very permissive with the child, since lack of a formal schedule as in the public school demands both an organized and disciplined mother as well as child. Some mothers are not able to manifest the patience desired to teach their own children, but there are times when they do not have a choice. This is where the Christian mother needs to ask the Lord for help and guidance.

(Zambia) When we first came to Northern Rhodesia, I had to teach our oldest son by correspondence. Although I am a qualified teacher, I found this a real chore. It is a very difficult task to keep a child interested, and there are many interferences with his study schedule. They, also, miss the companionship of other children. Finally, we established a "white" school which took care of the elementary education of our children as well as others. Our three youngest children were educated in a Government High School in Lusaka, where each boarded in the dormitory for four years. On Lord's days they were taken out for services by one of our missionaries who worked in Lusaka. They fared very well there, spiritually, thanks to our workers there. Our four children have each been sent in their teens to the United States for a Christian college education.

(Southern Rhodesia) We are able to get a well-worked-out correspondence course from Salisbury which enables us to teach our children through the seventh grade. At the age of twelve they must go away to boarding school or go live with friends in a city where they can attend public schools. Even with the help of the correspondence course I find it quite difficult to keep the children interested in learning.

(Nigeria) Calvert Correspondence course from Baltimore was excellent. Our children were ahead of their grades when we moved to Texas. With more missionaries going, it could be possible for more than one to be in each grade, and mothers could teach their favorite subjects.

(Nigeria) In most cases, home instruction by correspondence courses. In Enugu private school facilities are available to age twelve. Either children must be taught at home after this age or sent to boarding schools some distance away.

(Ghana) There is a very excellent International School here for children up to twelve years of age, and no facilities for children beyond that age. We have four children in the International School, and I teach our daughter, thirteen, at home using the Calvert Correspondence School, and in January I will be teaching two daughters.



## SCHOOLS IN THE MIDDLE EAST AND THE ORIENT

In countries where the language and culture are so very different from that of the Western world, most of the missionary families educate their children by means of private schools when they are available, otherwise by correspondence courses. A few of the families are experimenting with educating their children in the local schools for their elementary school, teaching them to read and write English at home, because they plan to stay in that country. They also feel that the children would receive an education equal to, or perhaps superior to that which they would receive in the United States. There are many private schools operated by religious organizations which the children may attend, as well as military and government schools for the benefit of the children of American personnel in many countries.

(Japan) The education of the children is perhaps one of the big problems in Japan. Unless a child can read, write, and speak Japanese, he cannot attend Japanese public schools. Therefore, the children of school age are taught by the mothers with the help of the Calvert School system. This is a home teaching course that is quite well-known and is accredited. At present we are fortunate because we have a wonderful woman, the wife of one of the first missionaries to Japan, teaching the younger missionary children. Two of the missionary wives who have no children at home teach two kindergarten children. There is a boarding school in Tokyo about one hundred miles from the campus of Ibaraki Christian College. They take children from first grade through high school. However, we do not send our children off to school until they begin junior high. The school is provided for children of missionaries and is taught by missionaries of some fundamental religious groups. Bible is taught and chapel is attended by all students.

(Japan) In Tokyo our children attend the Christian Academy in Japan, a school of about three hundred and fifty students in all twelve grades. Since most of the students are children of denominational missionaries, the association is of a very high caliber. They also study Bible every day, and with the close contact with denominational teaching, they are learning to distinguish error at an earlier age than most of us do. They are also learning some good things which they might not learn anywhere else. For example, they have become very conscious about their actions from the standpoint of being a good Christian witness, which I appreciate very much. The school is operated as a cooperative effort of six mission boards in Japan. We pay tuition which amounts to about two hundred and fifty dollars per child per year, plus approximately one hundred dollars for an entrance fee, paid one time when they enter the school.

There are several other schools for American children available in this area, such as the American air base schools, etc., but the tuition at the other schools is usually about double the price of the missionary school where the children attend, and the atmosphere is not as wholesome.

(Korea) There is a missionary school in Seoul organized by all the mission groups for the education of their children. It is very high with tuition fees for an elementary student averaging five hundred dollars a year plus transportation costs. The school is a good one, but has the tendency to isolate the American children from their Korean environment. My husband and I have placed our three pre-schoolers in a Korean kindergarten and have been extremely satisfied. Our oldest daughter will enter Korean first grade in March. We are thinking seriously of educating them in Korean schools. This is, of course, an experiment, and after trying it, we may decide otherwise. I plan to teach them reading and writing in English, and we feel that their education otherwise will be the same, if not superior to American education. We plan to spend our lives in

Korea, and we want our children to be at home in Korea, to have Korean friends, and to have Korean as their second language.

(Korea) We have a school that is run by the denominational missionaries in Korea. We could have a teacher or teachers there if they were available. We would be expected to partially support her. Their teachers are there in one capacity, to serve the missionary children, and so each mission provides housing for their own teachers. A small salary is received. Tuition is very high, however, and our salary is not adequate for it.

(Hong Kong) Our children will attend British Government School. The oldest one is in now after six weeks' private teaching to bring her up to the school standards, and is very happy in her class. Their work seems to be very advanced. They have a Bible class once a week, hymn practice, sewing class and other things that are not available to the lower grades at home. She was in the fourth at home and here they put her in the fifth. The younger one is on the waiting list to get in, and is still taking private teaching. The school is more crowded in the lower grades.

(Viet Nam) Educational facilities are very good here because we have an American Community grade and high school. The tuition is expensive, but it is worth it to keep our children in the proper educational surroundings. The tuition has to be taken into consideration by the church who is responsible for the finances.

(India) There are public schools and private schools in Madras. There are even college facilities, but we are using a tutor. It is a little more expensive, but in our case it is much more satisfactory.

(Thailand) In Bangkok there is an English-speaking school for them to attend. Out of Bangkok you teach your own children yourself. The Calvert system is wonderful, but only goes as far as the eighth grade.

(Pakistan) In Karachi there is an American school (operated by the United States Embassy and A.I.D.), and numerous Pakistani schools, some of which would offer an average level of education. Our children are below school age.

(Jordan) Our children have good educational facilities. They attend Friend's School (Quaker) in Ramallah, a town about six miles from us. The schools are divided with the boys and girls in separate sections, and have English-speaking sections, with American teachers and principals, mostly. They also follow the American system so our children follow about the same courses that they would at home.

(Philippines) There are American schools in a few of the larger towns, having both elementary and high school. However, the continuous teacher turnover in most of these schools is high. They may have other nationalities teaching in the school also whose pronunciation of English is not as we have used. The Filipino schools are taught mostly in English so far, but are very crowded and not enough to accommodate their own children. The O.M.F. group have solved the problem by operating their own school for their children.

(Philippines) Local public schools are most inferior. Brent School, operated by the Anglican Church, is an excellent school run on the standard of a difficult preparatory school. The academic standards are high, but it is very, very expensive.

## CHAPTER VIII

### LEARN TO BE ADAPTABLE!

Adaptability implies the ability to make changes to meet new conditions with pliability or readiness, and throughout a woman's life she must learn to adapt herself to new conditions, new people, new places, a new name, a new job, new children, etc. However, the Christian woman who has committed herself to her Lord has His help in making these adjustments and adaptations which the non-Christian does not have, and her readiness to face the future with the Lord's help is one of the greatest contributions to her family which the Christian homemaker can make. Nobody really knows what the future will bring, but the mother of the family can give her husband and children the conviction that whatever happens, they can face it together with the Lord's help. Nothing gives a family greater courage and assurance than to know that someone in it has this conviction. Feelings of uncertainty in the world today make children jittery, make the man of the family tense and anxious. Somebody has to feel sure that the family will go on, life will go on, and while there may be troubles, they are working toward a goal in the Lord's Kingdom, not toward empty failure. The best person to have it and to radiate it is the mother of the home!

#### GOD'S PROMISES

There are promises of God's help all through the Bible, but we shall mention only a few. In Luke 9:23-25 (ASV), Christ said "If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self?"

Peter tells us in II Peter 1:2-4 (ASV), "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us *all* things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust."

One of the most comforting promises to the author is this in I Corinthians 10:13 (ASV): "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." Another favorite promise is found in Romans 8:28 (ASV): "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

Also we should have the following scripture so indelibly written in our hearts that we would never forget it: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your anxiety upon him, because he careth for you" (I Peter.5:6, 7, ASV).

The Apostle Paul had some good lessons on contentment. The first one is found in Philippians 4:11-13 (ASV): "Not that I speak in respect of want; for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." The second lesson is found in I Timothy 6:6-8 (ASV): "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall therewith be content."

Notice that with God's help there is contentment. Paul could face anything because in any situation he had God's help. The woman who walks with Christ and lives in Christ can cope with anything, because God will use whatever happens for good.

#### WIFE'S BASIC ADJUSTMENT

When a woman marries, she is to "leave father and mother", and cleave only to her husband, as the husband is admonished to do with her in Ephesians 5:31, and the failure to do so either physically, emotionally, or both is the cause of trouble and discontent in many marriages. This is especially true when the family moves far away from the parents, and when the couple is not really emotionally mature, as was discussed in the first chapter. When the young couple moves to an entirely foreign environment and still has not cut those emotional ties to their parents, they undergo even greater difficulty. However, if the couple is mentally and spiritually prepared for the work, realize why they are there, and *want* to do the Lord's work so much that they are willing to try to overcome the obstacles and difficulties before them, their problems of adapting to their new environment will be so much easier. Those who have the most difficulty adjusting to their new environment are those, according to one missionary wife, who really didn't want to be there in the first place. Many times it is the wife who has the most difficulty adapting, because she really was not as enthusiastic about the idea of mission work as was her husband, but many times she is ashamed to acknowledge the fact, or subconsciously refuses to do so. We need to realize that we live in a world of constant change, that life never stands still, and that even in a move to another part of town, another state, or another country, things may be better or they may be worse, but they will certainly be different. The parents and other relatives whom the family leaves behind need to be prepared for their departing, because in some instances it has been the "spoiled" parent who has caused the otherwise well-adapted missionary family to come home.

The wife should first get her husband and family as comfortably situated as she can, and become accustomed to keeping house in the new environment before she tries to help much with teaching or other work of the church, otherwise the family will be unhappy and she will be frustrated because of her inability to do either job well. The family will be drawn much closer together in many instances as a direct result of being in the new environment, whether on the mission field or nearer home, and very small children will grow up with no adaptation problems at all, because they have never known anything else. Many missionaries suffer their greatest adaptation problems when they return to the United States and try to adapt to the worldly, materialistic whirl in which most Americans find themselves, and they really look forward to returning to the mission field again!

#### CULTURE SHOCK

If all of us met all of the requirements given in Chapter One for a mature individual emotionally, there would not be so many problems in adapting to a new environment as there are, but we are all human and far from perfect. One missionary requested that this difficulty in adaptation not be called "culture shock", as it seemed to scare people, but no other term seems to fit quite so well, although some people have much less difficulty than others.

According to an article by Dr. William Smalley, who was in Thailand working on the new Thai Bible translation:

Culture shock has been described as that emotional disturbance which results from adjustment to a new cultural environment. Its cause is the loss of the familiar cues by which we interact in any society. Every culture has thousands of subtle signs of which we are not even conscious, by which we know our place in relation to people around us and know how to evaluate what they say or do. The loss of these cues when we enter a new culture means strain, uneasiness, and even emotional maladjustment because the props have been swept away from under us and we no longer have a familiar foundation on which to stand. Until we learn the cues of the new culture we are culturally disoriented. Language problems lie at the core of much culture shock, and the very task of language learning carries its perils. It is, however, in the shock of self-discovery that there comes the possibility of healing from culture shock.<sup>1</sup>

A further description of these familiar cues is given in a speech by Kallervo Oberg, from the United States Overseas Mission in Brazil:

Culture shock is a malady which afflicts most of us to some degree. We might almost call culture shock an occupational disease of many people who have been suddenly transplanted abroad. Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing

<sup>1</sup> William Smalley, "Culture Shock, Language Shock, and the Shock of Self-Discovery", *Practical Anthropology*, March-April, 1963, Vol. 10, No. 2.

up and are as much a part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and our efficiency on hundreds of these cues, most of which we are not consciously aware.<sup>2</sup>

Those who have seen many people go through a serious case of culture shock and on to a satisfactory adjustment can discern steps in the process. During the first few weeks most individuals are fascinated by the new and unusual. In marriage it is called the "honeymoon phase". In a foreign environment the newcomer stays in hotels and associates with nationals who speak his language and are polite and gracious to foreigners. A very important person will be shown the show places, will be pampered and petted, and in an interview will speak glowingly about progress, good will, and international friendship, and if he returns home may well write a book about his pleasant if superficial experience abroad.

However, if the individual remains abroad, he soon has to cope with the realities of life, and then the second stage begins, characterized by a hostile and aggressive attitude toward the host country. There are several symptoms of this stage: first, the individual rejects the environment which causes the discomfort, saying that the ways of the host country are bad because they make him feel bad. He gets together with others of his home country and gripes about the host country. Another phase of culture shock is regression. The home environment suddenly assumes a tremendous importance, and in retrospect seems almost perfect. Other symptoms are: excessive concern over cleanliness and the feeling that what is new and strange is "dirt", in connection with drinking water, food, dishes, and bedding; fear of physical contact with attendants or servants; a feeling of helplessness and a desire for dependence on long-term residents of one's own nationality; irritation over delays and other minor frustrations, out of proportion to their causes; delay and outright refusal to learn the language of the host country; excessive fear of being cheated, robbed, or injured; great concern over minor pains and eruptions of the skin, and finally, that terrible longing to be back home, to be in familiar surroundings, to visit with one's relatives, and in general, to talk to people who really "make sense". It usually takes a trip home to bring one back to reality.

This hostile and aggressive attitude evidently grows out of the genuine difficulty which the visitor experiences in the process of adjustment. There is maid trouble, school trouble, language trouble, house trouble, transportation trouble, and the fact that the people in the host country are largely indifferent to all of these troubles. The result—the newcomer becomes aggressive, he bands together with his fellow countrymen and criticizes the host country, its ways and its people. Instead of trying to account for conditions as they are through an honest analysis of the actual conditions and the historical circumstances which have created them, he talks as if the difficulties

<sup>2</sup> Kjelervo Oberg, "Culture Shock and the Problem of Adjustment to New Cultural Environments", *Practical Anthropology*, July-August, 1960, Vol. 7, No. 4.

he experiences are more or less created by the people of the host country for his special discomfort. This second stage of culture shock is in a sense the crisis in the disease. If he overcomes it he stays. If not, he leaves before he reaches the stage of a physical or nervous breakdown.

#### REGRESSION

The regression mentioned earlier may take several forms. The first and most common is the rejection of the host country and its people, with the endless complaining, carping, and fault-finding which is characteristic of some groups of Americans overseas. Nothing seems to be going right, and all reactions are tinged with bitterness. This leads to the development of a protective personal isolationism, and is the ground on which the "Little America" communities transplanted overseas thrive.

On the other hand, the regression may be directed against the home country. This produces the person who "goes native" in the bad sense, directing all his complaint and criticism against the home country and its policies, fellow Americans abroad, and all cultural importations from the home country. In this group are the Left Bank expatriates of Paris and similar people in Latin America and Asia. Their moral restraints are broken, and they live a life of imitation and emotional dependence on their host country. These people are very different from the well-adjusted Americans overseas who adapt their lives sensibly to local patterns as far as practical, selecting those things which seem valuable to them from all of the culture streams with which they come into contact, but retaining their sense of identification with their home culture. A person can never completely go over to another culture and be completely accepted by them, even though he may think so. They will always consider his actions in the light of his culture into which he was born, regardless of how well he blends into his new surroundings.

The rejection may also be directed in a particular way against his sponsoring congregation and the elders or those in charge of his work. He may develop bitter feelings about real or imagined injustices concerning his situation. Personal failures are blamed on a lack of proper orientation, on the fact that nobody had warned him that it would be like this, that nobody had protected him from this suffering. If the person suffering from culture shock feels a sense of identification with the host country, he may lash out bitterly against his co-workers in the states when he sees a lack of such identification in them. He projects the hostility arising out of culture shock against the symbols of authority over him. He also feels frustrated as to his place in the development of "indigenous" churches, as he tries to "work himself out of a job" by training the native workers to take over the work.

His rejection may also turn against himself, making him feel that he is a failure, that he had no business coming overseas in the first place, that he

cannot possibly make good. He feels that all the money spent on him—his training, his equipment, and his transportation—has been wasted. He blames himself for every mistake and feels utterly defeated when he is not an instantaneous success in everything that he tries. His problem may be compounded by the fact that he feels guilty about feelings of rejection and hostility in any direction.

His rejection may even be focused upon God. It was God who called him into missionary work and sent him to this place, therefore God is to blame for making such a terrible mistake, according to his biased thinking.

#### WIFE'S REACTION

We have seen that even the well-prepared missionary on his first tour overseas may have quite an adverse reaction to his new environment, and it is therefore not too surprising when we find that the wife and mother of the family will quite often suffer even more than her husband for various reasons. For one thing, she is usually not as well prepared for the work as he, nor as well-oriented in the background of the country and its people. She may not have been as "spiritually-compelled" as he, with the same degree of consecration for the task, having come along mainly because he wanted her to do so. Also, she is personally involved in trying to make a home for her family in different surroundings—a different type of home, different food, different climate, different conveniences or lack of them, and many times a different language. All of this confronts her at a time when her husband is so busy becoming oriented to his new work, with so much to do and so few to do it, that he is home very little to help her.

She is also far away from her mother and other relatives and friends on whom she may have depended in the past for advice and help in time of need. She is more aware of the family's reaction to their new situation, and their difficulties are reflected in her anxieties. Since she is more isolated in her home environment than her husband in his work and her children in their school, there is a real temptation for her to withdraw into that sheltered environment and to refuse to learn the language of the people around her or to make any real effort to adapt to her new situation. In fact, the wife's reaction to their new environment is often the deciding factor that will determine whether the family becomes at home in their new environment or whether they will go home disillusioned and discouraged before their time is up.

A far more detailed discussion of this problem is found in Chapter Five, discussing home life overseas, with concrete suggestions from those who have gone through the difficulties of adapting to their new surroundings, and can speak from experience.



## RELATION OF CULTURE SHOCK TO PHYSICAL ILLNESS

Dr. Hans Selye has spent a lifetime in studying the effects of stress on the body, and the philosophic implications of that study are of great importance in our treatment of culture shock, because it is the difficulty of the body in adapting to the sudden change in surroundings which causes the shock, or stress, as the doctor prefers to call it. He defines stress as the "sum of all the wear and tear caused by any kind of vital reaction throughout the body at any one time."<sup>3</sup> By merely knowing what hurts a person, that person is able to lessen or eradicate his troubles, therefore the doctor goes into great detail concerning the mechanism of stress, and tells us how to dissect our troubles:

We have seen that stress is an essential element of all our actions, in health and in disease. That is why we have analyzed the mechanism of stress so carefully in the preceding sections. Suffice it here to point out once more the principal lesson which we have learned: that most of our troubles have a tripartite origin. The tweezers of stress have three prongs. Whether we suffer from a boil on the skin, a disease of the kidney, or a troubled mind, careful study of the condition will usually reveal it to consist of three major elements:

1. **The stressor:** the external agent which started the trouble, for instance, by acting directly upon the skin, the kidney, or the mind.
2. **The defensive measures:** such as the hormones and nervous stimuli which encourage the body to defend itself against the stressor as well as it can. In the case of bodily injuries, this may be accomplished by putting up a barricade of inflamed tissue in the path of the invading stressor (the microbe, allergen, and so forth). Mental stressors (orders, challenges, offenses) are met with corresponding complex emotional defensive responses, which can be summed up as the attitude of "not being done in".
3. **The mechanisms for surrender:** such as hormonal and nervous stimuli, which encourage the body not to defend itself. For instance, not to put up barricades of inflamed tissue in the path of invaders, and to ignore emotional stressors.

It is surprising how often a better understanding of this tripartite mechanism of disease-production (and I use the word *disease* here in its widest sense, as anything that disturbs mind or body) can help us to regain our balance, even without having to ask the advice of a physician. We can often eliminate the stressor ourselves, once we have recognized its nature, or we can adjust the proportion between active defensive attitudes and measures of surrender, in the best interest of maintaining our balance.<sup>4</sup>

## IMPORTANCE TO MISSIONARY WIFE

The doctor emphasized that mental tensions, frustrations, the sense of insecurity, and aimlessness are most often the causes of physical diseases, and that by the pursuit of long-range goals which will permit future gratification by fulfilling God's plan for her, the missionary wife, for example, may better overcome the trials of the moment for the attainment of the better goal in the future:

(Italy) If we can examine the reason why we came, it should make us realize how mistaken we are to want to give up. In fact, we should want to work harder. We came to these countries purposely to bring the love of God and respect for

3 Hans Selye, *The Stress of Life* (New York: McGraw-Hill Book Co., 1956), p. 274.

4 Selye, *op. cit.*, p. 261.

His Word. If they had it, then our efforts would be unnecessary. As it is, they are in misery. Sometimes I think of those of us who become discouraged because of this (and I think it is the main basic reason) as doctors who rush to a disaster area to care for the sick and wounded but find there are too few doctors there, and most of the people are almost gone, so they turn their backs saying, "I can't stand it, there's too much suffering here. I am going back to my office calls."

(Denmark) There is a great strain on the nerves when you are in the mission field because the adjustment is great. The first year is, of course, worse, while learning the language, customs of the people, solving children's problems, etc. It is hard, but with prayer and not trying to accomplish everything in one month or year, you can make it. Most of us try to do too much and it gets you down physically and mentally. A person must learn that a language cannot be learned in a few weeks, and we cannot convert the country in ten years or even twenty. It takes patience . . . There are some wives who have been here and were so depressed that life has been miserable for them. You must make friends quickly and think of them as taking the place of those you left behind. Another mistake many people make is having a "Holier than thou" attitude. You cannot reach people like that, for it will make a wall that you can't penetrate.

#### LANGUAGE SHOCK

Language shock is one of the basic ingredients of culture shock, because language is the most important method of learning how the people of a different culture think and act, and the area of one's new life involving the greatest number of personal contacts with them. As the newcomer comes into a whole new world where he knows no language at all, he is stripped of his primary means of interacting with other people, subject to constant mistakes, and placed on the level of a child again, unable to display his education and intelligence, the symbols which gave him status and security back home. He meets intelligent and educated people, but he responds to them like a child or an idiot because he is not capable of any better response. He also finds that his living costs are far higher than the living costs of those who know the native language, because he must deal with those who are educated enough and have spent the time required to learn English along with their own native language, and expect to be paid accordingly. He also frequents those places which cater to the tourist trade with their correspondingly higher prices, because they can speak his language. However, he soon begins to realize that he will never be efficient in his work until he has learned the language of his new country.

His wife, also, finds that even in her housewifely duties of running the household, it will be well for her to learn the language so that she can do more efficient buying of supplies, can more efficiently supervise her servants' activities (if she has any), and in the case of the missionary wife, learn to teach the Bible to those with whom the family has come to work. Also, she needs to have the ability to talk "woman-talk" with her neighbors in the give-and-take conversation of women the world over, concerning their families, home, personal desires, health, etc.

One American wife not only refused to learn the language, but also refused to allow it to be used in the home by her servants (who knew some

English) or by her husband, who did make some attempt to use it. Whenever she had servants whose names did not sound like English, she changed them to names like "Pete" and "Sue".

The very exercise of language study itself gives some people acute culture shock. Many people have a mental block against practicing something which they do not understand, but they can never understand a language until they have practiced it enough so that they are familiar with it. They find themselves in a vicious circle—unable to learn, unable to get along without learning. They cling to the crutch of translation and desperately try to find out how to translate the thing they want to say from English into the local language, and they let this substitute for a knowledge of the language, fooling themselves into thinking that because they have learned how to make the equivalents of some English statements (even "preaching" full sermons), they know the language. Through this process they have missed whole portions of it, having cut these off by their insistence upon approaching it through the English. The portions that they missed are ever-present sources of anxiety as they miss much of what is going on around them.

The language learner has the uneasy feeling that people are laughing behind his back, and they are! His study is tiring, boring, frustrating. Nothing seems to go logically or smoothly, because logic is identified with familiar ways of talking and thinking, based on his own language and academic tradition.

Many an overseas American who started out to learn a language has ended by rejecting it. The pattern of rejection sometimes means less and less study, the development of more and more English contacts. Sometimes it means illness, genuine physical illness. It may mean animosity against teachers, bitterness against people who make him stick to his books. People with a little bit of linguistic background will use this as a weapon against the study program in which they are engaged. Because they do not find all of the teaching employed that they have learned to be useful, they blame their study situation for their failure to learn. Others around them are learning under the same conditions, but they blame their own failure on the antiquated study system they are following. Some people turn to errand-running and to administration, to busy work, to make them feel that their time is too full to be spent in language study. Some people are constantly making trips, constantly off on one pretext or another, and never learn.

Some of the emotional bases for language and culture shock run very deep. The person who gags when trying to make certain sounds in a new language is certainly suffering from emotional disturbance which runs back into childhood, and present difficulties are only triggering much more deep-seated problems. The person who strains and contorts her face in order to round her lips, puckering them for vowel articulation, and continues to do this after

weeks of coaching and help, needs psychiatric help before language study can do much good.

Because some of these problems are deep-seated and because we do not like to face ourselves, some people never discover themselves in culture shock. A second-generation missionary spoke Spanish fluently as a young person but "forgot" it when he returned to the states to high school. When he returned to Latin America as a missionary and entered language school again, he "murdered" Spanish. Once in a while when he wasn't aware of it, he could be heard talking perfect Spanish and then lapsing into atrocious Spanish once more. Spanish had been rejected in his high-school days because it was "queer" in an American setting. It was still being rejected, and he hadn't discovered himself yet.<sup>5</sup>

#### SELF-DISCOVERY

For many missionaries to whom the language shock comes, this is a time of self-discovery, a time when they learn rationally and realistically what problems they are going to face in language learning and how to attack these problems. For many it is a time of renewed commitment to Christ. The realities of the difficulty of cross-cultural communication come upon them strongly, but in a more realistic way than ever before they are determined to continue with their task in obedience to Christ.

This, after all, is the meaning of Biblical self-denial. It involves a conversion—a discovery of one's self and a change in that self. Instead of the symptoms of rejection and insecurity comes an objective knowledge of strengths and weaknesses, and with the knowledge comes a relaxed acceptance of one's self, a determination to do the best one can without pretense. With it comes the basis for bilingualism and bi-culturalism without pain and without emotional suffering, although not without long, hard work.

The failure to learn foreign languages results primarily from false attitudes toward culture. "A superiority complex fortified by a paternalistic air is about the worst liability for effective language learning."<sup>6</sup> We dread to "let ourselves go" and make mistakes, not realizing that languages cannot be mastered until we have thoroughly murdered them. In order to learn to speak a language, we must start where the small child starts when learning to talk, and first learn to listen, exposing ourselves to situations where we must listen—ordinary conversation, lectures, informal gatherings, radio and television, movies, etc.—until we are thoroughly submerged in that culture. One Indian had been trying very hard to teach a missionary the indigenous language, and he explained with great distress that he had been teaching the missionary a long time, but that all he did was sit and study, learning nothing, while a

<sup>5</sup> Smalley, *op. cit.*

<sup>6</sup> Eugene A. Nida, *Customs and Cultures* (New York: Harper and Row, 1954), p. 222.

Spanish girl who married one of the Indians in the village learned the language very well in one year, because she became a part of the culture.<sup>7</sup>

The shock of self-discovery is sometimes a large part of culture shock, but when it comes it can be the beginning of healing. The person in culture shock who does not discover himself is less likely to be able to see other things rationally because of his suffering.

Sometimes the self-discovery comes in the frank facing of utter defeat. The high school principal, the educator so highly respected in his own home community, the minister from a large and influential church, the Ph.D., the doctor who gave up a good practice, the minister called to evangelize and sent off in a blaze of glory from his home church, all of these people may find the props taken out from under them when they arrive in another country. In language school the slip of a girl just out of Bible college without even a bachelor's degree may be doing better in language study. Or worse yet the wife who always laughed at herself depreciatingly because she was so scatter-brained, and only did average work in college because she enjoyed the social life too much, finds learning the local language a lark, while her husband slogs along feeling utterly humiliated. The long habit of success is broken by failure.

For such a person the shock of self-discovery may be hard to take. There are differences in aptitude, and people who have risen to high positions back home may not necessarily do well in language study. But everyone can learn. And with the shock of self-discovery can come the determination to do one's best in spite of the difficulties, to study hard, to learn well, to refuse to give in to the symptoms of culture shock, but to conquer them by developing a degree of bi-lingualism and bi-culturalism as fast as possible even if the pace is slower than he would like. Sometimes the person suffering from the culture shock discovers his own emotional insecurity. He finds himself behaving childishly over traffic patterns, giving vent to temper tantrums over bugs or dirt, projecting his problems upon others, and as he discovers himself he can learn to approach his problem more rationally, to attack his difficulties more systematically, and to resume a healthy outlook on his situation.

Many people feel that the knowledge of English is becoming so prevalent that to learn the language of the people will be unnecessary, but experienced missionaries have testified countless times that if you want to speak to a person of deep spiritual realities, you must prepare to do so in the language which he learned with his mother's milk, and there is no other way so effective.

#### GENERAL PRINCIPLES OF LANGUAGE STUDY

1. Be systematic and regular in your efforts. There is no shortcut to learning a new tongue. Plan to spend at least five mornings each week and most afternoons at it.

<sup>7</sup> *Ibid.*, p. 223.

2. Remember that the mastery of any language can be attained only by persistent, steady effort. At times progress will seem slow and the daily discipline of drill in regard to the alphabet or ideographs may be monotonous and unprofitable, but it is absolutely necessary and can be carried on to the glory of God.
3. Seek to put into use new words and new phrases as soon as you have learned them until they become familiar.
4. Become accustomed to speaking to new people and learn how to make friends with them.
5. Be careful not to speak English to your language teacher, for it is likely to become a crutch upon which you will be dependent.
6. Begin soon to take trips away from home, where you will be thrown with people who understand no English and where you will be forced to speak to them in their own language.
7. A preliminary course in linguistics to enable you to recognize new sounds and how they are made and to learn how to discover the grammatical structure of a language will be most helpful, especially to those who are going to pioneer fields.
8. Where possible, it is of distinct advantage for new missionaries to live their first few years in rural or other areas where, for the most part, they have no other contact with English-speaking people, except perhaps their language teacher. Thereby they are forced to learn the language on a "sink or swim" basis. Nowadays all too many missionaries settle in large cities where a fair section of the populace have at least a nodding acquaintance with English, and it is temptation always to use it as a crutch rather than to launch out into the use of the national language.<sup>8</sup>

#### GRADUAL ADJUSTMENT

The third stage of culture shock is the gradual adjustment which one makes as he or she becomes familiar enough with the language and locality to make his way around, developing a sense of humor about the whole thing. He might even be able to find someone else who is worse off than himself and be able to help them out of their difficulties, thereby heightening his own damaged self-respect. He jokes about the people instead of criticizing them, and even cracks jokes about his or her own difficulties, and is now on the road to recovery. In the final stage of adjustment the visitor accepts the customs of the country as just another way of living, operating within the new culture without a feeling of anxiety, although there are moments of strain. For a long time he will understand what the national is saying, but he is not always sure what he means. But with a complete adjustment he not only accepts the foods, drinks, habits, and customs, but will actually begin to

<sup>8</sup> T. Stanley Soltau, *Facing the Field* (Grand Rapids: Baker Book House, 1961), p. 18.

enjoy them, and take some of them home with him when he goes on leave. If he goes home for good, he generally misses the country and the people to whom he has become accustomed. Not a thing has changed in the country itself since his first rejection of it. What has changed has been his own attitude! The new environment no longer troubles him, and he no longer projects his discomfort onto the people of the host country and their ways, but he gets along under a new set of living conditions.

#### FIRST-HAND EXPERIENCES

Let us hear from some of the missionary women as they tell of their experiences in adapting to a new culture, in answer to the question, "What emotional adjustments has the family had to make?":

(South Africa) Before even packing up in the states, the family must already have decided that they are going to a different country, and must not expect to find things the same as "back home". I have personally observed the greatest unhappiness existing among our missionaries when they think along the lines of "Well, back home, we do it another way", or "Back in the states we get this and that and they don't have it here." Most families begin to feel content as soon as they accept the fact that "This is not America. I chose of my own free will to come here, and I shall be happy to adjust my life and my thinking accordingly."

(Japan) Living in a culture so radically different from one's own is quite frustrating. It takes a good while to learn to roll with the punch, so to speak, and not to let things bother you. Some people do not have this capacity. There is much I would like to say but it is difficult to put on paper. When you find yourself on the mission field, you undergo quite a drastic change. When you are asked the question, "Why are you here?", you must answer, and in so doing, you find out things about yourself that are quite surprising. To be happy in a foreign field, you must earnestly care for the souls of others. There are many frustrations, both with the people of the country and with your own countrymen, but IF Christ is the center of your life, IF you are not so afraid to be humble and get down on your knees before God and ask His guidance, these frustrations can be overcome. But, one must be willing to do this. It will not be easy, as God has not guaranteed us an easy way.

There may often be heartaches and disillusionment, but don't we suffer these in our own country? Yes, we are separated from our parents and if we have teen-age children, will eventually be separated from them as they return to college, BUT doesn't this happen in our own country? How many of our young people attend college in their home towns? In our modern times, how many families live in the same town where they grew up? Our teenage children are well-adjusted and happy. Living in a foreign country has not made them backward or ill-adjusted. They are normal teenagers who believe in God and in Christ, and who try in their own way to live each day for Him who is the center of their lives.

(Nigeria) Every member of the family is more dependent upon the other members of the family when living in a foreign land. Recreation, educational needs, spiritual needs all must be gratified within the family circle. This tends to draw the family closer together. On the other hand, if some serious conflict already exists, do not think that going to a missionary field will solve or dissolve it. It may only be intensified, and then you will be more miserable and lonely than you would have been at home. Neither you nor your husband will be able to work effectively for the Lord. One wife summed it up by saying, "There's not anywhere to go to cry!"

(Belgium) I wonder if a foreigner ever really learns the mentality of another people, for it seems that every nation has its own approach to life. And they, as well as we, are usually sure that their own thinking is the best way.

(Tanzania) I think most all couples that enter the mission field have an emotional "let-down" when they realize that here, where they have come so far, the people are no more anxious to change from their pagan ways than the people at home were to change from their partying and worldly life to a Christian life. Reports that go home of mission work are often deceiving—in that often they give the idea that people in foreign countries (especially primitive countries) are crying for the gospel.

(Japan) Since all the Japanese have black hair, brown eyes, and are somewhat short, we stand out very conspicuously. You have to learn to take being stared at, laughed at, told that you are rich, etc. It takes a while, but after friendships are made, most of these problems disappear. I think my boy stated it better than I can. One day we were talking about trying to move to a better house. He said, "No, Mom, let's not move, because when you first go to a new place, you just have to stand around dumb-like till they get to know you. I've got friends here, and I don't want to move!"

We are very fortunate to live near enough to other Americans for our children to keep in touch with both situations, the American and the Japanese. It is difficult to readjust to the States, after you are away for five years or so, especially if you have lived in a rural area away from Americans. Someone said when he returned to the States he felt like a fish out of water. Living in Japan is quite a bit different. We have to change our eating habits and even our thinking habits to conform with what is available here. These must be changed back again when we return to the States. So you end up feeling out of place both in America and in Japan, because you are somewhat out of touch in both places. Some people say to us, "I guess you are right at home in Japan, since you have lived here so long!" But that is not true. We will always be foreigners in Japan, no matter how long we live here. Even the Japanese children call out "foreigner, foreigner", when they see us on the road. . . . So there is constant adjustment whether you are in Japan or in America, and you feel more and more like the "man without a country", but you become more and more determined to seek only the country which God is preparing for you and to make your home on this earth anywhere He sees fit to lead you.

A person who is a "perfectionist" would not be happy in a foreign work. We learn to eat food set before us, asking no questions for sanitation's sake; we learn to bear with personalities which are so strange that we never fathom them. We are frustrated at the ways of doing things which are inferior. We appreciate Kipling's poem:

"It is not good for the white man's health  
To contend with his brother brown;  
For the white man riles, and the brown man smiles  
And it wears the Christian down;  
And the end of the fight  
Is a tombstone white  
O'er the grave of the late deceased.  
And the epitaph reads: 'A fool lies here  
Who tried to hurry the East!'"

(Zambia) Just don't be shocked at anything. The African has a different cultural background from us. We are in his country and we are not going to change him overnight. My first shock was when we went with our little girls into a village area, and standing by the roadside was a group of little African boys, stark naked. They were not in the least ashamed, for it was their custom. I had to accept the fact that my little girls were going to see that sort of thing often, because we had brought them to a heathen land.



While we are on the subject of African customs, permit the author to relate our experiences on our first day in the Eastern Region of Nigeria. We were met at the airport by another missionary with his two daughters, each a little older than our two older sons, who were then eleven and nine years of age. They came after us in the only transportation available, a pick-up truck with a tarpaulin over a framework covering the truck bed. The children were seated on boxes of groceries and supplies in the back for the eighty-five mile ride to our new home. More supplies were needed from a store in a town on the way, so the men went into the store while the author sat in the front seat, watching the children in the back of the truck. Immediately black people gathered from all around until there were fifty or more around the truck. The American children all had light blonde hair, and the Africans tried to reach in to touch their skin and stroke the long braids of one of the girls. Finally one young man came to my window and asked to shake my hand, so I permitted him to do so. Then he asked, "May I marry your daughter?", seemingly by way of making conversation! I told him that the girls were not ours, but secretly wondered what kind of a country we were coming to!

Even though I had read several books about the Nigerian people, had received some very informative newsletters and personal letters about the work, and had even seen a color movie of our future home and its surroundings before coming, still I was quite unprepared for the sight of so many naked children and half-naked women, the smells of the cities, and the primitive living conditions of the Nigerians. However, we all adapted very rapidly to the change, and two months later, as I was walking with our boys and the aforementioned girls to the little village near us, a naked girl with a large pan on her head passed us on the road. After she had passed, one of the children asked if it was a girl or boy, and another one replied, "I don't know. I forgot to look!"

#### CHILDREN'S ADAPTATION

- (Japan) The children had to adjust to being in a constant gold-fish bowl existence, being always the leader and having Japanese children follow regardless, also being spoiled by Japanese who do not spank children.
- (Viet Nam) Our emotional adjustment we made was adjusting to leaving part of our family twelve hundred miles behind us. Our son has to be confined to secure areas because of his safety. Being accustomed to freedom, this has been his greatest adjustment. We all have to adjust to the fact that we have an enemy somewhere all around us; but we don't know who he is or when he will decide to throw a loaf of bread or some such thing at us containing a hand-grenade.
- (Sweden) When a family moves to a new community there is always the problem of "fitting in". Where there is a language barrier, it is doubly hard, but people here have been very kind to us, and our adjustment has been easy. In another year the children will be more Swedish than American.
- (Zambia) When we first came to Africa we were on a lonely mission station about twenty miles from Livingstone. It was a rare occasion when we had a visit from white people or other missionaries. Because of gasoline rationing, we could go to Livingstone to get provisions only twice a month. Being a sociable

- being I felt the loneliness very much and the children acted very shy when visitors came. It was hard to send each of our high-school age children two hundred and twenty miles to a boarding school, but I think the greatest emotional upsets came as we sent each child across the deep, half-way around the world to college. Especially upsetting it was to send our only daughter, who had just turned seventeen.
- (Aruba) We have only one child, not yet school age. She had not developed any prejudice toward other races. This can have much to do with the way people of other races receive you and the message you are bringing. The first evening we arrived, we were driven from the airport to the home the church was renting. Our daughter walked through the front door, looked around, then asked, "Is this our new home?" After that anyone would think she had been here since birth. Usually children adjust to changes more rapidly than adults. It is best to keep the children informed as to where you are going and why.
- (Austria) When the children grow up in a foreign land, they have fewer emotional adjustments, as that is all they have known. They may have some feeling of being "different" because they are Americans, but the less it is stressed by the parents, I feel, the less it will be felt by the children. Probably the occasional sieges of homesickness of the parents are the greatest adjustments, but we are usually too busy to think of it for long. We find the hardest time for parents and children is right after a visit home.
- (Belgium) Our problems are the same as any preacher's family—living in a fish bowl. We have accumulated ulcers and nerves, but feel that we would rather have them from doing this work than from doing work of a worldly or selfish nature.
- (Australia) There have been few adjustments to make in Australia. It is enough like America that adjustment is easy and different enough to make life interesting. Our youngest was only a baby when we came and therefore had no adjusting to do. Our five-year-old girl had the most problems of any. They begin school at five here and she was about three months late getting to start. She is by nature rather shy in unfamiliar situations, and so besides having to catch up, she was the foreigner with an accent they loved to hear, and instead of realizing that the children were fascinated, she felt that they were making fun of her and she was very unhappy. Also, they are rather strict in schools here and she lived in constant fear she might do something wrong and get the "cane". She is now nine and finishing the fourth grade at the top of her class, and she loves school.
- (France) Emotional adjustments for the children would depend upon how they had been raised. One who has been raised to be obedient to parents usually has no trouble adjusting, and the younger the children are, the faster they adjust. There must be a companionship between parents and children. The only difficulty that we had was with our oldest son, and he feared that he did not talk as the rest of the children did, so he turned to book reading and tried to avoid crowds. The parents must watch for signs and help them overcome and adjust to a new way of life.
- (Italy) The wife has to learn to rely upon her own abilities and must be a teacher along with her husband. The children's adjustment will depend on their age. Our children are three and five and are complete Italians. They don't even speak English. The older children would have a bigger adjustment. A wife must be emotionally mature or the weight of the first year of being different will be more than she can take, and it will ruin the work of her husband.
- (Korea) One of the greatest blessings about being in a mission field is the closeness of the family. We have more time and feel a greater need for family devotionals, fellowships, etc. For those who might feel that it would be a disadvantage to their children to come to a mission field, let me say that I think it a great advantage, for our children are able to see the needs of the work and participate in helping relieve them.

#### SUMMARY

The wife and mother of the missionary family has the greater part in helping the family adapt to their new surroundings, therefore she must be extraordinarily mature, both emotionally and spiritually, above that maturity required for living in the same environment into which she was born. She should study as much as possible before going concerning the new area in which she will try to make her family at home, studying the language as much as possible beforehand, or soon after moving to their new home. She should try to be optimistic about their situation, and teach their children to be excited and adventurous about learning new ways of doing things and new places to see. She should teach both by her way of life and by word of mouth that the Lord occupies first place in their lives, and can help them through whatever difficulties confront them, pointing out those evidences of His helping hand in their activities.

## CHAPTER IX

### LEARN ABOUT OTHER CULTURES!

#### WHAT IS CULTURE?

To the average person, the term "culture" means the sophisticated appreciation of the higher levels of music, art, and etiquette, but to the anthropologist the word suggests an entirely different meaning. He looks upon it as follows:

Culture is all learned behavior which is socially acquired, that is, the material and non-material traits which are passed on from one generation to another. They are both transmittable and accumulative, and they are cultural in the sense that they are transmitted by the society, not by genes.<sup>1</sup>

The ordinary human being spends all of his childhood and youth learning how to fit himself into the adult society of the culture into which he is born, but if he should travel into a part of the world where a different culture is found, he must start to school all over again, yet he must learn it almost overnight if he is to function effectively in his new setting. It does not necessarily have to be a foreign setting. It can be to a different economic level in one's own home town, from a rural to an urban culture, from the North to the South, from the East to the West, or the reverse of any of these. However, the impact is so much greater when going to an entirely different culture where a foreign language is spoken, as was discussed in the last chapter. The previous chapter dealt primarily with the individual's response to a changed cultural situation, regardless of its nature, whereas this chapter will be concerned with the types of cultures which the missionary wives have found in their various new environments.

Each human society is egotistical enough to feel that its own culture is the highest that it is possible to attain, and that all others are surely inferior. In fact, the term by which some societies call themselves in their native language means "the people", as if they were the only ones! Therefore when a foreigner arrives in a new cultural setting, he should treat the nationals as equals even though he does not feel that way, because they would be insulted if they knew that he felt that they were beneath him.

#### CHARACTERISTICS OF AMERICAN CULTURE

America's culture is as varied as the various nationalities that have blended their cultures into this "melting-pot" which we call America—the cultures of Southern and Northern Europe, the British Isles, Latin America, Africa, the Orient, and the American Indians who were here first. These diverse streams of culture have been modified through the years by the impact of other groups, the various political and educational systems which have been developed, and by the religious backgrounds of the people involved. The climate and the natural resources have played a part, also.

<sup>1</sup> Eugene A. Nida, *Customs and Cultures* (New York: Harper and Row, 1954), p. 29. (Adapted.)

This country was founded by people who had a strong desire for religious freedom, belief in God, and the principle of individual liberty as exemplified in the Bill of Rights. Moral principles taught by Christ and the New Testament writers have become a part of the very foundation of the American way of life, resulting in a type of civilization which is unique in the history of the world. The ideals which this country strives to uphold have been seriously eroded and undermined in the past few years by those espousing atheistic and communistic principles, as they wage psychological warfare to defeat the country from within its own borders so that they won't have to struggle to defeat it by armed force.

The "peculiarities" of our Christian background have resulted in characteristics quite noticeable to those in other countries. The American traditionally upholds the principle of an honest day's work for an honest day's pay, the dignity of work, the opportunities for advancement as a result of one's own labors, etc. The American is taught that it is basically a sin to steal, whereas some other cultures emphasize that the sin is not in the stealing itself, but in being foolish enough to be caught in the act of stealing. There is held up before the individual the ideal of mutual trust and honor, however far he may fall short of achieving that aim.

The American is basically sympathetic and helpful to others as a result of his Christian background, as demonstrated by the members of the armed forces who have been instrumental in helping orphans, the sick, and those in unfortunate circumstances in war-torn areas. Many of these servicemen have been so impressed by the need that they have devoted their lives to the Lord's work in those areas after returning to civilian life.

The American businessman overseas has an opportunity to show his Christianity as a way of life, and has gained a reputation in some areas for this very characteristic. One day while the author's husband was getting a haircut from a Nigerian barber, he asked the barber what he thought was the difference between the way the Englishman treated him and the way the American treated him. The barber said, "See these shears? If I took them to an Englishman to be sharpened, he would take them inside his shop and sharpen them, and charge me for the job, and that would be the end of it. If I took them to an American, on the other hand, he might charge the same amount, but he would say, 'Come in here and I will show you how to sharpen these shears!'"<sup>2</sup>

## PHYSICAL CONTACT

In Latin America the interaction distance is much less than it is in the United States. Indeed, people cannot talk comfortably with one another unless they are very close to the distance that evokes either sexual or hostile feelings in the North American. The result is that when they move close, we withdraw and back away.

<sup>2</sup> For an excellent book on American culture in an overseas environment from a secular point of view, the reader is referred to *Americans Abroad*, by C. Robert Temple (New York: Bold Face Books, 1961).

As a consequence, they think we are distant or cold, withdrawn and unfriendly. We, on the other hand, are constantly accusing them of breathing down our necks, crowding us, and spraying our faces.

Americans who have spent some time in Latin America without learning these space considerations make other adaptations, like barricading themselves behind their desks, using chairs and typewriter tables to keep the Latin American at what is to us a comfortable distance. The result is that the Latin American may even climb over the obstacles until he has achieved a distance at which he can comfortably talk. 3

## TIME

Time with us is handled much like a material; we earn it, spend it, save it, waste it. To us it is somewhat immoral to have two things going on at the same time. In Latin America it is not uncommon for one man to have a number of simultaneous jobs which he either carries on from one desk or which he moves between, spending a small amount of time on each.

While we look to the future, our view of it is limited. The future to us is the foreseeable future, not the future of the South Asian that may involve centuries.

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Promptness is also valued highly in American life. If people are not prompt, it is often taken either as an insult or as an indication that they are not quite responsible. There are those, of a psychological bent, who would say that we are obsessed with time. They can point to individuals in American culture who are literally time-ridden. And even the rest of us feel very strongly about time because we have been taught to take it so seriously. We have stressed this aspect of culture and developed it to a point unequaled anywhere in the world, except, perhaps, in Switzerland and north Germany. Many people criticize our obsessional handling of time. They attribute ulcers and hypertension to the pressure engendered by such a system. Perhaps they are right. 4

## RELIGION AND CULTURE

Religious beliefs of all societies are inextricably bound up in their culture, and all cultures have some form of religious belief, which is best understood in terms of its function in the lives of its adherents and the part it plays in the total life of the community. People everywhere are faced not only with the problems of everyday living, but also with crises of birth and death, illness, accident, suffering, disappointment, failure, and frustration. They are also faced with numerous natural disasters which they cannot control. Human beings have the capacity to enjoy beauty, to love, to hope, to create, to be unselfish, and to discipline themselves. But they also have the capacity for greed, hostility, envy, and selfishness. They also have the power of speech and of abstract thought, and they can make and use symbols. Their religious beliefs represent ways in which they have found an answer to all of these many problems and capacities, and enable them to come to terms with the powers of the universe that lie outside and beyond themselves.<sup>5</sup>

The missionary and his wife should have a broad background of knowledge of world religions in general and should make an intensive study of the

3 Edward T. Hall, *The Silent Language* (Copyright 1959 by Edward T. Hall. Reprinted by permission of Doubleday and Company, Inc.), p. 164.

4 *Ibid.*, pp. 20, 21.

5 Ina Corrine Brown, *Understanding Other Cultures* (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1963), pp. 133-135.

particular religious beliefs to be found in the country or culture where they will be working. They should be well-acquainted with the religious history of the Christian church, knowing the beliefs and practices of the New Testament church as taught in the book of Acts and the Epistles of the New Testament. They should know the various departures from those beliefs and practices throughout the centuries that followed which crystalized into the various denominations and sects of today.

They should also study the various pagan beliefs prevalent throughout much of the world. They should then study the ways in which the teachings of the particular religious beliefs in the area either agree with or fall short of the standard set by the New Testament, and find out the best ways of winning the adherents of that religious belief to Christ. They should be aware of the effect of such forces as nationalism and communism on that particular religion, and the political changes which are taking place as a result. During times of transition many people are seeking something fundamental and true on which to base their religious belief, and those who advocate the New Testament church in its purity and simplicity may discover that their message of Christ will be received with an earnestness and sincerity which they would not otherwise find.

#### THE PLACE OF WOMEN

In areas where the gospel has not gone, women have few rights, and in some places the girl babies are actually thrown out to die. When a man is asked how many children he has, he will give only the number of sons, not counting the daughters worthy of mention. Daughters are raised in the home until they are of marriageable age, when they become the possessions of a husband and his family. In some polygamous societies, where men of means accumulate wives to show their wealth, and also to bring in more wealth, the feelings of jealousy and unhappiness are beyond our ability to understand. There is very little feeling of affection in the family, and the word, "home", as we know it, with the close interdependence of family relationships, is unknown in many lands.

In many societies a girl has no part in making the decision as to whom she should marry, but the marriage is arranged between marriage brokers by the fathers of the two families involved to bring about suitable alliances for social or business purposes. In some societies it is better if the husband does not become too fond of his wife, since she is in reality only a servant to her mother-in-law, who may become jealous and vindictive if the husband shows too much affection toward his wife.

It is only in the lands where Christianity is practiced that women are treated with some consideration of individuality and a certain amount of respect, and are allowed far more freedom of thought and action than in heathen lands. However, the Christian woman is bound by the examples and

admonitions of the New Testament writers concerning the way she should behave and her position in the family, as was discussed in Chapter Four, and her example in Christian living and her total commitment to Christ can be a shining example to those with whom she has come to work. That example will inspire the national women more than anything else to learn more about the Christ who can lift up a person to that level.

In the following section the relationship of the religious beliefs of a specific area of the world to the customs of the area as well as the social position of the women residing in that area will be discussed in more detail, but still only in a very general way because of lack of space. However, it is hoped that the women who read this book will realize that women, especially, need the spiritual help that Christianity can bring to them even more than to the men, because God has given them immense power to influence those whom they love, either for bad, as in the case of Eve, or for good, as in the case of Lois and Eunice, Timothy's mother and grandmother, whose faith influenced Timothy to preach the gospel.

#### ENGLISH-SPEAKING COUNTRIES

In those countries which have been or are presently under British rule, there will be found the same basic attitudes and customs which have been taught by the British, and predominantly the same traditional religious beliefs of the Anglican, Presbyterian, and Methodist churches, along with the Catholic, Pentecostal, and other denominational groups.

(Ireland) We have found the people for the most part very religious, and in being so observe certain codes of conduct, apparel, make-up, etc. This has not bothered me, because I determined when I came that I would do all I could to adjust to the Irish way of thinking. I wear little make-up, and wear a hat to services, for this is part of the Irish way of thinking. We found this true in England. In many churches of Christ, women wore hats to all services, even the training for service. In congregations where I know the women are expected to be silent, I remain silent during the class. Even though I may not agree with some of these, I feel when one is visiting or working in another country that we need to remember not to offend. In England and also in Ireland, we find that some of our own brethren resent some of the practices of the American church. They feel we lack the spirituality we need to have. They are not time conscious, nor are they as materialistic as Americans tend to be. I try to remember first of all that I am a Christian, that I am in Ireland, and last of all that I am an American. I try not to compare things here with things in America. We have tried to become a part of the Irish community. Americans tend to belittle other countries. This isn't good. The Irish are a proud, sensitive people, and once they are offended they just don't forget.

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(Quebec, Canada) Roman Catholicism is the strongest denomination here, the Anglican (Church of England) and the United Church of Canada are next. The French in Quebec have been under domination of the Roman Catholic church for over four hundred years, and there are definite signs of their rebellion to it. In their transition there seems to be good opportunities to bring the gospel to them. There is more formality and conservatism than we are accustomed to. People will not as readily accept nor give an invitation to visit as we have been used to. They never feel free to just "drop in". Sometimes it is also a



great shock to Americans to discover that Americans are not the most beloved people in the world. They should be able to accept criticism of themselves and of their country without being argumentative. They must realize that they are not there to sell themselves and their homeland, but the gospel.

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(Australia) Predominantly, the people here are Church of England and Catholic. All religions are represented, but these two are the major ones. I find that their attitude toward gambling and drinking are very depressing to me. Most of my neighbors take all of this for granted and it is an accepted part of their lives. Also, the Australian says very bluntly what he thinks, but expects the American to be very careful of his feelings. There is much jealousy of Americans without any real foundation or knowledge. I am not ashamed of my heritage, but do not shout about it with a brass band, and I expected the same respect of the Australian. What a disappointment this was to me!

The Australian wants his wife at home and does not especially like her to work, though sometimes she must. However, he doesn't always help with the rearing of the children, and becomes close to them only during the teen-age years.

(Australia, Western) You have the usual sects you find in Texas plus a large group of Mormons, Jehovah Witnesses, Seventh-Day Adventists, Christadelphians, and almost every religious group adhering to some form of Premillennialism.

You might at first tend to become impatient with the slower pace of life. Also, on the whole the children are babied more, less disciplined, and emphasis in training is placed more on things we feel of lesser importance. It took me a while to get into the habit of putting children to bed very early, but I like this very much. Children up to eight or nine years of age go to bed at seven o'clock and all children up to teenagers are usually in bed by eight-thirty. Even when you go out for the evening (they can't afford babysitters very often) they bring the children's pajamas, and at bedtime everyone puts the children to bed and you can enjoy a quiet evening without interruptions and disturbances.

(Australia) We especially enjoyed the eating of the Lord's supper with the brethren in Australia. They take time to be HOLY over there. May be the Supper will last for a whole hour before the preacher makes his talk! I like that and I felt a closer walk with God, too.

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## WESTERN AND NORTHERN EUROPE

(Germany) The state churches are the Lutheran and the Catholic. However, active membership in either is practically non-existent. The most powerful God is Materialism.

Women know little or nothing of religious matters, only where some customs (as christening) are involved. Very few are ever given to actual study of doctrine. Fallacies can best be removed in classes for children, such as questions on the nature of Mary.

I may be in hot water for saying so, but I found most German men have little more regard for women than a "utility", whether the plain one which keeps his home spotless and raises his children, or the pretty one he drops in on for other reasons. This is one reason it is difficult for a married German woman to think for herself, or, at least, to act upon it. Single ones are more independent.

(Germany) I don't feel that any one particular German custom or attitude is hard to adjust to. However, being suddenly faced with an overwhelming myriad of fine differences can soon give one either the superiority complex: "These Germans do everything wrong", or the inferiority complex: "Wonder what I am

doing wrong now?", both of which indicate a lack of adjustment and are not conducive to happiness.

If the German woman considers the use of safety pins in baby diapers dangerous; doesn't vacuum her rug often so rug and vacuum cleaner will last longer; launders sheets but once a month to avoid wear and tear on linens; prefers three-section mattresses and feather covers; insists on opening all windows to air the house thoroughly on the coldest day; is such a conscientious and orderly housekeeper that you sometimes feel she thinks her soul is as clean as her glistening windows and polished floors; if the German people don't bathe too often to prevent drying of the skin and to save heat and water; use low-watt light bulbs to save electricity; heat hotels and apartment houses only during certain months no matter how cold it gets at other times; shake hands with everyone in a room upon entering and after even a brief two-minute stay shake hands again with everyone when leaving; bring you a pretty bouquet of flowers and chocolate for the children when you invite them to dinner; when eating manipulate the fork in the left hand and the knife in the right throughout the meal; prefer a Sunday meal of roast, gravy, boiled potatoes and purple cabbage to fried chicken, congealed salad and a variety of vegetables; think it is not healthful to drink water; if their supermarkets are not so super so that you have to go to the bakery for bread, butcher for meat and open market for fresh vegetables to get fresh things fresh; if they think a woman's hat should be designed to keep her head warm and dry rather than just add a dash of color to her outfit; if their idea of a Sunday afternoon well-spent is for the whole family to take a leisurely walk through a lovely well-kept German forest; if the "pious" consider lipstick and make-up a sign of looseness—well, who am I to try to change all this? After all, we came to bring the Gospel, not to convince them that all our material things and customs are superior to theirs!

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- (France) Catholicism is the predominant religion in France. However, most French people are only nominally Catholic and actually non-religious. They are completely disgusted with religion of any kind, and must be approached from this point of view. Thus, books on Christian Evidences would perhaps be of more help than any other type for a person considering France as a mission field.
- (France) The French women are completely feminine and wonderful homemakers. They are not as prone to work out of the home as are American women except in cases of necessity. They admire women who can do things. First of all they expect a woman to be a good wife and mother, a good cook, and a good conversationalist. She must know the home talents, sewing, knitting, etc.
- (France) French women exercise much less authority in the home than do American women; as a result, American women are often pictured in France as being domineering, masculine, and gadabouts.
- (France) Of course Catholicism is the dominant religion with ninety-seven percent of the population considered as Catholics. However, only three percent are considered practicing Catholics. This brings us to an important point in France. Large numbers of people consider themselves intellectuals and thus skeptics. I would say a study of present-day philosophies and philosophies in French history would be very helpful. One should also study the role of Catholicism in French history and Catholicism in general. As to non-Catholic churches the Pentecost movement is perhaps the strongest.
- (France) Personally, the most peculiar custom I have found in France is a general one: a very formal, stilted social system. This has meant that the friendly, outgoing, helpful spirit which we associate with Christianity in America is often suspect here in France. If I were to go next-door to welcome a newcomer to the community, I would probably be considered very improper or just plain "peculiar", rather than nice and helpful. Acquaintances must be made slowly and through accepted channels. This has been a difficult attitude to understand. A more specific custom which is hard to accept in France is the drinking of

wine. When we dine with French friends and Christians, we ask either for water or fruit juice, and have learned not to feel shocked when everyone else, even the children, drink wine. This was hard to accept at first. (A humorous sideline: Several missionary mothers in France have had the experience of leaving their children with French friends for a few hours and then returning to find that the children, even two or three years old, have been treated to a glass of wine. It takes a bit of composure to keep from grabbing the child up and rushing out to the nearest stomach pump!)

(France) The French do not trust anyone and we found for good reason. The moral standards are not high, but then they are on the decrease in America as well. One loses one's rose-colored glasses in a hurry. As to customs the long lunch hours and late evening working hours force one to change one's schedule. For example, we ate supper at seven-thirty and eight p.m. If we ate earlier we found that invariably someone would drop in unawares during our supper time.

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(Holland) There are two predominant religious beliefs here. They are the Roman Catholic and the Dutch Reformed, which is Calvinistic.

The custom of putting children to bed at seven or earlier and not bringing them to services is one custom that hinders the growth of the church in Holland. We take our children to services and we have met with opposition, but we feel like the children need to learn to put God and Christ first in their lives. Also another criticism which we receive is for punishing our children. To spank a child is really looked upon as a terrible thing.

(Holland) Their attitude toward women is largely the same as in the States. The Dutchman will stress the fact that the man is head of the house, but his wife usually controls the pocket-book.

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(Belgium) Belgium is ninety-six percent Catholic, but many people are Catholic in name only. Indifference is the greatest problem, with many atheists. Mormons, Jehovah's Witnesses, Adventists, and Pentecostals are all working. Protestants (Lutheran and Calvinist) have been here many years, but aren't doing much. There are also Baptists, and all the other Protestant groups.

Many Belgians have the idea that American women don't work. I suppose that comes from the movies, which do not show normal life. It becomes tiring to be told that we speak "American", which is not the same language as English. When we sacrifice to help others and still make ends meet, and are told that all Americans are rich, it also finally becomes irritating. But try to make these people believe it! It is also hard for us to teach them that Christians can and should have more than one friend at a time, and that this friend cannot be admitted to the strictest intimacy of the family.

(Belgium) The Belgian women have spoiled their men, so that they are almost their slaves. The women are proud, well-dressed, because they take good care of their clothes, even when fairly poor. They are modern in their ideas of dress and make-up, in contrast to the Dutch and Germans.

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(Denmark) This country is Lutheran. Of course the Bible is the only thing to refute this belief, but much should be learned about evolution to refute atheism.

Attitudes toward women are about the same as in the states, but they have the opinion that American men do most of the housework and cooking, while the ladies run around to parties. Too many movies have been shown here where women are dressed up and do little around the house and for their children.

The custom of sprinkling or christening and confirmation is difficult to become accustomed to, because everyone believes that he is in a saved condition without doing anything. For the most part it isn't religious, because the Danes are not religious. The young couples who are engaged usually live together sometimes as long as three years before getting married. That is hard to get

used to. You can't teach them out of it before they are ready to accept the Bible, and that takes a long time for some, sometimes never. This has become worse the past twenty years. The high taxes are partly to blame, and the fact that it isn't looked down upon but just accepted. There are many who don't believe in God; in fact, the majority of teachers and people with a higher education do not. Even the priests and preachers doubt to a certain degree.

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(Sweden) People are predominantly atheist, some Pentecostal, some Lutheran. If a woman is personally well-acquainted with the Bible she can take a very positive approach to combatting any form of false teaching. Too many times we depend on our husband's knowledge of the scriptures. The Bible will answer all our questions.

The Swedish woman is predominant in the family and society here. Unfortunately it is difficult to convince people that the woman should not usurp authority, lead in prayer, preach, etc. I find little difference in the customs here. People are the same. My ancestry is Swedish—perhaps that helps in my adjustment. My advice is to try to have a positive attitude about things—a Pollyanna attitude, if you will. Try to find things to be glad and happy about and minimize the despairs. It works!

One bit of unasked-for advice—One of the first problems an American faces when he becomes an "international American" is this: just because we do things a particular way in America, that doesn't mean that is the only way to do it or necessarily the best way. Other people are just as proud of their inheritance and customs as we are of ours. Respect them! Look for the good things.

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(Finland) Lutheranism is the state religion. However, Pentecostalism is more active. The great percentage of the people (over ninety percent) are Lutherans, but most of them are not especially religious. Although the percentage of people being Pentecostal is far less, still there seem to be more religious Pentecostals than Lutherans. The center of almost all groups is premillennialism.

The manner of raising children is somewhat different here. The babies are "put out to air" quite young. They gradually sleep longer and longer outside in their buggies and sometimes spend nearly all day sleeping outside between feeding times. The children play outside much more than in the states. Even in cold weather they play outside. One does have to adjust to putting on layers and layers of clothes on the child, getting him ready to go outside. And also the woman must swallow her pride at first, and put on heavy stockings in the wintertime along with the protective undergarments. The people's attitude toward sex is quite different. In some ways they seem to have a healthier, more open attitude but sometimes it is carried to an extreme. Many of them are very free to ask the price of just about anything from a painting to the cost of your monthly rent, and are not adverse to comment if they think that it is expensive.

(Finland) The woman holds about the same place here as she does among the denominations in the states. The Lutheran church has allowed women priests from Sweden to preach in its church buildings, but I am not sure if the Finnish Lutheran church has ordained any women yet or not.

Perhaps one of the things that Americans have against them from the beginning is the fact that they are Americans, living in a land of plenty. Some get the idea that they are closer to Heaven in America and don't want to leave. I feel closer to God here than I have ever felt.

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#### SOUTHERN EUROPE

(Austria) Austria is ninety-percent Catholic. The majority of the people here are Catholic in name only. The major problem we have had to face here is religious

indifference. Most people know very little about their own religion, and are completely ignorant of the Bible and its teachings.

In earlier generations there was a definite line of demarcation in the duties and the places of men and women. Today, however, there are many women in the business world, in medicine, and in other professions.

The Austrian people seem to have a different attitude regarding their children. Children are regarded as being sources of a lot of trouble and work. Many are sent to boarding schools as early as nine years merely for the purpose of putting the responsibility of rearing them on another's shoulders. Children as early as two years are placed in kindergartens or left in the care of grandparents. They are often left at home alone at night, regardless of age, when the parents have plans for the evening. This, I think, has been the source of a lot of problems the Austrians face with their young people.

(Austria) Modern progress is freeing the woman, with the western ideas of the man's giving a helping hand at home becoming more prevalent. A large percent of the women work outside the home.

(Austria) I suppose one custom here that I shall never get used to is that of a man never offering his place to a lady on a bus or streetcar. Children in worship services is something new to the older people, especially.

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(Greece) The Greeks are about ninety-five percent Greek Orthodox.

We have had to get used to their rudeness and the high cost of living. It is also hard on us here to be around the service people and see things we are used to having but can't get.

In a crowd, women are pushed and treated rudely. The woman here is supposed to have a dowry for marriage which, I think, accounts for the attitude.

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(Italy) Everyone here is Catholic. The Bible is the best book and also some good books on Christian evidences, since most of the so-called Catholics are atheists. They were baptized and from that day don't attend mass. They don't even believe in God now. Very few do.

I find it is difficult to adjust to being always alone. A preacher's wife at home has her husband around somewhere all the time, but the missionary is always gone, and the meals can never be on time because he may find someone wanting to learn right at mealtime and he can't come home. And a lot of time he is out of town for meetings, etc., and you have your work and his to do, too. And it is almost always late at night before he comes home because he has home Bible studies at night. You don't go because the children distract. The cooking and shopping is difficult at first, too, but you learn quickly.

(Italy) Women usually stay at home and do nearly everything for the men. A large part of the men are unfaithful to their wives. It is completely different if the wife is the unfaithful one. Italy even has a legal double standard for men and women. Women cannot be very friendly with men as they would think that she is a woman of the streets.

I find it very difficult to adjust to the fact that neighbors do not visit each other. They rarely have guests other than their own families. An overnight guest is almost unheard of. The Christians are slowly learning what hospitality is, but people in general do not like to be bothered with guests. In this area people are very rude. Nearly every time I go shopping, someone pushes in line ahead of other people. Men are as bad or worse than women.

(Italy) Most American women cannot say "No". They have to "put up" with guests who never know when to leave. Misunderstandings have always come over the question of whether to drink or not to drink also.

(Italy) I don't know about the average missionary wife, but still after living here nine years I find the late hour difficult to adjust to. Whether it be visiting,

church services, or whatever, it begins at nine p.m. or after. That means coming home around midnight.

#### SOUTH AMERICA

(Brazil) Catholicism is the prominent religion in Brazil, but almost all denominations and religions are found here. Protestantism is growing very rapidly. I do not know of any books I would recommend for reading on any one religion. The men of our group have made very detailed studies of all the religions found in Brazil and have presented their material and copies of it to the entire group.

Women in Brazil do not work in the higher professions to the extent that they do in the United States. However, there are many women working in the factories and many women working as maids in private homes. Since maids are very common here, the higher class Brazilian woman does no work at home. She does not know how to cook, how to clean house, or even how to make a bed. Everything is done by the maids. The wealthy families often have three and four maids that live with them. They have a cook, a housekeeper, a governess for the children, a chauffeur, and often others. The woman of the house spends her time visiting, sewing and knitting, reading, etc. Immorality is very common here and is accepted. There are many prostitutes and mistresses. We never go out at night alone or even with a group of women. But we have been very well accepted and have had no problems.

There are many peculiar customs and attitudes found in a new country. One that we have encountered here is the discipline and care of children. Children are allowed to run free with almost no discipline. It is very offensive to Brazilians for us to discipline our children in their presence. Children are normally left at home with the maid. They are not carried downtown, to restaurants, or to any public place. When we carry our children with us we usually have a large audience of onlookers. Brazilians are great drinkers of coffee. Their coffee is very different from ours and is made very, very strong and sweet. I have never liked coffee anywhere, but it is almost impossible to tell a Brazilian that you do not like coffee when it is offered to you. It is quite offensive to Brazilians not to eat anything offered to you and lots of it.

Anytime a woman meets another woman friend they always kiss. It is not like our normal American kisses, but they kiss on each side of the face. This is done on the street, at church services, or anywhere you meet. One of the hardest things we have had to get used to is the lying done by the Brazilians. They will lie about anything to make themselves look better at the moment. When any business transaction is done or purchase is made, it is impossible to believe anything that is told you. Brazilians are never conscious of time. They never rush and never worry about meeting an appointment on time. When we invite someone for supper, we know that they may be an hour early, an hour late, or just never come.

(Brazil) Brazil still has the custom of chaperone. The Catholics are lenient toward the women, while the Pentecostals are very strict. You can't cut hair, but must cut your fingernails. You can't wear make-up or extremely high heels. They have many man-made laws.

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(Peru) I think the treatment of women is not much different from that in the United States, only that a woman does not go out alone after eight o'clock. There is some anti-American sentiment here. We haven't seen or felt any personally, but they do have anti-American sentiment here. We haven't been in the center of the city when they are held. On the other side of the ledger, most Peruvians seem to love us and have a good opinion of the U. S. So far the pro-American element seems to be the much stronger of the two, and we hope it may continue to be so.

People are often late or say they will do something and never intend to do it in the first place, or forget about it. Anything to do with the government—

official papers, etc.—is a long drawn-out days-or-weeks affair. Some private businesses are better, some worse. If you are the type who keeps a close schedule and gets nervous when things don't go as planned, forget about Latin America. After all, there is Australia, Canada, England, and possibly other countries which need missionaries, and which are better for the more exacting personality.

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(Mexico) The people are Catholic, but it appears to be sort of "dead". Everybody is Catholic, but never goes to services, neither cares whether you do or not. Here would be a good place to ask: Why doesn't the brotherhood have ANY good literature or books in Spanish? In fact, we haven't been able to find ANY, good or bad. We have plenty of writers, but they do not seem interested in the Spanish-speaking people.

The attitudes of Latin-American people toward morality, while not to be condoned, are hard to understand. Also the attitude of setting the missionaries up "on a pedestal" is hard to get accustomed to.

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(Guatemala) Catholicism places the women as the hope of the church. Evangelicals give women an equal footing with the men in most denominations; if you mean the Guatemalan women as seen by their men, they love and respect them, but they are the dumber sex and the ones who do all domestic work. In some classes they are expected to work to support the family when the husband is out of a job, regardless of the reason. This is in the lower class. In the upper class the woman is the wife who bears your children but does not raise them. The maid does that, since the wife is out drinking cocktails alongside her husband serving as an asset to his business interests.

(Panama) It is difficult to adapt to the begging attitude toward American members. Also some become members for personal gain.

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(Aruba) The adjusting isn't so hard if we remember that we are the foreigners. One of the peculiar attitudes that will take patience and much teaching to overcome has to do with the parents and their children. Babies are to be taken to service usually on their birthday. The majority of the people feel that older children are to come to classes, but are to be excluded from worship.

The people in Aruba are very critical of each other. One member tells another her shoes are too big or her hair is not combed nicely. Another may say, "That dress is not the right color for you." Or, "You are a fatty." They are not teasing when they say it.

## AFRICA

(Ethiopia) The Ethiopian Orthodox Church is the state religion. This church does not have a hold over many of the Ethiopian people, but here in Addis Ababa it does. I would say that the Ethiopian Orthodox Church is a combination of Catholicism, Judaism, and superstition. The Ethiopians are a very religious people, but can't in most cases understand logic as we know logic. The educated are more easily taught than the uneducated if they have been connected with the Ethiopian Church. To convert them from the Ethiopian Church takes many hours of patient study and personal companionship. I don't think that any book except the Bible would be accepted by them.

In Addis Ababa among the educated people somewhat the same attitude exists toward women as does in America. One outstanding difference is this: In most cases men who hold high government jobs or own their own business do not include their wives in social events connected with their jobs or business.

Only about five percent of the Ethiopians can read and write, and only a few of these five percent would be considered educated by our standards. Legally the Ethiopian woman is equal to the Ethiopian man but this is not true

especially among the uneducated. In the countryside and even at times in Addis Ababa you can see a man riding on his mule and the woman trotting along behind by foot. There is a general attitude here that all Americans are rich and that we should always be giving a handout to the Ethiopian. There are many beggars on the streets, and I have found this very hard to adjust to.

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(Ghana) The most predominant religious beliefs in our area are paganism and various forms of Christianity, ranging all the way from the healing churches to a sophisticated Anglican service.

As an American missionary wife, I find the Ghanaian customs and attitudes toward marriage and home life are the most difficult to adjust to. Most marriages are based on money or prestige gains and not on what we consider love. In the Akan family group, of which the Ashantis are a part, the inheritance is through the mother's line. Thus, this has given the women in our area much power and respect.

(Ghana) Women are highly prized by their parents because they can be sold for a high price. They are also highly prized by their husbands because they can give him children who can be used as workers on the farms; the more wives and children the more prosperous he thinks he is. Women here are very independent and are definitely not the obedient wives spoken of in the Bible. They do not even take the name of their husband. Polygamy is so common!

It is difficult for an American woman to become accustomed to seeing men and women urinating along the open sewers right up town and totally unembarrassed about it, women bare to the waist in marketplaces and in the bush, the filthy conditions of the natives, and naked children walking about. They have a custom of saying, "Agoo", and then walking into the house without knocking.

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(Nigeria) Religious beliefs are the Catholics, Seventh Day Adventists, Qua Ibo, Baptist, Methodist, Presbyterian, Lutheran, Apostolic, Faith healers, Church of God, Salvation Army, Spiritual groups, and paganistic Ju-Ju. A recent episode in a pagan village might be of interest. We have working in our home a boy who was brought from a pagan village to the compound several years ago by a former missionary. He attended the village school, and later the Bible Training College. Recently, his mother and small brother had to flee from their home, because a neighbor was trying to kill them. He believed that the woman's husband, who has been dead for the past three years, had returned from the dead and killed his daughter. This power of the dead is still very real to them.

White women are regarded with the utmost esteem, while Nigerian women are treated as mere chattel. A girl can be sold by her father to whomever he desires. She, then, is expected to do all the farming, marketing, etc., and support the husband. The husband takes the best of everything for himself. It is not unusual to see the husband riding a bicycle (the chief mode of transportation), while the wife and children walk. At meal time, the husband sits down and eats first; the wife and children eat what is left. Today, I went to purchase kerosene. A man came out, opened the kerosene tin, placed the hose from the tank inside the container, and called a girl over to manipulate the hand-operated pump. The work was too hard for him—it was a girl's work!

(Nigeria) The ingratitude on the part of many of those whom we try to help bothers me. We also suffer from a lack of privacy and being considered "rich" in the eyes of the people. It is difficult to withhold help from a people whose needs are so great; however, we know that if we don't refrain from doing too much for them that we will spoil them. So often they expect to be given everything on a silver platter, but when we do give them a lot, they come to think the world owes them a living, and they are of no use to themselves or to others. The best policy is not to do for them what they can do for themselves. It is often hard, because Americans in general are quite free-hearted, and it hurts



to keep something we don't especially need when it would do others a lot of good.

(Nigeria) An American woman must become familiar with the customs and attitudes of the Nigerian people before she can do an effective work or even be happy there. She has to be able to distinguish between what is American and what is Christian. She must be tolerant of their customs as long as they don't violate the scriptures. She must learn to adjust to being away from loved ones; she must learn to face poverty, disease, gross ignorance with compassion, not revulsion. She must adjust to different living conditions. The spiritual qualifications mentioned earlier will help her, but they are not acquired overnight.

Heathen beliefs were everywhere, from juju to offerings to a witch found by our children near a big tree near our house—eggs offered to an idol that childbirth be normal; witch doctors and their drums, blood-sprinkling, and some few cures, but more of the mud-and-feathers-on-a-burn type of thing as was on a little child in our village are a few of the evidences of their heathen beliefs.

The loneliness affects more so than the customs. The feeling that so many are immoral makes it harder to be objective sometimes. Also some natives feel that the missionary came because he got material reward for it. The Leopard society frightened me at first, and the knowledge of all the disease around the children. I found it hard to believe anyone with their bottom lip way out and a machete in hand was friendly at heart, but they were.

(Nigeria) I believe the most frustrating experience for me was the absence of congregational life that was so uplifting and inspirational at home. Of course this was partly because of the language barrier. But it was also because the people in the audience there watched us every minute when the children and I went to the services where my husband preached. This made me feel that we were keeping them from giving their attention to the sermon. We tried sitting in the back of the building, but they just turned around and still gazed.

(Nigeria) The lack of privacy bothered me, and it was hard for me to be an employer.

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(Zambia) There has been much religious work done among African people by various denominations, especially the Church of England and the Catholic. Deep down within the African there is a natural belief in God as a Creator. They believe that spirits live in trees, rocks, rivers, and mountains, and these spirits can influence their lives for good or evil. They also believe that the spirits of the departed can influence them. Witchcraft is very strong, although they try to cover it up from the missionary. Heathen people cannot read, so they cannot use books. Educated Africans come in contact with denominationalism, so any of the tracts along that line can be used.

(Zambia) The African's original religion is ancestor worship. Many denominations are introducing their beliefs to the Africans. The Bible is the greatest book for refuting the denominational beliefs. However, it is difficult to establish a belief in the Bible.

The African men consider the growing of food, fetching of wood and water, bearing burdens, cooking, and beer-making are women's work. Men take jobs in the towns, hunt, and plough the fields.

In our field, the gap between the standards of living of the white man and the African has been a cause of friction. The culture of the missionary from the western world makes it very difficult to understand the African thinking. It takes a lifetime to understand, if indeed one ever does. After working among Africans we are better able to understand Bible customs.

(Zambia) I cannot remember that we found any of the customs or attitudes of the Africans or the white difficult to adjust to, but some of them seemed strange and new. The African way of greeting when you visit their village seemed very strange until we became used to it. We would enter the village and, except for the small children, the adults did not come out until we had waited for some

time. After awhile they came out to greet us. That custom is disappearing now, especially in the villages where there are Christians.

With the white people we found the pronunciation of many words different to our way, such as half, bath, class, etc., in which the "a's" have a broad "a" sound. The custom of having early morning tea before you are out of bed is followed by all the British. If you have overnight visitors, you must not forget to take them early morning tea, also do not forget to serve tea at eleven o'clock a.m., and also at four p.m.

The attitude of African men toward their women has made a big change since we have been here, especially on mission stations and in the towns. They are taking up the white man's ways. Even in the reserves the men have bought ploughs and they take their corn to the mills to be ground. The women still do most of the work in the villages.

(Zambia) The women in the past have definitely led a secondary role, but today many girls are being given the opportunity of going to school and of rising more to the level of the man.

(Zambia) It is hard to make the native really know you love him, which is not always easy when one with a hand dropping off from leprosy reaches up to shake yours!

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(Nyasaland) We find most of the same religions here as in America; in fact, many of the denominational missions are run by Americans or Canadians. Also there are several strictly European churches, such as the New Apostles, Anglican, etc., and a few Hindus. Around Lusaka, the Watch Tower is strongest among the Africans, and at Rumpit it is the "CCAP", or Presbyterian, due to the influence of Livingstone Mission, oldest in Central Africa, which is a scant twenty miles from here. Now that Dr. Banda has taken Livingstonia for his "University", these people are like sheep without shepherds, and most of our converts come from their group.

The chief African religion is Animism, the belief that everything has a spirit, and even converts seldom give up such ideas completely. We have found a knowledge of the Bible itself to be the most effective means of combatting any false doctrine, and have seen many erring teachers steal away quietly when the Word of God came on the scene. There is no substitute for it, nor has it any equal. Scholarship, etc., have their places, but in the final analysis it is the Blood of Christ which washes away sins. A "Thus saith the Lord" is worth more than all the comments of all the commentators, especially to the simple, uneducated villagers.

We found the Africans' way of life very much different from ours, and the fact that we couldn't visit as friends was hard for me. When you are able to speak their tongue, this is not so bad. Too, we found it hard to realize that most will be ruined if you give them too many things, because they become greedy, lazy, and indifferent to their responsibilities. This is a special problem where "supported preachers" (men whose pay is supplied by American churches) are concerned. All but a couple we have known became simply mercenaries whose chief desire was to keep the dollars coming. We now recommend American support only on a temporary basis, and insist the local churches help from the very beginning. With the Whites, everything English is right, and theirs is the only way to do things. This is a rather bitter pill for most Americans to swallow, but after awhile you get accustomed to it. You wait for them to comment, and then you go ahead with the job as you believe it should be done.

The African attitude toward their women is that they are more or less property. They buy them from the father—current price of a good one here is two or three cows—and the money must be returned if the woman fails to produce children, or if the marriage breaks up due to her. This "lobola" system seems harsh, but it also serves to keep families together. White women are treated with great respect by all races, sometimes too much.

(Southern Rhodesia) Many customs are different, but I feel that because we were willing to adjust, none of the customs were difficult to adjust to. It has been observed that a few missionaries are not willing to do this, and seek to Americanize.

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(Tanzania) The religious beliefs here are paganism and the Lutheran, as the Germans brought in Lutheranism during their occupation of the country, and the Lutheran church has sent in many, many missionaries throughout the years. Whole tribes in our area are Lutherans, and it is hard to get them to listen to anything else, as they may be rejected by their tribe if they leave Lutheranism.

The African woman does much of the heavy work, carries loads on her head, cultivates her shambas, etc., oftentimes with little help from her husband. They often put difficult illnesses in the hands of the witch doctor, or may even be visiting our medical doctor and the witch doctor simultaneously. I try always to be polite to them by using their type of handshake, greeting, etc., and by respecting their customs. A woman may be bought for cows, money, or whatever bridal price her father asks. If she is not properly married her husband can use that as an excuse to be unfaithful. He may legally acquire as many wives as he desires, but the younger generation is turning more and more to only one wife. This is partly because of economic reasons, education for fewer children, etc. A man may beat his wife, but some tribes allow the wives to "fight back", while others require complete submission.

(Tanzania) This area is predominantly Catholic and Lutheran. The Baptists are making headway fast. The people of the area where we live are very simple. Deep doctrinal issues don't touch them. Therefore, the simple truths of the Bible are sufficient to refute any false teachings they have accepted. Although times are changing, even in Africa, the woman in this area is a very much lower social being than the man. She is the property of her husband, purchased by him from her parents. She is little encouraged to take interest in any political, religious, or thought-provoking subjects. It is difficult in a class situation for them to discuss their ideas or beliefs, as they so long have been told that what they think is not important.

At home your belief and worship of God is a normal aspect of life. However, in a foreign country as a missionary, you find yourself in a very peculiar social set. The people of the country class you in a certain group with all missionary people. Unfortunately because of past experience with some missionary groups or families they are suspicious of your intentions and sincerity. Truly, you are a peculiar people, set apart. I'm not sure this is the proper way.

(Tanzania) One of the most difficult attitudes to which we must adjust is that of never being in a hurry. It has been said that this is the land of "Wait a little while", and that about sums up the attitude of the people toward everything. Even church services never begin on time, for the people will not arrive until they are ready. When going to teach a class, we have learned to take something to read or to study while waiting for the people to arrive.

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(South Africa) Predominant religious belief is Calvinism—the Dutch Reformed Church. This church is so completely tied up with the Afrikaans people's politics, history, and family life that it is difficult to reach these people. A general study of Calvinistic doctrines and how to refute them would be a good idea in preparing to come here.

The women are treated much the same as in the U.S. Perhaps the one difference in the old-style Afrikaans family is that the father doesn't help take care of the infants, nor does he prepare his own food, even if the mother is quite ill.

(South Africa) The churches are the Dutch Reformed, Church of England, Mohammedan, Hindu, and about every kind one could think of. No one book in particular, but a thorough knowledge of the Bible should be the most important

book to study. Most of these religions are about the same as in America, but the Mohammedans look upon the woman as very inferior. She has no rights whatsoever, and cannot enter their temple to worship.

I found it difficult and nerve-wracking to train the uncivilized servants. I spoiled them by being too good to them, and when I realized what I was doing, the problem ceased. It also took a while to learn to "shop" their style.

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## MIDDLE EAST

(Pakistan) Ninety-nine percent of the people of Pakistan are Muslims. There are no books written by men in the brotherhood on this religion. Books on Christian evidences are most helpful. Islam hides women behind shrouds called burqas and denies that they are man's equal and help-meet. Many are becoming Westernized, though, and are demanding consideration.

As for the woman's work in a Muslim nation, that should be discussed from several viewpoints:

1. In a nation ninety-nine percent Muslim and one percent "Christians", even the one percent of "Christians" are greatly influenced by the Muslim philosophy of life, even though they don't realize it. The Muslim nations are all alike—quarrelsome, mercenary, and sour on life. The people who make up the nations are individual examples of this attitude, so they aren't easy to work with. We have taught any who would be taught, most of whom were denominational Christians. It is very hard to really convert a Muslim because that religion has been grounded into him for generations back. Muslims often do a better job of teaching their children than real Christians do, which is a shame on us. Besides the teaching, it is materially unprofitable to leave Islam for Christianity, and few are interested enough in religion to go that far for the truth. Therefore, since only the very strict Muslim ladies practice purda, and since those ladies are not only separated from men outside the family, but from virtually all outsiders, I don't think this practice would give women an opportunity to teach in a situation where a man could not. I believe such an effort, even if it were possible, would be a waste of good time, because the very burqua the woman wears is proof of her position with her husband; she is going to do what he does, and be what he is, so the person to try to teach would be her husband.
2. There are two groups of people, financially, in Pakistan: those who are fairly well-to-do, and those who are counted as villagers. Of the former group, it has been our experience that they can be taught by men just as readily as by women, and have more respect for whatever a man says. In the latter group, no woman alone could possibly circulate among them. If she knew Urdu or had a good female translator, she could go with her husband and teach the ladies while her husband taught the men, but it would be unsafe and unwise to try to do such a thing alone. I have not done any of this work because of a lack of time, and because we did not feel that it was mandatory. At such places the women normally sit in the group with their husbands. Because of the custom of the women following their husbands, we have not found as much religious interest among women as among men, and it would be very unlikely that any woman would be converted before her husband.

I try to adjust to the culture of Pakistan, which is different in so many ways to the American outlook on life. Probably one of the hardest things for me to accept is the national habit of criticizing at every opportunity. I am perfectly satisfied to leave each nation with its own special way of life. Of course ignorance and poverty need to be changed for the better anywhere, and we need to do whatever we can to bring people out of that, but at the same time we need to guard against trying to shape them into Americans. But, feeling as I do, it would really take something to cause me to have culture shock. Of the people of my acquaintance here in Pakistan who had a bad time adjusting, all of them

seemed dissatisfied at having to live here in the first place. I think such resentment toward a country and a people would be the real problem that results in culture shock. I've heard of quite a few having good cases of shock when they returned to the States, and considering the rampant materialism and immodesty in dress (You'd be surprised how you forget in four years or so!), I may well have some adjusting to do when we go home next year.

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#### ORIENTAL COUNTRIES

(India) We have most of the religious sects here. Then the majority are Hindus and quite a few Muslims. Any good college can answer the question of books better than I. Our knowledge along this line is limited, although we have read several books. I think the first thing a person needs to learn is that to speak of Hinduism you must remember that there are as many different kinds of Hindus as there are kinds of Christians, and maybe more. In fact, we see little semblance to the Hinduism we studied about in books in this part of the country. South India has been influenced more by nominal Christianity and this has had an effect on Hinduism as practiced here, I think.

We have found women much better than we had been led to expect. Men here live with one woman in marriage. Divorce among the pure Indian is a very rare thing. Children born out of wedlock is exceptional. Men rarely remarry if their wives die. Their church says that they should. Women do not remarry. They have the legal right NOW but rarely do they exercise this right. This feeling is so strong in these parts that a blind couple were planning on remarrying. Both had mates that were dead, but the church refuses to marry them.

The customs that have been hardest for me to adjust to are the lack of regard for time, the refusal of the native to take "NO" for an answer, and the use of the streets by thousands of people as a lavatory. I might add: do not come to a mission field and especially Asia if you have a superiority complex. Believe Acts 10:34, 35 thoroughly before you come: "And Peter opened his mouth and said: 'Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.'"

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(Thailand) Though the missionary is "poor" by the standards of other Americans abroad, he is still very rich by the national standards. You are both rich and poor at the same time. Having household help is very difficult to adjust to, especially with differences in language and differences in ideals and methods. Sometimes it is difficult for the American woman to keep a meek and quiet spirit. Well-bred Thai women are quiet, and they expect American women to be the same. If we are not it can lead to unhappiness.

It is a very difficult thing to prepare for the mission field, yet it must be done as much as possible. A good deal of reading should be done, in fact it must be done, but it shouldn't make you have all the answers decided upon. It just won't be that way. Come with an open mind that with God's help the job can be done, and it will be done! Sometimes people read a Pearl Buck story of missionary life in China, etc., and say they could do the same if called upon. Yet when actually getting to the field, they go to pieces because the repair man did not properly fix the refrigerator. Culture shock is a real thing, and the thing that bothers women most. I have known of not a few, but several men who were foreign aid workers in Thailand, who got sick and just had to be sent home, all because they could not properly do the job they were sent here to do because of existing circumstances locally. By this I mean, coming in an advisory capacity, then have the local people not take the advice, and resent its having been given.

Buddhism is the national religion of Thailand. Legally, the women are equal to the men. The women have just really begun to find a place of their own.

Many Thai men have more than one wife. Our recent dictator who just died had at least seventy-two.

(Viet Nam) The Oriental religions are Buddhism, Tao Daoism, and Confucianism. The Christian religions are Catholicism, the Evangelical church (Christian and Missionary Alliance), Baptists, and the Church of Christ. All these religions do not place woman in her rightful place in the world. They are not allowed to worship alongside of men and are in general placed on a lower plane. Only Christ can elevate the woman to her rightful place in God's creation.

Sanitation customs are so hard for American women to adjust to: the way the food is sold in the market, the way the people eat on the street and any kind of food, the way the people use the street for their bathroom habits, the way the children go without clothes and are so unclean, the way they throng around you and want to touch you. Under these conditions, it is hard to accept things in a Christian spirit.

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(Hong Kong) I am not acquainted with the predominant religions here yet. We do see in evidence the Catholics, and the Anglican church, and of course many Protestant churches. Most of the Chinese that speak English have received their training in a religious school. As in many countries, women are good work horses. I see women working side by side with men in street constructions, also carrying heavy loads on a pole over their shoulders with a baby tied to their back. A woman is never offered a seat on the bus by a man. Of course it is essential to the family income here that a woman be employed in most cases. The Chinese people have a custom which I find it hard to become accustomed to. They go in each other's house without knocking. We have solved this problem by having the door locked all the time.

(Japan) Now in Japan the Sogakkai sect of the Buddhist religion and the Mukyokai or Non-Church Christian Movement are the fastest growing. Still only one-half of one percent are any kind of Christian. Since only a few are any kind of a Christian, you can see that they are not much interested in any kind of church. They see no reason for divisions.

(Japan) The Japanese people are largely indifferent about faith of any kind. Some would claim Buddhism, some Shintoism, some atheism. Books such as "Chrysanthemum and the Sword", by Benedict (I think), and our Ambassador Reischauer's book, "Japan, Past and Present", help to understand the thinking and the historical background of the people, which is akin to their religious beliefs. The Bible is best for refuting them.

The general attitude toward women is quite democratic and more women are taking positions in public offices, politics, etc. But there is not usually the chivalry paid women here which is expected in the West. Unless she is an old woman or a woman carrying a small child, no one is expected to get up and give her a seat on the train. In the country women work very hard at manual labor, such as planting and harvesting rice by hand. The Japanese women are among the most charming in the world as far as appeal is concerned—very quiet, modest, unassuming, yet making guests in their homes and even their own husbands feel like royalty.

The opportunistic attitude of many of these people is the hardest for us to take. There is so much saving face and suppressed emotion, that it is hard to know how these people really think, and it is hard to become close friends with them. Fortunately though, the younger generation has been exposed more to free thinking and freedom of action, and they are much more open to deal with.

In the actual Japanese home, the sitting on the floor all the time, and the toilet which is just a squat-on-the-floor type, and sleeping on the floor, etc., are customs that I have never been able to enjoy.

(Japan) The attitude is changing slowly, but women have considerably less respect than men. Even children are given seats on trains before women—first the men, then the children, then women. Men seldom take their wives with

them anywhere. I can hardly ever get them to bring them to my house. When they invite us out, I usually find myself the only woman in a group of five or six men. Japanese seldom invite anyone to their home. They meet even their close friends and relatives at a hotel or restaurant. Their homes are too small to accommodate very many guests even for a meal. They get the impression that American women live a leisurely life with their husbands waiting on them hand and foot. Some of us have proved to those natives here who know us well that that is not the case. Some have been frank enough to say they were amazed to find that American women work so hard.

The custom of dealing indirectly is annoying because there is always a middle man used. No one is truthful if they think it will offend. They are often undependable, not interested in efficiency or accuracy—they may come to work and they may not. It is very frustrating. One must learn to change plans immediately. Taking shoes off constantly is bothersome. The front porch is always cluttered with shoes—shoes for outside, shoes for the house. The Japanese are very rude on public transportation, pushing, shoving, etc. Women generally are treated with much less respect than men.

(Japan) The Japanese attitudes toward their women are changing, but less slowly in the rural areas. Women no longer stay home during the nine months of their pregnancy, but it still is a common sight to see the woman follow her husband down the street, and, of course, in the home the woman is very submissive and humble. This, to a certain extent, is as the Bible teaches a woman should behave. Of course in Japan as here, more and more women are being employed, so the attitudes will continue to change as the women become more independent. The submissive, humble attitude accounts for the low divorce rate among the couples of Japan, I'm sure.

When the Japanese give a gift to each other they in turn give one; thus, to follow the custom the American must give a gift should she receive one. If an American is involved in an accident with a Japanese and the latter is hurt in the slightest degree, the American, who they think is loaded with money, will pay dearly by paying doctor and hospital bills, supporting the remainder of the family should it be the head of the family who was hurt, etc. They could even be required to pay this support even after the American returns to the States and as long as he lives. Any Japanese witness to the accident or policeman who is called to the scene will go along with the man who is hurt, and exaggerations of the real pain are very common.

(Japan) Due to the fact that Americans look so different from the Japanese, you are always considered a foreigner, no matter how long you stay in Japan or how well you learn the language or customs.

(Japan) To most missionary wives in Japan, the custom of public urination and co-education restrooms is difficult to adjust to, as well as the problem of "saving face", which in reality is telling "white lies". How do we reconcile this with the Lord's teaching? Can we? This is something I have yet to find an answer for.

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(Korea) The predominant Korean religion before Christianity in any form came to Korea was Confucianism. Also, Buddhism was here. Confucianism is often considered more a philosophy than a religion, and many Buddhists have Confucian ideas. Buddhism has lots of members nominally, but they are not too active. Among the Christian groups, the Presbyterians are the most active. We also have the Baptists, Methodists, and many smaller groups. The Presbyterians have been in Korea for about eighty years, and there is a definite influence on all Christian thinking from the Presbyterians. I would suggest that anyone coming to any Far East country should have at least some basic understanding of these main Oriental religions, and be familiar with the doctrines of the Presbyterians.

The woman in Korea is very low in comparison to her husband and her sons. The woman is, or should be, completely submissive to her husband. In Korean churches, for example, the men sit on one side and the women on the other side. When a family has company, the woman serves the men, and then eats later herself.

(Korea) Confucianism, Buddhism, and the worship of inanimate objects such as trees, mountains, etc., are all prominent in Korea. Actually, the average Korean is a mixture of all three. Korea is rapidly becoming Christian and eager to accept any learning. Books concerning Oriental philosophies would be most helpful. The Korean woman has been a slave to her family. The marriage was arranged and she was to serve her husband. Girl babies are often abandoned because boy babies are more wanted. As Western culture has come to Korea, these old ideas are rapidly changing. Women of my age live pretty much as I do.

Our biggest problem was lack of American food. We now have a sort of commissary and that is not so much of a problem now. Having servants presented a big adjustment to a western girl who did not even know anyone who had servants! Constantly being on display is another irritant and not being able to communicate with the native women enough to fully become friends.

(Korea) There seems to be little time when the missionary is not busy with people coming to talk with him. He never seems to be able to sit down to a meal without interruptions, etc. This is bad. It is also difficult for the average American woman to get used to having hired help. This causes some of our greatest frustrations. The Korean people are very slow, and this is another difficult problem. We expect them to work as rapidly as we do. Also, they do not know what it means to be punctual. Here again is an area that leads to frustration at times. One basic idea that I find in the people here is the "I first" attitude; they feel they are the most important, and therefore they are often rude and discourteous. Possibly the most difficult to accept is the idea that people will come to your Bible classes and ask questions just to learn English and not because they are interested in God. Also, they will often give you gifts and then feel that you are obligated to help them. Many people will ask your help in getting to America or various things, and it often seems that they are not genuinely interested in Christ and His words.

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(Philippine Islands) Their religious beliefs are the Catholics, Anglican, and the Church of Christ founded by Felix Manalo in 1914, which does not believe in the Deity of Christ.

Generally, women are respected and some hold high positions in the government. They think women should be educated as well as men. The women usually run most of the home affairs, including marketing for food, etc. Women from different tribes are esteemed differently by each tribe. In some mountain tribes the woman does most of the field work. In other places, the woman does very little work, but she does usually have a large family of children.

The Filipino people had many customs and attitudes which we would do well to follow: respect for older people, taking their troubles with a smile, their hospitality, friendliness, humility, and more parental participation in selection of husband or wife for their son or daughter. But as in our own country, they had some customs which the majority followed which you did not adjust to, but you must endure or accept. When we have a death in the family here, outsiders bring in bowls of food for the people and for whoever may be assisting them in their troubles, but in the Philippines when there is a death, the sorrowing family must prepare a lot of extra food to feed the surrounding area of people. They must kill a pig and other animals if they have it, or else they will be considered stingy, and the neighbors may not help them the next time when they are in sorrow. Then when a young couple get married, the groom must prepare or have prepared food for fifty to one hundred people or more for two to four days of feasting. This will sometimes cost four hundred dollars or more. That



is a lot of money there, and the groom will be paying for the debt for several years.

Modern dancing is the chief and about the only recreation and pastime for the young people in the schools and community. Then there is an indifference toward head lice and the way they let their children go around with very little or no clothing. Until a child is school age, he does not wear anything except a tee shirt about the house in probably most of the families—no pants. Part of this is because of poverty, but not entirely; it is just custom. Then of course, poverty is in most places, and your heart continually goes out to the needy, and you do what you can, but still feel you can help such a little among so many who need help.

There is a wrong attitude concerning Americans—They think we are all rich. If a person has twenty acres of land, they say he is rich. Some of the young people have the wrong concept about honest manual labor. Because of the Spanish influence, they feel they are being looked down on if they do some kinds of manual work. For instance, a young boy does not want to be seen carrying a market bag down town. They need to learn the dignity of any kind of honest work. Probably some in the United States have some of this weakness also.

The average missionary wife perhaps finds it hard to be one of the people and dress simply, sit on the floor if visiting people who do not have chairs, eat with fingers if they do not have forks or spoons, etc., but that did not present a problem to me. I was reared on the farm and taught to treat all people alike and also that sometimes the simply dressed and plain people can be the best friend at all times. Too, I realized that God is no respecter of persons. Where they may have one fault hard for me to adjust to, I am sure that I had as many or more that were hard for them to endure. Most of the people were very clean in their homes. As I list the good and bad customs and attitudes to which an American missionary wife has to adjust, I find that the good far outweighs the bad. We learned much good from them.

(Philippines) Having lived under Spanish rule until 1898 and then an American protectorate until 1948, more Filipinos live by western culture than Asian.

The women are very highly regarded. Many women teachers are business women and politicians all over the Philippines. Sometimes I feel that the women are more industrious than many men.

(Philippines) The public urination was hard to get used to. Also the asking of personal questions, such as: How much rent do you pay? How much salary do you get? They are very superstitious. Even "Christians" are just a step away from paganism sometimes. Failure of the Filipino to express his thinking to you is frustrating.

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(American Samoa) The predominant religious beliefs are the London Missionary Society, Mormons, Catholics, and several smaller denominations. The Bible is always the best book with which to fight error; however Christian bookstores can supply you with books on what the sects believe. If there are no books, then go and learn firsthand from a follower.

Women are equal here and are accepted even as preachers in some Pentecostal groups.

\* \* \*

(Hawaii) There are five thousand active Buddhists on the Big Island of Hawaii. There are many more non-active. The Mormon belief is very strong and is growing by leaps and bounds. There are many Filipino, Puerto Rican, and Portuguese people. This means that the Roman Catholic religion is strong. Almost all other denominations are represented, and the Congregational is probably the strongest aside from the Buddhist.

The predominant nationality in Hilo, Hawaii, and on the Big Island of Hawaii, is Japanese. I had always lived where Caucasian people were the predominant race of people. It is hard for the average citizen to go into a situation like this and immediately feel at home. You must accept this fact right away, learn to accept these people's customs, their foods, and their ways of doing things and you will be much happier. If you want to get close to the people, you will have to accept all of these things and many more.

The attitude toward women in Hawaii is the same as it is on the mainland. More women work in jobs outside the home in Hawaii than in any other state in the union percentage-wise.

#### SUMMARY

Even though the quotations from the missionary wives may have seemed quite long, they could have been so much longer, as only the most representative ones from each country were picked. However, they served to illustrate the general principles that were presented in the first of the chapter. There are a few guidelines which the newcomer may follow which will help in deciding which customs to follow and which to leave alone:

1. Accept those customs which are the customs of whole countries, such as the type of clothes they wear.
2. Allow others to practice things in their land that you would not do, such as drinking.
3. Neither adapt yourself to a native custom nor let your converts practice it, such as illicit sex or cursing.

## CHAPTER X

### BE FULL OF GOOD WORKS!

#### BENEVOLENCE IN MISSIONS

This chapter was primarily written for American congregations, but a missionary wife's comment from India prompted the author to realize that benevolence was definitely a problem with the missionary, also:

(India) We could get a license from the government for importing used clothing, etc., but with the workers we have, we could not handle such work. To the Indian, Christianity is a social gospel. That is the way the sects use it, and even the Christian church here is no better. We have tried to show them that Christianity is a way of life, not just a way of living off of the Western World. It is a painful process, but even the denominations know they have failed. The Indian supports Hinduism. He supports the theatre. India has one of the largest movie industries in the world, yet they expect Christianity to support them. This is what has been done for two hundred years.

In the New Testament the needs for benevolence arose under varied conditions and at different times, and a plan was worked out which was the most expedient for each situation. The same needs often exist in missionary work today, and certain principles should prevail in order that the members may be strengthened to be *better* Christians, rather than weakened:

1. Benevolence is not an end in itself, but the purpose should be to satisfy a need on the part of the recipient (II Thessalonians 3:10: "If anyone will not work, let him not eat."). It should be done in a way to edify the recipient.
2. Spiritual well-being is more important than physical well-being, because spiritual regeneration results in greater financial security, eventually.
3. Charitable deeds should be performed in such a way as not to destroy a man's self-respect. Perhaps the giver could solve this problem by heeding Matthew 6:3, "But when you give alms, do not let your left hand know what your right hand is doing." The great point to be aimed at should not be so much the ministration of direct assistance to the people as the development of self-help.
4. Initiative must not be killed by unwisely-administered charity. A Christian cannot afford to become deaf to the human need, or become hard and cynical, but must maintain love for all men!<sup>1</sup>

Many of the following suggestions for various methods of benevolence, or the principles governing them, may be applied in other countries. For example, orphan children are supported in various foreign countries, and in Japan the national Christians have developed a very commendable home for

<sup>1</sup> George Gurganus, "Missionary Charity", *Seeds of the Kingdom*, Vol. 1 (Austin, Texas: Pan American Press, 1964), pp. 134-140.

their aged brethren. Since space and the author's experience in this field prohibit applying these suggestions to the various cultures, it seems best to commend the various methods as used in America to those interested, in the hope that they may then apply the principles to their *own* situations.

In some areas first-aid stations, clinics, and hospitals have been established or are in the planning stage. This is but an extension of the principle task of preaching, and the two should work together.

Experience of missions has established two facts firmly. When the love of God is to be expressed in the healing ministry, care must be taken to guard against any tendency to serve Christians preferentially. As Jesus said in the Sermon on the Mount, God 'sends rain upon the just and on the unjust.' Non-Christians are adversely affected when Christians preach God's love for all mankind but help sick Christians rather than sick non-Christians. Often non-Christians suspect their chances of being served faithfully in a Christian hospital are increased if they profess Christian faith or show interest in Christianity.

In the second place converts should become as soon as possible participants in the healing ministry. Their spiritual well-being demands that they cease as soon as possible to be beneficiaries only of that ministry. As in preaching the gospel and in teaching in Christian schools, the largest success is not attainable until local Christians share in healing the sick. By all means local Christians must prove the truth of the gospel. Many people concede that the gospel is true for the missionary and his kind of people before they believe that it is true for them and for others in their society.<sup>2</sup>

#### BENEVOLENCE IN THE BIBLE

One of the main characteristics of the Christian religion which distinguishes it from all others is its emphasis on good works or benevolence, defined by John B. White as "love in motion".<sup>3</sup> God's emphasis on benevolence permeated the whole Bible from the giving of the law of Moses to Revelation. In Exodus 22:21-27, God told the people how they should treat the widow, the orphan, and the stranger in their midst, and added, "And if he cries to me, I will hear, for I am compassionate". The love of one's neighbor is God's greatest demand upon man, and is given first in Leviticus 19:18, and is repeated by Christ in the New Testament in Matthew 22:37-40.

#### CARE OF THE POOR IN THE OLD TESTAMENT

God gave specific commands concerning the care of those in need. In Deuteronomy 14:28 to 15:11, He specified the tithes of grain which were to be left for the Levite, stranger, fatherless, and widows, and in Deuteronomy 15:10 He told the reward that would be the result: "You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake." The poor were to share in the Feast of Weeks, and were to be allowed to glean in the fields to supply their needs (Deuteronomy 16:10, 11;

<sup>2</sup> J. Waskom Pickett, *Dynamics of Church Growth* (New York: Abingdon Press, 1963), p. 91.

<sup>3</sup> John B. White, "The Church and Compassion" (Mimeographed outline of a one-hour credit course taught at Pepperdine College, August, 1965). This outline furnished much of the material for this chapter.

Deuteronomy 23:24, 25; Ruth 2). The poor were to be carefully protected from ill treatment (Leviticus 25; Jeremiah 5:28, 29; Amos 4:1; Zechariah 7:10).

After the Israelites had strayed away from the observance of God's law, He would have brought them back into good relationship with Him if they would have been more considerate of the poor in their midst (Isaiah 1:4, 16, 17; Jeremiah 7:5-7; Ezekiel 22:7; Malachi 3:5). Various passages in Psalms give further insight into the care of the poor, how they are not to be forgotten, but were to be treated with consideration, protected, and given consideration and kindness by God's people and even by God Himself.

#### TEACHING AND EXAMPLE OF JESUS

God sent Christ to show in a concrete way how He wanted the people to treat those in need. Christ Himself quoted the prophet Isaiah's foretelling of the Messiah's treatment of the poor, and used that as proof of His Messiahship (Luke 4:16-21; Matthew 11:5). In the Sermon on the Mount, He said, "Blessed are the merciful, for they shall obtain mercy." Also in Matthew 5:16, He said, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in Heaven." So our good works may be a way of teaching others about God. In Luke 14:12-14, Christ commands us to show hospitality to those who are unable to repay, that we may be repaid at the resurrection of the just. Most people enjoy entertaining their friends and relatives, but it takes a REAL Christian to entertain those who are unable to reciprocate. Christ's teaching on loving our enemies in Luke 6:27-38 offers the greatest possible contrast between Christianity and the thinking of the world in general, and He ends with the wonderful promise: "Give, and it will be given you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

Christianity consists of doing the *extra* thing! We should not compare ourselves with our neighbor, but with God, who is kind to the man who does Him good, and equally kind to the man who grieves His heart, who sends His rain on the just and the unjust. The most forceful of Christ's teachings on good works were given in parables, so that the people would be sure to learn the lessons He portrayed. The stories of the Good Samaritan (Luke 10:30-37), the Rich Young Ruler (Matthew 19:16-22), and the Unmerciful Debtor (Matthew 18:23-33), were told to impress upon the people the necessity of taking care of those in need. Zacchaeus was so impressed with Christ's teaching that he promised to give half of his goods to the poor, and to restore fourfold any money to those whom he had defrauded (Luke 19:1-10).

Christ not only taught others to have compassion on those who were less fortunate than themselves, but He exemplified it in His own daily activi-

ties. In Matthew 14:14 and in Mark 6:34 we read that Christ had compassion on the people, and He healed them, taught them, and on occasion fed them. In the bare outline of Peter's sermon to the household of Cornelius, Christ's entire life is summed up in the phrase, "He went about doing good" (Acts 10:38).

#### BENEVOLENCE IN NEW TESTAMENT CHURCH

In the early New Testament church there are several examples in which the new Christians shared with those in need. At first, when the believers were so deeply moved that they wanted to stay together as long as possible to absorb the wonderful new teaching, they voluntarily brought in the proceeds from the sale of lands or houses to the apostles to share with those in need, so that there was not a needy person among them (Acts 4:32-37). Then in Acts 6:1-6 the apostles selected seven men to be responsible for caring for the needy widows. Several churches gave of their own free will to the poor in Judea and Jerusalem, and were greatly commended by the Apostle Paul (Acts 11:29; Romans 15:26; I Corinthians 16:1-4; II Corinthians 8 and 9).

The Apostle Paul and other writers in the New Testament taught various principles which they felt should be put into practice by Christians. They were admonished to work with their hands so that they would have enough to support not only themselves, but would also have an abundance which they could share with the poor. The second chapter of James is filled with the admonition that the Lord expects more than words telling of our faith, but definitely expects our faith to be acted out in good works, and the writer of Hebrews says, "Let us consider how to stir up one another to love and good works". These principles are taught in the following scriptures: Acts 20:35; Colossians 3:12-14; Ephesians 4:28; Galatians 2:10; Galatians 6:10; I Timothy 6:17-19; James 2; I John 3:14-18; Hebrews 10:24.

#### WOMEN'S PART IN BENEVOLENCE IN NEW TESTAMENT

Of course the most outstanding woman in the New Testament for her works' sake was Dorcas, as told in Acts 9:36-42. Luke tells us that she was full of good works and acts of charity, but upon her sickness and death all her widowed friends were mourning her passing, and showed Peter all the coats and garments which she had made for them, which had lifted up their spirits as well as their outward appearance. Some of them had faith that such a wonderful woman could be resurrected, so they had sent for Peter, who upon his arrival sent all of them out of the room and brought her back to life. As a result of her resurrection a great many people were brought to the Lord, as the people realized that the same God who could bring her back to life could also help them lead a new life in Christ.

Good works are required as part of the Christian character of a woman, as given in two passages in First Timothy (I Timothy 2:10 and I Timothy 5:9-10.) Paul tells the women to "adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire, but by *good deeds, as befits women who profess religion.*" He also described the deserving widow as one who "must be well attested for her good deeds, as one who has brought up children, shown hospitality, washed the feet of the saints, relieved the afflicted, and devoted herself to doing good in every way."

**PRESENT-DAY NEEDS  
WITH WHICH CHRISTIANS SHOULD BE CONCERNED**

Now let us try to apply the Biblical principles which we have been studying to our situation at the present time. There have been great changes in the factors which affected benevolent work in the New Testament compared with those factors which affect it today. An example comes to the author's mind which she saw while calling in a residential neighborhood in Edinburgh, Scotland, during a campaign there in 1963. An old, bearded, dirty, ragged, oddly dressed man was coming down the middle of the street playing lively tunes on a fife, and the children were running after him, and dashing into their homes to get pennies from their mothers to put into the cup which he held out to them when he stopped. One of the Scottish ladies to whom the author and her husband were talking was very upset as she witnessed his behavior. She said, "He has no need to go about the streets like that. The government has funds to give to the poor to keep them from begging. All he has to do is to apply for them." There are programs carried on by our own federal, state, county, and local communities which help take care of the physical needs of many of the fatherless, the widows, the aged, and the unfortunate of all kinds. However, so many of the human needs now are far more often due to basic psychological difficulties than economic—for example, the alcoholics, the unwed mothers, deserted children, delinquent children and the unfortunate circumstances resulting from mental illness. Here is where Christians can be of the most help, as Christ can lift the individual into a new self-respect, and enable him to work out his own difficulties.

The Christians who are most concerned with our congregations' role in benevolence are uncertain as to the part which we should play in the problem. Should we give aid to our members only, leaving the outsiders to the mercy of the community and government programs? Should our benevolence be the objective of our Christian life, or should it come about as the natural result of our being truly dedicated Christians? We also have a hard time deciding who should receive help, and how much should be given. The complex living today makes social problems more immense and difficult to attack by help to individuals, and there is a great need for the professional skills of the dedicated social worker in order to provide real relief and correction of the difficulties, instead of half-way measures which often hinder rehabilitation.

More congregations are feeling the need of becoming better informed concerning the problems involved in the proper handling of benevolence projects. There are special courses available in workshops and summer sessions offered by the various Christian colleges, as well as the schools recognized by the Council of Social Welfare Education, which offer graduate work lasting for two years, coupled with in-field training. Out of the forty-two or more children's homes among our brethren, only a few have accredited social workers on their staffs. Women have special qualities when properly trained which make them very good social workers, and this is a field in which there is a constantly increasing demand for more workers. Counselling services on marital problems alone would solve or prevent many of the psychological problems which result in economic hardships and moral difficulties of fatherless children, unwed mothers, the mentally ill, alcoholics and deserted and delinquent children. That is why we need more teaching in our congregations on the Christian home, marriage, and parent education for our teen-agers (both boys and girls), ladies' classes and other adult classes. We are constantly influenced by worldly pressures and problems, and if we don't teach the Biblical principles concerning these problems, we will find ourselves not coming out of the world and separating ourselves from the sins of the world, but compromising *with* the sins of the world and losing our own souls and those of our children as a result.

#### FATHERLESS CHILDREN

One of the most important benevolent programs carried on by the local congregations is that of caring for fatherless children. At the present time there are at least forty-two children's homes or institutions being supported by congregations of the churches of Christ and by interested individual Christians over the United States, with more being started all the time to meet the ever-increasing need. There are very few *real* orphans in the country today because of a lower death rate of both the fathers and the mothers, but the majority of "fatherless or motherless" children are in that situation because of divorce, neglect or desertion, alcoholism, or illness, either mental or physical. The child whose parents are dead is in a far better situation emotionally as he tries to adapt himself to his new situation than is the child who is deserted by his parents for some reason. The deserted child receives an emotional and psychological shock which can only be alleviated by the therapy and love of a specially trained, dedicated, preferably Christian person. Some people question whether the organized institution for child care is needed any more, and whether adoptive or foster home programs might not be able to care for the need. However, with children who have been through the emotional shock of desertion and neglect, there is often the inability to adapt to an ordinary family situation, and the social pressure of group care is the only thing that is able to bring about his adjustment, enabling him to mature into a well-adjusted adult.



In a foster home program, the child is still under the supervision and control of the institution, but he is cared for by dedicated foster parents in a normal home situation temporarily for an indefinite length of time, depending upon the circumstances. In most cases it would be far better if these children could be permanently adopted by a family as it would offer far more security for them, since the average stay in a foster home is only for two years. However, many times the natural parents won't relinquish their ties to the children to release them for adoption, even though they refuse to support or care for them. Other children are adoptable, but no adoptive parents are able to be found, so they are left in foster homes or in the group care institutions.

Permanent adoption of a child must be carefully supervised by an accredited social worker for the protection of all concerned: the child to be adopted, the natural parents, and the adoptive parents, so that there is a legal and permanent custody of the child after a period of trial to allow all to adjust to the new situation. The physical and mental soundness of the child is investigated, along with his appearance and cultural background. The adoptive parents are similarly investigated, including their home conditions, the resources which they have for bringing up any child which may be given them in the proper physical, educational, moral, and spiritual conditions; and above all, their reason for adopting a child is very carefully studied. Because of the growth of the adoptive program, there is a great need for more adoptive parents, exactly the reverse of previous years when adoptive parents were put on a long waiting list to await a child. The child placement agencies select parents for a child rather than selecting a child for interested parents—trying to match physical characteristics as well as mental potential of all concerned.

While visiting in a home one day in which there was an adopted girl who looked so much like both her adopted father and mother, the author commented on the fact to the mother, and the mother looked at her in a very direct manner, and said: "You know, I think that when a child is born, God knows who is going to raise it!"

Let us return for a moment to the group care institutions, and find out ways in which we can be of help besides financially. The women members of local congregations, especially those located near the children's homes, can be of great assistance to the home. They can go in groups on assigned days to help with the ever-present ironing and mending during the school year, sponsor a child by providing his or her clothing and other physical necessities as well as much-needed personal affection, maintain a supply of groceries at the church building which can be collected by the home truck, furnish a number of home-baked pies, cakes, or cookies which can be served fresh or frozen for future use by the home, collect trading stamps which can be used to purchase needed equipment, invite one or more of the children to spend their vacations with members of the congregation, provide funds for summer camp or college expenses for children under supervision of the home, and

many other worthwhile projects. Farmers can help those homes which carry on farm programs by donating young calves and pigs for the boys to raise for 4-H and FFA projects, feed and hay for the livestock, and even go as a group of men to help the older boys clean and reorganize their farm buildings for more scientific farming.

There is also the constant need for more home parents for the children's homes, as it takes a dedicated, adaptable, healthy, and mentally stable Christian couple to stand up under the pressures of caring for the groups of children, many of whom are emotionally in need of extra attention, and who are usually behind others of their own age group in school. It takes a dedicated Christian to care for a child not his own, but as we have studied, this is taught all through the Bible. Not only can we help furnish a child his physical and emotional necessities, but we can also see that he is brought up in the nurture and admonition of the Lord to become a dedicated Christian adult who will not only be able to work toward his own salvation, but will even be able to carry the gospel to others. This is the goal of the Christian children's homes, whether through the group care in the home, or in the homes of dedicated Christian parents as foster or adoptive parents.

#### PROBLEMS OF THE AGED

If we live long enough, we are sure to become old! That is quite an obvious statement, but one which we tend to forget. As our life span increases, the number of people in our nation in the senior-citizen group grows larger—estimated to be twenty million by 1970, and there will also be a corresponding increase of older people in our churches. Therefore our congregations need to be aware of ways in which they can be of service to this age group which would draw them more closely into the fellowship of the church.

In I Timothy 5:1-16, the Apostle Paul wrote certain instructions to Timothy as to how those older members of the congregation should be treated. He pointed out that it was the religious duty, or the evidence of the genuineness of their religious faith, for the children to show loyalty to their parents and to repay them for the love and affection which the parents had bestowed upon the children when they were growing up. He summed it up by saying in verse 8, "If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever."

However, the responsibility is not all on the side of the younger. The older person has the responsibility of being worthy of the respect and honor of the younger members of the family, and of the congregation. To be worthy of support either by the congregation or by their own relatives, they should have lived lives full of good deeds and devotion to God, not living lives of self-indulgence that would damn their own souls.

In this day of Social Security, Medicare, pension and retirement plans, many of the senior citizens are able to be quite independent as long as they

are physically in good condition, although many are compelled to lower their standard of living to fit their lower income as they retire. In case they do not have adequate provision for their physical necessities or become ill, they will then be forced to accept assistance from others, and Paul said it is the responsibility of their children first of all, if they are able. Only if no provision can be made by the family should the church be burdened with their care, and then only if the individual has proved himself worthy of this care.

The most important need for this age group is for fellowship with others of their age group, because many of them live alone and often face the problem of social isolation. The church should encourage occasions of fellowship in which the aged will find new outlets and new friends, not necessarily by directly initiating or supervising these occasions, but by providing the physical facilities and the incentive. Since women usually make up the greater number of the senior citizens, many times they may take the initiative to get the occasions started.

Monthly pot-luck luncheons are wonderful occasions for fellowship, presenting the women with opportunities for cooking their favorite dishes which they once cooked for their families and guests, but which they had not prepared in years because there was no one except themselves to eat them. A congregation in California has initiated a monthly senior saints fellowship occasion which merits praise and imitation. The event is area-wide and involves a monthly pot-luck dinner served at noon in a classroom wing of the church building. The dinner and visitation period is followed by an afternoon devotional service at which time a guest speaker addresses the group, speaking on a theme directly related to the older person's need. This unique plan functions smoothly, being supervised by the older members themselves in cooperation with the church minister.

A mailing list is kept, and each month notices are mailed to all who have attended, announcing the next meeting date, place, and speaker. The meeting has grown in favor and presently rotates among various congregations in the area, and is attended by approximately seventy-five persons each month.<sup>4</sup>

The lack of adequate transportation is a hindrance for many older people, and the church can render a helpful service by providing regular transportation to worship services for its aged members by means of a church bus, the family car of a nearby member, or by taxi, with the fare being paid in needy cases by the church. Another transportation service could be rendered during the week by helping the aged members with shopping trips, the paying of bills, and the keeping of dental and doctor appointments. A ladies' Bible class could make this their special project.

<sup>4</sup> Clinton L. Storm, "The Church and Its Older Members", *Christian Bible Teacher*, September, 1965, p. 330.

Shut-ins deserve special attention, because they are often the most neglected and forgotten of all groups. Time weighs heavily on their hands, as they are unable to read much, care little for television, and are able to carry on few activities to relieve their boredom and loneliness. The church members could come to their rescue by providing various activities which would provide cheer, comfort and spiritual help.

Some of the services which could be rendered are:

1. Regular, cheerful visitation.
2. The personal delivery of church bulletins or flowers from church bouquets.
3. Recordings of sermons, Bible readings and song services.
4. Home devotionals and communion.
5. The use of "Talking Bibles" and overhead projectors.
6. Bible lessons and correspondence courses.
7. Birthday greetings.
8. Occasional automobile outings.

The church could show respect and honor to the aged by providing recognition of birthdays and anniversaries in the church bulletin and by public mention of distinctive services performed by them and significant incidents in their lives. Special recognition to those who have performed outstanding services over the years is deeply appreciated.

The actual church building should be made as safe as possible for the elderly, providing hand-rails on stairs, and safety treads and mats to eliminate slippery places. Hearing aids installed in pews and large-print Bibles are also appreciated by the elderly. Devotional guides and other reading material of interest to them should be made available.

#### HOSPITAL SERVICES

One of the most important ways in which the women of the local congregations can help with the work of the church is in visiting the sick in the local hospitals and in their homes. However, this does not mean visiting en masse, nor for long periods. The sick are weak and tire easily, and numerous visitors or prolonged visits will usually have a detrimental effect upon the patient. A doctor put it this way one time: "If you are not in the habit of calling on the patient when he is well, he doesn't need your visit when he is sick."

However, a small committee should be chosen to call on the sick each week, to report to the elders the condition of the patient, and to give spiritual encouragement. Too often the preacher is left with the entire responsibility of visiting the sick, whereas all can share in this privilege. This committee

should ascertain possible needs of the patient and of his or her family which can be alleviated by the congregation, such as laundry, transportation to the hospital for members of the family, financial help, housecleaning, child care, or perhaps finding lodging or jobs for those who must stay near the hospital. If the mother of a family is sick at home, she will recuperate far faster if the house is clean and orderly, and the children taken care of. In this situation, the best visitor is the one who appears at the door with her working clothes on, ready to help with whatever task needs to be done!

In a large city where there are a great many child patients in the pediatric wards, a very wonderful program has been carried on quite successfully under the oversight of the elders, using the junior high and high school girls working with experienced women teachers. The teachers help the junior high girls prepare the visual aids and handwork for seven or eight Old and New Testament Bible stories to be told, one each week, to the children. The handwork is left with the children after the high school girls tell the story of the week which they have worked up with the help of the adult teacher in charge.

Even the teen-age boys have been put to use in this program, visiting with other boys their own age who are patients, and talking "boy-talk" with them concerning their hobbies, sports, etc. These conversations do not come easily, but with encouragement, training, and guidance they can be very effective, and provide wonderful training for increased service when they reach adulthood.<sup>5</sup>

#### SUGGESTIONS FOR HOSPITAL VISITATION

These are placed in the realm of suggestion, because most of them are based upon the experiences of sick people and their reaction to the need for being visited. Let us observe that "they aren't too busy to be sick; we aren't too busy to visit them":

DON'T tell about your operation or illness in a way that makes the patient's illness seem small by comparison.

DON'T complain about how tired you are, and you "sure would like to rest a while like you're getting to do."

DON'T say, "I would have come before, except I have been *so* busy."

DON'T tell about all the problems you and your family are having.

DON'T flatter the patient—be honest with your compliments.

DON'T tell the sick person anything about a problem (concerning business, for example) that may seem minor to you, but will seem big to him, especially since he is unable to help.

<sup>5</sup> Mrs. Paul Barnes and Becky Tilotta, "Going About Doing Good", *Christian Bible Teacher*, April, 1962, p. 10.

DON'T overdo your sympathy, so you leave the sick person feeling worse off than anyone else.

DON'T look at your watch noticeably, or remark that you have to go, because you *have* to visit *three* others today.

DON'T stay too long (unless you are *sure* it is the thing to do), especially if others come in.

DON'T visit just because it is your duty—it shows through.

DON'T visit if you feel "rather badly" yourself, unless you are an awfully good pretender (and you're not, if the sick one knows you very well); write instead.

DON'T overdo the humor. A laugh is good for a sick person—unless it tears some stitches loose, or makes him use muscles that are unbearably sore already.

\* \* \* \* \*

DO encourage the patient to talk (if he wants to, and should); try to think of any news to tell, or anything that's good; he is *interested*.

DO look nice—the sick one may be weary of people in uniforms.

DO be cheerful—but not too "loud" until you see how the person feels *today*.

DO compliment anything about the patient—manner of dress, appearance of hair, better color in the complexion—if you are being truthful. It helps that you noticed.

DO remind him that there are things he can do, even now (or especially now). It helps to be busy in mind, at least, when ill, even during extreme pain. It's good to be needed.

#### IF YOU CAN'T GET THERE—

Do send a card; or better still, write a few words, even on a card, too; "The gift without the giver is bare." You can write a few words: you don't realize how much the patient thinks of *you* and is so disappointed in you when he doesn't hear from you. Don't lower yourself in his estimation. He may be able to do more good while he is ill than at any other time—with your helpfulness, thoughtfulness, and encouragement. Small gifts are always appreciated so much, even the simplest things like a puzzle, hard candy, chewing gum, nail clippers, hair net, notes, stamps, small books, articles, or clippings. LEAVE CARDS UNSEALED.

HOW GOOD TO HEAR AT THE JUDGMENT, "I was sick . . . and you visited me. . . ." (Matthew 25:36).

—Anonymous

#### THE PROBLEM OF UNWED MOTHERS

Christ gave a very important lesson on the matter of adultery, as given in John 7:53-8:11:

And they went every man unto his own house; but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down again, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them. He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? Did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more."

This incident, which so obviously gives Christ's teaching on withholding judgment of people in order to give the opportunity for a sinner to have a new beginning in life, is given in only one of the ancient manuscripts, although it is quoted in many other early writings. Even in our modern versions it is given in brackets or inserted in small print at the bottom of the page. Others omit it entirely from the seventh chapter of John and insert it at the back of the book of John, or at the end of Luke 21. William Barclay, in his *Daily Bible Study Commentary* on John's Gospel suggests that this story may have been removed from the text of the gospel because "some were of slight faith", or "to avoid scandal" (Augustine).<sup>6</sup>

There was so much paganism surrounding the little band of Christians that they were afraid it would show that Jesus condoned adultery, which was so very prevalent in the pagan civilizations around them then. The scribes and Pharisees regarded their position of authority as giving them the right to destroy or condemn the sinner, whereas Christ taught that only those without sin have the right to pass judgment, and that those in authority should feel that it is their responsibility to make the sinner a better person, because Christ died to save sinners. Also, the scribes and Pharisees saw the woman as a thing, or as a tool whereby they might humiliate Jesus, and did not consider that she had a soul, a name, emotions, or feelings of any kind, whereas Christ taught the infinite value of one soul, even that of an adulterous sinner.

We today have the same tendency to pass judgment as did the scribes and Pharisees in Jesus' time, whereas we as supposedly Christian women should hang our heads in shame because we have failed to be "teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home,

<sup>6</sup> William Barclay, *The Daily Study Bible, The Gospel of John*, Volume 2 (Edinburgh, Scotland: The Saint Andrew Press, 1961), pp. 1-10; 335-336. (The Westminster Press, Philadelphia, American publishers.)

kind, being in subjection to their own husbands . . ." (Titus 2:3-5). We have failed to teach these positive Christian virtues which will enable our daughters to withstand the sensuous pleasures of "the new morality", but instead many of us have actually *pushed* our daughters into early dating, immodest clothes, and forms of worldly entertainment which have led many of them into the sin of fornication (or the illicit sexual intercourse of unmarried persons). Prevention is far easier and far less expensive than the cure, which must not only seek to take care of the physical welfare of the unwed mother and the innocent child which is the result of the fornication, but also to try to alleviate the emotional, psychological, and spiritual damage which those involved seldom foresee, but which can have a lasting effect on the girl's future possibilities for happiness.

Christ taught us in this story how we should treat those who become involved in this sin. First, He gave the woman a chance to redeem herself, because He was interested in not only what she had been, but what she could be in the future. He also had pity on her, and it was the result of the love He had for her soul, whereas the scribes and Pharisees regarded the sinner with disgust born of self-righteousness. Christ gave the woman a challenge of the good life, which would necessitate her changing her life completely from top to bottom. With the help of Christ the sinner had the opportunity to become a saint. It was up to the woman to decide.

Today we have maternity homes for unwed mothers, operated by far-sighted faithful congregations who realize their responsibilities in the rehabilitation of unwed mothers, who are also trying to give our present-day unfortunate girls a second chance, rehabilitation, an opportunity to learn new skills, and above all, spiritual help. The infants born by the unwed mothers are placed for adoption by a licensed child-care agency, thereby giving maximum protection to the adoptive parents and the unwed mother, who is given an assumed name upon her admittance to the home, with only the locked office records showing her real name. The girls are given an opportunity to continue their education by correspondence courses or by special schools or classes offered by some public schools. They are also given training in infant care and homemaking.

The sin of fornication can be forgiven by the Lord, but those involved will carry the burden of a guilt complex the rest of their lives after going through an experience of this kind. Mrs. Myrtle Higgins, who serves as a volunteer counselor for one of the homes, said in a speech\* recently that "the beauty of a character when once sullied can never be as pretty again. A bird with a broken wing can never fly quite so high again." However the unwed mother, with the help of spiritual and social rehabilitation, may be lifted up to perhaps a better life than she had known before, but she will be matured and sobered by her experience.

\* Oklahoma Christian College Lectureship, February, 1966



Mr. Harvie Pruitt, the superintendent for the Smithlawn Maternity Home in Lubbock, Texas, gave some wonderful lessons on facts that the staff has learned in working with these girls at the Abilene Christian College Lecture-ship in 1966, and he impressed upon his listeners the need for the fathers to assert their rightful place as the head of the family, as ninety-percent of these girls come from mother-dominated homes. The fathers need to "court" their daughters—pay attention to them, notice their clothes, pat them, and show them that there is a man who cares. The application of practical Christianity to this problem has cut down the number of repeats from the national average of fifty or sixty percent to only four known repeats for these girls who have lived in the home. He emphasized also the need for the young people to date only members of the church, and they will not be so likely to become involved in a situation of this kind. Those who are involved with evil behavior will seldom do it with another who is also a member, lest they be found out. Only two of the girls were involved with boys who were also members, whereas one hundred and ten girls who were members were involved with boys who were not Christians. Many of the girls bragged that they didn't dance, but the evidence was quite clear that there were worse activities that they did indulge in. Up until the past two years most of the adultery was committed in drive-in movies, but at the time the speech was made most of it was reported to take place in the homes of the parents while the parents were away from the home or even at home at the time.

It is not the girl's actual beauty or her intelligence, but her attitude about herself and her self-respect that counts, and this is where the application of true Christian principles will help prevent situations like this from developing, and it will also help bring those involved to a higher spiritual level. The girl should be taught first by her parents that God loves *her*, and this teaching should continue to be impressed upon her by her church. We should strive to hate the sin, but love and have compassion on the sinner.

#### SLUM AND INNER-CITY PROBLEMS

Present-day churches have tended to move toward the newer sections of cities where their members move as their standard of living rises, thus leaving the rapidly decaying and degenerating inner city with very little or no spiritual help. As a result the people are deprived of Christian companionship, and thus become lonely, lost individuals—restless, rootless, unstable, and therefore quite likely to grab at anything which will give them some recognition as individuals—crime, following various cults or fads, or drifting into alcoholism or drug addiction as an escape from their misery and hopelessness. As a result there is a constantly deteriorating standard of living, and only help from an outside source is able to stop the descending spiral.

We, as Christians, have been commanded by Christ to be that outside source, or we shall have our sins of omission counted against us in the Day of Judgment:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? and when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life" (Matthew 25:34-46).

In discussing ways by which we might put these teachings into practical application as present-day Christians, we shall discuss several types of programs which attack the slum problem from various angles, using specific examples for some, not that these are necessarily the best or the only ones of their type, but because we have personal knowledge of some of these, or because they have been specifically called to our attention.

#### WEST MAIN MISSION, OKLAHOMA CITY, OKLAHOMA

This work in a slum section near the river which runs through the center of Oklahoma City was begun in 1961 by two families from the Twelfth and Drexel Church of Christ when they noticed that one family was walking several miles to services from this section because they had no other means of transportation. These two families decided to rent a small dwelling and start a Saturday morning Bible class for the children of the area, which started off with twenty-two children. As the attendance grew, more room was needed, so a room was built along the back of the mission. Sunday morning classes were started, and several families began to attend. As the workers saw the physical needs of the people, interested Christian individuals in other congregations of the city as well as their own congregation began to help in a physical way with clothes and food, medical care in the form of a well-child clinic held twice each month (donated by a Christian doctor and his wife, both pediatricians), barber services, mothers' classes, and building materials and labor when the house grew too small for their needs. No appeal was made to the congregations for support at first, but the work grew spontaneously with God's help as Christians saw the need and met it. The work continued growing with worship services being held in their constantly expanded facilities, including an old bus body brought in for an extra classroom, until they had thirteen rooms of various kinds being used, with two worship services on

Sundays, as well as classes during the week, and cottage classes in various homes resulting in baptisms and restorations.

The college students at nearby Oklahoma Christian College began to help out with various phases of the work, as did various ladies' Bible classes throughout the city. Finally the attendance grew to a high of two hundred and forty-three, and the small children were forced to sit on the laps of the adults in order to accommodate the numbers of people. The college students decided to help raise the money for a much-needed new building for expanded facilities, so they first gave several hundred dollars of their own money, then as they went home for their Christmas vacations in 1965, they took the plea to their home congregations. This was the first time that the workers had solicited help in an organized way from the budgets of other congregations. Other works of this type have started as several congregations in the area involved saw the need and cooperated with the work from the very beginning. However, those who have been most closely involved with the West Main Mission feel that it is far better to start first with a couple of dedicated Christian families who are willing to use their own resources, with others adding their help as they see the need, and have the work on its own feet before asking the congregations for help. The women of the area have been a great help in this work.

#### THE HOUSE OF THE CARPENTER, BOSTON, MASS.

This project, and other similar ones in Chicago and other cities, is the reverse of the outdoor camp, in that the camp is brought to the children instead of the children being brought to the camp. This particular project is under the direction of the Brookline Church of Christ in Boston, and has been carried on by dedicated Christian graduate students of the graduate schools there, with a full-time director and his wife recently being added to coordinate the various activities. For the first year eleven college students from Texas appealed to the workers for opportunity to help in a vacation Bible school for the children in a slum area of Boston in facilities consisting of a tenement building in the neighborhood. They first had to clean the building from top to bottom, clear out the rubbish and filth from the back yard, prepare vacation Bible school material written by the members of the Brookline congregation, canvass the neighborhoods to invite the children, and visit in the homes of the slum-dwellers to see the conditions first-hand. The workers knew from personal experiences in counselling in Christian camps the difficulties of teaching children of this kind, but also the best methods of approach, as well as the tremendous potential for success in such an endeavor.

If young people desire experience in working with various language groups, wonderful experience can be obtained before going overseas by working among the settlements of people from that country who are now living in crowded surroundings in our huge metropolitan areas, many of whom have

not yet learned the English language, and as a result have been unable to become a part of our American culture. Literacy programs among the adults, coaching and tutoring their children as they have difficulty in adjusting to the American school system, and Bible classes in the homes will help them adjust to life in this country, while the young people learn all they can about their foreign languages and culture, so all will benefit.

#### LUBBOCK SERVICE CENTER, LUBBOCK, TEXAS

This service center in the heart of downtown Lubbock was envisioned in 1962 for the dispensing of food, clothing, and other necessary items to the needy, under the direction of the elders of the Smithlawn Church of Christ. It gradually became clear that the program should be enlarged to include many types of services. A large building was secured on Main Street and was put into first-class condition with the help of volunteer labor from the congregation. A professional social worker has been secured to supervise the center, who is trained in counselling in the areas of personal adjustment, juvenile delinquency, and psychiatric problems. He maintains a complete record system of all activities, including cross-files with sister congregations to discourage the professional beggar.

The elders at Smithlawn believe that by this means the gospel of Christ can be projected beyond the confines of a church building to people whom otherwise we may never contact. The deeper spiritual needs are being kept basic in all of this program. It is greatly to be desired that preaching brethren and churches share the opportunities for reaching people who have been contacted through the Center. This work was not intended to take away from the welfare work of other congregations. Rather, it was designed to further activate their work by encouraging, through greater opportunity, their efforts in service to their neighbors.

Volunteer help by women of the congregation to sort, mend, and prepare clothing for distribution, as well as help with the actual distribution of both food and clothing which has been donated by members of the congregation has greatly enlarged the effectiveness of this program.

#### EMERGENCY CRISIS NEEDS

Many congregations maintain at all times a supply of staple foods and canned goods, as well as used clothing and bedding, which they can send on short notice to be distributed in communities where disaster has hit, such as tornadoes, earthquakes, hurricanes, floods, fire, and other emergency situations. Since the churches of Christ have no earthly headquarters but instead practice congregational autonomy as specified in the New Testament, the spontaneous help of many individual congregations can often enable the congregation nearest the crisis area to be the first on hand with whatever supplies are needed to meet the situation. Other religious and welfare organizations

with a much more complicated system of distribution are not able to get their program under way quite as rapidly, in many cases, and the group which gets their help there first when the need is greatest makes the deeper impression in the minds of the recipients.

For example, as a direct result of the favorable publicity received by the local congregations of the churches of Christ in New Orleans because of their great help after the hurricane in the fall of 1965, the church there received many contacts for further study of the Bible in cottage meetings and correspondence courses. They followed this up the following spring with a religious census of the city in preparation for a full-scale campaign for Christ in the summer of 1966, with the result far greater than they had expected, because the people remembered the part which the congregation had in alleviating the suffering immediately after the devastating hurricane. However, Christ told us to feed the hungry and help those in need without any regard for the credit received. As someone has said, "It is remarkable what can be done if we don't care who gets the credit." The Lord takes care of that!

However, the Lord also wants things done decently and in order, and sometimes we can improve our methods. Mr. Wilburn Hill, who helped in the aftermath of two devastating tornadoes in different parts of Kansas, offered the following suggestions which will help tremendously in the distribution of clothing and bedding in time of crisis:

1. Plead that only clean, usable garments be brought, so that those who receive them will not be humiliated by wearing them. Practice the Golden Rule. If you would not wear it, don't force it on them. It does not give a good impression of the church to give out undesirables.
2. Before they are sent, have a group meet, sort, discard undesirable clothing, clean the rest if needed, mend and iron. Put correct sizes on garments and sort into bundles of the same category. A little thinking and work at home will save so much where confusion is hard enough to keep down.
3. Bedding and money as a rule are where the greatest shortage is found; all money is good, but not all bedding.
4. Begin at once after you hear of a disaster, to gather and send relief, but have a heart and don't let your good intentions rush until your relief becomes a burden. If you were there you would work long hours as these good folks have. A few short hours before the clothing is sent will more than take double that time off of them and they can assist the distressed much faster.

—Wilburn C. Hill,  
Lawrence, Kans.

#### SUMMARY

It is hoped that these examples of good works will be helpful to congregations of the Lord's church all over the world. After all, Christ taught and lived among much of the same type of idolatry and paganism which is prevalent all over the world today. He realized that a true follower of His would go about "doing good", and so radiate his Christian love to teach others concerning the love of Christ, who came to save the world.

## CHAPTER XI

### PROFIT BY THE EXPERIENCE OF OTHERS!

Since hindsight is supposed to be better than foresight, it would help all of those interested in missions if they could find out what those women who are or have been on the mission fields overseas would change if they could start all over again. There were about thirty different suggestions given by the ninety-seven missionary women in response to the question, "What would you do differently if you could start over again?"

#### LANGUAGE PREPARATION

By far the leading suggestion was to learn the language first, either before going, or before actually starting the work when first arriving overseas. This suggestion will be discussed along with the suggestion which placed second, namely, the feeling that the women should have learned more about the people with whom they would be working, obtaining information about the history of the country, its traditions, customs, and its culture in general:

- (France) We would study the language before coming, and would like to study at some school for at least the first year on the field. But facilities were not available where we settled, and we settled where contact had been made by American soldiers. We came without much time to prepare, because the need was here, and there seemed to be no one else interested in coming.
- (Japan) I would not begin to teach until I had at least a good working knowledge of the language. It may seem a waste of time to spend a year or two learning the language, but decidedly it is not! We have been here almost five years, and because we have not had the time to devote regularly to language study we are still not yet proficient in the language. This is definitely a handicap.
- (Jordan) The only thing I think we would do differently if we could start over again would be to try to come sooner, and to learn the language some before we came, if possible. Arabic is a very difficult language and hard to learn, but so far, we have done fine here with interpreters and by so many speaking English. But it does take a lot of our time studying.
- (Korea) I would study Korean before I came, and come in a group. Also we would have sufficient housing provided before bringing the family.
- (Zambia) If I could start all over again, I would wait about starting language study until I was sure I was in the area I wanted to remain in, then plunge in and learn it. Having a smattering of two native languages but mastery of neither has been my greatest regret. I am still studying, and am at present taking a course in Conversational Chinyanja at night school.
- (Italy) I would love to master the language; it still isn't too late, but by now I've gotten into bad habits. I would also profit much by a Dale Carnegie course or some good psychology.
- (Austria) I would adopt the attitude that it makes no difference if I make mistakes in speaking the language. Shyness in speaking the language is the greatest enemy to language learning.
- (Japan) I would have studied the customs, cultures, and language, and taken a course in Social Welfare work as a preparation.

While there I would have lived in a Japanese style home and tried keeping house as near like they do as possible. I would have tried to live as near as they do as possible without harming our health or our moral standards, which

is what I shall do when we start again. I shall leave the modern American luxuries in America.

(France) That is difficult to say, for one small change might change too many things. I would say that we would concentrate even more on work with our young people. We would also have devoted more time to the study of the language when we first got there, instead of getting so involved in the work. This is in part demanded by congregations in the States who through their lack of understanding expect immediate results.

(Philippines) I can't see a lot that I as a woman under the same circumstances would do differently. However, I would read more about the country, the people and their ways of life before going if possible. And I would make a plan for learning the dialect in the locality where we would be working, and try to be able to carry on a conversation in their dialect in a year.

Third on the list were those who said they could think of nothing they would change. One or two who were evidently in a low mood when they answered, or at least were realistic about themselves, said, "Knowing me as I do, I'd probably make the same mistakes all over again." One veteran of the work in Germany summed it up by saying:

(Germany) This is a most difficult question to answer, because things all around us have changed in the nearly thirteen years over here. I don't believe I would use any other methods if I were to find the same situations as I found then, because they brought the desired results. Of course all of us benefit from the experience made, and can thereby improve on the ways and means of teaching and reaching new souls with the Gospel. Germany today is not the Germany it was in 1952. The financial, social, and economic situation has made great strides, and with them the standard of living. People are therefore more indifferent, independent, and less friendly, where their desire for physical and spiritual food is concerned. Our methods of approach today are of necessity such as will be most effective now.

(Thailand) I feel that the way it was done was the best method for this area. I wouldn't do anything differently, but if I had the chance, I would do more talking to former missionaries in the states before coming, not to question them, but just to listen to them. Do you have any idea how hard it is to get American women to listen to you? My frustration did not come on the mission field, but when I got on home leave, all the women could talk about was how many loads of clothes they had washed that day, their children, the price of groceries, etc. MANY times after speaking to some congregation, we would be invited with a group to someone's house to hear more about Thailand. But the women could not resist an informal situation, and away they would go! On the other hand, we have been kept for hours, and way past time for the crowd to break up, answering questions about the Lord's work in far-away places, but this was not the rule.

#### TEACHING MATERIALS

Next on the list came a desire to make better preparation to teach the Bible and to work up lessons for the different age groups, taking more teaching supplies and information. Many found that they had not even thought of teaching supplies beforehand, spending all of their time in preparing the family's personal belongings for shipment before going overseas. Of course, a woman going abroad for the first time would not know what she needed, but by studying as much material as she could find on mission work before going, and by talking to as many missionary wives as she could find from that area,



she would be able to make better decisions. A very important part of this preparation should be to be better prepared spiritually, more dedicated to the Lord, and better prepared in the way of Bible knowledge.

(Southern Rhodesia) I would take more Bible class material, try to plan my lessons better, and not try to do more than I am able to do effectively.

(Tanzania) When I first came to Tanganyika I had only three months' notice that I was coming. I spent the whole time getting clothes and household items bought and ready to ship. If I had it to do over, I would go to a bookstore and buy anything I thought I would need for teaching. I had to order some things after getting here, and since I couldn't look it over first, got some things I couldn't use with Africans. Men buy anything they think they might need in the way of books, tools, spare parts for cars and Jeeps. Women should look ahead and realize that for her load of the work she, too, will need some tools. Many people say, "We just did not have the money to buy teaching materials." But I believe that it could be arranged to buy teaching materials out of the working fund, or raise special money for it from ladies' classes at home. There MUST be a way to buy teaching materials, or the woman cannot do an effective work with the people she has gone to help. She should have a complete set of flannelgraph stories, a supply of construction paper, stickers, practical teaching books, such as the "Patti" series, and perhaps the "Life of Christ Picture Rolls" and the "Old Testament Picture Rolls."

#### RELATION TO HOME CONGREGATION

Many of the women thought that they should have had a better understanding with their home or sponsoring congregation, feeling that the sponsoring congregation should have had a more definite interest in the work, and should have stood behind them more in a financial way. In the Apostle Paul's closing remarks in several of his letters, he expressed appreciation for those physical helps which had been sent him by various friends and churches, as well as specifying certain needs which he had personally which they might fulfill. The home congregations at the present time need to be more alert and watchful for ways in which they can alleviate the problems and help with the work of the missionaries whom they send to the various mission fields, both at home and abroad. The missionary and his wife can do a good work by informing the home congregations concerning ways in which their members can help with the work, as it will make them feel more a part of it, and not the responsibility of the missionary and his family alone. The home congregation is furnishing the money and the physical necessities, and the missionary is furnishing the manpower, but the missionary family can do a much better job if they know that the congregations back at home have faith in them, and are interested in their work. The missionary should send monthly reports, pictures, poster material, tape recordings, clippings, and anything else that will give the people on the home front a better idea of the problems they are facing, and let them share in the opportunities and the blessings as they appear.

The home congregation, on the other hand, can do many things to increase the interest of the home congregation in the mission work. The children can start at an early age learning about the type of people with which

the missionary works. They can use missionary-directed lessons for the Bible classes and for their vacation Bible schools. The classes can work up scenes in shoe boxes to depict life in a certain country and make homemade character dolls, maps, posters, and other visual aids which will depict life in that country. Display areas can be arranged in the hallways of the Bible school buildings which can be used to highlight one continent at a time with posters, maps, models, etc., or to show the extent of various world religions.

The home congregation should try to be well-informed on the work or works which they are supporting. They should certainly be well-acquainted with the missionary and his family, getting to know them quite well before sending them overseas. The ideal way would be to send out one from the home congregation whom they have known since childhood. However, even if the missionary is unknown to the whole congregation, he and his family should work with the supporting congregation and should live in their midst for several months or a year before going overseas. The missionary family should have many friends in the sponsoring congregation, so that when someone writes them a letter, they will be able to picture in their minds the person who wrote it. The ladies in the home congregation should be encouraged to write letters to the missionary wife quite often, even if it is only "round-robin" letters to which each one adds a few lines. In that way the family can be kept informed of the news of the congregation which may not be published in the bulletin, but which they would still like to know. As one lady wrote, "It is embarrassing to ask how so-and-so is, only to find out that he has been dead for two years."

#### SUPPLY NEEDS OF MISSIONARIES

While discussing the subject of the missionary wife personally, it would be well to mention ways in which the home congregation can "pep up" the missionary family, as suggested by the letters from the missionary women themselves. Each class in the Bible school can "adopt" a member of the family and send something to him or her on Christmas, birthday, and just for fun. Packages are wonderful to receive overseas! They seem to have a special perfume all their own! Magazine subscriptions are wonderful gifts, and are so expensive for the missionary family to pay for themselves, but they do wonders for their morale. Also books of a religious or personal nature in which the wife might be interested may be sent, and there are many good ones available now. The home congregation can also send supplies of food and household items not available on the field, finding out first the customs regulations, and the type of items needed. The Christmas barrel which was packed by the Lawrence Avenue Church of Christ in Nashville, Tennessee, sponsors of the Bawcom family in Nigeria, was a wonderful morale booster for the two families which they sponsored on the field there. It was sent each fall containing Christmas gifts for each member of the family along with desired household items. The articles were well-selected, and every available

inch of space was utilized. Some congregations take up a Christmas collection for a cash present to the family, thus avoiding customs and high postage costs, if there are shopping facilities near the missionary family which are adequate.

Teaching helps can be sent to the various mission fields which are unobtainable in many places for any amount of money. While the members are at lectureships, workshops, or training series, they should gather up as much material as they can find which will be helpful to someone they know on the mission field, and then send it to them. Also they could send any ideas, notes from lectures, and new material which the wife might be able to use in her teaching. If the members send flannelgraph material overseas, they should have the young girls in the home congregation cut out all of the figures beforehand, to save time and trouble for the missionary wife. They could also make stories of the Creation, for example, with the description written in pencil on the back. They could prepare three scrolls on shelf paper of the three different dispensations, illustrating the stories with stick figures or by pasting flannelgraph figures on the paper, and send it to the missionary.

Since so many of the children's classes on the mission field are small, left-over Bible school materials from large congregations can very readily be used, but first they should be checked to see if all parts are there, and the blanks have not been filled in. This, of course, could only be used in English-speaking areas, as in all other countries the descriptive titles and explanations would have to be translated, and are practically useless. Materials which can be used to make visual aids can also be sent if they are unobtainable there, but better yet would be the sending of instructions on how to make the visual aids with the materials which they would find at hand, thus helping the nationals to feel that they do not have to buy complicated materials to teach a lesson, and thus avoiding the mistake of making them dependent upon American sources.

The women in the home congregations can undertake the support of students in the various Bible colleges overseas where they are taught the Bible and Bible-related subjects and how to teach them to others. The amount of money will vary in the different areas, but it pays for the student's board, room, and tuition, and is not given directly to the student, but is sent to the college administrators, who in turn use it to pay the student for various jobs which he does according to his ability. This teaches the student the value of work, as some have the idea that an educated person should never work with his hands, and it also makes him feel that he is earning his college education. In overseas Bible colleges which accept women students there is a desperate need for more support for the girls, to enable them to learn how to teach in Bible classes, and to be a good Christian wife and mother in the future. It is much easier to arrange support for the men students, but if a Christian man is not able to find a Christian woman to be his wife, his work will be greatly hindered. Also a properly-trained Christian girl who is able to teach the Bible

to the native children will be able to wield a tremendous influence for good in the work of the Lord.

Used clothing can be sent to *some* areas, while others definitely do not want it. It is too hard to distribute it properly, and the people are prone to come for the "loaves and fishes" instead of the Word of God. The missionaries need to teach that whatever material benefit there is to be found in Christianity will come as a result of living the way Christ taught, and that the benefits will come as a by-product in the Christian's search for Eternal Life, but only if he truly puts Christ first. So the members of the home congregation should check first with the missionary before sending *any* kind of clothing, money, Bibles, or other material to *any* national, regardless of how sincere his plea! Many nationals will try to take advantage of any relationship with an American to obtain passage to the United States, or they will sell Bibles and other books sent to them in order to enrich their own pockets, so beware!

#### FINANCIAL SUPPORT

Many of the women thought that they should have had a better understanding with their home or sponsoring congregation concerning their financial support. Only ten percent of them said that they had not been adequately supported personally, and as one wife said, "*Anyone can live above their income, so if our income was not sufficient, we laid it onto bad management.*" However, the salary for missionary families is often deliberately kept lower than the salary which the same worker would be paid in the states, in order to keep out those whose only desire is to have a paid vacation or long trip at the expense of the Lord's church, and such situations have been known to happen. Many have gone, however, on faith with inadequate support, trusting that the Lord would provide, and have had to sell their personal possessions in order to pay for their trip home when their tour was over, and make other sacrifices which should have been shared by their home congregations so that other people would have felt that they had a share in the work, also.

Many women also felt that they should have had a better understanding concerning the family's household goods. If they are forced to sell their furniture rather than ship it to the mission field, they almost always have to accept a big loss, but very few congregations will make allowances for buying new furniture at the other end rather than paying the expense of shipping the furniture which the family already possesses. Perhaps an adjustment could be made whereby the missionary would not have to take *all* the loss.

The lack of a working fund sufficient to provide for the expansion of the work was lamented by many, as they have had to pay the expenses of the work out of what they could manage to live without on their less-than-adequate salary. It seems foolish to go to the expense of sending a family overseas to work and then not provide them with an adequate work fund for the expansion of the work! One wife wrote:

(South Africa) We have been adequately supported financially, BUT be prepared to have to draw from your own personal funds again and again and again for things that are paid for out of the treasury back home in any normal congregation. None of us has had any opportunity to "get rich", that is certain, and congregations here do not shower the preacher with gifts. Rather there are many hands outstretched to receive rather than to give. One missionary wife and I had a long conversation on this subject one time, and she said that was the greatest adjustment that she had to make in coming here.

In Nigeria the sponsoring congregations supported their workers very adequately, realizing that cars soon wear out on the extremely poor roads, that gasoline is high, and that to maintain their best efficiency the workers need relief from the tropical heat by going to a high mountain plateau at least once a year. Consequently they provided their workers with an adequate salary plus car expenses, and a furnished house. In addition they provided an all-expenses paid two-weeks' vacation on a mountain plateau once a year. Each Christmas they sent the family a steel drum filled with clothing, food, and gifts for the family. The congregation also paid the expense of the correspondence school tuition for the missionary's children.

Many times the congregations do not take into account the increased living conditions as governments change and inflation erodes the economy, giving the worker far less in exchange for his money. Also as children arrive and there are more mouths to feed, some congregations do not make any allowance for that. Perhaps here is the place to say a word about the size of the family. When travel expenses to move a family overseas are so expensive, the missionary should not blame the congregation for wanting to send someone who has only one or two children rather than a family having five or six, even though the one having more children is probably older, therefore more mature and experienced and well worth the increased cost. Usually children are an asset to a missionary family in a lot of ways, but there are times when too many can be a burden for all concerned.

#### MISCELLANEOUS SUGGESTIONS

As far as the children were concerned, those going to areas where shopping facilities were inadequate wished that they had taken a greater amount of oversized clothing for the children to grow into later, especially shoes, as those with narrow feet are rarely able to be fitted in shoes made on European lasts, and since the Oriental people are usually much smaller than are Americans, neither their clothes nor shoes will fit Americans needing larger sizes. Some wives wished that they had planned for the husband to go ahead of the rest of the family and survey the housing and school situation before bringing the family, to avoid disrupting the children's schooling any more than necessary.

Several of the wives said that if they had it to do again, they would have gone to the mission field sooner, having waited until they were past middle age. Others felt that they should have gone at least a couple of years before

they did. Two wives who had returned home wished that they had made plans to stay on the field longer, and one wife did not amplify her answer, but merely said that she would want to avoid the mistakes she made the first time. Many agreed that this question was quite important in that it made them think back over the first years of their work and analyze its accomplishments.

#### TOURS AND LEAVES

There are several very important factors which should govern the length of time one should profitably spend working for the Lord overseas. First would probably be the individual differences between people's personalities and their mental and physical health. Second would be the climate on the mission field in which they were working, and its effects on their health. Third would probably be the distance involved in traveling to and from the mission field. Fitting in between these factors somewhere would be the amount of strain involved in working in certain areas. The length of time for a trip home on leave would also be determined by several factors. The necessity to obtain further schooling or to raise funds for another tour would require a longer leave than merely coming home for a rest and a visit with relatives and friends, and to report to the sponsoring congregation and other congregations which may be interested. As far as the total length of time is concerned, ideally it should be for life, and many of the missionaries now on the field plan to make it their life's work, while others plan on shorter periods of time because of their children's schooling and for various other reasons.

The various factors governing tours and leaves will be summarized for the various fields in order to save space. First, the workers in France, Belgium, and Holland recommended first tours of between two and three years, as it takes that long to become familiar with the language and the people. Since the schools for the children, at least in the elementary grades, are so much more advanced than in the states, all felt that it would be best to go home during their summer holidays so that the schooling would not be disrupted. Also, the family would not be away from the mission field long enough to forget the language or for the work to suffer unduly. Ideally the family should spend a lifetime in this area, but most return to the states when their children are teenagers because of the lack of Christian friends of their own age in the small congregations on the mission field. Six to ten years is the length of time recommended by some, although all realized that the longer one stays, the more effective the worker is. One should stay as long as the family can be happy in the work, but a discouraged, worn-out worker needs a change.

In the rest of Europe first tours of from two to four years were recommended, with leaves of from three to six months, again depending upon the children's schooling and the need for fund-raising. There are various psychological factors involved in the length of the first tour. One couple was advised to go home before they really felt the need, so that they would really look

forward to getting back to their work. Another wife made the flat statement that she had never known any woman who stayed longer than four years on the first tour who ever did any more mission work. She would have been so "burned-out" that she would have had a mental block toward mission work thereafter! Also the congregation or congregations sponsoring and supporting the work need a first-hand report of the work. One veteran missionary wife in Africa said that it educated the congregations as to what is being done and the great need for more labourers for the Lord's vineyard. The interest and enthusiasm of the churches seem to slacken in many cases after the missionary has been back on the field for a few years. Also congregations change in personnel during the years. Some members pass away, others move away, and new members move in and do not know the missionary whom the congregation is supporting. Preachers have a way of moving, too, and the new ones need to know the missionary family personally in order to promote their support more effectively.

In Africa the length of tour is governed by the climate and its effects upon the family's health, as well as by the availability of school facilities. In South Africa and the countries just north of it the climate is good, and likewise the school facilities in the cities, so the main need to return is to reestablish connections with the sponsoring congregation and to visit relatives and friends, and to have a period of spiritual rejuvenation. In Nigeria, situated just four degrees north of the equator, conditions are far different, as discussed in the chapter on health, and short tours of no more than two to three years at the very most are recommended, with adequate vacations at intervals throughout the tour. If vacations are not taken when needed, tropical lassitude takes over, and the worker is barely able to maintain the projects which are already in operation, and has no enthusiasm whatsoever to undertake anything new. Remember, this area used to be nicknamed the "White Man's Graveyard"! However, with the protection now available against many of the tropical diseases, the white man can enjoy his life there and do a good work.

Taking all of these factors into consideration, in Nigeria tours of from two to three years are recommended, with at least six months' leave before returning to the work. The same recommendations should be made for workers in Ghana, the Cameroons, and other areas in West and tropical Africa where the work is spreading. Total years spent on the field were recommended from four to as many as ten years. In South Africa tours of from three to seven years were recommended, with leaves of from six months to a year, usually. The majority of the workers planned to spend the rest of their lives there, although others had pledged themselves for only one or two terms.

In Latin America two-year terms were recommended, with six weeks to three months spent on leave. The majority of the workers planned to spend from five to ten years on the field all together, with several planning to make it their life work. In the Orient first tours of three years was by far the most

frequent suggestion, with a few others making suggestions of from two to five years. Leaves should be from six months to a year, depending upon the circumstances. The majority of the workers planned to stay from fifteen years to the rest of their lives, with some planning for shorter periods of from five to ten years. One wife said,

"Some missionaries are in the wrong business. It is no shame to say, 'This is not my forte.' For the one who is adapted and suited to mission work, the length of service should extend over many years. It is a waste of the Lord's money to gain experience, etc., and then go back to the States and send some one to have to start over." Another missionary said,

"As to total years, I think you should stay as long as you feel that you can do good. When you feel your usefulness is over, either because of the attitudes of the people you are trying to teach, or because of your own need for a change, you should go somewhere else, I think. As far as staying long enough to get the job done, this is impossible anywhere!"



## CHAPTER XII

### JOURNEY WITH JOY!

"Over all, have you found real happiness in serving God in this capacity?" This question was asked each of the missionary women at the request of the manager of a religious bookstore, when told about the survey which was being planned. Fifteen of the women answered with only one word, "Yes". Only one said "no", but notice her reason: ". . . for I feel guilty because I cannot find or help find a way to better reach these people, whom I love so deeply individually." As for the rest, they were very definitely happy in their work, and it is interesting to read their reactions in their own words:

- (Nigeria) Definitely yes, because I learned the meaning of some passages of scripture hardly noticed before, and new depth of understanding and dependence on God. Just the new friends would have been worth it. New close ties with the other missionaries, too—we're like real brothers and sisters when we do get together now. It puts you in a special class of people. Isaiah said that the mountain of the Lord's house would be established and it was, and the missionaries have climbed some of the peaks, and have a tougher skin, more shine to their faces from being nearer heaven, and a healthier spirit! It is an honor to be one of the special "one-in-one-thousand" who ever cross the seas and leave loved ones to serve the Lord. When those missionaries get together, they have more fun than anybody! More to live for and perhaps die for—at least die trying!
- (Germany) I realize very few mission wives feel as I do, and I'm sympathetic with their problems, but those were the happiest three years of my life. I can never again in any other situation hope to feel so totally alive and fulfilled in the work of the Lord as I did there. The people we had in our home I would never have known otherwise, and the thousand lessons that came my way by just living one day after another in a foreign land can never compare with anything I have ever done or could hope to do.
- (Austria) Yes, I wouldn't want to trade places with anyone who has chosen to stay at home to serve the Lord.
- (Aruba) Have I found happiness in serving God in Aruba? Have I ever walked into a classroom with twenty little faces eagerly waiting to begin the class? Have I seen their small heads bowed for dismissal prayer and afterwards heard them saying, "I'll be back next Sunday."? To be in a class with girls, ages eleven to fifteen and have one say, "What you are saying is true, but no one has ever taught us this before." To have a little boy come to you after services and whisper, "When I make birthday, I will bring you a sweetie (candy)!" But most of all to enter the building for worship, to blend our hearts in prayer and raise our voices in the song, "Bless be the tie that binds". The words may not be pronounced exactly alike, and the verbs may have had an "s" on them, but the meanings remain the same. YES, I have found happiness in serving God in Aruba. But then Aruba is just a small place. It is filled with people with souls; People the world over have souls which are just as important. Where He leads me I will follow. I'll go with Him all the way.
- (Austria) My husband and I feel that because we came to the mission field, we have a closer and truer companionship with God, and a meaningful fellowship with other Christians that is not smothered in a whirl of social activities.
- (South Africa) We can hardly picture ourselves being happy doing anything else.
- (Pakistan) Yes, definitely, as we could have found happiness in no other way.
- (Brazil) Yes, it has been a great joy to be of help in taking the Gospel to young capable Brazilians who are now zealously working to carry on the work and are

studying continuously to grow into maturity. There is no greater happiness than teaching those who are searching for the Truth.

(Sweden) Yes, our family has never been happier. We are now a very close, happy family—more so than before—depending on each other and God more than ever. It is a good and rewarding life.

(Korea) Definitely so. I have spent fourteen months in Korea now, and I feel that they have been the greatest fourteen months of my life. I believe I've learned more since I've been here than in five years of college. I believe that I have been drawn much closer to God, and I believe I have learned to depend on Him so much more. I know that my life has been enriched and encouraged. I certainly have had my problems and my frustrations and sorrows, but the joy has greatly outweighed it. My insights into myself and my own needs for growth have been great and I know that God has blessed me.

(Holland) I believe that our happiness or unhappiness comes from our ability or disability to serve the Lord in a good way. As our ability grows, so grows our happiness.

(Hawaii) Over all this has been a most wonderful and rewarding two years. The Lord has blessed us in so many ways. The good that has been done cannot be measured. We have enjoyed learning to live and work with the local people. God has opened doors of opportunity too numerous to mention. We have come to depend on God in a way never before experienced by either my husband or myself. We have grown from a small group of five the first Sunday to an average group of twenty-five per Sunday. There have been three young girls who have become Christians, and there are others vitally interested. We praise God for all His wonderful blessings, and hope and pray for His continued good favor.

(Japan) Yes, though I do not feel that I count as a missionary, there are certain services I can and have performed here. Being a "friend in need" here at times has saved the congregation a big set-back.

(Southern Rhodesia) We have found real happiness in our work for the Lord. Each year we enjoy it more. We have been wonderfully blessed and never at any time have we been homesick or regretted our choice.

(American Samoa) Although there are times of dissatisfaction and discouragement, I know in my heart the problem lies within myself. Happiness can be found in no other life than that of service to God and mankind. We must be obedient to His will and He never promised us that it would be easy. Yes, we are happy serving God.

(Mexico) Words cannot describe the happiness and real satisfaction in being able to help people to know more of God's word.

In my case it is quite different than in most, for my health is very bad, and I am in a lot of pain from osteoporosis of the spine, and there are very few things I can do. But this is something I can do, and it helps me forget myself. But also it has helped me to be more patient and sympathetic to others. As Paul said in II Corinthians 12:9, when he besought the Lord to take away the thorn of the flesh "My strength is made perfect in weakness." For indeed we realize more fully how much we are dependent upon God's help when we are weak. And He does strengthen us when we do His will.

(Japan) Yes, I think I can speak for my husband as well as myself. We are very happy in the work here. There is a great deal to do, and each year we learn something more, and as a result of that we are able to teach by living as well as by word of mouth better than the year before.

(Guatemala) I don't know if I could ever adjust to living in the United States as just another Christian who attends regularly with folded hands. There is something about this work which is exciting and very gratifying. Every new person you meet is a challenge. I think I can truthfully say that real happiness has been ours here, but at times I know my husband feels that I am not happy.

- (Australia) Yes, one finds great strength and certainly a peace in serving the Lord. The winning of one soul is such a great experience, and there is so much to be done that our lives are filled to the brim.
- (Australia) Yes. I must honestly confess that it was not my idea to come to Australia. It was my husband who wanted to come and who felt the great need and call to "go". I came because he truly wanted to come. But after the time we have spent here, I can also honestly say that I have never regretted coming to Australia, and that we have never been more happy anywhere in the United States than we have been here, and have certainly never felt so needed and useful to the Lord's cause as we have here in Australia.
- (Australia) Very much so. We found real happiness helping others find Jesus. We got another look at the church of Christ, and also so many things that we took for granted here in the United States, we are more thankful for now. Things as heated houses, screens, comfortable meeting houses, buttermilk and corn bread, peanut butter, "Old Glory", paying poll tax, income tax, happy people and so many other things. We don't murmur like we used to. Our stay in Australia has helped us so much. We want to return some day, Lord willing.
- (Sicily) We have been extremely happy and can't even think of leaving Sicily and never returning. This is my home now.
- (Holland) Although we have had our discouragements and heartaches, we have also had our happy times and many blessings. Sometimes we feel that working in a foreign field isn't for us, but then sometimes we feel that here we can do the most good.
- (Italy) We are happy in our work, and the Lord has blessed us continually.
- (Finland) There have been many joys, but because of problems of my own I have often not found real happiness. But I believe that some of my own weaknesses have been pointed out in a way that they would not have been had we remained in America, and thereby I am able to work toward improving these.
- (Denmark) Yes, I have found much joy and happiness in being here in this capacity. I pray that the Lord will take and use me wherever He wants me to be and in whatever way He chooses. We wanted to be here longer, but our son cannot come into the college here, so it is necessary to go back. It breaks our hearts to leave these people and the work here, but I guess the Lord has need of us somewhere else. We sometimes feel bad because our plans don't work out, but if after a few months or years we look back, we can see why it was like it was. The Lord knows best what we should do and where we should be.
- (Philippines) Perhaps some of the happiest years of my life were serving Christ in the Philippines. However, all was not joy, as everyone knows when establishing a new work in a new country among new people. But whether fighting roaches in the dormitories or doing personal work, when I would remember "to do all as unto the Lord", then everything became easier and more meaningful.
- (Korea) I have found real happiness in Korea. This is my home, and I have wonderful friends and a wonderful life. I thank God for sending us to Korea.
- (Viet Nam) Yes, we are very happy to be able to work with God in this area. Our only sadness is not being able to take advantage of all the opportunities we have presented to us.
- (Japan) I feel I would have missed the greatest opportunity for spiritual growth and the greatest opportunity to become aware of the fulfillment of the promises the Lord makes to the Christian. I found greater happiness than in doing anything else.
- (Nigeria) Yes, I'm glad we went and did what we could with the opportunity given us.
- (Rhodesia) We have found real happiness, and look forward to our return.
- (Italy) We have found a wonderful work, and thank God for the opportunity of being here. I doubt if we can ever be normal people again.
- (Japan) There are so few missionaries in Japan, that all of us feel the pressure of the work very greatly. We have often been in Tokyo, the largest city in the

- world and the largest in history, without other missionaries to share our mutual woes. Otherwise, we have been very happy.
- (France) Yes. Oftentimes I have felt that this was the place for which I was truly born and the place where I would like to spend my life. I felt that I had found myself and my place in France. Although we are happy here in the States, I will be very glad when we can return.
- (Peru) Our family is very happy here. I personally feel that this is the exact place we belong right now. I felt the same in New Jersey at the time.
- (Nigeria) Yes. People are always happy when they are able to take or help take such wonderful news to such a needy people. The problems and frustrations are great, but the good will be a source of joy as time goes on. The problems and frustrations we encounter will not seem to have been so great, once we are removed from the work and can be objective. I would not change places with anyone in the world!
- (Holland) Yes, we were happy in this work. However, it was a difficult field, and the unhappiness comes in the feeling of inadequacy when you fail to reach as many lost souls as you think you should have reached. But we're glad we went, and if we feel that the Lord is leading us in that direction, we will go again.
- (Ghana) There is peace and security beyond words to know that so many people are praying for you, and to experience God's power as He answers those prayers. It is wonderful to see first-hand the transforming power of God's Word at work in the hearts of men, and to be able to witness for Christ in this pagan land. We have been happier this past year in the mission field than at any other time in our lives.
- (Zambia) Our happiest years have been spent in Africa. I would not change it.
- (Jordan) We can truthfully say that we have been most happy here in Jerusalem the short time we have been here, and it gives us such a good feeling to have a clear conscience for a change! Oftentimes in the States our consciences would prick us a little because we had not gone to a field, and this was the one I was especially waiting for, because I had had an interest in it for so long, since my father was one of the first missionaries to enter the other side, Israel, and gave the rest of his life on that side, and is buried in the city of Joppa on the Mediterranean. He set a wonderful example for me, and I feel especially blessed that the Lord has opened the door for us to come here and work so close to the places where my father worked.

The Arab people are much easier to work with than the Jews, which even makes our work more pleasant and rewarding than his was. We feel very much at home here with these very friendly and hospitable people, and feel that the Lord has a great work here if we will but trust Him and work to that end. I wish that every missionary wife was as happy and content in her work as I am, and I know it would help the husbands more! I also feel that we would have more missionaries in the world if more women and especially preachers' wives were willing to give of themselves and their talents to the Lord in a cheerful way. The young women can do a great deal in encouraging their husbands to go.

- (Nigeria) Yes, more than at any other time in my life. I think this is due mostly to the feeling of being needed and really doing something worthwhile. The following quotation from David Livingstone, who spent thirty-one years in Africa, expresses my feelings better than I could state them:

"If you knew the satisfaction of performing a duty as well as the gratitude to God which the missionary must always feel in being chosen for so noble and sacred a calling, you would have no hesitation in embracing it. For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? . . . Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of this life may make us pause and cause the spirit

to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I have never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us; 'who being the brightness of that Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high!'

—from **The Life of David Livingstone.**  
by Mrs. J. H. Worcester, Jr.

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